

Ian Cogdell

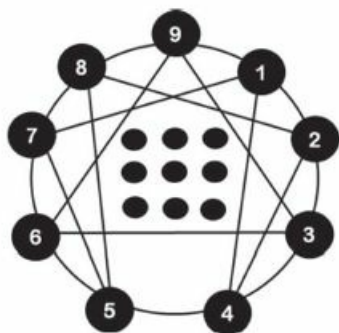


# *The* Nine Dots

Discovering the Three Faces  
of Self using the Enneagram

## THE NINE DOTS

## Discovering the Three Faces of Self using the Enneagram



IAN COGDELL

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## **Warning**

This is a book of ideas, not prescriptions. It may unsettle those looking for a new ‘truth’. When you read something contained within that causes you to react against it, just realise that it is your mental model that needs exploring further—for that is the purpose of this tome!

### **Separateness: The ‘Self-Other’ Dilemma**

We are all connected to an inner and outer context whether we recognise it or not!

## The Enneagram

The enneagram is the fundamental hieroglyph of a universal language... a schematic diagram of perpetual motion... that is, of a machine of eternal movement... the same perpetual motion that men have sought since the remotest antiquity and could never find... [because] they sought outside themselves that which was within them.

The understanding of this symbol and the ability to make use of it gives man very great power. It is perpetual motion and it is also the philosopher's stone of the alchemists. *Everything* can be included and read in the enneagram. A man may be quite alone in the desert, and he can trace the enneagram in the sand, and in it read the eternal laws of the universe...

In order to understand the enneagram, it must be thought of as in motion, as moving. A motionless enneagram is a dead symbol: the living symbol is in motion.

(G. I. Gurdjieff)

## **Dedication**

This book is dedicated to my family from whom I get my sense of the amazing diversity of people, their differing ways of expressing their hopes, wants, needs and expectations, and their changing connection to the past, present, and future.

I respect the desire for some of them to not be personally named and so have chosen not to name any. They all know who they are and the special part they have played and continue to play in my life. May they all achieve lasting happiness.

## PREFACE

This book is about you. It is not an autobiography but may result in one—an autobiography that may never be published but an autobiography nevertheless. It provides you with an understanding of your uniqueness, and the story that accompanies it will unfold as you relate the concepts and ideas within the book to the day-to-day reality of your past and present life.

You are about to learn about where you are, who you are, and how you operate and may even get to understand why it is so when you ‘meet the Buddha on the road’. As Buddha said, ‘Do not accept anything because it comes from the mouth of a respected person. Rather, observe closely, and if it is to the benefit of all, accept and abide by it.’ This book aims to provide a map and pathway to self-understanding through observation and challenges the faith you have in your traditional habits.

This book is about the Three Faces of Self, one or two of which you have not met, or perhaps only met fleetingly. The three faces of self are the Reactive Self (incorporating the Destructive Self), the Perceptive Self, and the Creative Self.

The Reactive Self is the self that you know and rely on; it is the self that maintains your sense of control in a turbulent world and is based on your imitation, instruction, and indoctrination of and by others that is anchored in your primal instincts. It values striving. It serves you well in reacting unconsciously to the day-to-day problems you encounter, but it is not open to personal development and engages in blame and self-justification when under pressure. The Perceptive Self is the self that understands the nature of will and its associated energies—sensitive, conscious, and creative—and enables you to stand back from yourself and see your latent potential and its connection to the ever-evolving, living cosmos. The Creative Self is the self that connects you to your purpose and potential and enables you to see, some would say attract, possibilities as they emerge in the ever-changing world around you. It involves being open to receiving creative energy that is the essence of the interdependent relationship that all things have to each other.

In exploring the three faces of self, we introduce you to the Enneagram in two of its forms. The Enneagram is a universal map that reflects the dynamic nature of our connection to all things: a map of perpetual motion. The two forms we use in this book are the Enneagram of Pathways and the Enneagram of Patterns. The Enneagram of Pathways describes the processes for accessing and understanding the underlying dynamics of the three faces of self. The Enneagram of Patterns describes the nine universal perception patterns, or personalities, that can be expressed by individuals, and you will identify with one of them.

The book is structured around three parts. Part 1 begins by providing you with an



introduction to the various concepts that are applied throughout the rest of the book: the nine dots, the enneagram structure, our primary three-ness, the three faces of self, and the three energies. Part 1 also introduces you to the two forms of the Enneagram—the Enneagram of Pathways and the Enneagram of Patterns: it explains the dynamics of the Enneagram of Pathways including the ideas of the Will, the Work, and the Way and explains the three faces of self that are contained in the Enneagram of Pathways model. This part then brings the two forms of the Enneagram together and looks at the nature of sub-personalities and the various aspects of the Enneagram of Patterns including the three instinctual perspectives, the three social development perspectives, the three auxiliaries (wings, stress, and growth points), the three levels of development and the three centres.

Part 2 provides an understanding of the Enneagram of Patterns, which provides the dynamic framework for developing an integrated theory of personality. You will be able to see the relationship between our primal instincts, our biological temperament, and our natural lead brain function. This Part then returns to the Enneagram of Patterns as a foundation for finding the underlying relationship between these personality constructs and connecting them to brain theory, which we see as the foundation for developing an integrated approach to socialised personality using the Enneagram model.

In Part 3, we develop the idea of the three faces of self and present a chapter on each. In considering the Reactive Self, we explore the three instincts and describe the dynamics of the Reactive Self from its three vantage points: problems, perception, and performance. We also look at core beliefs and values and consider how they influence our Reactive Self dynamics. We explore the nature of our identity by opening up our ‘will to see’. In explaining our Perceptive Self, we look at natural lead brain functions and their impact on our perception. We develop nine patterns of Perceptive Self that reflect the way that our natural lead brain function and our temperament operate and provide a way of accessing our latent potential. We develop the role of intention by understanding our ‘will to do’. In developing the idea of our Creative Self, we consider the essential aspects of universal creativity and provide a way of developing our purpose as a foundation for accessing our integrity through our ‘will to be’. Finally, we consider the nature of our evolving Integrated Self: a self that brings the reactive, perceptive, and creative elements together in a way that leads to the development of wisdom.

We have also included an optional reading Appendix where we seek to compare a number of well-known personality constructs that we refer to in Part 2, including Jung, Myers Briggs, Keirsey, Berens, Socionics, Benziger, Hermann, the Five Factor Model and the work of Margerison and McCann around work preferences in teams.

This book is meant to be a thought-provoking resource rather than a good read, and it will at times require you to stop and reflect in order to deal with the idea, or in some cases, several ideas, that are being explored. This book is more of a provocation, a stick to prod you with, a way to get you out of your habit-based slumber. Each time

you go back to it, you will gain new insights that challenge your habitual 'self-other' observations. It will assist you in finding your own truth. Listen to the words and then explore them yourself to find you own meaning in them.

## ACKNOWLEDGEMENTS

Throughout this book, I have used the term 'we' as though there is more than one author. My purpose in using the word 'we' is meant to convey my belief that whatever is contained herein is a reflection of the work of many people who have written about the Enneagram, the many colleagues I have worked with and the many people who have been in my workshops and the many people with whom I have had conversations. I am their integrating voice in many respects, and hence, the term we is my acknowledgement of their unconscious contribution to this book.

It is necessary to specifically acknowledge the work of a number of authors. First, the late Don Richard Riso who initially captured my interest in the Enneagram and later in collaboration with Russ Hudson provided the inspiration for much of the work I did in workshops and consulting interventions that enabled the elusive behavioural idiosyncrasies that arose to be managed in ways that achieved successful outcomes. I have referred to their work throughout this book. I then discovered the work of A.G.E. Blake who wrote *The Intelligent Enneagram*, and I came to understand the universality of the model. This led me to the challenging and inspiring work of J. G. Bennett who broadened and deepened my appreciation of the human psyche and the idea of energies. Then came Eckhart Tolle to provide the connection to the creative nature of things and the idea of presence. I acknowledge the influence each of them had which enabled me to explore and develop the idea of the three faces of self.

After a diet of Myers Briggs, who I also acknowledge, I am also indebted to Dick McCann who introduced me to the Team Management Wheel and provided me with an appreciation of the dynamics of personality and its relationship with preference for specific types of work. This was a forerunner to my chance encounter with the work of Katherine Benziger, which aroused my curiosity in brain theory and how it might relate to the Enneagram. I continue to be indebted to her approach and continuing research, and it provides much of the foundation for the integrated approach to personality dynamics I have proposed.

I would also sincerely acknowledge the enduring collaborative relationships I have had with Ken Whitters, Graeme Taylor, Colin Benjamin and Clarence da gama Pinto, who were valued colleagues at Mt Eliza Centre for Executive Education, and Martin Sellers, Chris Marshall, Geoff Fisher, Geoff Boshell, Michael Cassar, Chris Byrne, Tim Mares and Phillip Taylor, all of whom trusted me with them and their teams and encouraged my work in the real world of work. I am very grateful to many others who in their own way have helped without knowing it and to those who have provided that 'aha' moment.

Of course, I take the usual responsibility for the content contained in the book and trust that I have given appropriate recognition to the work of others where I have used

their work directly. There is reference section at the back that attempts to provide a comprehensive source of information that I have found valuable in expanding my understanding of personality constructs and the personal development process that I commend to you as complimentary reading.

I conclude by reference to the International Enneagram Association ethical guidelines which provide that the 'Enneagram cannot be controlled, monopolized, or withheld from public discussion. Restricting the right to communicate, develop and share information about the system is contrary to the IEA's spirit of being a global learning community'. I trust that this contribution to the development of the Enneagram generates further discussion and development in that global learning community.

# PART I

## PERSPECTIVES, PATHWAYS, AND POTENTIALITIES

# CHAPTER 1

## PERSPECTIVES—A NEW WAY OF SEEING

This chapter is aimed at introducing you to a number of concepts and constructs that we will bring together in later chapters. You will experience both clarity and confusion as we progressively bring the ideas together in following chapters by personalising them so you can make sense out of, and find meaning in, them.

### The 'Box' We Live In

The day-to-day sense we have of who we are gives us a secure base for understanding our interactions with our environment and others in it. The cartoon below, by Australian cartoonist Judy Horacek, is quite profound; the two people in it recognise the unique and personal 'box' that we all think in. The 'box' which is invisible to us is made visible in this exchange. Recognising the 'invisible box' is the most significant breakthrough we need to make if we are to engage in personal development with authenticity.



Cartoon © Judy Horacek 2000, reprinted with permission

The response from the person inside the box is most instructive when we are

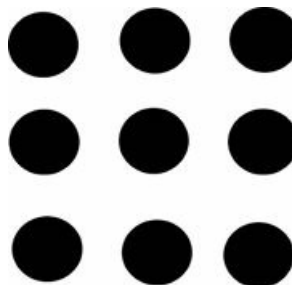
embarking on our journey of self-development—‘It’s nice in here!’ says it all about our comfort zones. It is a place to escape to: a place where we can live in our own habitual patterns. A place where we can disconnect from being accountable and responsible for our role in the larger scheme of things: a place where ambivalence dominates our reactions to problems we encounter.

Another dimension of the cartoon is the implication of the advice that is given to the person inside the box has for the way success is defined, in the cultural context that the two people interact in. There is a bigger ‘box’ they are both in! ‘Think outside the box’ is code for being creative, innovative, and having ideas for changing the way things are done. From another perspective, the power of reflection is put centre stage. Who knows what the reflective person in the ‘box’ may discover or what ideas may emerge! That so much can be suggested in such a simple exchange reflects the very challenge we all face when we interact with our environment and others in it. There are potentially many ways of seeing the same thing!

### [The ‘Nine Dots’](#)

The phrase ‘to think outside the box’ has entered our language as a plea for people to be more creative, more innovative, and more unconstrained. A variation on this plea is ‘to think outside the nine dots’. The source of this variation on the phrase is difficult to establish, but it seemed to have gained a significant place in the trainer’s tool kit in the 1980s and became part of the management buzz word vocabulary.

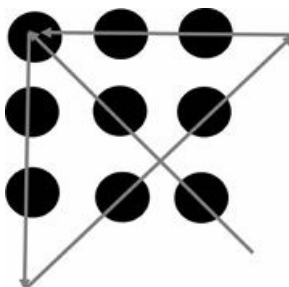
The ‘nine dots’, which form an imaginary box, are a metaphor for the self-imposed boundaries that we apply to understanding problems and solving them successfully. The exercise that ‘thinking outside the nine dots’ invites you to engage in and requires you to join all nine dots with four straight lines without removing your pen from the paper.



[Figure 1: The Nine Dots](#)

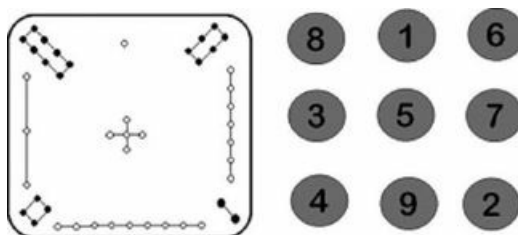
A solution can only be found by thinking ‘outside the square’ formed by the nine dots as shown below.





[Figure 2: The Nine Dots Solution](#)

The same nine dots can also be represented as a Magic Square, attributed to Lo-Shu in 2800 BC. The Magic Square is derived by arranging the numbers one through nine in a way that all the horizontal, vertical, and diagonal numbers add to 15.



[Figure 3: The Magic Square](#)

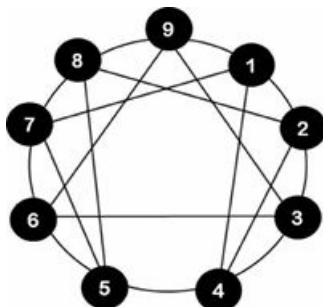
The magic of creativity is said to be about ‘thinking outside the nine dots’—being able to embrace a perspective that is not constrained by the self-imposed boundaries that dominate our sense of self and the world with which we interact.

The ‘nine dots’ represent our experienced sense of self or personality—the combination of our genetic inheritance and our ‘memetic’ development (the neural pathways that we develop from the experiences, the beliefs, and the knowledge we gain as we solve or fail to solve, ignore, or avoid the problems that confront us when we interact with our cultural context). Memes are the cultural and social learning we have absorbed from the context in which we have grown up. The ‘nine dots’ of our personality are highly valued and so get reinforced and we use them without recognising their automatic reactive nature. Personality in the sense we are talking about it here includes both our inherited (genetic) disposition and our socialised (memetic) disposition.

### **[The Enneagram—A New Way of Connecting the Nine Dots](#)**

We will be using the ‘nine dots’ in a new way that will give us an understanding of the dynamic nature of our sense of self: a way to give us a deeper appreciation of our latent potential—they are the ‘nine dots’ of the Enneagram. The ‘nine dots’ of the Enneagram will help us see the unconscious power of our Reactive Self and enable us to act consciously through our Perceptive Self and to discover our essential oneness with life itself, the cosmos, by becoming open to our Creative Self.

The Enneagram is a dynamic, perpetually moving, way of representing the very essence of living systems in a diagram that integrates three geometric shapes: a circle, a triangle, and a hexad. The interaction of these shapes create a nine (ennea)-pointed mandala (diagram)—a figure that has balance of form.



[Figure 4: The Nine Dots of the Enneagram](#)

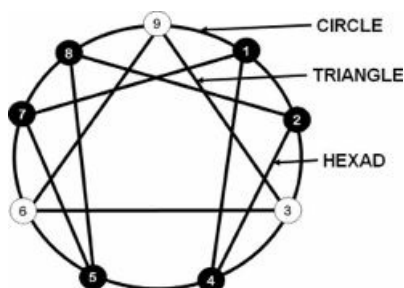
The composite figure has nine equidistant points around the circle that are created by the interface of the circle with the triangle and hexad, hence the ‘nine dots’ of the Enneagram.

The three shapes that are used to create the Enneagram (a circle, a triangle, and a six-point figure called a hexad) have universal meaning and are given below:

A **circle** that symbolises the ‘Law of One’ and represents unity and wholeness,

A **triangle** that symbolises the ‘Law of Three’ and represents the three higher energies we experience—sensitive, conscious, and creative,

A **hexad** that symbolises the ‘Law of Seven’ and represents the self-generating dynamics of the living cosmos; nothing is static; everything is changing; everything is moving and becoming something else. To the five senses, the hexad is a six-pointed figure, so why the Law of Seven? In life, there is the obvious and the hidden. In the case of the hexad, it is the sequence of the connection of the points that embrace the Law of Seven. When seven is divided by one, the recurring sequence 1-4-2-8-5-7 occurs, and this sequence represents the connecting sequence of the lines of the hexad as you will see shortly. It is these connections that create the dynamics of the whole.



[Figure 5: The Enneagram Structure](#)

The underlying structure of the Enneagram is based on a three-by-three configuration which gives us ‘nine dots’—what we will call vantage points—that are connected in a quite enlightening way. It is this pervasive presence of ‘three-ness’ that forms the foundation of much of what you will experience as you make your own sense of the

‘nine dots’. The three-ness of the Enneagram, in a world dominated by duality, will seem strange at first, but as you will come to see, this duality is part of your pattern of blindness.

The Law of Three has a profound impact on the workings of the living cosmos—the building blocks of life as *energy, matter, and information* are primary evidence of the Law of Three.

We see the Law of Three operating in many ways:

Primary Colours—red (magenta), yellow, blue (cyan)

Time—past, present, future

Argument—thesis, antithesis, synthesis

Brain Theory—reptilian, limbic system, neo-cortex

Brain Chemistry—dopamine, serotonin, norepinephrine,

States—feeling, thinking, doing

Forces—active, receptive, reconciling

Primary Blood Types (Alleles)—A, B, O

Family—father, mother, child

Deciding—awareness, attention, action

While there is ample evidence of the presence of other laws—the Law of Four, the Law of Seven—it is the Law of Three that represents the basic building block of our search for wholeness—the Law of One. As Gurdjieff, the ‘father’ of the Enneagram, puts it, ‘Everything can be included and read in the Enneagram’—it is a universal symbol for understanding the eternal laws of the universe.

### [Our Primary Three-ness Process](#)

The starting point of understanding the ‘nine dots’ of our experience involves a comprehension of how we use the Law of Three to make sense out of the world around us and take action in it. It involves an understanding that we approach our world through the ‘lens’ of our life patterns, whatever their source. Our life patterns are the ‘lens’ we habitually use to understand ourselves and the world around us, to express ourselves in the present, to deal with our past and to anticipate our future, to learn about our world, and to relate to others.

The ‘lens’ of our life patterns contributes significantly to the quality of the conversations we engage in with our self and with others based on what unconsciously gets our attention. You may recall times in your childhood where you were scolded to ‘pay attention’. It is not that you weren’t paying attention to what was going on around you; it was that you were not paying attention to the person who was seeking to exercise power over your indoctrination into their cultural and experiential biases—‘for your own good’.

In simple terms, we are continuously engaged in a self-generating ‘**awareness-attention-action**’ cycle that over time creates patterns of problem-solving for

successfully navigating the world: for defining what we call **achievement**. This awareness-attention-action three-ness cycle is our best friend and our greatest enemy. It enables us to interact with the environment and those in it very efficiently, but often not effectively, because of its automatic, habit-derived nature. At its basest level, it works on the survival reactions that are anchored in our genetically inherited instinctive responses to stimuli: seeing, classifying, and solving immediate threats.

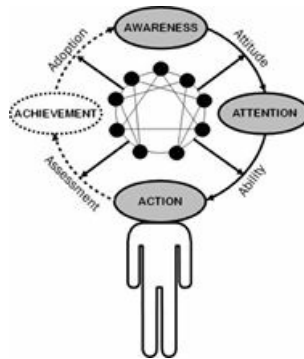
Bringing this self-fulfilling cycle into our consciousness is the key to understanding the ‘nine dots’ we are implored to think outside of. The ‘nine dots’ are where our automatic subconscious reactive patterns reside that keeps us where we are.

*Awareness* is aroused through our five known senses—sight, sound, smell, taste, and touch—that enable us to sense external stimuli so they can enter our internal ‘interpretation system’—our brain. These five senses are very limited in perceiving what is out there compared to what exists.

*Attention* is the ‘mechanism’ we all use to decide to take action, or not, on the things that come into our awareness, through our five senses and the neural and chemical structures of our brain and related systems. Attention is focused mental engagement on a particular item of information. Attention is the basic level of life patterns and determines our *actions*—it is based on brain neural structure and brain chemistry.

As items of information come into our awareness, we attend to a particular item and then we decide, emotionally and perhaps rationally, whether to take action or not. The awareness-attention-action continuum is fundamental to our way of ‘knowing as doing’ in the world. Attention occurs between a relatively unconscious ‘focusing’ phase, in which we screen out most of the sensory inputs around us (we are aware of many things, but not paying attention to them), and a ‘decision-making’ phase, in which we decide to act, or not, on the attention-getting information. This usually happens by the process of association.

Association involves the brain ‘comparing’ the stimuli our senses report to us with what we have ‘filed’ in our memory. The brain has a ‘near enough is good enough’ approach, and it resolves any discrepancy in favour of what it already ‘knows’. In short, if we don’t know exactly what we are sensing, we interpret it so that it fits our ‘stored’ experience pattern: our unique neural pathways developed through our past experiences.



[Figure 6: The Awareness-Attention-Action Cycle](#)

To demonstrate this pattern completing nature of our brain, we can take the following unsolicited email I received a few years ago in which every word only has the first and last letter in the correct place and yet we can ‘make sense’ out of it.

*‘I cdnuolt blveiee taht I cluod aulacty uesdnatnrd what I was rdanieg. The phaonmneal pweor of the hmuan mnid. Aoccdrnig to a rscheearch taem at Cmabrigde Uinervtisy, it deosn’t mttar in waht oredr the ltteers in a wrod are, the olny iprmoatnt tihng is taht the frist and lsat ltteer be in the rghit pclae. The rset can be a taotl mses and you can sitll raed it wouthit a porbelm. Tihs is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe. Such a cdonition is arppoiatly cllaed Typoglycemia:)—amzanig huh?’*

When I first saw this, it gave me an amazing insight into the way that our brain makes sense out of what we observe through our senses. Our eyes don’t see, our brain does! And our brain deals with ‘wholes’ not parts. And some people think spelling is ‘iprmoatnt’! Even my spell check went into overdrive!

Our five senses are limited in what they are capable of noticing. Our sight is limited in that we cannot see ultraviolet or infrared light, we cannot hear ultrasound, and we cannot smell over great distances. There is more in our environment than we sense. Our mind is limited by the thoughts and feelings emanating from our memory: the synaptic connections and neural pathways of our social experience and our genetic inheritance. There is more in our mind than we can know. That is why we are often surprised by our own reactions to an unfamiliar situation.

What we give attention to is also limited. We can sense this intuitively when we have been effortlessly engaged in an activity: when we are said to be ‘in the zone’. Equally, when we have been engaged in an activity and nothing seems to work no matter how much we strive. But it is much more difficult to understand what the ingredients are that create that effortless experience or mental block. We can make a start by understanding the LOLO effect (what our attention ‘locks on’ to and ‘locks out’) as we collect and sort the abundance of data and information presented to awareness through our five physical senses or through our mind as thoughts and emotions. Understanding the LOLO effect is basic to understanding why we see the world differently from others.

The key to understanding the LOLO effect is to recognise that only information with ‘now value’—information we instinctively or habitually focus on, need to focus on, or want to apply in the present moment—gets our attention. The best example is when we look at our watch to get the time. The time has ‘now value’, and so we lock on to it and lock out all of the other detail on the face of our watch—the shape, the brand name, the hour markings and strokes, dots, roman numerals, Arabic numerals, special markings, and so on. Try it sometime by seeing if you can recall all of the detail on the face of your watch. You will be amazed at what you do not ‘see’ even though you have looked right at it many times. When you translate this experience to your self-other observations, you will begin to appreciate the power of the LOLO effect. We are ‘selective information attenders’ and limited in our capacity to ‘see’ reality as it is.

Our immediate LOLO ‘lens’ of attention is the equivalent of the time on the face of our watch—we attend to what we look for in the outside world without seeing the whole picture. Our ‘lens’ of attention is managed by our Reactive Self. When we need to know the time, it is very useful; however, when we need to understand our Reactive Self, or the subtleties of the context we are in, it is very deceptive. What are you missing?

This is even more disconcerting when we consider the different, often strongly held, views people have of the same person, especially public figures who they have not even met. But even with people we ‘know well’ the differences individuals see in each other are often substantial. Expressing our view about how we see another person also forms the basis for how others see us, yet often bears little resemblance to the way we see ourselves. Once we have ‘made our mind up’ about someone, we seek information to confirm it. What are you missing?

Paradoxically, our capacity to see just some information and then extrapolate that to a ‘whole’ picture point of view leads us to make things up that are no more than a belief seeking to be satisfied. Seeing the face of well-known religious figures on a slice of toast, on a wall, or on a rock face, when there are no recorded images to substantiate their accuracy is an example; however, you cannot reason with blind faith in anything, so be careful of your own blindness. Beliefs are important but are not a substitute for seeking knowledge or nurturing your curiosity. What are you missing?

### **The Three Faces of Self**

The very nature of the pervasive quality of three-ness suggests that it also has a presence in our sense of self. If our primary process of awareness-attention-action is so dominated by our reactivity to what is outside of us, what other dimensions of our self might we be able to access if we gave attention to this socialization of our potential. We may discover that we are actually capable of being more than the sum of our experiences. Would our newfound perceptiveness lead us to getting in touch with our creative connection to the cosmos? The idea that there are three faces of our self—reactive, perceptive, and creative—would potentially give us a way of engaging

in personal development that went beyond seeing, classifying, and solving problems.

We have been socialised into a culture of problems and its associated busyness. The universal response to the question ‘How have you been?’ is ‘Busy!’—busy reacting to the never-ending stream of problems that continually bombard us from multiple sources. We have become aimless problem attractors and problem-solvers (and problem forgetters when the next ‘busy-work’ gets our attention) operating inside the boundaries of our experience. We are continuously confronted with problems that are beyond our personal capacity to solve: climate change, economic crises, poverty, terrorism, and so on.

These problems are seen through the ‘lens’ of our experience and beliefs. Very few people can transcend that ‘lens’ and become perceptive and then connect to the inherent creative, self-generating qualities of the living cosmos. Sadly, for many, life is about just coping with this raft of overwhelming problems—we know too much about problems and have no personal capacity to deal with them other than to engage in material escapism, romantic idealization of a past simpler life, or ideological closed-mindedness.

The sense we have of our identity is based on the way we have learnt to classify and solve problems that arise from the interactions we engage in with others—our patterns of reactions to the world. Our experience represents our Reactive Self. *We are dominated by our Reactive Self*, and it attributes success to our own capabilities and failure to our circumstances. In a healthy sense, our Reactive Self is constructive in that it provides us a capacity to cope with life’s problems and gives us a sense of control: as a haven against the intrusion of external forces. We could call this coping level of our Reactive Self, our Constructive Self because it constructs our sense of reality from experience and does have the value of giving us a sense of stability in an otherwise turbulent world.

We can also see the deterioration of our Reactive Self that occurs when we are highly stressed and struggle to cope. We get into self-defeating thoughts and feelings that lead to what we experience as our Destructive Self: that part of our Reactive Self that does damage to us or others as it struggles to cope with those thoughts and feelings and the associated brain chemistry that reinforces this unhealthy state beginning with neurosis and developing into psychosis.

The challenge we all face when we begin to recognise we are more than the sum of our experiences is that of becoming open to explore the instincts, motivations, and defensive strategies that underpin our Reactive Self. We initially grasp at new techniques and adopt new formulas for success that suggest solutions to our sense of underlying dissatisfaction. We set goals, make new resolutions (especially at New Year), and go to workshops run by motivational speakers and buy their books, CD’s, and DVD’s. We search for the answer outside of us as we have always done.

Much of this effort is anchored in trying to solve the problem of our underlying



dissatisfaction by imposing a new layer of beliefs over our existing Reactive Self. It rarely gives us insight into the embedded instincts, motivations, and defensive strategies that thwart our efforts. We first need to develop an understanding of our inner constructs by becoming conscious of the instincts and motivations that keep the defensive strategies of our Reactive Self in place. We need to become perceptive: to put our life in a larger internal context and to understand the unconscious constraints of our Reactive Self. We search for our Perceptive Self that will enable us to understand the nature of our limiting beliefs and help us recognise our latent potential and develop authenticity as the arbiter of our own attention. We have a sense that the ‘nine dots’ contain universal wisdom we could access.

Yet many search for a more eternal sense of self—a sense of self that is creative and informed by our latent potential and its connection to life purpose. A Self that we occasionally get glimpses of in those fleeting moments when we are at one with nature or when we connect intuitively one heart to another. We sense that we have a creative connection to the greater scheme of things. A unique contribution that we are destined to make to the unfolding living cosmos we are a part of—a connection to life purpose. The cosmos is all things in the living universe: a universe that is constantly evolving. It silently and continuously influences how we experience our Self and how the others experience us, on a moment-by-moment basis. We have a fleeting sense of the ‘nine dots’ as boundary-less and that we can do more than just thinking outside the ‘nine dots’: we can go beyond them. *We get glimpses of our Creative Self* that suggests we have the latent potential to embrace our life purpose that is part of our cosmic connection to life itself.

These then are the three faces of self: our Reactive Self, our Perceptive Self, and our Creative Self. The Enneagram of Pathways is the map we will use to explore these three faces of self and to provide a personal development pathway that validates and builds on our present sense of identity.

### [The Enneagram of Pathways](#)

The Enneagram of Pathways is a living ‘map of the nine dots’ that describes three basic integrated pathways of personal growth. It enables you to see the pathways to your latent potential and its connections to life purpose. It is not the truth, nor is it reality, for the truth is at best interpretative and at worst unknowable, and reality is too complex and never stable. However, that does not mean that seeking the truth or connecting to reality are not worthy of personal exploration and discovery.

The Enneagram of Pathways is a tool and process that enables us to explore the complexity of Self as we uniquely experience it. It integrates the three primary building blocks of living systems: energy, matter, and information. It enables us to understand our three ‘intelligences’ of self-development—the will, the way, and the work—as an integrated whole. Let’s look at these three omnipresent building blocks in terms of the three ‘intelligences’ of the Enneagram.

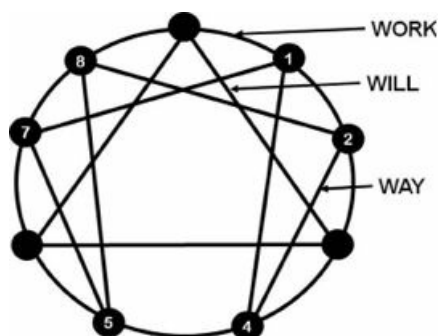


Figure 7: The Will, the Way, and the Work

Energy	△	the <b>Will</b> , symbolised by a triangle is the intelligence that <b>energises</b> our self-development,
Information	⦿	the <b>Way</b> , symbolised by a hexad, is the intelligence that <b>informs</b> our self-development,
Matter	○	the <b>Work</b> , symbolised by a circle, is the intelligence that <b>materialises</b> our self-development.

## Will

The will provides us with the source and level of energy that is needed to take action. The saying ‘where there’s a will there’s a way’ suggests that if we strive, using ‘will’ power, to achieve a more satisfying life, we will find the way. This idea is at the root of our identity dilemma—our striving is dominated by our existing patterns of ‘success’—our experience and beliefs. The very nature of our Will is such that it is not something we can access the wholeness of through our Reactive Self: our limiting experience and associated belief patterns. Our Will can only be fully accessed through our Creative Self—it is not outside us or inside us, but beyond us, and we need to be open to receive it as a higher intelligence—as a source of connection to the self-generating, living, and evolving cosmos. We must recognise the futility of the striving nature of our Reactive Self before we can be open to receive the self-generating and integrating qualities of our Creative Self.

The very essence of the saying ‘where there’s a will there’s a way’ implies that the work we have to do will just happen once we have the will. We can see work as our responsibility to react to those things that come within the scope of our role or job. Invariably again, our role or job is often prescribed to us by significant others’ notions of proper behaviour and is capably and willingly fulfilled by our Reactive Self. Our Reactive Self thrives on using our experience to fix problems so much so that we define our Self by the roles we play or jobs we do that confirm the competence we have gained from ‘solving’ problems.

The culture we grew up in and now live in also conspires to keep us in those roles. Ever tried to secure a job without the required ‘experience’? The success we have in the roles we play, which we paradoxically call performance, becomes an obligation to meet the expectations of others. Our Reactive Self knows that. Our world is a stage and we learn the script so we can play our role on it. Our Will becomes suppressed by

our automatic habit patterns of response to our world.

Our Reactive Self, rather than experiencing the joy of realising our latent potential through connection to our life purpose, that resides in our Creative Self, takes the easy way out and revels in the applause it gets from others. It complies with the scripts of the cultural context we are immersed in. We are attached to the overarching role of our Reactive Self and become a one person, one script, and one act play. Our Reactive Self closes us to accessing our Will and the energies it provides.

We will consider the nature of our Will and how it can be accessed through progressively developing what we call the ‘will to see’, the ‘will to do’, and the ‘will to be’. The nature of our Will is such that we initially experience the Will as an idea: accessing our Will as an idea opens us up to the depth of our potential and enables us to develop an expanded sense of our purpose in life. This initial experience of our Will as an idea enables us to venture towards a more profound sense of Self that truly reflects the connectedness we have to the living cosmos and our role in shaping it and being shaped by it, through the unique contribution we make to its evolution and it to ours. You will learn to engage the three energy-based intelligences of the Will—sensitive, conscious, and creative energy—as we explore the Enneagram of Pathways.

## **Way**

The Way provides us with the internal and external sources of information needed to take action. We will experience the Way as a dynamic source of interconnected information. When we say ‘there’s a way,’ we habitually think that there is ‘the’ way—the way we can use to get from where we are to where we need to be. The way to get rid of the problem that we have encountered which usually means using our past experience or getting some new knowledge (most frequently, using someone else’s past experience without recognizing the different contexts). Finding a way in this sense is mostly about dealing with what we don’t want: by confronting a problem, avoiding a problem, not acknowledging a problem, or living with a problem. Invariably, we learn that confronting a problem, that is, seeking to resolve it, is about taking a series of sequential steps—a linear cause and effect approach.

We are taught to value problem analysis highly and fail to see that everything is defined by its relationship to everything else. We cannot really solve a problem without creating a new one—problem-solving alone is a futile activity. Problems only exist in a living, evolving interconnected context. The most valuable aspect of our personal development journey leads to us seeing problems in their living, evolving context: what we call becoming perceptive by gaining perspective.

The very nature of the living cosmos, that we are an integral part of, involves an understanding that there is a dynamic interconnected network of self-generating relationships that are continuously interacting in a non-linear way. We will explore the dynamics of the relationships between the Reactive Self, the Perceptive Self, and the Creative Self in a way that will provide you with a visible pathway of self-development—a pathway that is self-generating, dynamic, and consistent with your

natural living connection to everything else in the cosmos. You will engage the information-based intelligence of the Way.

## **Work**

The work provides us with the physical evidence that we are making progress in the action we take. Unlike the interconnected and dynamic Way, the Work is about sequential steps, none of which can be avoided. Work is the pathway where you will meet resistance to your personal development—from your Reactive Self and from others (their Reactive Selves). Resistance builds strength and so it is both to be expected and to be accepted. You will not grow your self-insight without resistance. When you get resistance, you know you are growing out of your Reactive Self but have not yet reached a clear sense of your Creative Self. We will consider the Work that must be done to make the journey from this highly valued role of our Reactive Self to our Perceptive Self and then to our Creative Self.

In undertaking the journey of self-development, we must have an understanding of our starting point. If we don't know where we are right now, we are lost: we are lost in our Reactive Self. Unfortunately, we rarely feel like we are lost because we have never truly ventured outside of the familiar surroundings of our Reactive Self. We only realise we are lost when we recognise our Creative Self when it fleetingly appears from time to time—we sense there must be more to life than problems. Tragically, we are truly lost when we are so reactive to our surroundings (both internal and external) that we no longer explore who we really are.

The realisation about halfway through our life that we don't have a life is a clear signal that we are lost. We may start searching for a true sense of what we might become. It starts with recognising what is hidden under the incomplete, and probably false, identity we have developed. We need to move from the notion of understanding where we are in physical space to who we are in cosmic space. We become open to our latent potential, to the emergent possibilities and its connection to our life purpose. We learn to operate in a receptive manner that enhances our connection to the creative and self-generating nature of the cosmos.

## **Integrating the Will, Way, and Work**

The Enneagram of Pathways invites you to take a journey that provides you with an understanding of the three 'intelligences' of living beings—the Will, the Way, and the Work. These three 'intelligences', or life forces, underpin our autonomous, self-generating nature. They enable us to understand the three complementary pathways we must travel if we are to consciously develop our latent potential: the will, the way, and the work.

The Enneagram of Pathways and its nine points is shown below. We will explore it in more depth in the next chapter.

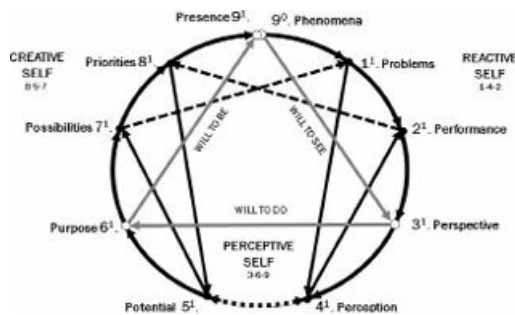


Figure 8: The Enneagram of Pathways and Our Three Selves

The initial stage of development is about understanding the nature and role of the sensitive energy of your ‘will to see’ and provides a connection to the conscious energy of your Perceptive Self. Eventually, the discovery of your Creative Self will enable you to be effortless in the work of self-development. You will become open to creative energy of your will, and it will enter your work naturally. You will engage the material-based intelligence of the work.

This book is about the magic of discovering the three faces of Self: the Reactive Self, the Perceptive Self, and the Creative Self through a new lens of perception known as the Enneagram of Pathways: a way of being that enables us to go ‘inside, then outside, then beyond, the nine dots...’

### Energies and Awareness

Our three faces of self, Reactive, Perceptive, and Creative, need to access the appropriate energy source to enable them to become active and complementary parts of our integrated self.

In his distinguished career, John G. Bennett, a brilliant scientist and mathematician, developed a scale of twelve universal energies that contribute to the cosmic, living, and material processes we are a part of. His scale of energies is shown below and provides us with a framework for seeing the unseen and for understanding some of the hidden forces that are at work as we become more self-aware and eventually at one with the cosmos.

We will explore the implications of automatic, sensitive, conscious, and creative energies on our self-development pathways as we look more deeply at the Enneagram of Pathways a little later. These energies are at a level of subjective awareness and may therefore seem to be eccentric, even fanciful, at first glance.

Level	Description	Type	Category	Awareness
E1	Transcendent	Energies of the divine	Cosmic	Subjective
E2	Unitive			
E3	Creative			
E4	Conscious			

<b>E5</b>	<b>Sensitive</b>	<b>Energies of responding</b> <b>Living</b>
<b>E6</b>	<b>Automatic</b>	
<b>E7</b>	Vital	Energies of growth  Objective
<b>E8</b>	Constructive	
<b>E9</b>	Plastic	Energies of form  Material
<b>E10</b>	Cohesive	
<b>E11</b>	Directive	Energies of movement
<b>E12</b>	Dispersed	

[Table 1: Material, Living, and Cosmic Energies](#)

The undeveloped Reactive Self operates *reflexively* through *automatic* energy—the energy of mechanical reaction and habit—and this is akin as Ouspensky, a colleague of Gurdjieff, puts it ‘living on pennies you pick up on the street’, a very low standard of living. Automatic energy is the kind of life energy associated with maintaining our living functions such as breathing, digestion, and elimination of waste from our body. It is self-acting energy. As we become aware of our Reactive Self, we begin to access *sensitive* energy and see that we are the architects of our own problems.

The Perceptive Self largely operates *reflectively* through accessing *conscious* energy which invites us to engage with our new sense of potential through self observation.

The Creative Self operates *receptively* through accessing *creative* energy which brings with it our sense of connection to life itself.

### [The Enneagram of Patterns](#)

As mentioned earlier, the Enneagram is a universal symbol that can be used to understand eternal laws of the universe. To that end, it can be applied not just to the dynamics of personal development that we have briefly discussed in exploring the Enneagram of Pathways but in understanding the dynamics of personality itself. We will also be applying the Enneagram in the form of the Enneagram of Patterns as we work through our personal development journey.

The Enneagram of Patterns describes nine different ways we socialise our genetic instincts and brain functions to interpret and interact with the world. Each of the nine patterns has its own goal motivations, problem-solving approaches, and blind spots—each has its own distinctive patterns of sensing, intuiting, thinking, and feeling.

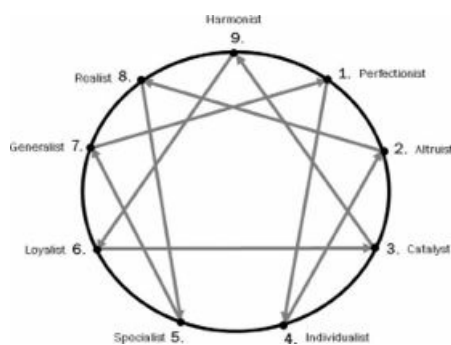
Our Reactive Self has been built on an adopted belief structure that underpins a narrow sense of self that developed as part of our in-utero and early life experiences. We develop associated instinctive coping and defending strategies. We underestimate how unconsciously defensive we are in our interactions with others because we have normalised it. Paradoxically, the belief structure we have developed gives us the key

to unlocking our potential. We will explore the formation of our Reactive Self both as a starting point of our journey and as a source of discovering our latent potential by using the Enneagram of Patterns.

A brief description of the nine core patterns will give you some initial insight into this form of the Enneagram. The core patterns and a high-level description are as follows:

- E-pattern 1: Perfectionist—principled, idealistic, self-controlled, critical,
- E-pattern 2: Altruist—generous, demonstrative, people-pleasing, possessive,
- E-pattern 3: Catalyst—adaptable, ambitious, image-conscious, arrogant,
- E-pattern 4: Individualist—aesthetic, romantic, self-absorbed, temperamental,
- E-pattern 5: Specialist—inventive, cerebral, detached, hoarding,
- E-pattern 6: Loyalist—reliable, dutiful, defensive, suspicious,
- E-pattern 7: Enthusiast—spontaneous, versatile, distractible, impetuous,
- E-pattern 8: Realist—self-confident, decisive, dominating, confrontational,
- E-pattern 9: Harmonist—reassuring, agreeable, disengaged, stubborn.

The following diagram illustrates these core patterns as the Enneagram of Patterns.



[Figure 9: The Enneagram of Patterns](#)

When we understand the impact of our own Enneagram pattern, or reactive strategy, we can shift our locus of control from outside of us to inside of us and begin to take responsibility for our situation rather than blame others.

By connecting to the sensitive energy of our ‘will to see’, we become aware of the dynamics of our own Enneagram pattern. Instead of acting on our automatic, unconscious reactions, we can become perceptive of our latent potential and creative connection to the cosmos. We can draw from the essential characteristics of our own pattern and those of the other eight patterns as appropriate.

The Enneagram of Patterns also provides us with practical ways to see the world as others see it. It enables us to appreciate the goal motivations, problem-solving approaches, success patterns, and blind spots of others—what they value and what they do not, and why they think, feel, and act the way they do. It opens us up to our Perceptive Self by being receptive to conscious energy. We move towards



consciousness.

When we are aware of the Enneagram pattern of the people in our life, we can respond with empathy and flexibility to their underlying pattern of motivation, instead of getting caught up in our reactions to their problem defining and solving behaviour.

We can nurture their latent talents and strengths and know in what situations they are likely to be defensive. We can respond, rather than react, in a way that can be ‘attended to’ by them; we can become responsible for getting attention of others rather than blaming others for not listening. We can move our own sense of the continuously evolving, living situation we are in from blame to responsibility. This is a truly empowering insight once it has been grasped.

Be aware, however, that once another person has labelled your behaviour, they will seek to reinforce that label whatever protestations you may make to the contrary. While this is frustrating, it is necessary to understand that you are not responsible for other people’s labelling systems or their choices for self-development. Be yourself, and your actions will ultimately be your voice.

### Summary

This book is about the two key tensions we experience in our life: the *internal tension* between our reactive, mechanical self and our creative, spontaneous self and the *external tension* between our self and others as we engage with the living cosmos we all share but experience differently. It is about the three energies—sensitive, conscious, and creative—that are made visible through the Enneagram.

Enjoy the journey and be sure to use the reflection points we have included as ‘stopovers’ where you can experience a new view of the panorama that is provided by your emerging Integrated Self—the dynamic connection between your Reactive Self, Perceptive Self, and Creative Self: each have an equally important role to play in the evolution of your insight, intention, and integration. You can search for your True Self if you like, but I am not sure how you will know you have found it without understanding the three faces of self.

We want you to understand the overwhelming power of your Reactive Self, with its outer source of identity, and to begin to develop the latent potential of your Creative Self, with its inner source of identity, to get some balance in your life. The pathway between the two is about engaging your Perceptive Self: about learning to be observant of self and others through developing access to your will to see, will to do, and will to be. Welcome to the three faces of self.

## CHAPTER 2

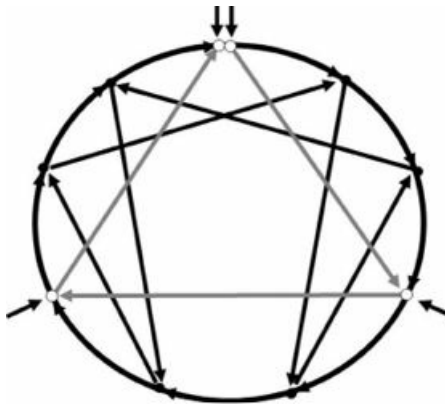
# PATHWAYS—THE ENNEAGRAM OF PATHWAYS

This chapter is aimed at providing you with an understanding of the Enneagram of Pathways, otherwise known as the Process Enneagram. It provides the pathways of personal growth from Reactive Self to Perceptive Self to Creative Self.

### **The Living Enneagram**

The Enneagram is a self-generating living system that must be seen as a dynamic rather than a static diagram.

There is an energizing element symbolised by the triangle, an informing element symbolised by the hexad, and a materialising element symbolised by the circle. The three points where the triangle intersects with the circle are open to receive information from outside the system, and the six points where the hexad intersects with the circle are open to receive information from inside the system. The Enneagram is an open system (where the triangle intersects with the circle) with an inner information loop (the hexad) and a sequence of orderly tasks (the circle). This is a fundamental point of understanding, so you might like to read this paragraph again.



[Figure 10: The Enneagram Dynamics](#)

The other very important dynamic of the Enneagram reflects the very nature of evolution—the idea that as the elements of a living system interact, they create new forms of the system at a higher level of ‘intelligence’. Creation is not an event; it is a process, and all parts of the living system are co-responsible for creative adaptation to the system that the interactive parts are generating. Consequently, the circle when

viewed from the side represents a *spiral*—point 9<sup>1</sup> is above point 9<sup>0</sup>. This idea is also an important one to grasp because it demonstrates the essential nature of transformation; we will develop deeper and deeper insight and awareness each time we go around the circle. It is not a once-only journey.

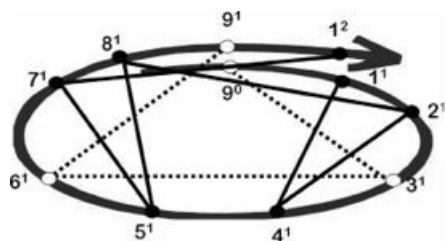


Figure 11: The Spiral Dynamic of the Enneagram

The idea of Spiral Dynamics captures this construct by reflecting the evolution of our social development based on the existence of different levels of life conditions and our personal capacity to cope with those life conditions. We will return to that later to provide an understanding of the impact of life conditions on our personal development process.

The Enneagram can be used to describe any living process, and it is used in this book to describe two living processes: the process of *personal growth* and the process of *personality development*.

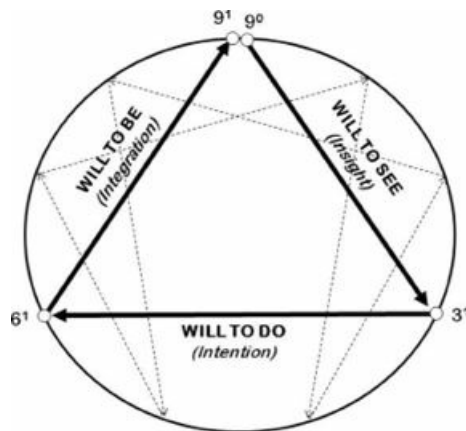
We will now explore *the process of personal growth* described by the Enneagram of Pathways. Personal growth is about a dynamic integration of the Will, the Work, and the Way.

You will recall the earlier descriptions of these three intelligences.

△	the <b>Will</b> —the intelligence that <i>energises</i> our self-development: symbolised by a triangle,
○	the <b>Work</b> —the intelligence that <i>materialises</i> our self-development: symbolised by a circle.
⌘	the <b>Way</b> —the intelligence that <i>informs</i> our self-development: symbolised by a hexad,

### The Will

In the Enneagram of Pathways, the points of the triangle element provides us with an understanding of the Law of Three as it relates to the role of our Will, in making us conscious of the automatic habitual processes that keep our Reactive Self in place, and by opening us up to the new sources of intelligence (as energy) that we must access to support our personal development.



[Figure 12: The Three-ness of the Will](#)

We have developed a way of describing the Will as three separate but interrelated higher intelligences—we have no empirical evidence to support this construct (a bit like the construct of God really!), but it serves as a useful way of describing an elusive concept. It also sits comfortably with the relationship between the Will and higher life and cosmic energies we mentioned earlier and will describe more fully shortly.

The three elements of Will, as elements of the triangle, we will apply to self-development are as follows:

- 9<sup>0</sup> to 3<sup>1</sup>—Insight: the will to see,
- 3<sup>1</sup> to 6<sup>1</sup>—Intention: the will to do,
- 6<sup>1</sup> to 9<sup>1</sup>—Integration: the will to be.

Our early social development evolves by imitation, instruction, and indoctrination, as we copy the ways others act and operate in our world and learn ‘to do as we are told’. Consequently, our categorization system that turns data into information is one we have adopted by immersion in a cultural and family context. We have adopted the ‘accessible memes’ of our environment. We will see later that this imitation and instruction (and also interpretation) process is quite inexact and is influenced by both our inherited disposition (our genes) and our socialised disposition (our memes).

We become aware of phenomena in our external world of others, and they act as ‘attention’ prompts to our senses. Paradoxically through our unconscious data and information converting processes, we develop a conscious sense of separateness from the external world and suppress our inner world to a subconscious role that enables us to keep in place an ‘accepted’ and ‘acceptable’ sense of who we are, who others are, and why the situation is the way it is—our Reactive Self evolves and begins to dominate both our sense-making and meaning-making.

In his masterful book, *The Evolving Self*, Robert Kegan says thus:

It is not that a person makes meaning, as much as the activity of being a person is the activity of meaning-making. There is no feeling, no experience, no thought, no perception, independent of a meaning-making context in which it becomes a feeling, an experience, a thought, a perception, because we are the meaning-making context.

He goes on to say:

And the most fundamental things we do with what happens to us is organise it. We literally make sense.

We will distinguish later between the sense-making role of our Reactive Self and the meaning-making role of our Creative Self. Because we are the meaning-making context, we suggest that the very activity of meaning-making is anchored in the level of involvement that our Reactive Self has attained at this moment in time. Our Reactive Self determines what has meaning for us in terms of its level of past experience. Meaning is limited by our personal beliefs about our self.

As we mature, our Reactive Self has the potential to evolve by developing 'self' awareness by accessing the sensitive energy of our 'will to see' which gives us our capacity to choose within the perspective of our context. Subsequently, by developing our Perceptive Self, and becoming personally intentional, and by accessing the conscious energy of our 'will to do', we develop our capacity to act with purpose in our context. This is a higher level of meaning-making that underpins perceptive action.

We then become open to being receptive to our Creative Self, through integration with the natural order of things: the living cosmos, by accessing the creative energy of our 'will to be'—we achieve this sense of oneness with the cosmos—our capacity to be truly present in the moment. This is about meaning-making with integrity.

The understanding of the interaction between our Reactive Self, Perceptive Self, and Creative Self leads us to wisdom: the capacity to be open to our full potential as integrated beings in the cosmos. Wisdom is the capacity to get above one's interactions with others, our environment, and our cultural context and life conditions. This subsequent and higher level of wisdom is activated by the presence of an inner connection to higher energy states in this more evolved state of being—by accessing the cosmos through our 'sixth sense' of metaphysical connection (rather than our five physical senses) which we may experience as a spiritual connection.

Unfortunately, we tend not to naturally develop the insight that would open up our awareness of, and give attention to, the ego fixations that underpin our Reactive Self. Our 'instinctive' tendency to defend our way of seeing things in the world remains firmly in place. On the one hand, it gives us a sense of stability amid continuous change. On the other hand, at this level of reactive intelligence (our experience), we can recognise non-satisfying repeating patterns of behaviour in our self and others that give us a sense that there must be something more and better. This opens us up to the possibility that we are the cause of our own grief and may lead to personal growth as insight; we get to appreciate our own idiosyncrasies and begin to take

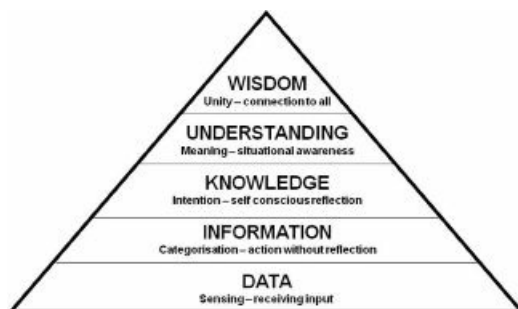
responsibility for our own behaviour and our impact on others.

This initial shift is generated by our ‘will to see’—a force that we cannot readily describe but which is initiated when we become aware of the level of energy that underpins our more evolved Reactive Self: sensitive energy. It is based on a shift from other observation to self-observation: a very difficult shift in perspective that involves the transition to a higher energy source. As with all life transitions letting go of the ‘old’ generates a sense of disequilibrium and denial. Consequently, we may just develop a better set of excuses for our plight or have more ammunition for classifying the idiosyncrasies of others who aggravate us, and worse, tell them so.

The relationship between energy and information can be explained in the context of a notional knowledge archetype which categorises information into five levels. These levels are arbitrary so that the energy-information connection can be illustrated as a basis for bringing the connection into the Enneagram.

Our senses give us Data inputs (signals from the environment that are not capable of inducing a response alone—data is neutral) which we then turn into Information (using our internal categorization system to put the data into a useful response structure) which we then convert into Knowledge (by applying an intention and capacity to act from our repertoire of learnt responses).

Knowledge, in our interactions with our context, may become Understanding (a recognition that our repertoire of learnt responses is situational and emotional and will not necessarily serve us well next time) which may in time become Wisdom (by connecting us to our purpose and the living cosmos). Of course, it is not a sequential as that—our millions of neural pathways and complex brain chemistry operate in a much more holistic, dynamic, and self-generating way which we will try and capture in the Enneagram. It is the ‘will to see’, the ‘will to do’, and the ‘will to be’ that access the energy of one level and convert it to the energy of the next level. This knowledge archetype is illustrated below.



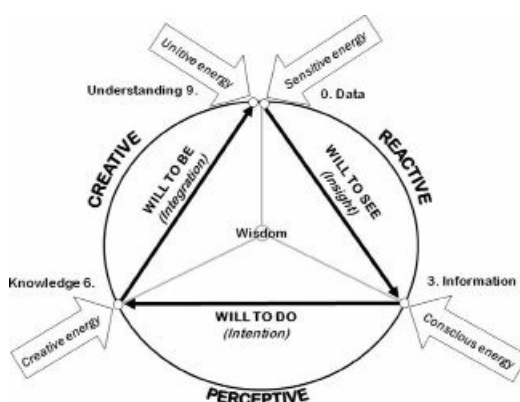
[Figure 13: A Knowledge Archetype](#)

In the context of the life and cosmic energies, we can say that data contains automatic energy, information contains sensitive energy, knowledge contains conscious energy, understanding contains creative energy, and wisdom is unitive energy.

This data-information-knowledge-understanding-wisdom hierarchy is essentially related to our ‘will to see,’ ‘will to do,’ and ‘will to be’ and represents the nature of the openings for new inputs provided on the circle by the triangle which is illustrated in the diagram that follows.

The points of interaction between the triangle (the Will) and the circle (the Work) are the access points for higher energies to enter our personal awareness from outside. We call these three points—3, 6, and 9—‘transition points’. Without an understanding of the Will as a higher intelligence and source of access to higher energy states, we just continue to slog our way through the Work sequentially, step by step, and do not realise why it is so hard and draining on our limited lower order energy sources.

The following diagram illustrates the dynamics of these energy and information transitions.



[Figure 14: The Energy Entry Points](#)

Accessing our ‘will to see’, at transition point 9, enables us to be fully aware of the sensitive energy available to us, gives us access to conscious energy, and creates a pathway for engaging with our Perceptive Self. In his illuminating book *Deeper Man*, JG Bennett discusses *sensitive energy* and says:

Sensitive energy enables us to be aware of our thoughts, our feelings, and our bodily states—the associations, reactions, and sensations of our mechanical life. The condition of the man-machine [read Reactive Self] is to exist as thoughts, feelings, and bodily states so that it is a slave to every fleeting impulse. It is only when we are aware of alternatives that we can choose. When we are sensitive we can accept or reject what is before us; but we must be careful not to confuse this possibility with automatic reaction. To avoid this confusion we have to know what it is to hold together opposites. When we like something, it is useful to see how we can dislike it and vice versa. If we find ourselves saying ‘no’ to an idea, it is useful to see ourselves in agreement with it also. It is only when we are able to come under the combined action of ‘yes’ and ‘no’ that we really have the possibility of choice.

It is not true to say that with the sensitive energy we are able to initiate an action. **Sensitive operations depend on what has gone before. It enables us to choose within an existing situation but not to change the situation itself. To go beyond what actually exists and to become free from ‘yes’ and ‘no’ we require the cosmic energies.** (The emphasis is mine.)

When we understand the importance of the ‘will to see’, we become conscious of sensitive energy. We become aware of ‘yes’ and ‘no’ choices. We see our limiting beliefs, scripts, and theories for what they really are and become open to information from outside of us. We seek out books, teachers, and practices to help us begin to appreciate the nature and pattern of our automatic reactive behaviour. We begin the process of shifting our locus of control from outside of ourselves (blaming and victim-oriented) to inside of ourselves (responsible and choice-oriented). This reaching out for new information begins our journey inward to attain growth as insight. We develop self-awareness: we go inside the ‘nine dots’. We acquire a new Perspective at transition point 3.

The ‘will to see’ also opens our attention to the nature and role of conscious energy which enters at transition point 3. It is the first level of the cosmic energies and enables us to engage our ‘will to do’: our conscious intention to discover our latent potential and act instantaneously on the possibilities that arise in our context.

Bennett says of *conscious energy*:

In ordinary speech, ‘consciousness’ means the state of being aware of things going on, produced by the sensitive energy. What we mean by consciousness is something of a higher order that can be described crudely as an ‘awareness of our ordinary awareness.’ If we want to understand transformation in humans, it is necessary to understand the distinction between sensitivity and consciousness. It is easy to believe that we can ‘observe ourselves.’ Most people even take it for granted that they know what is going on in themselves and what their states are; but most so-called self-observation is simply the observation by one centre of another. For example, we can think of our body and the way in which it is moving or feel the thoughts that are coursing through our minds.

Real self-observation requires what is called the ‘separation of oneself from oneself’. This means a separation from all the functioning of thought, feeling, and body. Our functioning is then still part of ‘us’ but ‘we’ are no longer just a part of it. Once we have had this experience, the taste is unmistakable when it comes to us again. But when it is not there, we can very easily deceive ourselves that it is.

**It is because conscious energy is a cosmic energy that we cannot ‘make’ ourselves conscious. It does not come directly from efforts, as sensitivity does.**

We have to learn how to recognise perception and actions of a higher order and we have to train ourselves in the way of ‘struggle with ourselves’, the bringing about of the struggle between ‘yes’ and ‘no’ by which the soil is prepared for the sowing of conscious seeds. (The emphasis is mine.)

This idea is not easy to grasp as it requires a paradigm shift from a ‘machine’ view of the world to a ‘living systems’ view of the world. A shift to a view that understands transformation is a natural living process that is open to all. What we already know and believe about the world does not allow us to ‘see’ this transformation from the vantage point of our Reactive Self. We either get it or we don’t—there is no gradualism in this. It is a shift from the highest level of life energy to the lowest level of cosmic energy. Working with our living sensitive energy is valuable. However, it needs to be seen as a pathway to opening ourselves up to the cosmic energies—the conscious and creative energies—that enable us to go within our awareness, to regions where our ordinary experience is ‘outside’.



It is in these regions and with these energies that we have the possibility of becoming free. They are the energies beyond the physical, emotional, and mental realms of life. With them our identity goes beyond that of a living (doing, feeling, thinking) body. When we ‘get it,’ we are able to be consciously engaged with our Perceptive Self: we go outside the ‘nine dots’. We become open to developing a sense of life purpose at transition point 6.

This work on our attention provides the foundation for intentional action—the base side of the triangle. This requires us to access the ‘will to do’—the exercise of intentionality in our actions with others. This is personal growth as intention. All action arises from interaction with our world and others in it and in turn induces further interaction, whether we are conscious or not. As part of a living cosmos, we have impact that is not obvious to us—cause and effect do not occur in the same space and time as we occupy as physical beings. The ‘will to do’ opens us to the idea of conscious action—our starting point for taking responsibility for our contribution to the integrity of the whole living cosmos: a unique contribution that is anchored in our latent potential and guided by our life purpose.

Responsible action is voluntary. It is, very simply, the ability to consciously choose to engage with others and our environment: to be fully present and responsible. On a deeper level, it is the willingness to own our degree of impact in every interaction we have with others: our life purpose as the cause. In this sense, intentional engagement means ‘I own my part in allowing or creating the situation and I am dealing with that situation with a sense of compassion’. It is not about, ‘I’m not to blame,’ or ‘I didn’t do it,’ or ‘It’s not my job.’ It is about owning our unique part in either creating or allowing the overall situation to occur. It is about realising that everyone has impact and then choosing to respond, not automatically react, to that impact in the most helpful way possible, consistent with our purpose and with the resources available at the time. Responsible action is about facing whatever needs to be faced in the moment. We are operating from our Perceptive Self at this point: we have moved beyond our thoughts, emotions, and fixations.

A well-developed ‘will to do’ invites our Perceptive Self to be receptive to creative energy, the second level of cosmic energies, and opens us to engage our ‘will to be’. We begin to have natural access to our Creative Self as we interact with the essence of our nature and the transformative power of the creative energy that is the very source of the cosmos and which enters at transition point 6.

Bennett describes *creative energy* as

the energy which gives us freedom and enables us to create ourselves. It is the energy through which we are able to exercise voluntary attention. When we try to attend, we find we have very little power to do it. It all slips away; no matter how hard we try. This gives us a measure of our effective freedom. The creative energy is the energy of ‘I’, and it is only when the will and this energy are united that we have power. A person is only a free individual when they can have the working of the creative energy united with their everyday life.

Creative energy is released in the transformation of our consciousness. This transformation we can

know in terms of the diminishing power that ‘negative emotions’ have over us and the increasing power that ‘positive emotions’ have in us. The ‘negative emotions’ are the ordinary emotions which are under the law that they must produce their opposites, so that pity turns to disgust and love to hate. The ‘positive emotions’ have no opposites, though they may have the same names as negative ones, such as ‘joy’, ‘hope’, or ‘love’. The positive emotions are not reactions but something evoked in our consciousness by the creative energy.’

**It is said that to ‘do’ we must give up the illusion of doing.** (The emphasis is mine.)

Consequently, the ‘will to do’ enables us to make a paradigm shift—a shift from the experience we have of doing as striving, driven achievement to seeing the potential we have of doing as effortless, creative contribution: a pathway to just being. We move to a state where choice begins with an intentional balancing of our four natural brain functions (sensing, intuition, thinking, and feeling) as we interact with our world—engaging our Perceptive Self. It is a state where choice is about being receptive to our latent potential and being truly present in our world. This shift enables us to submit to the possibilities that emerge from the living cosmos for action by engaging our ‘will to be’, giving us consistent access to our Creative Self: we go beyond the ‘nine dots’. We achieve a state of Presence at transition point 9.

This brings us to the third side of the triangle shown in Figure 14 and leads us back to awareness, but at a much higher level of intelligence than we embarked from. This is an awareness that is about growth as integration—a sense of one-ness with the cosmos.

As Bennett says thus:

The creative energy is the energy of ‘I’, and it is only when the will and this energy are united that we have power.

This shift is generated by our ‘will to be’—the realisation of our life purpose and an awareness of the power of integration with the cosmos providing us with our sense of Being. Eckhart Tolle describes Being this way:

There is an eternal, ever-present One Life beyond the myriad forms of life that are subject to birth and death. Many people use the word God to describe it; I often call it Being. The word Being explains nothing, but nor does God. Being, however, has the advantage that it is an open concept. It does not reduce the infinite invisible to a finite entity. It is impossible to form a mental image of it. Nobody can claim the exclusive possession of Being. It is your very presence, and it is immediately accessible to you as the feeling of your own presence. So it is only a small step from the word Being to the experience of Being.

There is a further paradigm shift that must be engaged with at this higher level of awareness that Being is. Being is only able to be experienced when the mind is still—a state of no mind. It cannot be understood mentally. Being is a state of connectedness with something that is essentially you but is greater than you. It is finding our true nature beyond our existing sense of ‘I’. The incessant chatter of our mind is what stops us from finding this sense of inner calm and stillness. Being is about our oneness with everything else rather than our separateness from everything else. It is perhaps best mentally understood as oneness with the rhythm of life and is

best illustrated by our breathing.

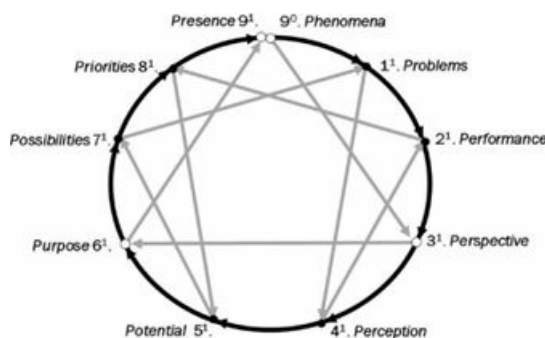
The three wills—to see, to do, and to be—open us to higher energies that enable us to realise our latent potential and life purpose: to engage our Integrated Self.

### The Work

The circle is simply about sequential steps in circulation. It is about the Work we must do. The circle gives us the appearance of going somewhere, but we come to the end only to start all over again. The circle represents sequence of time, whereas the inner lines (hexad) represent the present moment in time, and the triangle represents timelessness. The circle is therefore about the sequential steps of personal development that cannot be avoided—the Work.

As discussed earlier, the interaction of the triangle with the circle creates what we call ‘transition points’. The interaction of the hexad with the circle creates what we call ‘vantage points,’ which together gives us our ‘nine dots’ or E-points: points where we can get above our habitual patterns and access a more dynamic view of our Self.

Each of these nine E-points represents a capacity that we emphasise at that E-point in our Work of gaining knowledge or embracing learning. Knowledge is simply the capacity to act in a context and learning is the process of building the capacity to act. From knowledge, we progress to understanding and ultimately wisdom. Each of the nine functions gives us the stepping stones for our journey of self-development.



[Figure 15: The Work—Functions](#)

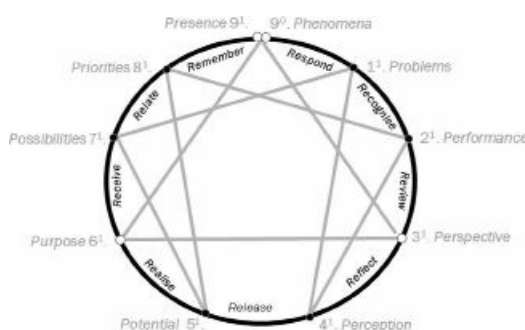
The nine capacities of the transition and vantage points are as follows:

- 9<sup>0</sup>. **Phenomena**: a reactive capacity to become aware of external phenomena through our five senses and instincts
- 1<sup>1</sup>. **Problems**: a reactive capacity to *rank* phenomena as categories of threat to our well-being and sense of ‘identity’
- 2<sup>1</sup>. **Performance**: a reactive capacity to *recognise* and *reinforce* our success strategies in ways that enhance our sense of identity
- 3<sup>1</sup>. **Perspective**: a perceptive capacity to *review* our performance as situational and to go outside to learn new ways of seeing our sense of self

- 4<sup>1</sup>. **Perception:** a perceptive capacity to *reflect* on what we have learnt and to challenge our limiting beliefs
- 5<sup>1</sup>. **Potential:** a perceptive capacity to *release* and *reassure* our authentic qualities as the foundation of our purpose in the world
- 6<sup>1</sup>. **Purpose:** a creative capacity to *realise* our life purpose is the source of meaning in our life and the foundation of our creativity
- 7<sup>1</sup>. **Possibilities:** a creative capacity to *receive* opportunities for creativity and align them with our priorities
- 8<sup>1</sup>. **Priorities:** a creative capacity to *relate* to our personal goals and act on possibilities,
- 9<sup>1</sup>. **Presence:** an integrative capacity to *remember* our connection the natural order of things and be continuously open to the higher energy states are presented to us.

The triangle represents points of punctuation at transition points 9<sup>0</sup>, 3<sup>1</sup>, 6<sup>1</sup>, and 9<sup>1</sup> where information enters our Work from outside as a result of the energy generated by accessing our Will—that is why there are open circles at these points. The ‘will to see’ brings with it sensitive energy which gives *perspective* to our Work through developing our inner-ness by going outside for insight at point 3<sup>1</sup>. The ‘will to do’ brings with it conscious energy which gives *purpose* to our Work through conscious acceptance of our latent potential at point 6<sup>1</sup>, and the ‘will to be’ brings with it creative energy that gives in the moment *presence* to our Work through one-ness with the living cosmos at point 9<sup>1</sup>. These are the three transition points where we go *outside* the ‘nine dots’ to receive the energy that we need to sustain our work in the next stage.

As we do the Work, by moving around the circle, we engage in a series of practices, or tasks, that anchor us in the level of development that we have reached at each previous vantage point. These practices represent the building blocks of our Work.



[Figure 16: The Work—Practices](#)

The practices, or tasks, that support our development around the circle are as follows:

- 9<sup>0</sup>-1<sup>1</sup>: **Respond**—being aware that the phenomena we take in is a limited view of what is ‘out there’ and choosing our response rather than automatically reacting,

- 1<sup>1</sup>-2<sup>1</sup>: **Recognise**—comprehending that we reinforce the way we have learnt to solve problems in our external world in a limited, mechanical way that is underpinned by our scripts, theories, and beliefs,
- 2<sup>1</sup>-3<sup>1</sup>: **Review**—engaging our ‘will to see’ and reviewing the repeating patterns that occur as a catalyst for going outside for help to gain insight,
- 3<sup>1</sup>-4<sup>1</sup>: **Reflect**—allowing the new insights to open up our scripts, theories, and beliefs as a pathway to discovering our gifts and talents,
- 4<sup>1</sup>-5<sup>1</sup>: **Release/Reassure**—engaging in the struggle to affirm our latent potential and releasing our Reactive Self from the limiting beliefs that underpin it and reassuring us of our potential,
- 5<sup>1</sup>-6<sup>1</sup>: **Realise**—developing our sense of purpose as a set of values enabling us to access our potential and to engage with the conscious energy of our Perceptive Self,
- 6<sup>1</sup>-7<sup>1</sup>: **Receive**—allowing opportunities to emerge and being receptive to them for what they may be saying to us about our priorities,
- 7<sup>1</sup>-8<sup>1</sup>: **Relate**—being open to the connection between our potential and purpose and creatively integrating the possibilities that emerge into our personal goals,
- 8<sup>1</sup>-9<sup>1</sup>: **Remember**—being fully present in each moment to our Creative Self and remembering our natural oneness with the living cosmos.

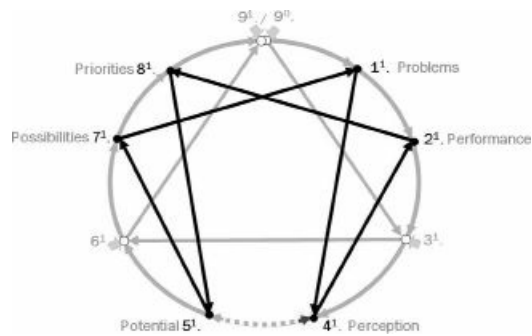
These steps in our Work are not able to be undertaken without the energies of the Will and the information we get from the inner lines of the Way.

### [The Way](#)

The third element of the Enneagram of Pathways is the hexad, or the ‘inner lines’ as they are often known. This unusual diagram reflects the dynamic living intelligence that informs our personal development work. The hexad provides us with ‘vantage points’ from which we can view the Work (at each point) with greater knowledge and deeper understanding.

This is called the Way—the multiple ways of knowing. Belief is the foundation of our Reactive Self. Knowledge is the foundation of our Perceptive Self. We move from a sequential, mechanical approach to a dynamic, living perspective. It is like moving from a view of an accident at an intersection from one street corner to seeing it from all street corners and from above as well.

The combination of the interaction of the Way (the hexad) with the Work (the circle) gives us the six dots we call ‘vantage points’: points 1-4-2-8-5-7. The alternative viewpoints that occur by following the sequential outer flow around the circle and engaging the dynamics of the inner lines of the hexad create a continuous tension between the outer and inner forces we naturally experience as living beings.



[Figure 17: The Way](#)

The interplay between the inner lines and the circle is not about opposites. It is about the influence that the inner lines have on our Work around the circle—as we gain more understanding of the inner lines, they are strengthened. The inner lines (hexad) will progressively appear to us more as meaning or feelings (our self/inner knowledge), while the outer line (circle) appear to us more as tasks or thoughts (our experience/external knowledge). These are the six vantage points where we go **inside** the ‘nine dots’ to seek intelligence and meaning. We are normally oblivious to the inner lines.

The Way (the inner lines) enables us to understand the feelings we experience at each ‘vantage point’. It provides us with the opportunity for self-observation and represents self-knowledge divorced from personality associations. The Way enables us to stand back from ourselves. As we move from one vantage point to the next around the circle, the inner lines enable us to reflect on and to reconsider what we remembered from our experience at the previous point and its connection to the other points on the circle. The inner lines induce self-remembering, which is a key to self-development.

If the inner lines are sensitively, consciously, and creatively active, then we are truly ‘alive’. They enable us to ‘remember to remember’. We get to understand that we must consciously take in everything that happens to us, or it will be forgotten and reside in our unconscious as a source of influence we are not aware of—the unconscious source of our Reactive Self. The inner lines are signs of our psychological health—they concern our communication with ourselves. The inner lines are the integrating intelligence of our personal development that is based on the Law of Seven as they follow the 1-4-2-8-5-7 sequence.

These ‘inner lines’ represent the inner connectedness of our Self—a kind of wholeness progressively emerges from them. We build an understanding of who we are and what we should be doing through the inner lines—our sense of a Perceptive Self emerges. There is a strong tendency in all of us to for an action to lead automatically to another action, as a reaction—our emotions follow a sequential and habitual pattern. It is very important in our personal development to break this sequence by adopting the different perspective provided by the inner lines. Just

understanding this is a revelation in itself. The inner lines serve as an ‘emergent intelligence’ that is somehow connected to our essential self-generating nature as living beings.

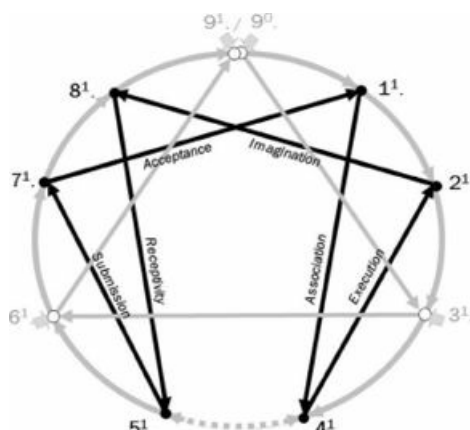
The inner lines formed by the hexad, the Way, are both active and receptive and the triangle, the Will, is the reconciling energy source. The active lines can also be reactive when the receptive lines are hidden from us.

The **active lines** are

- 1<sup>1</sup>-4<sup>1</sup>: **Association**—seeing that the problems that we identify are based on the limited data that comes into our awareness, through our five senses, and that is then interpreted by the scripts, theories, and beliefs, that are stored in our memory, and then recognising that they need to be explored and verified,
- 4<sup>1</sup>-2<sup>1</sup>: **Execution**—seeing that our performance is based on our thoughts, emotions, and instincts and our past experiences and reviewing them from a new perspective so we can develop more productive behaviours as a part of our roles-based context,
- 2<sup>1</sup>-8<sup>1</sup>: **Imagination**—seeing that our performance is more meaningful when it is connected to our priorities (life goals) and that we can create a purposeful and conscious role in contributing to our world and those in it.

The **receptive lines** are

- 8<sup>1</sup>-5<sup>1</sup>: **Receptivity**—being aware of our latent potential and developing priorities (life goals) that enable us to see and attract new possibilities,
- 5<sup>1</sup>-7<sup>1</sup>: **Submission**—being open to accept the creative energy of our purpose so that we allow the possibilities to emerge from the deep knowledge we have of our latent potential,
- 7<sup>1</sup>-1<sup>1</sup>: **Acceptance**—being aware of the essential nature of the living cosmos and accepting that problems are our outer reality and possibilities are our inner reality: they are two sides of the same coin.



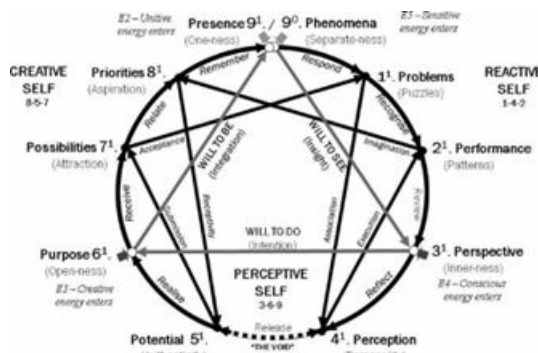
[Figure 18: Active and Receptive Intelligences](#)

It can be seen that the inner lines bypass the transition points (3, 6, and 9) of the triangle on the outer circle as if they are avoiding them, or perhaps ‘flirting’ with them—as if saying ‘Would you like to get to know me (your Self) better?’ This relationship is not coincidental. It reflects a fundamental element of our nature as living beings—the source of energy that sustains our creative integrity. It is about the higher energies of our Will that we can access that makes us distinctively human. Without the points created by the triangle, we would not be able to engage in intentional creativity as personal development. We would be trapped by our automatic 1-4-2 reactive loop. The intentionality we speak of here is not the striving type but the ‘in the zone’ receptive type that is initiated by having a sense of purpose.

The triangle (our Will) is the reconciling energy force between our outer and inner intelligences; it has a timeless, atemporal quality about it; it is ever-present once we know how to access it.

### [\*\*\*Our Integrated Model\*\*\*](#)

Let’s bring this all together. When we combine the Will (triangle), the Way (hexad), and the Work (circle), we create a comprehensive map for engaging with our three selves, Reactive, Perceptive, and Creative, in a unique and individual way—there is nothing prescriptive in this: it is descriptive. This combination of the three intelligences creates the Enneagram of Pathways or, more specifically, the Enneagram of Self-Development.



[Figure 19: The Enneagram of Pathways](#)

This diagram brings all of what we have considered so far together, and this is a point in the book where you are encouraged to reflect on this map and seek to comprehend it before you move on. Use this figure as a memory jogger and go back to the section that discusses any element that does not make sense to you. We will apply the Enneagram of Pathways in the next part of the book, which will give you an experiential rather than cerebral sense of it. You will find it challenging because it is asking you to simultaneously hold three ideas in your mind and integrate them into a coherent whole. One easy way to get a sense of the operation of the three ideas of



Will, Way, and Work is to stand at an E-point on the circle and take in the view.

At this stage of your introduction to these ideas, let's take an example and stand at E-point 2<sup>1</sup>—Performance. We can see that we have got there around the circle (our Work) by responding to data entering our senses as just phenomena, without personalised context, and defining data as problems at E-point 1<sup>1</sup>—Problems. At the same time, we are being informed by E-point 4<sup>1</sup>—Perception in two ways. First, by seeing the *association* between the problem we have and similar problems we have solved in the past, and second, about how to *execute* that experiential knowledge as performance that is repeatable—creating reliable patterns of response at E-point 2<sup>1</sup>—Performance. Again at the same time, we are being attracted to E-point 8<sup>1</sup>—Priorities, which invites us to use our *imagination* to identify and establish priorities (life goals). This unsettles us because the performance patterns of the roles we play define us, and they have an empty feel about them once our creative potential is aroused. We know what we don't want and are unconsciously attracted to the idea that there may be something better. It often results in 'daydreaming'.

We do not have access to that creative process from our past experience, yet we have an emergent sense that there is something more to us than we can know. We are sensitively aware that our Performance is not fully satisfying: it lacks meaning at a deeper level. Concurrently, we see in front of us the '*will to see*' which invites us to *review* the definition of our performance and access sensitive energy that is available to us at E-point 3<sup>1</sup>: to develop our insight. Insight is about 'yes *and* no' choice-making. It is accessed at E-point 3<sup>1</sup>, when we go outside for information, guidance, and teaching as the next step in our work, that we come to *reflect* on our perception at E-point 4<sup>1</sup> as quite limited and that it is constraining us. This multidimensional living systems view of what is open to us becomes quite mind-boggling. So we opt for the easy way out—we just keep repeating the 1-4-2 self-perpetuating loop.

We have been taught to be linear in our thinking: take one step at a time is our inherited motto, but the universe is in perpetual motion and is multidimensional just like the Enneagram. The present moment we use to interact with ourselves and the world is so narrow that it is difficult to grasp all of this as a natural part of the way living systems work, and we are simply a living system of interactions. One of our challenges is to make the present moment a wider space in time—we have to understand the construct of our Reactive Self so we can have a more profound yet orderly way of seeing ourselves and the world and others in it.

Do not be concerned if you are feeling overwhelmed right now, it is to be expected. Part of self-development is to learn to see through fresh eyes; the nature of your reaction to this construct shows the extent to which you are able to access your '*will to see*'. You may not have yet truly become friends with your Perceptive Self. Your Reactive Self is a source of stability in dealing with the routine aspects of life. It provides you with a sense of certainty for your evaluation of new data. It is presently being confronted and will remain in control by telling you 'this is too complex' or 'this is not proven', etc. Just being open to these ideas will create a pathway for

exploring them and getting back in touch with your innate curiosity.

### **Reflection Point**

You are encouraged to 'stand' at each transition and vantage E-point and feel the various energy and information flows that are available to you at each point; this will help prepare you for the experience you will have when you begin to explore the personal nature of your Reactive Self and the implications that will have on developing your Perceptive Self and ultimately accessing your Creative Self. You will already be unconsciously invoking your Reactive Self in experiencing the Enneagram of Pathways so that will provide some incentive to obtain a better understanding of the three selves idea we are using in this book.

## CHAPTER 3

# POTENTIALITIES: THE THREE FACES OF SELF

This chapter provides the foundations for understanding the three faces of self: our Reactive Self, our Perceptive Self, and our Creative Self.

### Our Three Selves

The sense we have of ourselves on a day-to-day basis emerges from our reactions to the world and actions of others that we encounter in it. Paradoxically, the actions of others are also reactions to their world and actions of others in it. So rather than our sense of Self being about intentional actions and interactions, it is about the continuous self-generated responses of our various reactions to each other. We wrongly define reactions as actions. Even when we act ‘intentionally’, those actions are anchored in our unconscious scripts, theories, and beliefs about the world. Our reactions become a self-fulfilling process that enables us to survive and, in a limited way, succeed in the world. We develop a *Reactive Self*, a self that operates out of habitual inter-reactive patterns.

As we mature, we begin to understand that we have to take some responsibility for how our patterns of behaviour impact on the interactions we have with others and the thoughts and feelings that they generate in us. We may develop greater ‘emotional intelligence’ through learning activities that others send us on so we can become better managers, better customer representatives, better teachers, etc. We take some of this in and find that some of it works. We begin to realise that people are different and develop more robust categorisation systems sometimes using labels provided by tools such as the Myers Briggs Type Indicator, the DISC personality profiling system or some colour, compass, bird, or animal variation of these. We get glimpses of and are curious about our *Perceptive Self*: a self that is inquisitive about our interactive patterns.

In fleeting moments, and sometimes by observing the lives of others, we recognise another part of our self that suggests there is more to us than we have experienced—a self that has a connection to the cosmos, a self that can experience the natural flow of life, and a self that has access to our wholeness. Many search for this sense of self by engaging in various practices and techniques that seek to put them in touch with their ‘spiritual nature’. We sense and feel that we have a *Creative Self*: a self that has access to the flow of life itself.

These three faces of Self are all difficult to access. Our Reactive Self is reluctant to be exposed to the light—it is comfortable being in control without scrutiny. Our Perceptive Self enjoys labelling others and rationalizing its own idiosyncrasies—it is comfortable until it has to operate under stress. It requires conscious intentionality to be an effective contributor to our self-development. Our Creative Self is transient and must be accessed receptively—it only appears through constant consciousness and is easily bruised by criticism: creative people are ‘eccentric’ and creative ideas are ‘whacky’. In our day-to-day existence, the ever-present Reactive Self will take control from our immature Perceptive Self and will always win against the transient Creative Self.

Another way of describing the Reactive Self is as Ego, the Perceptive Self as Enlightenment, and the Creative Self as Essence. We have avoided those terms as they have been used in many different ways such that they have ambiguous meaning. The word ego is often used to describe someone who has an inflated sense of self rather than to understand it as a false identity, however it might be represented. Enlightenment has been hijacked by all sorts of movements and sects and has become too strongly associated with guru worship to be a useful term. Similarly, the use of the word essence demands a leap of faith to understand what it means experientially that most people cannot take. Using the terms, Reactive Self, Perceptive Self, and Creative Self, while suggesting a compartmentalization of self that does not exist, provides us with a language for self-development that we find people can identify with as a way of grasping the essentials of the process.

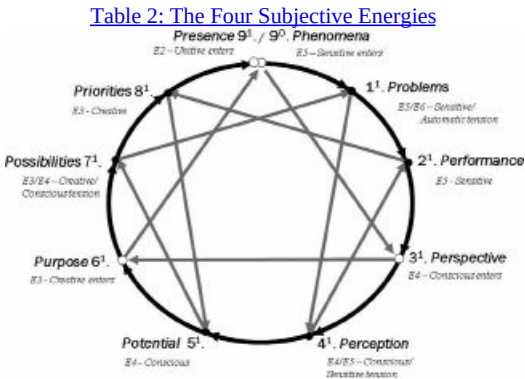
The Enneagram of Pathways provides us with a process that recognises this adversarial relationship between the Reactive Self and the Creative Self and the reconciling role of the Perceptive Self. It enables us to first comprehend, then to understand, our outer and inner tensions, as we work through the various elements of each face of our Self. It enables us to appreciate the role that the Will, the Way, and the Work have in coming together to sustain our Creative Self as we ground it in our latent potential and life purpose.

The simplicity of the Enneagram is often not obvious at first. This is because our Reactive Self is sensing that it will be confronted. Our Reactive Self will be sending us signals that this stuff is really complex, when in reality it is a profoundly simple map that reflects the living and self-generating nature of our self as a living being. As we become familiar with the Enneagram of Pathways, we will identify with it experientially. Paradoxically, we may then adopt it as part of our Reactive Self and use it to justify and rationalise our behaviour through our cleverer, but not fully mature, Perceptive Self.

To allow us to become more familiar with the Enneagram of Pathways, we have identified each transition and vantage point, which we call E-points, with a label that signifies a particular activity we engage in at that E-point to make sense out of the information we are receiving at that E-point. Each E-point attracts a particular energy interaction that will explain what we feel at that E-point. The energy levels we

discussed earlier and which are relevant to the Enneagram of Pathways are shown below again for reference.

Level	Description	E-point entry	Type	Category	Awareness
E3	Creative	6 <sup>1</sup>	Energies of being	Cosmic	Subjective
E4	Conscious	3 <sup>1</sup>			
E5	Sensitive	9 <sup>0</sup>	Energies of responding	Living	
E6	Automatic				



[Figure 20: The Enneagram of Pathways and Energy Transitions](#)

We will look more closely at these energy transitions when we consider each E—point more closely. However, to illustrate the implications of these transitions, we can look at E—point 1 problems. At this E—point, we see a tension between two living energies: the automatic energy that directs in our primal instincts (that are ‘hard wired’ into our R brain stem and operate in the same way as our other functions that apply automatic energy), and sensitive energy that directs the judging (thinking/feeling) functions of our brain (that is ‘soft wired’ into our brain neural system and can operate unconsciously or consciously). Somewhere in our brain neural system there is our perceiving (sensing/intuiting) function that determines the type of information we take in to resolve the automatic/sensitive energy tension.

We sense this energy tension when we reflect on our initial reaction to something or someone that represents a threat and then choose to move away, move towards, or move against it based on some combination of our instincts and our previous experience of the situation or one similar to it. We are not aware of this distinction between instincts and our judging (thinking/feeling) function response as they tend to merge and become indistinguishable in the moment of reaction. We experience a level of stress as an instantaneous reaction to the unfamiliar. In some ways, stress can be defined as a self-sustaining tension between energy levels or sub-levels. Figure 20 shows these energy interactions at each E-point and you can see the tensions at vantage points 1<sup>1</sup>, 4<sup>1</sup>, and 7<sup>1</sup>, which interestingly are the ‘frustration’ dominant affect points on the Enneagram of Patterns that we will look at later.

We will consider the transition (entry) points  $9^0$ ,  $3^1$ , and  $6^1$  for sensitive, conscious, and creative energies more fully a little later.

### Our Reactive Self

Our Reactive Self is action, or perhaps in its actual or true state, reaction-oriented. We have already discussed the 1-4-2 awareness-attention-action loop that is automatically directed by our Reactive Self unless we choose to access our 'will to see'. The character of all living beings is to be found in the interactions they have with each other as part of the living cosmos. We experience our interactions through the lens of our Reactive Self.

This lens is the lens dominated by three related capacities:

- o our three primal instincts for self preservation (survival), self renewal (sexual), and self belonging (social),
- o our temperament, which is our predisposition to respond to events in a specific extraverted/introverted and judging/perceiving way,
- o our learnt strategies for interacting with the world and others in it that reflect our socialised beliefs and values maturity level.

At E-point  $9^0$ , we are aware of stimuli in our outside world that engage our limited five senses of sight, hearing, smell, taste, and touch. These senses are part of the automatic system of our physical being. We have labelled E-point  $9^0$ , Phenomena, as it largely reflects our automatic sense perception to data (rather than our thoughts or feelings that convert data into information and classify that information as problems). At E-point  $9^0$ , we are on the circle and in the triangle.

At E-point  $9^0$ , our genetically evolved instincts: our primal instincts of fight, flight and fold—confront, withdraw, and submit—operate automatically. The full 'availability' of each of these primal instincts is encoded into our memory as part of our 'old brain' structure. We have inherited a disposition that 'knows' taking action is always a contest between our sense of self and our sense of survival in our world. As we experience the world, these primal instincts work for us in differing ways and we develop automatic ways of applying them in situations we find threatening. We develop an instinctual hierarchy. These instincts are moderated by our human intelligence as we gain a repertoire of experiences we can also 'rely' on.

Our genetic disposition includes three instinctive action/reaction drives that operate to ensure our basic survival. These three primal drives are our inheritance of our evolution from lower order to higher order beings and relate to the survival of our species: they are 'hard wired' into our brain function. The three instinctive drives are the self-preservation instinct (concerned with security), the sexual instinct (concerned with continuity), and the social instinct (concerned with belongingness). While we will consider the implications of these primal instincts more fully later, it is worth understanding them as the formative apparatus of our Reactive Self.

These instincts are as natural as our breathing—they are by their very nature connected to our breathing. That is why we are encouraged to be aware of our breathing when we are engaging in an activity that we may fear, like public speaking.

At this point, we are largely acting through automatic energy. Bennett says thus:

This automatic activity goes on in our thinking from dawn to dusk. It is a necessary part of our functioning and is a normal activity associated with our nervous system. The trouble is that we take this activity to be 'I thinking' whereas it is nothing but habitual association stimulated by shocks from the physiological or external environment. This 'thinking I' is not different in kind from respiration or the circulation of the blood. (7)

Our temperament or genetic predisposition seems to include

- o our need for stimulation or isolation (extraversion or introversion) which is largely managed by our Reticular Activating System (RAS),
- o our need for structure or spontaneity (judging or perceiving) which is largely managed by our thalamus,
- o our tendency to approach or avoid (positive or negative) which is largely managed by our left and right brain hemispheres.

The need for stimulation (high versus low amplification of stimuli) is highly correlated with extraversion and introversion. The need for structure or spontaneity is highly correlated with judging and perceiving. Both of these attributes were identified by Jung as the way we categorise information and make decisions. The third predisposition was more fully developed by Karen Horney who identified the three instinctive responses of moving toward, moving away, and moving against. We will look more deeply at all of these temperament dimensions when we develop our understanding of the Enneagram of Patterns. It is sufficient to say at this stage that they provide the genetic dimension of our Reactive Self on which our socialisation dimension is built.

Our temperament influences 'how' we do things rather than 'what' we believe and do, which seems to be more strongly influenced by our socialisation.

We are born into a world that is already very knowledgeable, and our initial learning takes place by a combination of these instincts and temperament (genetic) and imitation of (mimicry) and instruction by (direction) 'knowing' others. We instinctively recognise that inherent in all phenomena are 'problems', and the knowledge we copy and get from others enables us to solve those problems. We learn that our ability to react to the world and others in it in ways that are consistent with the expectations of others is a highly regarded cultural capability: conformity is good!

We begin to lay the socialised foundations for our Reactive Self—we are socialised into the behavioural norms of our family, the classroom, and the community. We develop, or perhaps enhance, a core fixation or motivation that becomes the socialised foundation of our perception, and hence behaviour, in successfully interacting with

the world and others in it.

We learn that in a collective society, our individuality needs to be suppressed or modified for the common good. We learn to conform in ways that are socially acceptable. We learn that the efficiency of delivering public education is based on the theoretical ‘average’ person rather than our individuality. We learn that the tension between self and other is about power and control. We learn about hierarchy. We learn that we need to solve problems to be happy, or perhaps not unhappy.

As we progressively solve the problems in our environment, we ‘remember’ our success experiences, our performance, as do others: neural pathways are created in our brain systems and form our ‘memory’. Our performance—or more simply put, our problem-solving ability—is anchored in our social and cultural context. We pay a great deal of attention to the signals we receive from significant others—parents, teachers, siblings, and later, peers and managers. In early infancy and childhood, our brain is expanding rapidly at the same time as we are immersed in language. As we instinctively and socially acquire language, we begin to solve problems in a way that is context-specific to us by creating our own unique sense-making neural pathways in our brain.

These pathways become activated when something that ‘looks like’ what our five senses are sensing appears in our external world. This enables us to repeat successful behaviours without having to continuously relearn them. These successes (and failures) are ‘filed’ in our memory in this way, and we begin to see and solve problems by association between what we ‘see’ and our ‘memory’. The brain uses an unconscious ‘it looks like what I have seen before’ categorization system and then proceeds to define the phenomena as a particular category of problem.

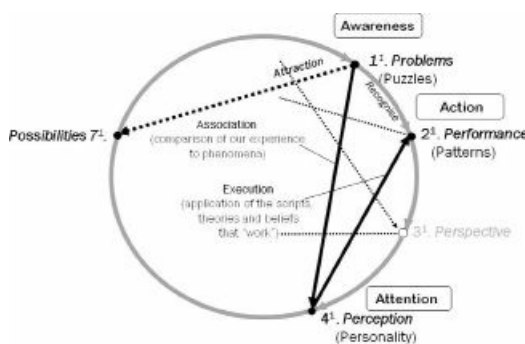
The brain then operates as though that ‘is’ the problem. Sometimes this immediate spontaneity is right—we call it ‘gut feel’. It is instinct rather than intuition derived. Sometimes our analytical conscious brain is right. Most times it is operating from incomplete information. As you will recall from the face of the watch exercise, we are ‘selective information gatherers’. We ‘lock on’ to information that has ‘now value’.

The Reactive Self is expressed through the 1-4-2 loop of the Enneagram of Pathways as an awareness-attention-action cycle that operates in a closed-system manner by defending itself against information that does not fit its existing experiential paradigm—we are not fully conscious of the role of E-point 4<sup>1</sup>—Perception.

As data moves through our senses around the circle towards E-point 1<sup>1</sup>—Problems, we are informed by E-point 4<sup>1</sup>—Perception, (along the internal 1-4 line). This is the source of our ‘experiential intelligence’ for performing—for successfully solving problems—at E-point 2<sup>1</sup>. At the same time, we are attracted to E-point 7<sup>1</sup>—Possibilities, and that attraction generates an internal tension by raising the possibility of a better way or better situation. Sometimes, we get a glimpse of creative energy at play in the form of emergent intelligence that we may call intuition—we ‘know’ the



solution but don't know why! E-point 7<sup>1</sup> has a dominant intuition function in our self-development, and those who are dominant sensates will tend to reframe the role of this E-point as having 'gut instinct'. This is not the same as intuition, but at least there is a recognition of something that is beyond the 'facts'.



[Figure 21: The Reactive Self—the 1-4-2 Loop](#)

The power of our Reactive Self often overrides this emergent intuition because it is required to respond to the expectations and norms of the successes and failures we have learnt, and comprehend, from our external world. Intuition is knowledge that emanates from a source beyond us rather than from inside us. It has a creative source that cannot be explained by what we have learnt from the world outside of us. We tend not to rely on it when confronted with our 'knowledge of experience', yet it is often our best guide to our life choices.

Over time we develop scripts, theories, and beliefs that are automatically applied to phenomena that enter our awareness. These phenomena are categorised as specific sorts of problems that we need to solve as a part of our performance scripts in our work or life role. These scripts are part of our perception and said to be located in our subconscious. They become a core part of our worldview. Perception (point 4<sup>1</sup>) is reality for us and is based on our success/failure pattern that gives habit-based power to our Reactive Self. Perception (E-point 4<sup>1</sup>) determines what we give attention to at E-point 1<sup>1</sup> (Problems) and how we judge our action at E-point 2<sup>1</sup> (Performance).

As we developed our external locus of control—the problem is 'out there'—at E-point 4<sup>1</sup>—Perception, we move to a blame and victim emphasis when we fail to perform or are frustrated in performing, depending on our worldview. Our main frame of reference for solving problems is by association: by comparison of our worldview to the particular phenomena we are sensing as a problem to be solved. This results in patterns of problem-solving that show up as visible behaviour at E-point 2<sup>1</sup> that we call Performance.

The 1-4-2 loop is the reactive awareness-attention-action cycle of the Enneagram of Pathways. Phenomena comes into our awareness. We lock on to it through our perception as problems and take action to solve them as performance. This connection between 1-4-2 is what is described as single loop learning—the adoption

of scripts, theories, and beliefs without sufficient regard for the context. The context becomes mechanical and sequential rather than living and dynamic because we largely ignore openings provided by the triangle that reflects our will. We do not know about these openings at E-points 3<sup>1</sup>, 6<sup>1</sup>, and 9<sup>1</sup>; we only sense them from time to time.

We unconsciously, and automatically, go around the circle from E-points 9<sup>0</sup> to 1<sup>1</sup> to 2<sup>1</sup> and attribute success and failure to self or others, respectively, based on our perception at E-point 4<sup>1</sup> which is ‘under our radar’. We are blind to the powerful unconscious role of our perception until we engage our ‘will to see’ at E-point 3<sup>1</sup>. This transition point gives us Perspective. Perspective reconnects us to our living context which provides us with a fragile sense of insight. Gladwell says thus:

Insight is not a light bulb that goes off inside our heads. It is a flickering candle that can easily be snuffed out.

When we first go to transition point 3<sup>1</sup>—Perspective, we are dealing with a flickering candle, or perhaps worse, one that has been snuffed out by our Reactive Self that now operates automatically out of our Perception E-point—the scripts, theories, and beliefs we use to analyse and solve problems. E-point 3<sup>1</sup> has been isolated from our 1-4-2 loop of problem-solving, yet it is a profoundly powerful part of our contextual response to phenomena. We will be seeking to put you back in touch with your contextualising capability using the Enneagram and give you a greater perspective of your Reactive Self by activating E-point 3<sup>1</sup>.

### [Our Perceptive Self](#)

Our Perceptive Self is initially about understanding the deep structure of our Reactive Self and comprehending the three intelligences of the Will, the Way, and the Work. The Perceptive Self is the reconciling force between the Reactive and Creative Self.

Our first sense of a Perceptive Self emerges when we reach E-point 2<sup>1</sup>—Performance. While we are continuing to move towards E-point 3<sup>1</sup>—Perspective (around the circle), we are simultaneously yet unconsciously attracted to E-point 8—Priorities. We begin to ask ‘is this all there is’ as a consequence of our dissatisfaction with our mechanical life; we feel separate and alone, causing us to wonder about where we belong in the larger scheme of things. E-point 8<sup>1</sup> suggests that we have unconscious priorities or life goals that reflect our dormant creativity and a desire to connect to something larger than ourselves. It is more than our social or sexual instinct.

We sense that we are not integrated with our sense of wholeness. Again this is intuitive rather than rational or emotional and is evidence of our fleeting access to a higher creative energy source: our intuition has natural access to creative energy. However, we need a sense of purpose that will provide context for our priorities and that is where the Perceptive Self enters. Without a sense of life purpose, that is more than survival by problem-solving, our Reactive Self resists intuition as an irrational response (coincidentally, Jung describes intuition, along with sensation, as ‘irrational’ functions). Consequently, we remain stuck in the patterns of our limiting beliefs. Our

Reactive Self does not understand our intuitive potential; in fact, it denies it or uses its ‘cleverness’ in solving problems but gives it little credit.

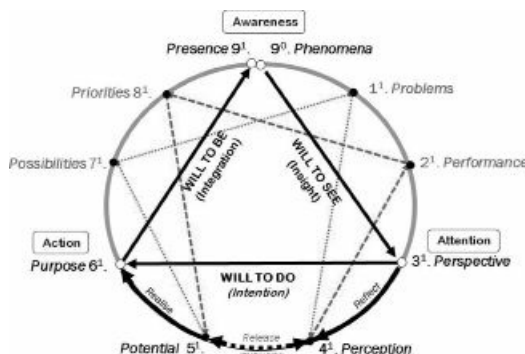


Figure 22: The Perceptive Self

At E-point 2<sup>1</sup> Performance, we are directed by automatic energy which provides us with habit-based justification for the roles we play. The best our Reactive Self can do with this automatic energy in response to our ‘is-this-all-there-is’ dilemma is to feel the need to engage in some futile goal setting—futile because the Reactive Self adopts goal setting as an emotional reaction to what we don’t want, even when we express and affirm it as what we do want. It takes a yes/no, right/wrong approach and can be temporarily swayed by emotional motivational hype. We reject our past (it is wrong), and we learn to play another role (it is right) by copying the ‘success formula’ of one of the multitude of self-help gurus and their psycho-social recipe books.

We have not moved very far from the mimicry of parents and teachers, who gave us our initial sense of identity. Goal setting is not important for what it is; it is important for what it does in the context of our purpose and our potential. Goals need to be contextualised by perspective and energised by purpose (values motivation) and potential. Without engaging in self-awareness, goal setting is just another role for the Reactive Self to play on the stage of life. It creates people without substance, and we can sense it when we meet them even if we don’t quite understand why.

We have mentioned the new perspective that the Reactive Self gets from E-points 1<sup>1</sup> and 2<sup>1</sup> across to E-points 7<sup>1</sup> and 8<sup>1</sup> and the natural intuitive attraction that these points hold for us. These two E-points (7<sup>1</sup> and 8<sup>1</sup>) seem to be accessible through the inner lines—our informing intelligence. However, we must first do the work to access sensitive energy at transition point 3<sup>1</sup>—Perspective, which entered at E-point 9<sup>0</sup>. This opens us up to our Perceptive Self. At E-point 3<sup>1</sup>, we seek information from outside that becomes the foundation for developing self insight—from books, teachers, coaches, workshops, and other sources of learning. It is at this vantage point that the Enneagram of Patterns can provide us with an understanding of the unique nature of our personal fixations and motivations. We begin to understand yes and no options.

This access to E-point 3<sup>1</sup> puts us in touch for the first time with the perceptive

awareness-attention-action cycle of the will: the 3-6-9 loop. It is the 'will to see', the 'will to do', and the 'will to be' that provides the essential energy transformation we need to access if we are to understand the connection between our Reactive and Creative Self. Just being aware of the inner connecting 'information' lines will not of itself enable that connection to be energised. The Perceptive Self is where energised understanding emerges that supports our connection to our latent potential.

We have already mentioned that points 1-4-2 bypass E-point 3<sup>1</sup> as though they are avoiding it. Engaging our 'will to see' gives us access to a deeper understanding of sensitive energy at E-point 3<sup>1</sup> and that in turn enables us to be aware of the conscious energy that enters at that transition point. There is a shift in energy source from sensitive to conscious energy (which enters at E-point 3<sup>1</sup>) when we truly engage with our authentic potential at E-point 5<sup>1</sup>. This shift provides new insights into the latent potential of our personal E-pattern that we will look at in some depth later.

At this stage of our personal development, we have begun to experience our Perceptive Self from the perspective of both the Way (inner lines) and the Will (the triangle), and we have developed a deeper insight into the reactive strategies we have been using. When we work on our Perspective at transition point 3<sup>1</sup>, we open up our previously limited Perception at E-point 4<sup>1</sup>. We begin to consciously work on our fixations and motivations and start to recognise our talents and potential. When we reach E-point 4<sup>1</sup> (around the circle), we can move from E-point 4<sup>1</sup> back along the internal 4-1 and 4-2 lines of the Way with that knowledge. When we return to E-point 2<sup>1</sup>, we can comprehend that our patterns of behaviour, as externally valued role-based performance, are no longer limiting. We can be true to our natural potential.

This enables us to be open to transition point 6<sup>1</sup>: Purpose, along the 3-6 line of the Will, in a perceptive way that will eventually encourage our imagination and a sense of connection to the living cosmos. It is only when we are fully aware of our potential at E-point 5<sup>1</sup> that we can get a glimpse of our purpose as a natural creative connection to life itself. We use purpose as a term that reflects harmonious and meaningful connection to our self-generating living natural environment and is based on a mutually reciprocal contribution to the health of the whole system. Purpose is more about mission (why I am here) rather than vision (what I will do about it). There is much confusion about purpose as goals. We see E-point 8<sup>1</sup> as the proper place to be goal (aspiration)-focused even though we see goal setting as a manifestation of an 'unsatisfied' Reactive Self when most people develop them. In that context, they often have a 'me, me, me' focus and generally reflect material, political, or social status pursuits. E-point 6<sup>1</sup> is about purpose having a cosmic connection that opens us up to creative energy: it is goals as natural motivation or as universal values.

The connection between E-point 3<sup>1</sup> and E-point 6<sup>1</sup> is achieved through engaging the 'will to do' by accessing conscious energy which in turn governs our intention: not for personal material, political, or social gain but for contribution to the health of the living system of which we are a vital, co-responsible creative part. Intention is about conscious awareness of something of a higher order of magnitude or as Bennett says

‘awareness of our ordinary awareness’ and it involves a spontaneous, interactive component. We move from a ‘machine’ view of the world to a ‘living systems’ view of the cosmos and begin to take responsible action for our contribution to the greater well-being of our part of it. We value the intangible as much as the tangible.

In this context, Purpose at E-point 6<sup>1</sup> first becomes a way of seeing our self-other dichotomy as a shift from self-insight to self-connection, and second, involves intentionality as a source of meaningful contribution through that connection to the living cosmos. We begin to take responsibility for our impact on the health of our world and others in it. This provides us with access to E-point 9<sup>1</sup>—Presence through engaging our ‘will to be’ by receiving creative energy which in turn governs our integration with the larger living system. Presence is a state of being in the moment.

Eckhart Tolle says thus:

The greatest obstacle to experiencing the reality of your connectedness is identification with your mind, which causes thoughts to become compulsive. Not to be able to stop thinking is a dreadful affliction, but we don’t realise this because everybody is suffering from it, so it is considered normal. This incessant mental noise prevents you from finding that realm of inner stillness that is inseparable from Being. It also creates a false mind-made self that casts a shadow of fear and suffering.

Identification with your mind creates an opaque screen of concepts, labels, images, words, judgements and definitions that blocks all true relationship. It comes between you and yourself, between you and your fellow man and woman, between you and nature, between you and God. It is this screen of thought that creates the illusion of separateness, the illusion that there is you and a totally separate ‘other’. You then forget the essential fact that, underneath the level of physical appearances and separate forms, you are one with all that is.

At transition point 9<sup>1</sup>, we have a sense of oneness and are open to unitive energy and potential transformation.

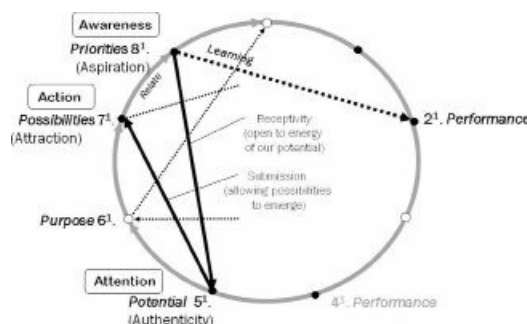
### [Our Creative Self](#)

Our Creative Self is receptive-oriented. The Creative Self is the other face of our personality that emerges when we have a comprehension of the role of our Reactive Self and understand the illuminating and energising role of our Perceptive Self. Our Creative Self involves engaging the 8-5-7 loop, which can be accessed from our Reactive Self 1-4-2 loop through the 2-8 line.

After gaining an understanding of our Perception at E-point 4<sup>1</sup> in an insightful way, we have arrived at E-point 2<sup>1</sup> for the second time back along the 4<sup>1</sup>-2<sup>1</sup> inner line. The line from E-point 2<sup>1</sup> to E-point 8<sup>1</sup> invites our personal contribution to the whole—we develop priorities that flow from our purpose. At E-point 8<sup>1</sup>, it is often best to initially express our priorities as vision of contribution—the ‘what’ of our Creative Self because our Perceptive Self will have already enabled us to identify our purpose, which flows from our meaningful connection and contribution to the larger context—the ‘why’ of our Creative Self. Developing a vision of contribution rather than a vision of acquisition will open us to the cosmic energy states—conscious and creative energy.

We could attempt to take the step from E-point 4<sup>1</sup> to E-point 5<sup>1</sup>, around the circle, as

this is the work we must engage in. However, to move to E-point 5<sup>1</sup> without first accessing the intelligence of the inner lines is likely to result in a ‘strive to change’ approach—based on experiential knowledge and action. The inner lines move us to an ‘openness to being’ approach—based on self-appreciation and receptiveness. We build the comprehension we have of our Creative Self out of the foundation provided by our Perceptive Self. We are ‘learning to learn’ in a way that is described as double loop learning.



[Figure 23: The Creative Self—the 8-5-7 Loop](#)

Our priorities at E-point 8<sup>1</sup> provide intelligence about our individual creative contribution to the wider context and lead us naturally along the inner lines to E-point 5<sup>1</sup>, where we can begin to engage our latent potential—there is reciprocity between E-points 5<sup>1</sup> and 8<sup>1</sup> that enables our priorities to manifest themselves as we increasingly understand our latent potential: a reciprocity between authenticity and aspiration. Our sense of potential will have partially emerged when we opened ourselves to conscious energy at E-point 3<sup>1</sup>. Paradoxically, the limiting beliefs we have exposed at E-point 4<sup>1</sup>, that keep our Reactive Self in place, also provide the key to unlocking our potential at E-point 5<sup>1</sup>—our limiting beliefs are a reflection of the natural brain preference we suppressed in our early development. We can now begin see our potential at E-point 5<sup>1</sup> from two vantage points—E-points 8<sup>1</sup> and 4<sup>1</sup>.

The 8-5-7 loop is the creative awareness-attention-action cycle of the Enneagram of Pathways. Awareness of our priorities generates a connection to the suppressed aspiration within us. This in turn enables us to give attention to our authentic potential so that we can take action on the possibilities we now attract. These possibilities in turn allow us to contribute to and connect with the world and others in it in the moment. Again you will notice how the 8-5-7 loop bypasses E-point 6<sup>1</sup> as if avoiding it. It is at transition point 6<sup>1</sup> that we resolve our purpose as a deep sense of meaning: a connection to creation and life itself. This is where our ‘will to be’ opens us to receive creative energy.

It is at E-point 6<sup>1</sup> that we build the meaning foundation for becoming truly purposeful in the world and in our interactions with others—it is the E-point of purpose. Purpose enables us to engage E-point 9<sup>1</sup>—Presence, our integrated self-development aim. Presence involves a stillness of mind that enables effortless connection with the living cosmos—possibilities emerge that cannot come from our conditioned thoughts and

feelings—and we are open to them as natural manifestations of our latent potential and life purpose.

It is when we are present in the moment and receptive to the interaction between our Purpose and our Potential that we submit to the opportunities that emerge at E-point 7<sup>1</sup>—Possibilities. Possibilities are the tangible and intangible resources that are made visible to us by the interaction between our Priorities and our Potential—the 8<sup>1</sup>-5<sup>1</sup> line of intelligence—which we see from E-point 6<sup>1</sup> through our Purpose: being meaningfully connected to the living cosmos.

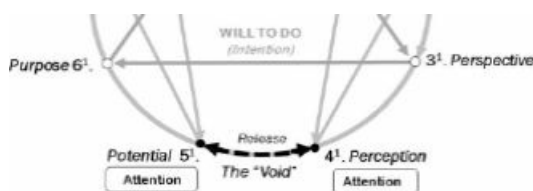
These possibilities are quite different from those that we may have seen when we were reacting to problems at E-point 1<sup>1</sup>—Problems, where the demands on us are external and action—reaction induced. The possibilities we see at E-point 1<sup>1</sup> are constrained by our experience and instincts and in that sense are limited in nature.

The results we generate at E-point 2<sup>1</sup>—Performance are based on the priorities of the Reactive Self that are often induced by marketing and advertising based on a cultural sense of who we are or should be. It is about being part of the in-crowd, whoever they may be, and building a materialistic cocoon around us that provides a superficial, even if secure, identity.

Our Creative Self loop (E-points 8-5-7) opens us to the creative energy of the living cosmos. It operates out of a very different construct based on meaning and authenticity.

### [Across the Void](#)

The structural tension between the Reactive Self and Creative Self that operates in the circle between the 1-4-2 loop and the 8-5-7 loop demands a shift from active to receptive behaviours. This tension is most ‘felt’ between E-point 4<sup>1</sup> and E-point 5<sup>1</sup> and is known as the ‘void’. There is a leap of faith required to take this step as part of the work that we must do. It is here that our Perceptive Self begins to play a reconciling role—it helps us access the inner lines of intelligence and the energy of the Will when we fall back into the blaming and victim mode of our Reactive Self. It also helps us understand the legitimate role of the Reactive Self in taking action without having to relearn everything like how to drive a car, when to feed the cat, who is coming to dinner, or why water runs downhill.



[Figure 24: The Void](#)

The shift from E-point 4<sup>1</sup> to E-point 5<sup>1</sup> requires us to access the ‘will to do’. However,

we need to see doing in a new light. In the living cosmos, ‘doing’ is about flow and connections: it is as natural as breathing. We must recognise that have a self-generating nature that must operate as an open rather than closed system. Our Reactive Self is a closed system, and our Creative Self is an open system. The living cosmos is an open system where everything is connected to everything else. This living connection is non-linear; it is about multiple causes and effects rather than a sequence of cause and effect. We get to realise that things get their identity from their interactions rather than their actions.

Our Reactive Self, as a closed system, can only operate on a sequential linear cause and effect basis which leads to blame and victim reactions to the world and others in it. It sees the shift to E-point 5<sup>1</sup> as linear because it does not recognise the inner lines of intelligence and the will. However, the Reactive Self also provides us with a sense of equilibrium, which we have learnt to value highly: it is a false sense of equilibrium because we are, in reality, continuously in a state of self-generation.

It is the interaction between the Reactive Self and the Creative Self that generates this perpetual need for self-renewal of our physical (sensing), mental (thinking), emotional (feeling), and creative (intuitive) sense of self. If we do not have a well-developed Perceptive Self, then the power of our Reactive Self will not give space for our Creative Self to grow. Our Perceptive Self is the reconciling force supported by conscious energy that enables self renewal to occur in our mental, emotional, and creative realms. This is a similar role that automatic and vital energy play in the continual self renewal of our physical realm, our body. Without a well-developed Perceptive Self, we remain mentally and emotionally stunted.

The void challenges us to leave the security of our Reactive Self, and its comfort of certainty, to the perceived insecurity of our Creative Self, and its associated discomfort of uncertainty. It is like the trapeze artist between two trapezes without a safety net. For us, however, it is unfamiliar space. We are moving from E-point 4<sup>1</sup>—Perception (experience) to E-point 5<sup>1</sup>—Potential (authenticity). We must be aware that the work we have done at this stage to give us a deeper understanding of our Perceptive Self, at E-point 3<sup>1</sup>—Perspective, will also allow us to label and justify ourselves as having a particular worldview. We could become self-satisfied and say ‘That’s just the way I am, you can like it or not’—we can take an arrogant approach that enables us to escape responsibility for our impact on the world and others in it. This is not self-insight; it is self-delusion.

The very presence of the void legitimises the necessity for the information flows of the Way (inner lines) and the cosmic energy sources of the Will (triangle). When we are able to see and apply the three elements of the Enneagram of Pathways—the Will, the Way, and the Work—to our limited experience of the living cosmos, we can understand that we are engaged in triple loop learning or meta-learning. We can see the tangible material content of our learning (the Work), the tangible and intangible information flows of our learning (the Way), and the intangible energy of our learning (the Will) acting together as a self-generating, living system. This is the essence of



developing an Integrated Self.

As we mentioned earlier, the Enneagram is a spiral where E-point 9<sup>1</sup> is above E-point 9<sup>0</sup>. We reach a higher level of awareness with each circuit we make of it. E-point 9<sup>1</sup> of the Enneagram of Pathways is the manifestation of our ‘will to be’ and is about Presence. The presence we are talking about here is not a personal presence in the world that comes from a source of externally acknowledged power, such as position, agency, or knowledge, but a presence received by us through access to the higher energies of the cosmos: it is the ‘quiet’ presence we see in wise people. It is the presence that integrates us with the cosmic source of knowing rather than the cultural experience of knowing. It is knowing as *being* rather than knowing by doing or mimicking, but it does not replace the usefulness of knowing by doing.

### [Balancing the Reactive and Creative Self](#)

The void provides a substantial challenge if we only see our personal development in terms of the circle. The balancing of our two competing selves can also be understood by considering the Enneagram as comprising of three notional triangles that underpin the interdependent roles of the Reactive and Creative Self. The Reactive Self is important because it has the *wont* (expertise) to solve problems in our tangible world, like repairing a puncture in a tire. The Creative Self is important because it has the *wisdom* to understand our intangible connection to the living cosmos. The Perceptive Self is important because it engages the *will*, the ‘will to see’, ‘will to do,’ and ‘will to be’ as the reconciling or balancing force that enables us to apply our wont and wisdom appropriately. These three loops create the balancing potential of the Enneagram.

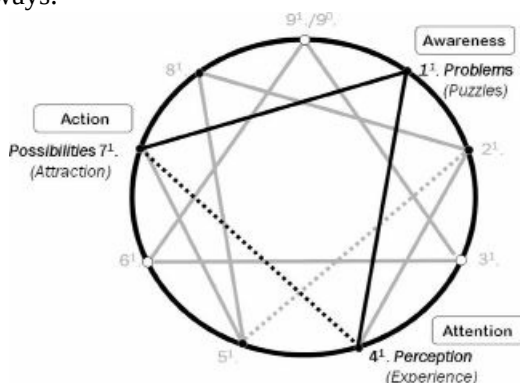
*Wont* is active expertise, or knowledge, that enables us to maintain a sense of stability and equilibrium by solving problems that would otherwise unsettle and destabilise us. It is essential so that we can react mechanically to things we have seen before rather than having to learn what to do each time the same or a similar problem arises. It is about the role that our senses and perception play in operating in the physical world. It is not to be confused with won’t, although our propensity to adopt a position that is contrary to what we know, suggests that when we won’t do something, our wont is operating as an unconscious mechanism to maintain our Reactive Self.

*Wisdom* is receptive presence that enables us to continually interact with the physical world which provides the disequilibrium and instability that reflects the reality of life. Wisdom is the recognition that life is a process of learning through continuous self-generation of our sense of self. This is the intangible domain that does not respond well to the mechanical nature of our know-how. There is no lid of the jigsaw puzzle box to help us solve the big picture context we all are part of. Wisdom is inextricably connected to purpose—your sense of meaning and contribution in the living cosmos.

*Will* is the reconciling presence we have already discussed.

When our system operates as a totally stable system, we call it death. The continuous

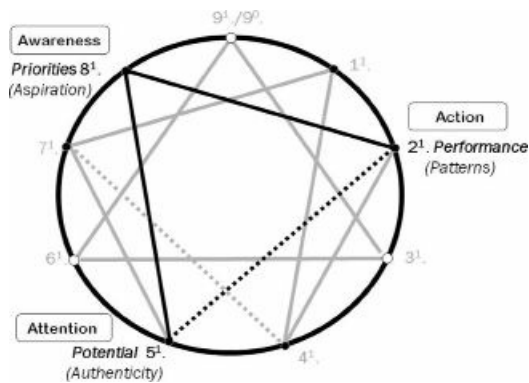
living interaction with others and our world is part of our natural self-generating living nature. Let's look at the nature of wont and wisdom in the context of the Enneagram of Pathways.



[Figure 25: The 1-4-7 Wont Loop](#)

The 1-4-7 incomplete triangle represents the *wont loop* of our Reactive Self—it is our sense-making loop. Wont is the customs, practices, rules, and accepted know-how we apply that provides us with our tangible problem-solving capability. It is our sense-making loop. It involves acquiring knowledge, theories, and scripts that we file in our perception. We apply these rules to the problems we choose to give attention to and then we experiment by developing a range of possibilities which when they work for us, as solutions, are filed in our perception so that they are available when we encounter a similar tangible problem again. It represents our expertise.

The awareness-attention-action cycle again appears as the underlying process. We assume a problem is a piece of our experiential ‘puzzle box lid’ (awareness and association) that we make sense out of through our experiential—based knowledge (attention) and then generate an answer consistent with that knowledge (execution-action) thus validating the ‘puzzle box lid’. This 1-4-7 loop is more viable than the 1-4-2 loop as it is open to possibilities and engages our creative problem-solving capacity. This wont loop is often the basis for our professional and technical knowledge base. However, it is rarely used to explore our beliefs, values, and culturally embedded disposition where the 1-4-2 Reactive Self is firmly in control. It is somewhat paradoxical that many of us are curious about technical matters but remain dogmatic about our self-perception and the idiosyncrasies of others.

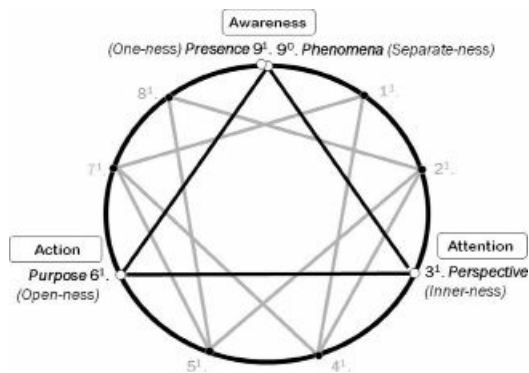


[Figure 26: The 2-5-8 Wisdom Loop](#)

The 2-5-8 incomplete triangle represents the *wisdom loop* of our Creative Self and provides us with our intangible creative capability—it is our meaning-making loop. It involves seeing our performance as the application of our wisdom to the evolving patterns of the whole cosmos through the awareness of our priorities (what we aspire to contribute to our more immediate world). This in turn enables us to access our potential, which we understand as the conscious and creative energy that is available to us as a part of the natural living cosmos. The realisation of our latent potential then shifts our performance focus from striving to achieve acquisitive goals to understanding the energy flows that enable us to effortlessly contribute to the whole that we are a part of.

Again the awareness-attention-action cycle is in operation. This time, it is operating out of our aspirational connection to the living cosmos (awareness) that induces our authentic potential to give meaning to what we receive (attention) and generates performance as the application of our wisdom to integrate our sense of self with the living cosmos (action).

We have already discussed the 3-6-9 *will loop* which has an inherent awareness-attention-action construct that underpins our Perceptive Self. This loop is the reconciling or balancing loop that is an essential part of advancing our personal development.



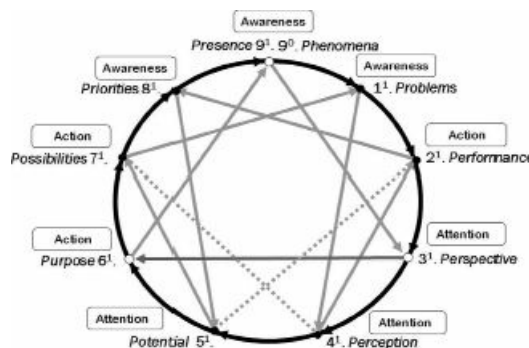
[Figure 27: The 3-6-9 Will Loop](#)

While we will focus directly on the inner lines (hexad) in linking the right side of the Enneagram—our Reactive Self—to the left side of the Enneagram—our Creative Self—it is important to recognise the wont and wisdom distinctions that exist in the 1-4-7 and 2-5-8 loops formed by the other two incomplete triangles. These loops represent powerful stabilising (wont) and renewal (wisdom) forces in much the same way as the primary 3-6-9 triangle represents our Will (to see, to do and to be) that connect Phenomena (separateness) to Perspective (innerness) to Purpose (openness) to Presence (oneness). It is the combination of Wont, Wisdom, and Will that provides us with our capacity to have a sense of stability in a world while we are constantly in a state of renewal. It provides access the energies needed to engage that capacity.

We will be applying the Enneagram of Pathways as our meta-learning framework for understanding the five different configurations of the universal awareness-attention-action cycle. These are the 3-6-9 loop, the 1-4-2 loop, the 8-5-7 loop, the 1-4-7 loop, and the 2-5-8 loop that are shown below.

We have discussed each of these awareness, attention, action loops in this chapter, and they can be summarised as follows:

- 1-4-2 loop: Problems—Perception—Performance is about the Reactive Self and is self-reinforcing.
- 8-5-7 loop: Priorities—Potential—Possibilities is about the Creative Self and is self-renewing.
- 1-4-7 loop: Problems—Perception—Possibilities is about the wont loop and involves the acquisition of knowledge that gives us problem-solving capability and is self-learning.
- 2-5-8 loop: Performance—Potential—Priorities is the wisdom loop and involves the development of wisdom that connects us with our natural talents and is self-integrating.
- 3-6-9 loop: (Phenomena)—Perspective—Purpose—Presence is the will loop and involves activating the ‘will to see’, ‘the will to do’, and the ‘will to be’ by accessing the higher energy sources and is self-transforming.



[Figure 28: The Awareness-Attention-Action Loops](#)

The pervasiveness of the awareness-attention-action cycle beyond the 1-4-2 loop we normally experience as our Reactive Self provides us with the most comprehensive meta-learning framework available, in the form of the Enneagram of Pathways. It is important to recognise that self-development transforms us and the Enneagram of Pathways is simply a map that enables us to understand the territory that we experience in each moment and yet still be able to recognise where we are on our journey. It is our universal lid of the jigsaw puzzle box that helps us see where all the pieces fit.

We now have an awareness of the three faces of self: Reactive, Perceptive, and Creative, which will form the foundation of our self-development. We can now begin an exciting journey with a map that can give us the confidence we will not get lost in some unknown place. We have provided a map: the Enneagram of Pathways, but only you know the territory. So let's have a look at a way of describing the territory of your Reactive Self using the Enneagram of Patterns.

### **Reflection Point**

Consider your limited information sources and what gets your attention. Are you being 'dumbed down' by the media, by advertising, by our celebrity culture, by the company you keep?

What do you truly know from your own experience?

Is your 1-4-2 loop serving you well in meeting your aspirations, or are you an idle dreamer, a frustrated goal setter, an angry idealist, an intimidating achiever?

What has been your reaction to this approach to self-understanding?

Are you experiencing this as complex or empowering? To benchmark real complexity, get a copy of the tax legislation and read it.

Take a moment to physically place yourself on the Enneagram of Pathways and get a sense of what you see at that vantage point. Note down your insights.

## **PART II**

# **PATTERNS OF PERSONALITY**

## CHAPTER 4

### THE ENNEAGRAM OF PATTERNS

This chapter aims to provide a basic understanding of the structure of the Enneagram of Patterns otherwise known as the Personality Enneagram. It also provides a foundational understanding of our three instincts. But let's start with seeing how the Enneagram of Pathways and the Enneagram of Patterns relate to each other.

#### *The Relationship between the Two Enneagrams*

The Enneagram of Pathways is about the 'how' of our self-development—it provides a process, a map, which enables us to access our multiple 'intelligences' and to understand where we are on our self-development journey from Reactive Self to Perceptive Self to Creative Self.

We also need to understand the 'who' of our self-development and that information is provided by the Enneagram of Patterns—a dynamic map of our Reactive Self and a window to our Perceptive Self and Creative Self patterns. The Enneagram of Patterns describes nine potential personality types and the personality dynamics between them that create what we call E-patterns.

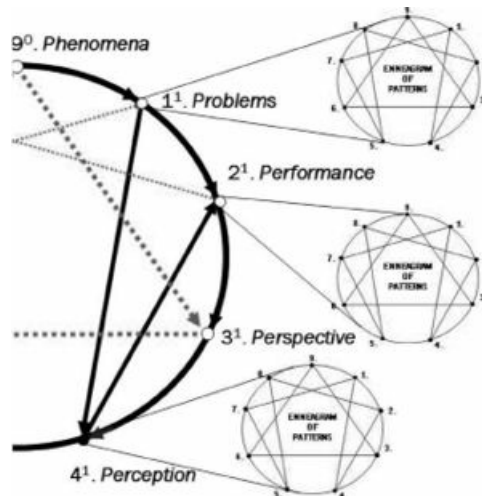


Figure 29: The Enneagram of Patterns and Reactive Self

As we work around the Enneagram of Pathways, we will be applying the Enneagram of Patterns to our Work. Each E-point of the Enneagram of Pathways contains within it an Enneagram. The Enneagram is a Holon—wholes within wholes within wholes—atoms within molecules within organisms within biospheres and so on. It is like the

famous Russian dolls where we find one doll inside another inside another and so on. We are all Russian dolls within the living cosmos. Figure 29 illustrates this idea for E-point 1; there are nine ways in which people define problems. The same applies to E-point 2; there are nine ways that people identify with performance as successful role strategies, and so on with each E-point. We will look at each of these as we progress around the Enneagram of Pathways as our framework for self-development. But first let's look at the primal foundations that underpin our survival reactions to phenomena that are evident in most living things.

### **The Three Instinctual Perspectives**

Every person has three primal instincts that are genetic in origin and are supported by automatic energy. Being driven by automatic energy makes primal instincts as unconscious to us as the physical functioning of our body such as breathing and digesting food is. One instinct is dominant in its expression in that it is employed most easily, and invariably unconsciously. Our dominant instinct indicates what we automatically notice (attend to) and prioritise for action. The secondary instinct is our fallback position, the type of response we use to support our dominant instinct. Finally, there is the least used instinct, the aspect of our lives that we overlook and tend to take for granted. Identifying our dominant, secondary, and least used instincts indicates our 'instinctual stack.'

We have these three primal survival instincts in common with our evolutionary ancestry that operate as an automatic response to external stimuli, usually a perceived threat. These three survival instincts are self-preservation, sexual, and social with social being a combination of our territorial, hierarchic, and ritualistic instincts. They have been described by Katherine Chernick Fauvre as follows:

The self-preservation instinct is about our focus on physical safety and comfort, which can translate into concerns about food, money, housing and physical health. This instinct is directed at the physical environment and in a healthy state appears as the ability to take care of basic life necessities—paying bills, maintaining the home, acquiring useful skills, and so forth. Sometimes people who have a lot of this automatic energy are so grounded that they can seem sombre and serious. When we are using our self-preservation instinct, we tend to be focused on getting our physical and material needs met, and on defending what we have. People with high self-preservation instinct establish and maintain their boundaries, drawing a circle around themselves to say 'Inside this circle is ME and MINE; outside is NOT ME and doesn't belong here.' A special person may be included inside the circle but only upon invitation. The driving force is the message, 'I have to take care of myself.' Other people, who do not have as strong a self-preservation instinct, may see them as selfish, aloof, or always surrounded by an invisible wall.

The sexual instinct is about our focus on one-to-one relationships and intimacy, which can translate into a desire for communicating on a one-to-one basis rather than with a larger group. This instinct is directed at the creative drive for renewing life and the attraction to another person. In a healthy state this instinct is directed at the desire for intensity of experience—any activity that will provide a 'charge'. People who have a strongly developed sexual instinct are subconsciously saying, 'I need who you are and what you have in order to be whole.' They seem to express a sense of intimacy, a longing for completion, rather than for companionship. They want intense contact in all their interactions. For this reason, other people may misinterpret their cues as being sexually oriented, rather than a desire for one-to-one interaction at a physical, mental or emotional level.

The social instinct is about our focus on group interactions and a sense of value that comes from



participation in collective/tribal activities. This instinct is the foundation of survival by enabling the vulnerability of the individual in a hostile environment to be overcome, and by ensuring social cohesion through adherence to cultural or tribal norms, including our 'place' within the hierarchical social structure of the group. There is a tendency to believe that people with high social instinct are extraverts, but this is not necessarily true, as the instinct is not toward being an 'outgoing person' but rather toward caring about community and one's place within the community. Their instinct is to be aware of other people and to develop a sense of how to interact within the group. They can become people-pleasers, giving themselves away for the sake of the needs of the group—family, club or team—and then often regretting it.

Our dominant primal instinct is the one that is overused and commands an undue amount of attention: and it is instinctual drive that was most 'damaged' in our early development that is overused and becomes dominant. The resulting imbalance distorts our instinctive reactions to our world, and we then tend to live our lives in the service of this 'damaged' instinct.

Our primal instincts are the most critical in relationship formation. In some interesting observations about the role of instincts in mate selection and pair bonding, Chernick Favre says thus:

The way in which the dominant instinct employs the other two appears to be very specific and predictable. The dominant instinct maintains the role of commander-in-chief and the other two are channelled through its lens. Generally, this is very primal and unconscious. This is especially apparent with respect to the human drive to seek a mate and pair bonding, but applies to all areas of life. If a relationship displays conflicting instinctual needs the dominant instinct perceives it as a threat to security and acts accordingly. Confusion about the manner in which the instinctual drives manifest to create and maintain a sense of security is often the root of misunderstanding.

Self preserving moves to Sexual: the self preserving instinct person considers a mate as an essential need to maintain and insure security. Therefore when in search of a mate the self preserving person will feel anxiety and suspense until a mate is secured. In order to attract a mate, the self preserving person will shift to their respective sexual instinctual drive to accommodate this fear. Outwardly the self preserving person will behave like the sexual person, pay more attention to their desirability and will be sensual and flirtatious. At first, the self preserving person will spend more time one on one with the possible mate. Once the mate is secured, the self preserving person will return to basic routines that would ideally include the mate. An area of pain and disappointment for this person is when they have a mate that is unwilling to pay attention to issues of security and dispute for their need for inner calm.

Social moves to Self Preserving: the social instinct person will think in terms more indicative of the self preserving instinct when selecting a mate. This is important to insure the desired security that rank and social status can provide. The social person seeks a mate with shared social vision and similar values. This is necessary to fulfil the desire for a mate that will join them in their activities. Therefore a secure social position is attention. Much attention is paid to the potential mate's connections, rank and ability to provide financial security. This person enjoys bringing others together, feeling the 'the more the merrier'. They are often adept at creating the centre stage and often use their home for social events, gatherings and causes. At first the social person will spend more time one on one with the potential mate. Once the mate is in place, the social person will return to outside interests, groups and/or activities, ideally, this is with their mate. An area of pain and disappointment for this person is when they have a mate that is unwilling to pay attention to their need for people, activities and, causes and is unwilling to share their interest in others.

Sexual moves to Social: the sexual instinct person will seek the greater world or social arena to find a desired mate. The sexual person is normally happy tucked away in a secluded setting with one significant other. However, when alone or in search of a mate, this person will behave much more like the social instinct person. One must be with others to find 'the other'. Once the mate has been selected, the social activity will be replaced by the dominant drive for time spent in union with the other one to one. At first the sexual person may spend time with the potential mate in the company of others. They

become a pair even in groups. Then when the passion for deeper connection is ignited the sexual person will want to totally bond with their desire other. When the mate is secured, the sexual person will return to a one on one style of relating. Ideally, this is intense time spent with the desired other or mate. An area of pain for this person is when they have a mate that is unwilling to pay attention to their degree of connection and intimately share their deepest innermost thoughts.

Our primal instincts operate as an underpinning survival mechanism of each core E-pattern, and when we seek to open ourselves to greater understanding of our core pattern, we can be unconsciously confronted by our primal instinct, acting as a gatekeeper as it were. With these primal instincts as our foundation, let's look at the Enneagram of Patterns more closely.

### **The Enneagram of Patterns**

The Enneagram of Patterns is a profound, yet simple, map of the dynamics of the sub-personalities of our Reactive Self and opens us up to self-observation and self-questioning; the foundation capabilities of developing our Perceptive Self. It has exactly the same structure as the Enneagram of Pathways—a circle, a triangle, and a hexad—but it describes the dynamics of personal patterns rather than the dynamics of personal development. Each of the nine patterns is a window to our sub-personalities that are reflected in the unique way we access the wings, growth, and stress points and levels of development.

The most important quality of the Enneagram of Patterns is that it enables self-observation and self-questioning and provides a shared language for constructive conversation with, and feedback from, others. It is multilayered and over time provides us with profound insights about our essential nature. It enables us to unmask our Reactive Self, engage our Perceptive Self, and access our Creative Self.

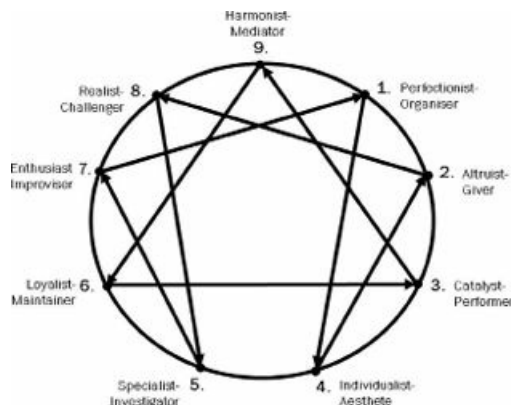
The nine Reactive Self Enneagram patterns, or E-patterns, as we will call them, are represented by the number assigned to each of the nine points. Generally, it is preferred to identify our core E-pattern by number as that is a neutral descriptor; for example, we call point 2, E-pattern 2. This is not very useful in any event because no one is a 'pure' E-pattern 2—it is just the 'entry point' of understanding the goal motivation of that pattern and its situational dynamics. Once we have a clear sense of the core E-pattern we operate out of, then we can use that as our 'home base' for further exploration of our Reactive Self, the connected patterns that support it, and later as a foundation to understand our potential and our Creative Self.

Most who apply the Enneagram to gain self-insight put indicative labels on each point so that they can have a basic level of descriptive discrimination for what each E-pattern looks like.

A brief description of the nine E-patterns will give you some initial insight into this map. The core E-patterns, and a high-level description, are as follows:

E-pattern 1: Perfectionist-Organiser—principled, idealistic, self-controlled, critical

- E-pattern 2: Altruist-Giver—generous, demonstrative, people-pleasing, possessive
- E-pattern 3: Catalyst-Performer—adaptable, ambitious, image-conscious, arrogant
- E-pattern 4: Individualist-Romanticiser—creative, romantic, self-absorbed, temperamental
- E-pattern 5: Specialist-Investigator—inventive, cerebral, detached, hoarding
- E-pattern 6: Loyalist-Maintainer—reliable, dutiful, defensive, suspicious
- E-pattern 7: Enthusiast-Improviser—spontaneous, versatile, distractible, impetuous
- E-pattern 8: Realist-Challenger—self-confident, decisive, dominating, confrontational
- E-pattern 9: Harmonist-Mediator—reassuring, agreeable, disengaged, stubborn



[Figure 30: The Enneagram of Patterns](#)

Each of these E-patterns has a different strategy for defining and solving *problems* (how we categorise phenomena), evaluating *performance* (how we define success and failure), and confirming *perception* (our underlying fixation or motivation). Each core E-pattern also has a latent *potential* (our gifts and talents) which is the doorway to being open to emergent *possibilities* (our growth opportunities) and connecting to the *priorities* (our creative aspiration) of the pattern, that is, at each of the E—points of the Enneagram of Pathways.

So for us to understand the dynamic nature of our own E-Pattern, we need to go a level or two deeper and consider the key elements that interact to generate our patterns of behaviour for each of the different vantage points. Let's look at each of the following elements:

- The three social development perspectives
  - o The three coping-style perspectives
  - o The three social-style perspectives
  - o The three identification-style perspectives

- The three auxiliaries—
  - o wings,
  - o growth points
  - o stress points
- The three levels of development
  - o perceptive (healthy)
  - o reactive (average)
  - o destructive (unhealthy)
- The three family identifications
- The three centres
  - o anger
  - o image
  - o fear.

### The Three Social Development Perspectives

The first social development perspective is based on our *coping style* developed in our early childhood which suggests that we have three differing approaches to dealing with adversity: positive, reactive, and objective.

- People with a *positive coping style* are generally optimistic and avoid negative thoughts or situations. Under pressure they seek to avoid the problem and distract themselves with something else, or minimise the importance of the problem. They want to feel good and have others around them feel good which often leads them to deny the existence of problems and therefore delay addressing them. They believe that they need to be upbeat about their own circumstances and often deny their own feelings. E-patterns 2, 7, and 9 have a positive coping style.
- People with a *reactive coping style* are emotionally reactive under pressure. They tend to work themselves up when a problem happens and have a hard time containing their feelings. This emotional intensity enables them to feel the ‘realness’ of the problem even if it is only a small one. Venting their emotions enable them to move on to dealing with the issue. They believe others should react with the same emotional intensity about the realness of the problem which would suggest to them that others agree that it is a big deal too. E-patterns 4, 6, and 8 have a reactive coping style.
- People with the *objective coping style* try to solve problems by being rational and unemotional. Under pressure, they remain cool and emotionally detached from the problem. They value competence and knowing the right way to solve the problem. Their detachment from the problem can cause them to be seen as wanting to work outside of agreed frameworks or structures. They believe that they have the mental resources to deal with problems and even see emotional issues as having logical solutions. E-patterns 1, 3, and 5 have an objective coping style.

The second social development perspective is based on our *social style*, which emphasises the three ways in which we solve our inner and outer conflicts to maintain our stable sense of self: moving against people (confronters), moving away from people (withdrawers), and moving towards people (embracers).

- People with a *confronting (move against people) social style* are independent, directive, and strong-willed. They meet life head on and are unwilling to withdraw. They know what they want and go directly after it. They have a sense of importance and feel that they are the centre of things often insisting that their demands are met. When under pressure, they push back against obstacles and reinforce their position. They see opportunities and seek to take advantage of them. They identify with order, achievement and power. E-patterns 1, 3, and 8 have an assertive (move against people) style.
- People with a *withdrawing (move away from people) social style* are quiet, introverted and introspective. They enjoy spending lots of time alone and feel uncomfortable in large groups. They don't directly seek attention and feel uncomfortable taking charge. They are excited by their own imagination and have a sense of being different from others. When under stress, they withdraw into their inner space and prefer to work alone. They will generally not present their ideas or assert themselves until they are confident of their position. They identify with their own needs, knowledge, and harmony. E-patterns 4, 5, and 9 have a withdrawn (move away from people) style.
- People with an *embracing (move towards people) social style* are responsive, warm, and comply with what others want from them. They will do what they believe is best, even if it means sacrificing their own wants. They are committed to their promises, work hard to finish what they said they would do, and seek affirmation from others about what they have done for them. They have a subtle sense of superiority over others. Under pressure, they seek advice from their own feelings to determine the right thing to do. They work well in groups where the plans and procedures are agreed upon—within a structure they work tirelessly. They identify with others' needs, authority and variety. E-patterns 2, 6 and 7 have an embracing (move towards people) style.

The third social development perspective reflects our *identification style* (based on object relations theory): our unconscious reaction developed in very early childhood relationships when we didn't get what we wanted or couldn't solve a problem our way: frustration, rejection, and attachment.

- People with *frustration reactive style* know what will make them happy but seldom feel they have it. Even when they find the source of their happiness, they often become disillusioned with it, which induces further frustration, and they begin their search again. Their sense of self is based on the search for an ideal. E-patterns 1, 4, and 7 have a frustration identification style.
- People with *rejection reactive style* feel that they have been rejected by others. They feel that others don't care about their needs, so they reject their own needs

too. Consequently, their relationships often have issues of not wanting to be nurtured or touched. Despite feeling rejected, they feel they only have one gift (love, knowledge, or power) to offer to prevent future rejection. Their sense of self is based on countering possible rejection by offering their particular talent. E-patterns 2, 5, and 8 have a rejection identification style.

- People with *attachment reactive style* have a sense of contentment that their needs are being met. To attach themselves, they adapt their ways to be consistent with important people, groups, or things. Their sense of self is based on being deeply attached to things perceived as good. E-patterns 3, 6, and 9 have an attachment identification style.

The three-by-three approach gives us the foundations of the socialisation theory for the Enneagram of Patterns with the following underlying coping, social, and identification style combinations for each E-Pattern:

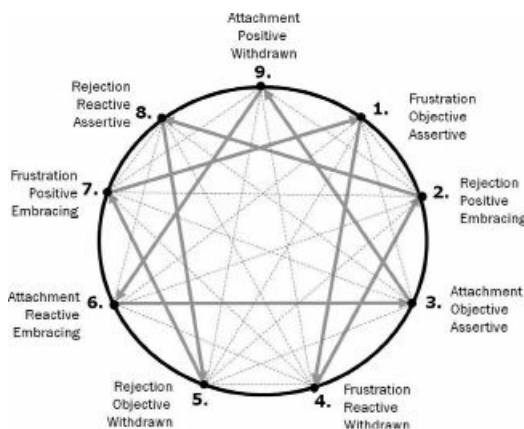


Figure 31: Enneagram of Patterns: Style Combinations

You may now be able to discern the three combinations that most reflect your dominant coping, social, and identification styles to give you an initial sense of your possible core E-pattern.

### [The Three Auxiliaries](#)

#### **The Wings**

The fourth dynamic of the Enneagram of Patterns is the concept of wings. Our wing is one of the patterns alongside our core E-pattern on the circle.

E-pattern 1 will have E-pattern 9 and E-pattern 2 as wings. The wing is said to give flavour to the core pattern and create the first distinction in our overall pattern. There are a number of different ways that wings are seen to operate; however, your personal experiential validation will provide you with what makes sense for you.

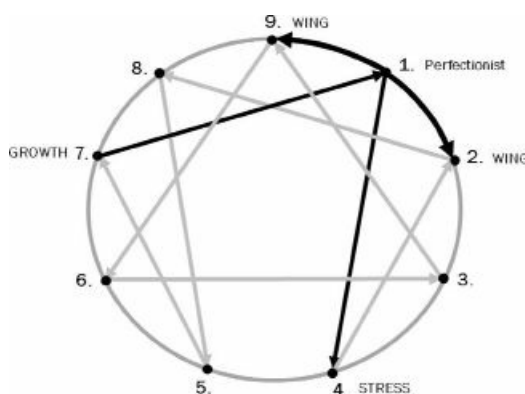
We lean to the view that our dominant wing (the one we identify with most) is the ally wing and the other wing is our shadow wing (the one we tend to reject). This position is taken as a way of encouraging further understanding of our shadow wing as an area of self-development, rather than a definitive position—it is simply a

catalyst for learning.

### ***The Growth and Stress Points***

The fifth dynamic of the Enneagram of Patterns is said to be about in the directions we move when we are open and receptive and when we are closed and tensed. This dynamic is represented by the arrows that move out of and into each core E-pattern.

The point that can be found moving against the arrow is our Growth point—where we move when we are open and receptive. E-pattern 1 moves against the arrow to E-pattern 7 when open and receptive. The point that can be found moving with the arrow is said to be our Stress point—where we are closed and tensed. For example, E-pattern 1 is said to move to E-pattern 4 when closed and tensed.

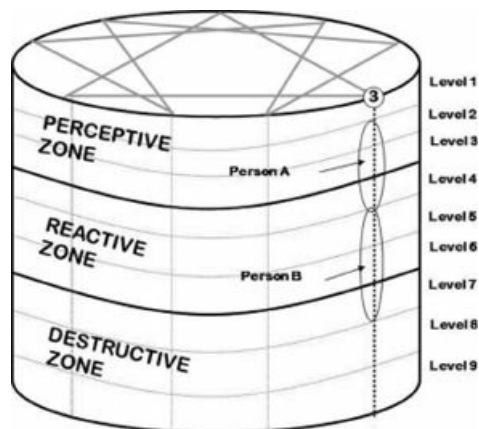


[Figure 32: The Wings, Growth, and Stress Points—Example E-pattern 1](#)

### ***The Three Levels of Development***

The sixth dynamic of the Enneagram of Patterns are the levels of development in each core type. This dynamic is attributable to the significant research of Riso and Hudson and provides a profound insight into how we experience ourselves fluctuating in our feelings, thoughts, and actions over time, sometimes in periods of minutes. Riso and Hudson have identified nine levels of development within three general levels of healthy, average, and unhealthy. We prefer the descriptions Perceptive, Reactive, and Destructive and will use those where we discuss levels of development in this book. Riso and Hudson propose that one of the nine levels is our centre of gravity and that we generally access one level either side of that in our day-to-day interactions with the world and other in it.

Individuals with the same E-pattern can be at quite different levels of development and consequently will exhibit different behaviours albeit arising from the same fixation or motivation. These levels of development are important to understand as they progressively open to us as we move around the Enneagram of Pathways and begin to experience it as a spiral. We will come back to that later when looking at our personal development process.



[Figure 33: Levels of Development](#)

The three zones and their respective levels of development described by Riso and Hudson are as follows:

### Perceptive (Healthy) Zone

*Level of Liberation:* by confronting the basic fear (which arose in early childhood) a state of balance and freedom is reached where a person begins to fulfil their real needs—an opening to the Creative Self

*Level of Psychological Capacity:* by succumbing to the basic fear a compensating basic desire arises at this level which provides a person with a sense of self and cognitive style.

*Level of Social Value:* in succumbing to the secondary fear and desire a person's Reactive Self becomes more perceptive and we see healthy social characteristics.

### Reactive (Average) Zone

*Level of Imbalance:* by submitting to a significant temptation the Reactive Self becomes inflated and defences are increased and the person strongly identifies with a particular social role that must be defended.

*Level of Interpersonal Control:* as the Reactive Self inflates the person tries to control the environment (especially other people) in characteristic ways.

*Level of Overcompensation:* as the person overcompensates for conflicts and anxieties brought about by increasing inflation of the Reactive Self the person develops a characteristic form of self centeredness including behaviour found objectionable by others.

### Destructive (Unhealthy) Zone

*Level of Violation:* as different survival tactics is not working, a person creates serious interpersonal conflicts and becomes severely neurotic and imbalanced.

*Level of Delusional Thinking and Compulsive Behaviour:* as anxiety increases, a person seeks to remake reality rather than succumb to anxiety, and behaviour becomes severely distorted and pathological.

*Level of Pathological Destructiveness:* as openly destructive behaviour is expressed, the person becomes delusionally out of touch with reality and serious breakdown, violence or death results.



We will be restricting our consideration to the Reactive (Average) and Perceptive (Healthy) zones when looking at the Enneagram of Patterns later.

**The Three Family Identifications**

In his book, *Personality Types*, Don Riso proposes a further three-by-three dialectic based on the way we identify with the nurturing figure and the protective figure in our family context.

He suggests that we will have a primary orientation that is connected, disconnected, or ambivalent towards those two identifications and proposes the following orientations for each E-pattern.

Parent	Parental Orientation		
	Connected	Ambivalent	Disconnected
Nurturing figure	3	8	7
Protective figure	6	2	1
Both	9	5	4
Identification Style	Attachment	Rejection	Frustration

**Table 3: Family Orientations of E-patterns**

The correlation between these parental orientations and the identification style (which reflects object relations theory) provides a de-facto rationale for them.

Our early research suggests that the core E-pattern of one or both of our parents, and subsequent siblings, has a significant ‘displacing’ socializing influence on how our own core E-pattern developed in early childhood and how we are connected to family members directly by the inner lines or circle of the Enneagram. The Enneagram may represent a meta-level ‘socializing memetic code’ that builds on our inherited genetic code.

The early childhood relationship with parents has been discussed by a number of researchers and writers; however, the impact of the whole familial context may represent a new insight into the socialising ‘space’ available to the developing child when other ‘spaces’ are occupied ‘across from’ (inner lines) and ‘alongside’ (circle) him/her on the ‘family’ Enneagram. Clearly, there are more complexities than this suggests, but it deserves more research to better understand the implications of the hypothesis.

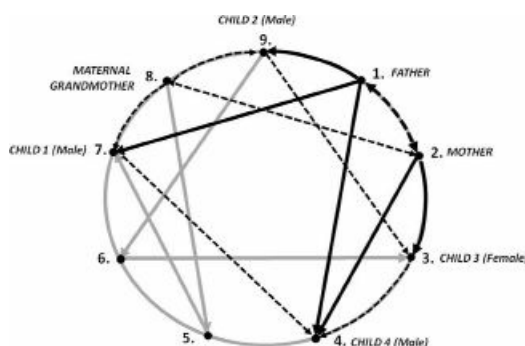
An example of one researched family shows the following E-pattern relationships that illustrate the hypothesis that we are seeking to develop.

The father-mother relationship was the father’s E-pattern 1 with a 9 wing—Riso’s Idealist—and the mother’s E-pattern 2 with a 3 wing—Riso’s Hostess. This created an interesting dynamic in that there is a natural affinity (they are each other’s wing)

and tension (they operate from opposing functions) between the two.

The first male child has an E-pattern 7 with an 8 wing (Riso's Realist) but shares the stress point of the father's E-pattern (protective figure in this family) and when frustrated easily goes to that point. This eldest child is disconnected from the mother (nurturing figure in this family), which is consistent with Riso's parental orientation thesis. The second male child has an E-Pattern 9 with a 1 wing (Riso's Dreamer) and occupies the ally wing point of the father and is attached to both parents. The third female child has an E-pattern 3 with a 4 wing (Riso's Professional) and occupies the wing point of the mother and is attached to the mother and disconnected from the father. The fourth male child has an E-pattern 4 with a 3 wing (Riso's Aristocrat) and occupies the growth point of the father and the stress point of the mother and is disconnected from both parents.

The 'wild card' in this family was the maternal grandmother who lived with them for much of their childhood, and she was probably an E-pattern 8 with a 7 wing (Maverick) and had a significant influence on the family dynamics, especially about who was in charge of getting things done and giving directions (the alternate protective figure). The tension between the maternal grandmother and the father was always very high with a clash over who was in control (power versus principle) and the mother (her daughter) was ambivalent to her perceiving her as the protective figure.



[Figure 34: Example—Enneagram of Family Relationships](#)

What is suggested here is the idea that we deal with the world from a 'Where am I?', 'Who am I?', 'How do I operate?' sequence and perspective. If I am in the presence of the protective figure at E-pattern 1, then 'Where am I?' is answered by that point. 'Who am I?' becomes a choice of wings and growth and stress points, and the first born has answered by 'choosing' E-Pattern 7 (the growth point of the protective figure's E-pattern 1) and the preferred wing E-pattern is unavailable as it is already occupied by the mother (perhaps creating a frustration disconnection with her!). The E-pattern 7 child then answers 'How do I operate?' by acknowledging the attraction of E-pattern 5 (his growth point) once he is mature enough to get out of the 'Who am I?' bind that his identification style (object relations identity) has placed him in.

However, the next implication is that only E-patterns 9, 3, and 4 remain 'available' to

the second child (recalling E-pattern 8 is the ever-present grandmother's 'space'—he is 'displaced' from the 'occupied' E-patterns taken up by those who have come before. This process can then be applied to the remaining 'naturally available' spaces for the following siblings. The interesting hypothesis that flows from this is that children of an E-pattern 1 and 2 parent combination would not normally be found having E-patterns 5 or 6 (as there are no direct linear connections with them and the parents) unless there is an unusual family structure at play. All of this may provide a part of the explanation for falsification of type from a family dynamic perspective which we will discuss at some length later.

While this is simply a hypothesis at this stage, it is an ongoing research project that you are welcome to contribute towards with your own family if you are able to reliably identify their E-patterns.

### [The Three Centres](#)

The other dynamic of the Enneagram of Patterns is the concept of Centres. There are two ways in which the Enneagram Centres are expressed:

- As three basic components of the human psyche—moving, thinking, and feeling, and
- As three basic components of fixation problems—anger, image, and fear.

It is suggested that the various strategies used by each E-pattern are initially generated by the way that each core pattern applies three Centres that underpin these strategies—moving or instinctive, feeling or affective, and thinking or cognitive.

Each core E-pattern is said to be associated primarily with one of these Centres.

Patterns 8, 9, and 1 with the Moving/Instinctive Centre and have problems with anger and power—eights act it out, nines deny it, and ones repress it.

Patterns 2, 3, and 4 with the Feeling/Affective Centre and have problems with image and rejection—twos seek affirmation by meeting the needs of others, threes seek affirmation through positive feedback about their accomplishments, and fours seek affirmation through validation of their uniqueness.

Patterns 5, 6, and 7 with the Thinking/Cognitive Centre and have problems with fear and security—fives attain security by retreating from others and minimising their personal needs, sixes attain security by attaching to an external authority, and seven attain security by escaping into activity and denying their inner anxiety and pain.

We have mentioned this because you will come across the idea in your reading about the Enneagram. Our concern has always been that this thinking-feeling-moving approach fails to consider the clear evidence that we can also operate out of an Intuitive/Creative Centre. While we have adopted the anger-image-fear dimensions for the three centres at this stage, we have decided to explore a different approach to Centres that correlates each E-pattern to Jungian attitudes and functions and modern Brain theory which we consider in some depth later. We do not take this position as a contradiction to the three Centres thinking-feeling-moving-based approach that pervades Enneagram literature but rather as way of synthesising what on the face of it

are different structural approaches—the three-ness of the Enneagram and the four-ness of Jungian and Brain theory—to personality types that emanate from the same source, our living brain. As you will see later, we find that Jungian theory fails to consider the moving function in the same way that the Enneagram fails to consider the intuitive function.

### **Reflection Point**

In initially considering what our core E-pattern might be, we are considering it through the lens of our Reactive Self. Generally speaking, we now have information entering our awareness, and we are engaged in the ‘narrowing’ phase as we engage our attention, before we decide to take action. Right now, your Reactive Self subconsciously may be asking, ‘Where is this leading?’ Whether you are aware of it or not, your Reactive Self is defining your self-development as a problem that it must solve and is much clearer about what it does not want rather than what it does want. Our Reactive Self has the role of maintaining our stability and equilibrium. Once we get our purpose, priorities, and potential visible, we will be able to engage our Creative Self.

As you can now see, the Enneagram of Patterns provide us with a great opportunity to first comprehend, then understand, and finally be insightful about the dynamics of ‘who we are’. Welcome to your Reactive Self!

## **CHAPTER 5**

# **TOWARDS A DYNAMIC MODEL OF PERSONALITY**

This chapter aims to get back to the basics of personality based on the idea that our responses to phenomena, whether they come from our external world as images, sounds, or tastes or from our internal world as images, thoughts, or feelings are fundamentally based in our brain functions and chemistry. At this point, you may benefit from reading the Appendix to get an appreciation of the various personality constructs that we will refer to in this and the next chapters.

In simple terms, the hypothesis we propose is that our behaviour emanates from a combination of our primal instincts, our biological temperament, our natural lead brain mental function and the level of development of competencies in the other brain mental functions. These attributes provide us with an array of socialised situationally responsive behaviours and lead us to the inevitable conclusion that our personality is dynamic; in short, we are a highly adaptable species.

This approach inevitably challenges the ‘isness’ of personality theory and so when someone asks you ‘What is your type?’ instead of replying ‘I am an ENFP’, you will be able to ask back ‘In what situation?’ We therefore see ‘type’ as a ‘home base’ we operate from as the world travels by us and as we venture into it.

Let’s look at each of the three key elements of our approach.

- Our primal instincts,
- Our biological temperament, and
- Our lead brain function

### **Our Primal Instincts**

We have three primal survival instincts in common with our evolutionary ancestry that operate as an automatic response to external stimuli. These three survival instincts are self-preservation, sexual, and social. It is worth mentioning that there are said to be five primal instincts: self-preservation, reproductive, territoriality, hierarchy, and ritualism.

We have reduced those to three by incorporating the last three, territoriality, hierarchy, and ritualism, into one social instinct that reflects the nature of our belongingness to a group in terms of place, pecking order, and custom-based

behaviour. It needs to be said that these primal instincts are not to be confused with personality type or sub-type as some would suggest. They are the evolutionary heritage upon which neural intelligence has evolved. They can be observed in almost all other forms of animal life.

It is important to remember that we need all three instinctual drives in order to function in a healthy way, ready to respond to the variety of phenomena life brings into our awareness. In personal development work, our focus is on bringing the three instincts into balance. For instance, people for whom self-preservation is the least developed tend to have little instinct for how to take good care of themselves, perhaps putting themselves at risk for health problems or being financially inept. Their challenge is to learn good self-care and skills for managing their resources.

An underdeveloped sexual instinct leaves a person uneasy in really close relationships, feeling vulnerable and exposed in intimate situations. It is hard for these people to sustain passionate feelings, and they lose energy in the midst of what they are doing, whether it is a relationship, a project, or even a conversation. Their challenge is to learn to explore feelings, to allow themselves to feel exposed, and to consciously invest themselves deeply in whatever they are doing.

If the social instinct is the least developed, individuals have little instinct for how to engage with other people, often feeling awkward and getting into problem situations because of misunderstandings about social norms of behaviour. They need to learn how to value and respond to other people's need to belong, to engage with the group, and to meet social norms.

These instincts are anchored in the automatic energy level in the same way our circulatory system is. Just like our physical systems are influenced by what we eat, drink, and breathe and over time change our shape, appearance, and health, so does our early childhood experience change the shape, appearance, and health of these instincts. We develop an 'instinctive stack' that reflects the way that our dominant, secondary, and tertiary instincts are used to navigate our environment and interact with the people in it.

The brain's neural network connections, which develop through our interactions with our external environment, provide the socialised genetic expression of our dominant instinct. While the filters that decide what gets through to our brain are complex and indiscriminate in many ways, it is useful to see the primary stimuli filter as our genetic predisposition. Let's have a closer look at this primal instinct filter as it provides an unconscious automatic reactive underlay of our Reactive Self E-pattern and problem identification style.

Our primal instincts are anchored in our genetic disposition—they are part of our introverted moving centre that is anchored in our R-complex, or reptilian brain, referred to by Paul MacLean as part of the triune brain construct he developed. We are not born as a 'blank page' or totally innocent about the world we come into. The

suckling instinct is a self-evident example of this. However, primal or innate instincts get socialised in context-specific ways based on cultural rituals, family traditions, and geographic conditions.

If we grew up with wolves, our primal instincts would be conditioned by the context-specific circumstances that wolves encounter and we would probably communicate by using ‘wolf language’ and postures. There is clear evidence of this already available to us even if we do not understand the mechanisms at play in the human brain and its associated systems.

A summary of these three primal instincts—self-preservation, sexual, and social—and their attributes that have been developed by Katherine Chernick Fauvre are shown in the table below:

<b>Instinct</b>	<b>Self-Preserving ‘I/me’</b>	<b>Sexual ‘You and me’</b>	<b>Social ‘All of Us’</b>
<b>Drive</b>	<b>The search for survival</b>	<b>The search for intimacy</b>	<b>The search for community</b>
<b>Focus</b>	<b>Self</b> My Personal World	<b>One other</b> Our Intimate World	<b>Others</b> Our Collective World
<b>Desire</b>	<b>Desire for Security</b> Personal well-being Food-Comfort-Safety Protection-Conservation	<b>Desire for Mate</b> Pair bonding Affinity-Closeness-Wholeness Attractiveness-The other half	<b>Desire for Group</b> Social acceptance People-Recognition Popularity-Honour-Status
<b>Fear</b>	<b>Fear of not surviving</b> Suspense-Poverty Illness-Endangerment Loss-Annihilation	<b>Fear of undesirability</b> Unworthiness-Letting go Disconnection-Incompleteness Loss of Appeal-Invalidation	<b>Fear of not belonging</b> Loneliness-Low Ranking Failure-Outcast Inferiority-Isolation
<b>Issues</b>	<b>Physical Issues</b> To be or not to be present How to be secure	<b>Intimacy Issues</b> To be or not to be intimate How to be intimate	<b>Relating Issues</b> To relate or not to relate How to relate
<b>Approach</b>	<b>Coping</b> Anxiety-Mortality-Vigilance Diets-Obesity-Time-Energy Finances-Insurance-Ease Hoarding-Essentials-Sensuality	<b>Connection</b> Intrigue-Encounters-Rivalry Sex Appeal-Impulse-Passion Best Friend-Revealing Self Eye Contact-Union-Glamour	<b>Cooperation</b> Fellowship-Events-Cooperation Admiration-Pecking Order-Clubs Prestige-Glory-Causes Companionship-Superiority-

			Fame
<b>Strategy</b>	<b>Caution or Self-destruction</b> Aggressive-Defensive Logistics-Health Fanatic Constriction-Accumulating Conservation-Hoarding-Paranoia	<b>Promiscuity or Abstinence</b> Power-Submission Responsiveness-Gender Roles Provocative-Possessive Imagination-Search-Curiosity	<b>Social or Anti-social</b> Approval-Shame Philanthropy-Misanthropy Rigidity-Companionship Friendliness-Enmity-Achievement
<b>Energy</b>	<b>Conserved Energy</b> Grounded-Solid-Serious Sombre-Heavy-Consistent	<b>High Energy</b> Intense-Penetrating-Vibrant Playful-Lyrical-Passionate	<b>Split Energy</b> Scattered-Personable-Cursory Inconsistent-Superficial-Cooperative
<b>Theme</b>	<b>How am I?</b> I am my body I sacrifice for myself I must make it on my own	<b>What am I?</b> I am my relationship I sacrifice for the relationship You and me against the world	<b>Who am I?</b> I am my group I sacrifice for the group We can make it if we cooperate

[Table 4: Primal Instincts](#)

We take the position that these primal instincts are part of our introverted moving function which we will discuss shortly and operate automatically in much the same as our breathing, digestion, and other physical body functions operate.

### [Our Biological Temperament](#)

Temperament theory describes four organizing patterns of personality and is based in descriptions of behaviour that go back over twenty-five centuries. It tells us the ‘why’ of behaviour, our motivators, and sources of deep psychological stress. Knowing our temperament patterns tells us our core needs and values as well as the disposition we are more likely to be drawn to develop.

In 450 BC, Hippocrates described four such dispositions he called temperaments—a choleric temperament with an ease of emotional arousal and sensitivity; a phlegmatic temperament with cool detachment and impassivity; a melancholic temperament with a very serious, dour, and downcast nature; and a sanguine temperament full of impulsivity, excitability, and quick reactivity. Recent research by Richard and Phyllis Arno proposes a fifth temperament, supine, that is more closely described as having cool detachment with impassivity while phlegmatics are the ‘maybe so’ people that reflects a cool, path of least resistance and observant disposition with a dry humour and stubborn, non-committal indifference.

Keirsey and Berens have defined temperament in terms of a four sets of functions and two orientations. They define temperament in Jungian/Myers Briggs terms as NF (intuitive-feelers), NT (intuitive-thinkers), SJ (sensate-judgers), and SP (sensate-



perceivers). We have already mentioned the controversial nature of these combinations.

Strelau in reviewing temperament literature made the observation that are as follows:

It can easily be concluded that temperament is used in different contexts and with different meanings, hardly allowing any comparisons or general statements. One of the consequences of this state of affairs is that our knowledge on temperament does not cumulate despite the increasing research activity in this field... The increasing interest in research on temperament that can be observed in the last decade goes together with the growing variety of theories as well as methodological issues regarding temperament'

In reviewing the research about temperament, we take the position that it is best described in the summary provided by Strelau who discusses five respects in which there is at least a relatively well-accepted difference between personality and temperament:

- Temperament is biologically determined where personality is a product of the social environment,
- Temperament features may be identified from early childhood, whereas personality is shaped in later periods of development,
- Individual differences in temperament traits, like extraversion-introversion and stimulus-seeking, are also observed in animals, whereas personality is largely the prerogative of humans,
- Temperament stands for stylistic aspects and personality for content aspect of behaviour,
- Unlike temperament, personality refers to the integrative function of human behaviour.

Ornstein in his book *The Roots of Self* describes temperament as 'a person's predisposition to respond to specific events in a specific way; thus, temperament refers to the style rather than the content of behaviour. Temperament is the "how" of behaviour, not the "what"'. He goes on to say

Temperament is more general (*than personality*), more basic than is the whole basic personality: it concerns whether one does everything slowly or quickly, whether one seeks excitement or sits alone, whether one is highly expressive or inhibited, joyous or sullen. Temperament is the basic rootstock of individuality, our basic shape, which is ready to be moulded into different characteristics by other forces.

He goes on to describe three dimensions of temperament and the brain-based systems that they are anchored in. These are as follows:

- The system that has the task of alerting the cortex, sending a stream of arousal messages to the higher parts of the brain. Many of these messages travel through the limbic system in the midbrain where emotions are controlled,
- The system that involves the interplay between the ancient lower brain centres, which have precise pre-programmed plans of action, and the more recently evolved higher brain centres, which try to regulate these spontaneous actions and

make plans of their own,

- The system that governs the overall feeling and tone of the person—whether a thing is sweet or sour, warm or cold; whether the person characteristically approaches the world or withdraws from it.

We are persuaded to the position that temperament is based in the spontaneous or planned way we amplify or reduce stimuli as an instinctive quality. In the centre of the brain stem and travelling its full length is a core of neural tissue known as the RAS which alerts the cortex to incoming information. The thalamus then classifies the information and sends it to the appropriate area of the cortex. It is in the thalamus that the information is amplified or reduced as it passes through. It is the amount of amplification that influences everything we do. This means that some people seek stimulation (they have low amplification) and others suppress it (they have high amplification). This biological characteristic is part of our temperament and is highly correlated with extraversion (low amplification seek stimuli) and introversion (high amplification suppress stimuli).

We have concluded that temperament based on the Jungian/Myers Briggs orientations and functions has extraversion and introversion as a genetic element. Jung was clear about the pre-eminent role of extraversion and introversion in determining the way preferences were formed. Jung also regarded the four functions—sensing, intuition, thinking and feeling—as mental functions rather than aspects of temperament. We are of the view that these four functions relate directly to brain functions and brain chemistry that is situationally malleable unlike the extraversion/introversion orientations that are biologically determined and instinctively expressed.

The orientations of judging and perceiving also seem to have a strong biological character. They reflect how much a person deliberates about and regulates their actions or how open a person is to spontaneous experiences of the moment. Ornstein proposes that the brain system that seems to be involved in this deliberation—liberation aspect of our make-up involves a relationship between the control centres in the prefrontal cortex and the lower brain centres. In the organisation of the brain, the prefrontal lobes handle conscious decisions, while the lower centres provide the impulse for spontaneous action. It seems that deliberation—liberation is strongly influenced by the frontal lobe-limbic system circuits. We see judging and perceiving as foundations of temperament, which is partly consistent with the approach of Keirsey and Berens in that respect. They, however, then proceed to apply Jungian mental functions as temperament elements in a rather arbitrary manner and largely ignore or discount the role of extraversion and introversion.

There is the third element of temperament that Ornstein identifies which he calls positive approach and negative withdrawal or the approach-avoidance system. 'If how deliberate or liberated one is determines whether emotions will be freely expressed or controlled, the approach-avoidance system determines, in general, which emotions are part of our basic makeup.' It determines threats or benefits of objects as we navigate the world. Interestingly, Ornstein mentions the work of Davidson and his

colleagues where they showed that the left hemisphere seems to activate when a person experiences positive emotions, such as happiness, while the right hemisphere 'lights up' when one endures negative emotions such as anger or disgust. There is a potential instinct-based relationship here with Horney's moving toward, moving away (and moving against) idea.

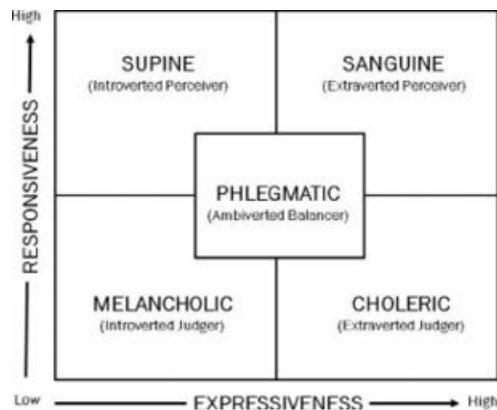
We will come back to this third dimension and Horney's work shortly as we want to explore the brain theory dimensions of low and high amplification (extroversion and introversion) and deliberation and liberation (judging and perceiving) as the basic foundation for temperament.

Another approach to understanding temperament is based on the need for expressiveness and responsiveness. Expressiveness reflects the extraversion (outwardly oriented) and introverted (inwardly oriented) dimension and responsiveness reflects judging (closure oriented) and perceiving (open oriented) dimension. This approach provides a simple model for understanding the temperament dimensions as follows:

- Choleric—High expressive (extraverted-externally oriented) and low responsive (judging-closure-oriented)
- Sanguine—High expressive (extraverted-externally oriented) and high responsive (perceiving-open-oriented)
- Melancholic—Low expressive (introverted-inwardly oriented) and low responsive (judging-closure-oriented)
- Supine—Low expressive (introverted-inward-oriented) and high responsive (perceiving-open-oriented)
- Phlegmatic—Mid-expressive (ambivert) and mid-responsive (adjuster)

The responsiveness dimension can also be correlated with Horney's moving away, moving towards, and moving against approaches: choleric move against, sanguines move towards, melancholics move away, supines move towards, and phlegmatics move away and towards depending on the situation.

These dimensions can be illustrated in the following diagram.



[Figure 35: Temperament Dimensions](#)

We have concluded that the extraversion-introversion and judging-perceiving orientations are largely biologically based and work together to create our genetic temperament. While Jung did not identify these as independent judging and perceiving attributes (bipolar scales) in the way that Myer Briggs did, he recognised that they determined the way the mental functions were expressed. We are attracted to this idea of temperament being orientation/attitude-based rather than function-based because orientations/attitudes seem to reflect more stable characteristics that shape the way the four mental functions are expressed in situational contexts.

This approach to temperament is entirely consistent with the approach taken by Socionics. There are four temperaments in Socionics that combine the orientations Extraversion and Introversion and Judging and Perceiving.

The table below illustrates them.

<b>Extraverted Rational (Judging) Temperament—EJ types</b>  <b>(close to choleric temperament)</b>	<p>Extraverted rational (EJ) types are characterized by energetic and proactive behaviour. They are proactive, restless, find it difficult to relax unless tired, their walk tends to be quick-paced and ‘purposeful’, as well as stiff, they are ‘calmly energetic’ with few intense variations in the level of energy during the day and are inclined to fidget when forced to remain inactive for long periods.</p> <p>EJ’s are both dynamic and rational, so they see reality as in continuous, gradual, often imperceptible change. At the same time ER’s have their own views of what reality ‘should’ be. This inclines them to be quick to take action, normally using their lead brain function, in order to make sure things will remain, or become, as they should be, before change can get too far. As extroverts, EJs tend to feel that it is up to them to initiate contacts with other people, whether in the context of establishing or maintaining a relationship. They will not necessarily act on that, though, and sometimes wish others would take over this role.</p>
<b>Introverted Rational (Judging) Temperament—IJ types</b>  <b>(close to melancholic temperament)</b>	<p>Introverted rational (IJ) types, are characterized by slow and methodical behaviour, and are calm, balanced and inert. They are ‘unflappable’, have a rigid but not very fast gait, may appear passive-aggressive, usually have a very stable mood, are more reactive than active and have little inclination to fidget during long periods of inactivity.</p> <p>IJs are both static and rational, so they see reality as mostly not changing and when it does, it is in abrupt ‘leaps’ from one state to another. An IR draws inner stability from a stable reality, especially as seen through their lead brain function. That makes them confident that things will probably remain as they are despite what they see as minor disturbances; periods of clear upheaval are very disturbing</p>

	and the individual is anxious that things will ‘settle down’ one way or the other soon enough. As introverts, IJs tend to be calm and relaxed about initiating relationships with other people, mostly assuming that others will take the initiative, but will be more inclined to try to make sure a relationship is maintained once established.
<b>Extraverted Irrational (Perceiving) Temperament—EP types (close to <i>sanguine</i> temperament)</b>	Extraverted irrational (EP) types are characterised by impulsive and unpredictable behaviour. They are flexible, mobile, impulsive, shifting from apparent inactivity to bursts of energy, often several times a day, showing impatience during them, their walk is energetic but ‘cat-like’. They often seem optimistic and open-minded and entertain people easily and naturally and they are inclined to fidget when forced to remain inactive for long periods. EPs are both static and irrational, so they perceive reality as mostly not changing, and when it does, it’s in abrupt ‘leaps’ from one state to another. An EP is bothered by the lack of change, especially as seen through their lead brain function, since their personal preference is for change. That makes them impulsive, with sudden bursts of action, energy, or even just thought, as they try to get their perceptions ‘moving’. As extroverts, EPs tend to feel that it is up to them to initiate contacts with other people, and EPs in particular tend to feel quite natural in that role.
<b>Introverted Irrational (Perceiving) Temperament—IP types (close to <i>supine</i> temperament)</b>	Introverted irrational (IP) types are characterised by lack of motivation, inertia, and unstable moods and energy levels. They are relaxed, go-with-the-flow, find it easy to spend long periods of time in no activity, or at very low levels of energy, their movements are flexible, unhurried, and they have little inclination towards fidgetiness when having to remain inactive for longer periods. IPs are both responsive and irrational, so they see reality as in continuous, gradual, often imperceptible change. An IP is soothed by this, seeing reality through their lead brain function. This leads to a relaxed inclination to take things as they come and adapt to them. As introverts, IPs tend to be relaxed and somewhat passive about initiating relationships with other people, mostly assuming that others will take the initiative.

[Table 5: Socionics Temperaments](#)

We consider the two orientation dimensions (extraversion-introversion and judging-perceiving) are the key to understanding the way that lead brain functions are expressed—they represent the foundation temperament dimensions of brain function.

Let’s go back to basics for a moment to get an understanding of these four orientations. You might like to see which of the two dimensions of temperament you identify with most when in your normal state.

<b>Extraversion</b>	<b>Introversion</b>
<ul style="list-style-type: none"> <li>• Prefers action over reflection</li> <li>• Talks things over in order to understand them</li> <li>• Prefers oral communication</li> <li>• Shares thoughts freely</li> <li>• Acts and responds quickly</li> <li>• Extends self into the environment</li> <li>• Enjoys working in groups</li> </ul>	<ul style="list-style-type: none"> <li>• Prefers reflection over action</li> <li>• Thinks things through in order to understand them</li> <li>• Prefers written communication</li> <li>• Guards thoughts until they are almost perfect</li> <li>• Reflects and thinks deeply</li> <li>• Defends self against external demands</li> <li>• Enjoys working alone or with only one or two others</li> </ul>
<b>Key words:</b> initiating, expressive, gregarious, active, enthusiastic, external, outside thrust, talk thoughts out, interaction, action, do-think-do	<b>Key words:</b> responding, contained, intimate, reflective, quiet, internal, inside pull, keep thoughts in, concentration, reflection, think-do-think

Judging	Perceiving
<ul style="list-style-type: none"> <li>• Likes things to be settled and ordered</li> <li>• Finishes tasks before the deadline</li> <li>• Focuses on goals, results and achievements</li> <li>• Establishes deadlines</li> <li>• Prefers no surprises</li> <li>• Prefers to be conclusive</li> <li>• Quickly commits to plans or decisions</li> </ul>	<ul style="list-style-type: none"> <li>• Likes things to be flexible and open</li> <li>• Finishes tasks at the deadline</li> <li>• Focuses on processes, options and openings</li> <li>• Dislikes deadlines</li> <li>• Enjoys surprises</li> <li>• Prefers to be tentative</li> <li>• Reserves the right to change plans or decisions</li> </ul>
<b>Key words:</b> systematic, planned, early starting, scheduled, methodical, regulate, control, closing off, organised, structured	<b>Key words:</b> casual, open-ended, pressure-prompted, spontaneous, emergent, flow, adapt, opening up, flexible, unstructured

In your normal state are you an Extraverted Judger (EJ), an Extraverted Perceiver (EP), an Introverted Judger (IJ), or an Introverted Perceiver (IP)?

If we also consider the Myer Briggs Step II facet for the extroversion-introversion and judging-perceiving orientations we can confirm our likely temperament combination from a trait based perspective.

The tables below describe each facet and their associated traits.

Extraversion	Introversion
<b>Gregarious</b> —drawn to large number and variety of relationships.	<b>Intimate</b> —most comfortable in small groups and with one-on-one relationships.
<b>Enthusiastic</b> —being energetically with the ‘action’ and at the centre of things.	<b>Quiet</b> —present themselves modestly, drawn to the calm away from the centre of action.
<b>Initiator</b> —social facilitator, assertively outgoing, build bridges among people.	<b>Receptor</b> —content to let others initiate social amenities—even to the point of being overlooked.
<b>Expressive</b> —easy to know, approachable, warm, readily show feelings.	<b>Contained</b> —well controlled, calm exterior, often difficult for others to ‘read’.
<b>Auditory</b> —learn through listening, active dialogue, and involvement with others.	<b>Visual</b> —learn through observation, reflection, reading, and more solitary means.

Judging	Perceiving
<b>Early Starter</b> —focused. Structure activities to work on one thing at a time, allowing adequate time for proper completion.	<b>Pressure Prompted</b> —prefers variety and multi-tasking. Most effectively energized when working close to deadlines.
<b>Systematic</b> —prefers orderly, structured and programmed responses. Likes formal contingency planning.	<b>Casual</b> —comfortable making adjustments as situation requires. Prefers informal guidelines vs. structured rules. Adaptable.
<b>Scheduled</b> —creates and easily follows standardized and familiar routines.	<b>Spontaneous</b> —dislikes repeatedly following the same routines. Seeks variety and change.
<b>Planful</b> —likes to schedule future commitments far in advance, uses dates and deadlines to organize their energies.	<b>Open-ended</b> —strongly values preserving flexibility and freedom, dislikes being tied down by long-range plans. Makes flexible plans.
<b>Methodical</b> —implements projects in a planned, organized, and step-by-step manner. Self programming.	<b>Emergent</b> —ad hoc planner. Moves quickly into action without detailed plans, plans on the go. Risk taking.

Temperament remains an elusive attribute of our personality; however, we propose that the orientations described by Jung together with the independent status he gave them is a more plausible approach than those which combine elements of natural brain lead with orientations. There is an argument that can be put that our natural brain lead is a part of our temperament. We want to consider that separately and then look at natural brain lead and temperament as an underlying aspect of character when they operate together. We also recognise that our temperament and natural brain lead are immersed in social forces and their socialisation will be reflected in the way in which they show up as behaviours. We will consider the socialisation context in a later chapter. The four temperaments that emerge from these orientation combinations are shown below.

Temperament	Description
<b>Extraverted Judging—Controllers</b>	Depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. Are directed and organised and know how to set goals and meet them. Cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. Spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk, or
	making the most of opportunities. Standards in public life have no bearing on private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity.
<b>Extraverted Perceiving—Experimenters</b>	React to immediate stimulation and depend on direct experience for their primary understanding of life. Are likely to be accomplished change masters and a very good at improvising as the situation is happening. Adapt to reality by participating fully in whatever turns up, and invest as much time, energy and attention as they have until it runs out when they then need to escape from the expectations of others. They get irritated and bored with ongoing pursuits whose rewards are not immediate. When mature, they see things from a broader perspective and recognise their very real power to affect others and make a difference in the world.
<b>Introverted Judging—Planners</b>	Feel most comfortable when they can establish predictable reference points in the outside world. Have interest in represented experience in the form of numbers, words, facts, signs, and symbols—the kind of data that can be explored in the mind—rather than direct experience. Constantly taking in new information and are single-minded in their attempts to accommodate it into existing procedures or to change the system to fit. Constantly analysing what others believe and think in terms of their own reflective process. Are exacting about time, plans and goals when dealing with others but may struggle to set personal priorities or pursue own ambitions. When mature, they provide new ways and insights about issues that make a genuine contribution to society.
<b>Introverted Perceiving—Observers</b>	Is immediate and contextual and encourages the recognition of underlying patterns of an ongoing situation and to respect its implications. Sense that their own actions are part of a larger pattern or have a role in its unfolding which results in an appreciation for intricacy and aesthetic aspects of things. They do
	not count on things staying the way they are each time they are repeated and regard every moment as unique, with its own character and possibilities. May not focus their attention unless they are engaged by something that compels or obliges them. They tend to ritualise daily routines and become fiercely protective of their privacy and personal space. When mature they engage in experiences that have real meaning for them and recognise their own strengths and boundaries.

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[Table 6: The Four Temperaments](#)

How well does the temperament combination you identified describe you?

As mentioned, the extraverted-introverted attitude is highly correlated with the amplification function of the RAS which alerts the cortex to arriving information and controls our general level of arousal. The thalamus then classifies this information as visual or auditory and alerts the appropriate part of the cortex. It is in the thalamus that the information is amplified or reduced. The ‘average setting’ for this input system differs in all of us and the amount of amplification influences everything we do. For introverts, the world is very loud, and for extraverts, it is subdued. So introverts, who are highly aroused internally, seek little external stimulation, and extroverts, who have a quiet inner world, need external stimulation and often produce the ‘noise’ themselves.

The judging-perceiving orientation, on the other hand, is considered to be strongly influenced by the frontal lobe and limbic system neural connections. The judging orientation has closed boundaries and is deliberate, and the perceiving orientation has open boundaries and is spontaneous and they represent a continuum. This capacity to focus sharply and cleanly on one thing (judging) or to see options and possibilities (perceiving) seems to be ‘neurally’ independent of our thinking and feeling and sensing and intuiting functions.

It needs to be recognised that judging types have judging elements present at the information inputs stage. These elements will not allow information to pass through until a decision to act is made. Equally perceiving types have perceiving elements present at the information inputs stage. These elements allow information to pass through freely. Decisions made at this point are not concrete and can be easily altered. Therefore, the judging and perceiving functions impact on both information gathering and decision-making as attributes of our mental functions. In our view, the presence of a judging temperament does not predetermine that a judging function will be a lead brain function. The same applies to the perceiving temperament.

### [Our Natural Lead Brain Function](#)

Our natural brain lead is our natural strength and enables a natural ease of function when interacting with our environment. In discussing our natural brain lead, Benziger says thus:

Research on cortical neurotransmitters has revealed that individuals possess differing levels of electrical resistance within their brain. Such that one region appears to enjoy a natural dominance to a result of its natural ease of function stemming from its naturally lower level of electrical resistance. When using a skill managed predominantly by the area in which there is a lower level of electrical resistance, the individual processes information more easily. By contrast, higher levels of metabolic activity are required when the individual performs a task that derives from a region in which there is a higher level of electrical resistance.

As a foundation for developing an understanding of our natural lead brain function,



let's summarise the essence of each of the natural brain functions in Jungian terms as expressed through an extraverted or introverted orientation.

### **Lead Brain Role: Basal Left**

#### **Jungian Function: Sensing**

Sensing is about experiencing the world as it 'is'—through using the five senses. It is about attending to the here and now, being aware of the tangible sensory impressions of the moment. It is about trusting most one's direct experiences as a guideline for future action. Sensing is about being literal, concrete, and practical, noticing 'what is' as opposed to what 'could be.' It is about remembering, cataloguing, and recalling, often with great detail, a wide variety of experiences and information.

- **Extraverted Sensing (Se):** Extraverted Sensing is about seizing the moment, becoming immersed in the here and now, pleasurably and spontaneously interacting with people, things, and situations of interest. It is being aware of, fully tuned into and energised by the options and impulses of the moment. It is making 'work' into play, learning by doing, and enjoying the creative process. It is being attuned to the variety, quality, and sensate appeal of sensory experiences. Extraverted Sensing notices tangible realities and relates to them in a pragmatic fashion.
- **Introverted Sensing (Si):** Introverted Sensing attends to, enjoys acquiring, and relying upon an internal library of detailed personal knowledge, facts, feelings, sensations, and information gleaned from experiences. Information and impressions from present experiences are archived in an orderly way into memory—which is typically a vast internal storehouse of data, details, and impressions. The Introverted Sensing mind seeks rhythm, reliability, and order in its internal library and in its relationships with people and the outside world.

### **Lead Brain Role: Frontal Right**

#### **Jungian Function: Intuition**

Intuition is about understanding, exploring, creating patterns, noticing relationships, and imagining new possibilities. It is a 'sixth' sense that involves an unconscious awareness of facts, events, happenings, and the whole of experience to produce insights about complex relationships, concepts, future possibilities, and trends. The Intuitive mind automatically links the past and present to forecast the future, speculates about possibilities, looks at the 'big picture,' and seeks to grasp the general context of an idea, concept, or a situation. It learns to trust its hunches.

- **Extraverted Intuition (Ne):** Extraverted Intuition scans the external world to explore new ideas, new people, and emergent possibilities. The Extraverted Intuitive mind is imaginative, inventive, and innovative—seeing and describing ways things can be reshaped, altered, or improved. It naturally energises people and engages action towards a vision of what could be... of future possibilities.
- **Introverted Intuition (Ni):** Introverted Intuition reflects on patterns, relationships, symbols, meanings, and perspectives on matters from complex phenomena to magical connections to practical problems. The Introverted

Intuitive mind typically creates a unique vision and arrives at unique insights about things, phenomena, or people. It strives to discover the essence of things and fill in the missing pieces of a puzzle. Introverted Intuitive types frequently will have complex visions or perspectives that they are unable to explain with clarity to others.

### **Lead Brain Role: Frontal Left**

#### **Jungian Function: Thinking**

Thinking is about order and organization, being objective, detached, being able to discriminate, and using logic. Thinking preference people naturally seek to understand cause and effect—using an orderly chain of reasoning to establish the relationships. The Thinking mind seeks the truth, getting to the heart of the matter in an objective way. We experience our Thinking function when we are being dispassionate and are able to make decisions at arm's length from whatever emotional turmoil may surround a situation. Thinking is about principles and well-organized foundations for beliefs. It is the engine that devises strategies and creates organized, conceptual structures.

- **Extraverted Thinking (Te):** Extraverted Thinking's focus is order. It is about organizing and ordering the outside world; organizing both people and things to achieve a purpose. It is using logic and reasoning in dialogue with others. It is directing action and making decisions. It is purposeful sorting out; discriminating among alternatives. Extraverted Thinking asks questions, collects information in an orderly way, and solves problems in a systematic manner.
- **Introverted Thinking (Ti):** Introverted Thinking presumes logical order rules the Universe; illogic is dismissed as just so much mental clutter that needs to be swept out of the mind. Beliefs, understandings, and information are taken in and logically organized in clusters of thought, with principles at the foundation. It strives to fit new pieces of information into clusters of thought where it most logically fits. It sorts out and discriminates that which makes logical sense from that which does not. Like a detective, the Introverted Thinking mind is drawn to mysteries—seeking clues and root causes—to solve a problem or a riddle.

### **Lead Brain Role: Basal Right**

#### **Jungian Function: Feeling**

Feeling is about values, beliefs, moral foundations, and the human condition. It is about being open to emotions, sensations, needs, and thoughts. It is about being subjective, valuing the conclusions that arise from within. The Feeling mind desires harmony, values being attached rather than being detached, and is sensitive to one's inner self as well as sensitive to others and their needs. This attachment to people, ideas, and moral foundations directs action and decisions. The Feeling function is an internalised moral and spiritual compass that provides direction and guidance—without the need to consciously analyse or understand why.

- **Extraverted Feeling (Fe):** Extraverted Feeling reaches out to attach and interact with other living things... nurturing relationships. It is about validating and valuing others, encouraging, coaching, educating, and motivating. It is

protecting, helping, and caretaking. The Extraverted Feeling mind organises action consistent with values, beliefs, spiritual foundations, and sense of humanity—how people (and other living things) ought to be treated. Extraverted Feeling promotes collaboration, a shared sense of community, and harmony in interpersonal relationships.

- **Introverted Feeling (Fi):** Introverted Feeling is being aware of and cherishing one's own mental framework of values, beliefs, and sense of self. It is being open to emotions and inner sensations. It is also being sensitive to others in an empathetic way. It is about knowing what is right and wrong according to one's personal moral and spiritual compass. It is being authentic. As a gatekeeper of the mind, it admits what is consistent with one's value and belief framework and rejects what is repulsive or draining. Introverted Feeling seeks harmony with others and harmony within.

We can also consider the lead brain role from a judging and perceiving temperament perspective in a more comprehensive way than envisaged by Keirsey by including the dimensions he left out.

### **Lead Brain Role—Sensing**

- **Judging Sensates (SJ):** SJs are observant, stable, and motivated by a need to maintain security. They are realistic, routinised administrators requiring tasks be completed correctly and that people behave appropriately. SJs make thorough examinations to ensure everything is done according to plan. They make sure no more and no less credit is given than due. When a need arises, they are quick to provide a solution, provided that the need is justified. SJs are not driven by impulse, but rather by concrete fact. SJs believe that power lies in the structure and hierarchy of the organization and groups they work with. SJs rely on the system of their organisation and the traditions their workplace has established. They place a lot of value in the workplace hierarchy. As leaders, they emphasise the importance of efficiency and practicality. They strive to impose order on their work and pay close attention to details. The weakness of the SJ temperament is the tendency to be too bureaucratic.
- **Perceiving Sensates (SP):** SPs are observant, experiential, and primarily driven by sensation. They are flexible, aesthetically aware, 'here and now' people that, with hardly a moment's notice, will go where their senses lead. SPs naturally make an effort (with a realistic approach) not to miss an opportunity that may prove to be thrilling, pleasing, or otherwise valuable. SPs are laid back, open-minded, and love to feel alive. They have a tendency towards athletics and anything that involves creating or crafting. SPs exercise power by solving problems and acting with cleverness and timeliness. SPs live in the moment and are willing to ignore personal relationships and organisational procedures if they are confining the SP's ability to resolve the needs of the moment. Since SPs are spontaneous and resourceful, they are good troubleshooters and effective in crisis management.

### **Lead Brain Role—Intuition**

- **Judging Intuitives (NJ):** NJs have an idea and want it put into action right now. They become frustrated when their ideas are left to collect dust. They will often be disorganised and create mess but will not recognise it: it is their way of being organised. However, they will notice other people's mess and unfinished projects and will take charge by tidying up after them, even though they resent 'having' to do the tidying up. They expect undivided attention, even though they often don't give it themselves and operate as though their ideas (expressed as opinions) are factual because they have already decided what is true for them. They make their point or idea first and may go to facts later. Sensing types do the opposite. They enjoy analysing others and their relationships because of their tendency to be past-oriented, something not normally attributed to intuitive types, with the purpose of understanding their future relationship.
- **Perceiving Intuitives. (NP):** NPs have difficulty staying on the topic often leaving sentences unfinished, either because they have changed their minds about what they were going to say or because their minds are working faster than they can speak and has already finished the sentence and it is tedious to continue. Sometimes, for the same reason, they can jump from one topic to a topic that appears to be totally unrelated without sharing the link. This 'scatterbrain' thinking can be confusing to others and leads to NPs being labelled 'theoretical' or 'hare-brained' for having ideas that others cannot relate to from experience. They often have ideas but find it difficult to put them into action partly because they are often impractical. NP's are stimulated by an approaching deadline and as it creates opportunities to cleverly meet it or cleverly renegotiate it.

### **Lead Brain Role—Thinking**

- **Judging Thinkers (TJ):** TJs are the most directive type who tend to project their own values, standards, and concerns outwardly to others. They experience those values, standards, and concerns as though they belong to other people and judge the actions and character of others on the basis of their own values. They are 'tough-minded' and can be 'blamers' if they become defensive. They use their logical, critical faculties in dealing with the world and are control-minded. Controlling others is enmeshed in their approach, and they often exhibit the transactional analysis role of parent or teacher because they 'know what is right for you'. They focus on what others have done wrong based on their own values and standards and overlook the investment they have in their own point of view. If unhealthy, they are more likely to play persecutor, perfectionist, or perhaps workaholic as a reactive role in relationships.
- **Perceiving Thinkers (TP):** TPs will tell you their opinions in a quite unemotional way. Emotions are the last thing that TPs will share with others. When they do, it is usually in an explosive manner after they have stewed over their situation for a long time. They become impersonal when threatened and are somewhat computer-like, even robotic. They dampen down their feeling function. When they are confident or brave enough to allow their upset feeling emerge, it would be a reflection that they cared personally about the situation. Defensive TPs typically comes across as unfeeling and aloof and devoid of

empathy. They talk in dry unemotional terms. If unhealthy, TPs will withdraw and detach from intimacy and build an emotional wall between themselves and others as a passive-aggressive way of retaliating while still staying in the relationship.

### Lead Brain Role—Feeling

- **Judging Feelers (FJ):** FJs are the most empathetic type. They tend to project inwardly, into themselves, the values, standards, and concerns of other people. They experience the values, standards, and concerns of others as if they were their own and judge their own actions on the basis of those internalised values. FJs are overly self-critical and apologetic in posture and tone of voice and become placators. They accommodate others and put other’s needs ahead of their own and if unhealthy, can become the martyr, caretaker, and people pleaser. They can become doormats in a relationship in order to tighten the dependence others have on them—a ‘they couldn’t do without me’ approach. They seek to attach to others. Their controlling side sees them in a parent and teacher role where they ‘know that you need me’.
- **Perceiving Feelers (FP):** FPs are gentle and seek harmony. They will talk about their values and concerns more indirectly and less critically than other types. They seek unity with others based on a shared sense of values and concerns. They can lurch from one unfinished statement to another in an illogical manner. They often do not complete tasks, and while not moody as such, they can fluctuate in their mood from one moment to the next. When they are confident or brave enough to allow their critical judgements to take place, they will convey to others that they have a definite opinion to share and come across as quite firm but fair. Defensive FPs can appear hard to pin down. They tend to either linguistically or through gesture convey themselves as erratic in their thought patterns. When they find themselves in an uncomfortable situation or under threat, they will tend to react by going off at a tangent.

The table below sets out the relationships between each of the key models we have considered in our review of personality constructs in the earlier chapter. This table illustrates the degree of both consistency and inconsistency between the various approaches to personality theory.

Benziger Natural Brain Lead	Benziger (broad) Types	Hermann Brain Dominant Quadrant	Jungian Dominant Function	Myers Briggs Type	Socionics Function	Keirsey Tempera ment
Frontal left	Logic and results	A - Cerebral Left - Theorists	Extraverted Thinking	ESTJ ENTJ	Extraverted Logic	Stabiliser (SJ) Theorist (NT)
			Introverted Thinking	ISTP INTP	Introverted Logic	Improviser (SP) Theorist (NT)
Basal left	Process and	B - Limbic Left	Extraverted	ESTP	Extraverted	Improviser

	routine	- Organisers	Sensing	ESFP	Sensing	(SP) Improviser (SP)
			Introverted Sensing	ISTJ ISFJ	Introverted Sensing	Stabiliser (SJ) Stabiliser (SJ)
<b>Basal right</b>	Harmony and empathy	C - Limbic Right - Humanitarians	Extraverted Feeling	ESFJ ENFJ	Extraverted Ethic	Stabiliser (SJ) Catalyst (NF)
			Introverted Feeling	ISFP INFP	Introverted Ethic	Improviser (SP) Catalyst (NF)
<b>Frontal right</b>	Vision and creativity	D - Cerebral Right - Innovators	Extraverted Intuition	ENTP ENFP	Extraverted Intuition	Theorist (NT) Catalyst (NF)
			Introverted Intuition	INTJ INFJ	Introverted Intuition	Theorist (NT) Catalyst (NF)

[Table 7: Comparison of Personality Models](#)

In considering the application of the foregoing lead brain roles to our self, we need to consider the extent to which we may have been falsifying our type for many years. So be a little cautious about grasping the lead brain function description above too quickly. You will also recall that Jung and Benziger placed considerable attention on falsification of type. Jung in his book *Psychological Types* said thus:

As a rule, whenever... falsification of type takes place as the result of external influence, the individual later becomes neurotic and a cure can successfully be sought only in the development of the (function) that corresponds with the individual's natural way.

Benziger's research confirms the implications of falsification of type and its debilitating effect. We will be coming at the identification of our lead brain function in a more comprehensive and integrated way when we consider our Reactive and Perceptive Self shortly.

### The Moving Function

There is, however, another function that is not contemplated by Myers Briggs that we need to consider: the moving function.

The moving function seems somewhat obscure and does not seem to have been given much attention in personality or psychological research. The most basic moving function is breathing; it is connected to automatic energy and sustains us. As we learn through imitation and instruction, we develop speaking, listening, writing, and reading competencies that enable us to communicate information and discern

meaning between our self and others. These competencies provide the moving function with the foundation for the roles we play: the foundation of our learnt Persona.

Ouspensky, a colleague of Gurdjieff, understood the existence of the moving function, which he describes in the following way:

Of outer movements, only simple reflexes belong to the instinctive function, because more complicated reflexes belong to the moving function. It is very easy to distinguish between instinctive and moving functions. We do not have to learn anything that belongs to the instinctive function; we are born with the capacity to use all instinctive functions. **Moving functions, on the other hand, all have to be learned**—the child learns to walk, to write and so on. (The emphasis is mine).

In his book, *Deeper Man*, John Bennett discusses what he calls the three-centred man and identifies the three centres as the moving, thinking, and feeling centres or 'brains'. He says that generally speaking, everyone tends to have one of their brains of moving, thinking, or feeling more active than others, which is consistent with the lead brain/dominant function approach. We have already looked at our thinking and feeling brain functions, but because of our preoccupation with the Jungian model, we have not fully contemplated the moving brain function.

Bennett says thus:

It is not immediately clear what forms the bodily or moving intelligence might take. Our difficulty in visualising the intelligence of the body brain arises because we think somehow it must be similar to the intelligence that we are aware of in the thinking brain. But it is not at all the same. The moving brain is associated with parts of the nervous system, the spinal cord, and parts of the head brain, that do not work in the same way as those parts which operate in mental association. Our thinking intelligence is very much engaged in connecting past and future, but this does not enter the experience of the moving part. The intelligence of the body is almost wholly concerned with the immediate present. It does not make plans. It is not concerned with results in the future of correcting something that has happened in the past. Things are registered by the body, but not as memories the mind knows. They are either active or latent, but not yesterday or last year.

And he goes on to say

The brain we are talking about has two aspects to it. There is both an instinctive function, which deals with the regulation of our physiological activities, and a moving function, which deals with our outward activities. The instinctive brain gives us extraordinary power of inner regulation that is proper to the human organism. Whereas our thinking brain can deal, at most, with two or three ideas at a time, the digestive process alone involves the balance and coordination of hundreds of different functions, all of which affect each other. The instinctive functions are ready to function at birth

and

The activities of the moving centre are not already prepared... It is the moving centre which gives us the power of dealing with the world... We are able to move in most of the ways animals can, apart from flying. We can climb, we can crawl, we can walk, hop and run, and jump and dance, we can tumble and toss and turn. But it takes time to acquire these skills. Much of a child's learning consists of the recognition of objects and how to handle them, how to produce sounds, and how to walk and make other movements. For the most part these things are **learned by imitation**, which is a power of the moving centre. (The emphasis is mine)

The moving function is both a 'deliberate' and a 'spontaneous' function, that operates through automatic energy. It makes both the 'instinctive at birth' and 'learnt through imitation' decisions open to it in the moment then adopts those as its future reference point for action. It is reactive in nature and operates without immediate reference to the other decision-making brain functions of thinking and feeling. It accesses these thinking and feeling functions 'after the event' in order to confirm its initial response. We see the moving function as the missing automatic Jungian decision-making function.

The moving function is essentially neural and chemistry system based and probably 'located' in the R-brain that is said to be the centre of instinctive/automatic reactions to stimuli and when aroused sets off a series of chemical reactions that ensures we are highly focused on the external environment.

As it is socialised, the R-brain develops neural connections to the cortex and exercises thinking and feeling functions. It is concerned with outputs and gathers information through either a sensing or intuition function. And so it is part of the moving-thinking-feeling triad that is informed by sensing or intuitive-based information inputs. We cannot easily discern those inputs as the source of moving function activity because the four lead brain functions tend to obscure its operation as an independent function.

It is based on learning by imitation. Some people never cease learning by imitation and so they develop a persona, or mask, and cannot easily access their thinking and feeling functions. Being externally focused, they are often body-image driven and adopt (imitate) the latest fashion and acquire the latest visible status symbols. They make choices by imitating the dominant culture they are immersed in. They are sometimes seen as superficial and lacking substance because of their almost naïve attempts to reflect what they sense or intuit what others want. They seem highly 'self-interested'. They may lack mature thinking and feeling functions.

So we have an *autonomous or instinctive* moving function we cannot control and largely operates in the background to control our breathing, digestion, blood circulation, cell renewal, etc. and a *socialised or learnt* moving function that operates in response to our environment as a survival mechanism to engage our socialised self-preservation, sexual and social primal instincts that form our instinctual stack.

We see the instinctive moving function as introverted (internal to us in regulating breathing, digestion, etc.) and the learnt moving function as extraverted (needing external confirmation to operate in the moment). Hence, we will refer to the learnt moving function as an *Extraverted Moving Function* that has a judging (seeks closure) orientation. It has either a sensing or intuition information gathering support function. We can now propose a tentative definition of the Extraverted Moving Function in these terms:

Me—Extraverted Moving involves the arousal of primal instincts in response to external stimuli and is



focused on learning by imitation; it is expressed through body and self-image in a way that imitates significant others behaviour, adopts cultural images, or attracts familial recognition of personal achievement in order to gain and maintain status, position, or physical attraction; primary motivation is to react successfully to competition (threats) and thus acquire the attributes of success for what they represent rather than their intrinsic value; will use others as a means to an end; and is results focused and accepts collateral damage as part of the ‘game’.

We have therefore proposed two notional Myers Briggs Extraverted Moving Function types of ESMJ and ENMJ, where M is the code for the moving function that we will come back to later when considering our integrated Enneagram of Patterns model.

So we have now considered primal instincts, biological temperament, our Jungian natural lead brain functions, and the newly described moving function. Let’s now look at Benziger’s brain theory and begin to bring this all together into a coherent model.

The Benziger brain functions and the proposed moving function correlations with Jungian/Myers Briggs can be summarised in a diagrammatic way as follows:

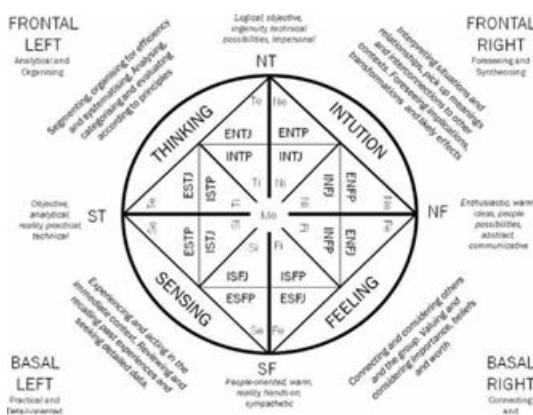


Figure 36: Jungian and Brain Theory Relationships

You will notice that the Extraverted Moving Function (Me) is shown at the centre of the model. That is because it is the function that operates through our primal instincts and is the foundation judging function for the four mental functions and each Jungian/Myers Briggs type.

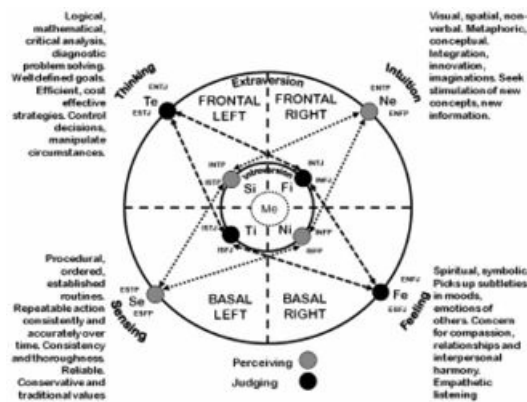
An explanation of these relationships is shown in the table below.

Brain Quadrant	Brain Function	Symbol	Description
Frontal Left	Extraverted Thinking	Te	Organise, dictate, and control, easily come to decisions as they set out logical plans of action, impart rules and regulations, impose structure and order and seek efficiency.
	Introverted Thinking	Ti	Enjoy coming to new understandings, problem-solving and logic, independent, sceptical and critical, appear self-absorbed while using step-by-step logic to discover principles and connections that underlie the overall picture, make analytical and linear connections.

<b>Basal Right</b>	<b>Extraverted Sensing</b>	Se	Active, crave new experiences, In touch with immediate physical reality, enjoy fast changing environment, materialistic, require strong sensory experience, live very much in the present.
	<b>Introverted Sensing</b>	Si	Specific and detailed, get all the facts before deciding, comfortable with tradition and established rules, well prepared for threats, most dependent on a familiar and stable environment
<b>Basal Right</b>	<b>Extraverted Feeling</b>	Fe	Expect cooperation and harmony within an institution, follow well-defined rules of conduct and respect social hierarchy, drawn to social institutions where they can bring order, care, and cooperation
	<b>Introverted Feeling</b>	Fi	Considerate, helpful and often introspective, strive for sense of harmony and well-being, loyal and caring, follow deep personal convictions making them appear as though in another space
<b>Frontal Right</b>	<b>Extraverted Intuition</b>	Ne	Open-minded, fascinated by the new, impulsive, adventurous, and creative, their minds entertain future plans and new ideas, live in a world of relationships and possibilities, focus on future possibilities, abhor routine.
	<b>Introverted Intuition</b>	Ni	Stimulated by complex problems and enjoy intellectual challenge and coming to new understandings. Interested in abstract principles underlying patterns, possess abstract and imaginative mind, intensely individualistic.
<b>Instinctive R-Brain</b>	<b>Extraverted Moving</b>	Me	Aroused through of primal instincts in response to external stimuli; is expressed through body and self image: imitates cultural fashion or seeks recognition of personal achievement, focus on physical evidence of success; intensely competitive.

[Table 8: Benziger and Jung Brain Functions](#)

These relationships can then be shown on a ‘brain map’ that captures the lead brain functions, their equivalent Jungian function, their Myers Briggs type, and the independent temperament orientations of extraversion-introversion and judging-perceiving, which are unrelated to brain quadrants.



[Figure 37: Integrated Jungian, Myers Briggs, Brain Theory Map](#)

We can see from this Jungian and Myer Briggs correlated Benziger Brain model that the extraverted-introverted attitude and the judging-perceiving attitude are not determined by the left-right brain and frontal-basal brain attributes like the sensing-intuition and thinking-feeling mental functions are.

These observations lead us to a position that the function order (based on the Myers

Briggs model) is less important than the strength of the natural lead brain function or major role. And so if the natural lead function is frontal left (dominant thinking function), then it can be expressed in an extraverted (seek external stimulation) or introverted (suppress external stimulation) way, and in a judging (deliberate and closed) or perceiving (spontaneous and open) way. As mentioned earlier, we propose that these orientations are temperament functions and are ‘independent’ of the thinking and feeling and sensing and intuiting functions identified by Benziger as frontal and basal attributes of the brain: in fact probably co-dependent.

For the sake of making sense of the other models, we have retained for the time being the Myers Briggs designations that show the specific relationships between judging and perceiving and the four functions in the above model.

### Input and Output Pairs

Let’s now look at how the input (information gathering—perceiving) functions of sensing and intuition and output (decision-making—judging) functions of thinking and feeling operate as input-output pairs. While extroversion and introversion are both properties of temperament, they play a determining role in relation to how mental (brain) functions show up as behaviour. Extraversion refers to functions that operate from the perspective of being in the external world and addressing memory from the outside, while Introverted Functions operate within memory and address the external world from the inside.

Extraverted functions measure information in memory against external data, while Introverted Functions measure external data against that in memory; the only difference is the point of reference, or perspective. The other property of our mental (brain) functions is whether an input or output function is a natural lead function.

All types need to gather input (intuitive and sensing) and produce output (moving, thinking, and feeling); however, it is our lead brain role that gives one of them a higher priority. Both are equally necessary: you cannot make decisions without input and vice versa. While we have a lead brain or Jungian function, we will naturally develop a complimentary competency in a ‘non-lead’ input (perceiving) or output (judging) function. We would be dysfunctional if we only had an input or an output function. A summary of the primary and secondary input-output pairs for each Myers Briggs type are shown below.

Extraverted Types Order of Preference				Introverted Types Order of Preference			
Brain Lead	Notional Type	Primary Input-Output Pair	Secondary Input-Output Pair	Brain Lead	Type	Primary Input-Output Pair	Secondary Input-Output Pair
<b>EBL</b>	eStp	<b>Se-Ti</b>	Fe-Ni	<b>IBL</b>	iStj	<b>Si-Te</b>	Fi-Ne
	eSfp	<b>Se-Fi</b>	Te-Ni		iSfj	<b>Si-Fe</b>	Ti-Ne
	eNtp		Fe-Si		iNtj		Fi-Se

<b>EFR</b>		<b>Ne-Ti</b>		<b>IFR</b>		<b>Ni-Te</b>	
	eNfp	<b>Ne-Fi</b>	Te-Si		iNfj	<b>Ni-Fe</b>	Ti-Se
<b>EFL</b>	esTj	<b>Te-Si</b>	Ne-Fi	<b>IFL</b>	isTp	<b>Ti-Se</b>	Ni-Fe
	enTj	<b>Te-Ni</b>	Se-Fi		inTp	<b>Ti-Ne</b>	Si-Fe
<b>EBR</b>	esFj	<b>Fe-Si</b>	Ne-Ti	<b>IBR</b>	isFp	<b>Fi-Se</b>	Ni-Te
	enFj	<b>Fe-Ni</b>	Se-Ti		inFp	<b>Fi-Ne</b>	Si-Te
<b>ER-brain</b>	enMj	<b>Me-Ni</b>	Te-Si	The introverted moving function controls our instincts, breathing, digestion, etc, and has no equivalent mental function.			
	esMj	<b>Me-Si</b>	Te-Ni				

[Table 9: Input-Output Pairs](#)

If we naturally lead with an output function, we will necessarily have a competency emerge in one of the two input functions. Functions operate in pairs. If our lead function is an input information gathering function (perceiving), we will tend to be less decisive as our output or decision-making function (judging) will be a ‘need more information’ complementary competency. Equally if our output decision-making function (judging) is our lead function, we will tend to be too quick to decide and too attached to our decision as our input function (perceiving) will be a ‘close-minded’ complementary competency.

In Jungian and lead brain function terms, we see that functions develop in input-output pairs. All types employ extraverted and introverted input and output, but one pair dominates with a secondary pair operating in background. Secondary pairs do get their chance to add to or refine memory but not often; it usually occurs when the primary pair is stressed or relaxed. When this secondary pair is in operation, it is usually the primary pair that ultimately makes use of it.

### [Expression Order of Functions](#)

There is an important question to be considered in relation to Introverted Functions and the way that the approach Myers Briggs takes impacts upon the expression of Introverted Functions. We have touched upon this when looking at the Socionics approach. Myers Briggs has a precise formula for deciding preference order around which a strong orthodoxy has developed. Let’s look at what Myers Briggs did with Jung’s approach.

You will recall that Jung divided his eight types into two groups. Judging types became all-Thinking and all-Feeling types, Perceiving types became all-Sensing and all-Intuitive types.

Judging types according to Jung are as follows:

- Extraverted Thinking
- Introverted Thinking
- Extraverted Feeling
- Introverted Feeling

Perceiving types according to Jung are as follows:

- Extraverted Sensing
- Introverted Sensing
- Extraverted Intuition
- Introverted Intuition

Myers was able to conclude from this that if a person scores as EST (Extraverted and Sensing and Thinking), their type could be either an Extraverted Sensing type (Perceiving group), or an Extraverted Thinking type (Judging group). According to Myers Briggs, which one it is, would be defined by knowing if the type preferred judging or perceiving. However, the preference for judging or perceiving was not explored by Jung in his work in the same depth as the other preferences, so Myers Briggs decided to come up with their own Judging/Perceiving scale instead.

This resulted in the following approaches by Jung and Myers Briggs:

Jung: Sensing and Intuition are always P functions,  
 Myers Briggs: Sensing and Intuition are P functions, but only if they are extraverted  
 Jung: Thinking and Feeling are always J functions,  
 Myers Briggs: Thinking and Feeling are J functions, but only if they are extraverted

Now let's have a look at the relationship between Jungian type and MBTI type.

Jung	MBTI Theory
Extraverted Thinking type (a <b>judging</b> type)	ENTJ, ESTJ (judging types)
Introverted Thinking type (a <b>judging</b> type)	INTP, ISTP ( <b>perceiving</b> types)
Extraverted Feeling type (a <b>judging</b> type)	ENFJ, ESFJ (judging types)
Introverted Feeling type (a <b>judging</b> type)	INFP, ISFP ( <b>perceiving</b> types)
Extraverted Sensing type (a <b>perceiving</b> type)	ESFP, ESTP (perceiving types)
Introverted Sensing type (a <b>perceiving</b> type)	ISFJ, ISTJ ( <b>judging</b> types)
Extraverted Intuitive type (a <b>perceiving</b> type)	ENFP, ENTP (perceiving types)
Introverted Intuitive type (a <b>perceiving</b> type)	INFJ, INTJ ( <b>judging</b> types)

[Table 10: Jung and Myers Briggs Function Dilemma](#)

This table clearly shows incompatibility between MBTI and the Jungian definition of J and P. According to Myers, Introverted Thinking and Introverted Feeling types appear to be P instead of J, and Introverted Sensing and Introverted Intuitive types appear to be J instead of P.

According to Myers Briggs, an INTP is an Introverted Thinking type (a judging type), but it could equally be an Introverted Intuitive type (a perceiving type) because it accesses its intuitive perceiving function in an introverted way. If you are an introverted type, in Myers Briggs terms, you are limited in what your lead function can be. The core of the problem is that Myers Briggs decided to connect J and P with the external world, even though Jung was of the view that J and P are independent of E and I. The extrovert types, on the face of it, do not suffer as badly from this approach, although we will propose that there are also other natural lead brain options for extraverted types not contemplated by Myers Briggs.

In order to separate the Myers Briggs compatible four-letter type acronym from the one that is not compatible with Jung, Socionics uses a small letter 'p' or 'j' at the end of the four-letter abbreviation to denote its potentially variable impact on type. This would mean that the Socionics type is potentially different from MBTI type yet is fully compatible with Jungian theory.

The Socionics approach means that there can be two expressions of preference for introverted types: an input function preference or an output function preference. As you will see shortly, we take the position that simply because Jung created two groups (judging and perceiving), it does not mean that for both extraverts and introverts, the lead brain function is predetermined by being a Jungian judging group or a perceiving group. We will propose that the lead brain function can be either an input or output function and operates in an input-output pair through one of the four temperaments.

We will be describing type or preference in a way that reflects the way the lead brain function is expressed through temperament as an input or output function. If our lead brain function is thinking, then it can be expressed through each of the four temperaments of Extraverted Judging, Extraverted Perceiving, Introverted Judging, or Introverted Perceiving.

This means in Myers Briggs terms, we can describe an Extraverted Thinking preference as an Extraverted Thinking Judger or an Extraverted Thinking Perceiver—an ESTJ, ENTJ, ESTP, or ENTP as all may have Extraverted Thinking as their lead role but with differing approaches to information gathering and decision-making. Equally, each of those preferences may have the other function as their lead brain role and so ESTJ could be an Extraverted Sensing Judger and ENTJ an Extraverted Intuitive Judger and so on. In the same way, an Introverted Thinking preference can be expressed through the four temperaments without being hamstrung by the specific labelling of the functions as judging or perceiving but rather as input and output functions that operate in a deliberate closure-based (judging) or liberated open-ended-based (perceiving) way. This approach enables an introverted temperament to properly be able to be expressed in Jungian terms in the way similar to that which Socionics proposes.

In addition to the way that Socionics proposes that the Introverted Functions are expressed, it takes a different approach to the order in which the two input-output pairs are expressed. The Socionics order is based on the premise that if the output (judging) function is extraverted in its dominant/lead role expression in the first input-output pair, it will remain extraverted in the secondary (alternate) input-output pair.

This would mean that the ESTJ Myers Briggs order of Te-Si-Ne-Fi would occur in the Socionics order of Te-Si-Fe-Ni and would be described as two input/output pairs of Te-Si and Fe-Ni. This same approach applies if the input function is extraverted. Our experience and the probability that an input preference or output preference will remain when engaging the secondary pair means that we will be adopting the position that if the lead function is extraverted in the first pair, then the secondary pair's 'lead' function will also be extraverted and opposite to the first pair and will take the second pair 'lead' under stress.

Let us illustrate what that means in practical terms using ESTJ as the example.

Myers Briggs			Proposed (Socionics)		
Type	Primary Input-Output Pair	Secondary Input-Output Pair	Type	Primary Input-Output Pair	Secondary Input-Output Pair
ESTJ	(Te-Si)	(Ne-Fi)	ESTj	(Te-Si)	(Fe-Ni)

This means that in terms of Socionics theory, ESTJ type would be expressed as Socionics-type ESTj with pairs of (Te-Si) (Fe-Ni). This type would have a visible Frontal Left lead role (Extraverted Thinking—Te) with a non-visible Basal Left competency (Introverted Sensing—Si)—a Double Left ST brain type.

Under stress, an ESTJ would move to its secondary input-output pair of (Fe-Ni) and be more likely to express negative feelings (rather than facts) openly, perhaps even complaining when others are inconsiderate (Fe) and focusing on a preconceived idea (Ni) leaving others to wonder where it came from. Their natural bluntness (Te-Si) may become more negative and moody (Fe-Ni). They would remain focused on closure (judging) in their temperament disposition.

The table below captures the way that the primary and secondary input-output pairs can be expressed using the Socionics approach. The extraverted primary input-output pairs are unaffected; however, there are two forms of expression of the introverted primary input-output pairs. All secondary input-output pairs change.

Proposed (Socionics) Input-Output Pair Order of Preference							
Extraverted Types Order of Preference				Introverted Types Order of Preference			
Brain Lead	Type	Primary Input-Output Pair	Secondary Input-Output Pair	Brain Lead	Type	Primary Input-Output Pair	Secondary Input-Output Pair
EBL	ESTp	<b>Se-Ti</b>	Ne-Fi	IBL or IFL	ISTj	<b>Si-Te</b>	Ni-Fe
						<b>Ti-Se</b>	Fi-Ne
	ESFp	<b>Se-Fi</b>	Ne-Ti	IBL or IBR	ISFj	<b>Si-Fe</b>	Ni-Te
						<b>Fi-Se</b>	Ti-Ne
EFR	ENTp	<b>Ne-Ti</b>	Se-Fi	IFR or IFL	INTj	<b>Ni-Te</b>	Si-Fe
						<b>Ti-Ne</b>	Fi-Se
	ENFp	<b>Ne-Fi</b>	Se-Ti	IFR or IBL	INFj	<b>Ni-Fe</b>	Si-Te
						<b>Fi-Ne</b>	Ti-Se
EFL	ESTj	<b>Te-Si</b>	Fe-Ni	IFL or IBL	ISTp	<b>Ti-Se</b>	Fi-Ne
						<b>Si-Te</b>	Ni-Fe
	ENTj	<b>Te-Ni</b>	Fe-Si	IFL	INTp	<b>Ti-Ne</b>	Fi-Se



					or IFR	<b>Ni-Te</b>	Si-Fe
EBR	ESFj	<b>Fe-Si</b>	Te-Ni	IBR or IBL	ISFp	<b>Fi-Se</b>	Ti-Ne
						<b>Si-Fe</b>	Ni-Te
	ENFj	<b>Fe-Ni</b>	Te-Si	IBR or IFR	INFp	<b>Fi-Ne</b>	Ti-Se
						<b>Ni-Fe</b>	Si-Te

[Table 11: Socionics Input-Output Pairs](#)

We understand that this way of describing function order is inconsistent with the work of Myers Briggs, Keirsey, Berens, and many other eminent researchers and writers. However, we take the position that the new ideas in brain theory, chaos theory, systems theory, and the notion of emergence require us to take a new look at the prevailing orthodoxy and explore other hypotheses.

While we have continued to take a formulaic approach to the expression of functions, it is more to enable comparison with the ruling orthodoxy, we have to start with ‘where you are at’.

Our basic position is that we need to be more experiential observers about how we express these functions. What we are proposing is a rethink about the relationship between Jung, Brain theory, and the Enneagram based on our belief that behaviour finds its expression from the same source—our instincts, temperament, and lead brain function. We are not content with the continual rationalisation when two personality theories do not correlate that ‘they are measuring different things’: yet they still purport to be reflecting our whole personality.

Let’s look at each of the Jungian input and output functions a little more closely so we can begin to develop our integrated temperament and natural brain lead model.

**Extroverted input** (perceiving-information gathering) functions collect data from the external world tentatively attaching more importance to new information than to the old residing in memory. Se—extraverted Sensing and Ne—extraverted Intuition are both inquisitive, sometimes to the point of being intrusive. They are not able to operate from comparative data because external data is not neatly sorted nor classified nor easily referenced; they simply try to associate and pigeonhole the new data according to some plan, but they’re never fully sure they have appropriate or sufficient data.

Se—Extraverted Sensing involves being attracted to and/or distracted by changing external events; adapting and changing their mind according to the situation; focusing on facts; asking lots of questions to get enough information to see the pattern; going ahead and responding to raw data; physical self-expression.

Ne—Extraverted Intuition involves being attracted to new ideas and possible realities; holding different and even conflicting ideas and values in mind at once without articulating them; assuming a meaning of something; focusing on inferences and hypothesis; extemporaneously connecting ideas.

If one of these functions is dominant, a broad spectrum of information will be available to ponder, but there will be delays in output. Because information may not be relevant or timely, data needs to be treated tentatively, so study and experimentation will likely be in order. A rich, dynamic environment is important for extroverted input—a place where information abounds and collection is easy in the moment—and if the situation is too stable, they will deliberately destabilise it to create information sources that are otherwise hidden. Extraverted input may be seen as provocative and will often ‘shake the tree’ to see what falls out.

***Introverted input*** (perceiving-information gathering) functions compare data from the environment with data that has already been sorted and classified and reside in memory. Si—introverted Sensing and Ni—introverted Intuition each produce comparative data which is employed in a closed control system where input modifies output and vice versa. This reciprocal feedback mechanism is ideal for ‘locking on’ to a subject, thus becoming keenly aware of personal interaction with specific environments, circumstances, and actions; however, data tends to be somewhat myopic because of its ‘closed system’ comparative nature.

Si—Introverted Sensing involves being heavily influenced by prior experiences; distrusting new information that does not match; assuming understanding of a situation because it resembles a prior one; focusing on facts and stored data; giving lots of specific, sequential details about something; rating and making comparison.

Ni—Introverted Intuition involves being strongly influenced by a vision of what will be, which may involve an abstract even vague understanding of complexities that are difficult to explain; focusing on a preconceived outcome or goal; perhaps not articulating or even aware of premises or assumptions behind envisioned implications; describing implications and the final picture.

Again, if one of these two functions is dominant, data can inundate processing. A flood of data is not always best dealing with situations. Input learns not to stress processing so is usually on the lookout for potential crisis situations that can be avoided. Well-being is important for introverted input, a state from which awareness is most sensitive, and feedback can be delivered most effectively and efficiently.

***Extroverted output*** (judging-deciding) functions rationalise data in real-time. Te—extraverted Thinking, Fe—extraverted Feeling, and Me—extraverted Moving all seek to control or deal with external environments, circumstances, and issues, as they happen, by producing immediate responses.

Te—extraverted Thinking involves expressing thoughts directly, readily critiquing and pointing out what has been left out or not done; getting to the point effectively and getting the task done; taking decisive action, which may be misread as closed-mindedness; focus on logic and criteria for setting up systems of organisation.

Fe—extraverted Feeling involves expressing positive and negative feelings openly; discussing personal details to establish rapport; pointing out how to attend to the needs of others and complaining when others are not considerate; expressing warmth, caring, concern and interest in others that can be misread as suffocating or not attending to a task; focus on appropriateness and connectedness.

Me—extraverted Moving involves expressing body and self image in a way that imitates cultural fashion or attracts familial recognition of personal achievement in order to gain and maintain status, position, or material wealth; acquiring the attributes of success for what they represent rather than their intrinsic value, using others as a means to an end; being results focused for personal gain and not recognising the feelings of others; accepting collateral damage as part of the game.

These functions operate in and on external data interactively, and analysis is done ad hoc. If one of these functions is dominant, it interactively draws upon specific skills along with real-time data in order to immediately deal with current situations. However, such reactive, in the moment, processing tends to limit activity to the immediate environment and brings forth a need to dominate or control this immediate environment to ensure success.

***Introverted output*** (judging-deciding) functions rationalise only information that is resident in memory—essentially, they are told what is outside by reference to what has happened before. Ti—introverted Thinking and Fi—introverted Feeling each sort through data trying to understand it in order to formulate plans of action.

Ti—Introverted Thinking involves defining principles, differences, and distinctions; pointing out inconsistencies and critiquing inaccuracies; engaging in detached observation which can be misread as dislike or disapproval; not expressing thoughts unless illogic or inaccuracy are overwhelming; focusing on identifying, analysing, naming, and categorising.

Fi—Introverted Feeling involves clarifying what is important, pointing out inconsistencies and incongruities, between actions and espoused values; expressing quiet reserve, which is often misread as aloofness; adamantly insisting on what is important, or what they want or like; not expressing inner convictions unless important values are compromised.

These two functions rationalise information with respect to circumstances or issues. However, because data acquisition needs to cease before analysis can begin, all information must be static. The ‘stop-start’ approach permits time to consider a broader spectrum of information but can create significant delays in output. If one of these functions is dominant, input is suspended when output is working; preference will be given to input only when output says it needs more data, so the mind can often be closed. This is the price they pay to gain perhaps a more complete understanding of an issue or situation for planning purposes; thus, a solid objective or plan is most important for introverted output, but all these create a tendency to believe their plan is always right and they can be stubborn about it.

### **Our Integrated Model of Personality**

We can now bring these Jungian, Myers Briggs, Socionics, and Benziger Brain models together to provide a unified systems model of personality based around our biological temperament, our socialised moving function and primal instincts, our natural lead brain function, and the input-output function pair we prefer.

In summary, we have *four possible primary temperaments* (that operate co-dependently with lead brain function) based on our extraversion or introversion (high—versus low-amplification brain function) orientation and our judging or perceiving

(deliberation or liberation brain function) orientation, namely,

Extraverted Judging with the nomenclature EJ  
 Extraverted Perceiving with the nomenclature EP  
 Introverted Judging with the nomenclature IJ  
 Introverted Perceiving with the nomenclature IP

We have a socialised Extraverted Moving Function, which is a decision-making function, through which we automatically express our *three primal instincts* of self-preservation, sexual intimacy, and social belonging.

We have a *natural lead brain function* that is expressed in an extraverted or introverted way and that is consistent with the eight Jungian preferences, namely,

Extraverted Basal Left or Extraverted Sensing—eBL or Se  
 Extraverted Frontal Right or Extraverted Intuition—eFR or Ne  
 Introverted Basal Left or Introverted Sensing—iBL or Si  
 Introverted Frontal Right Introverted Intuition—iFR or Ni  
 Extraverted Frontal Left or Extraverted Thinking—eFL or Te  
 Extraverted Basal Right or Extraverted Feeling—eBR or Fe  
 Introverted Frontal Left or Introverted Thinking—iFL or Ti  
 Introverted Basal Right or Introverted Feeling—iBR or Fi

plus the ninth Extraverted **Moving Function** preference, namely:

Extraverted R-brain or Extraverted Moving—eRB or Me.

Each of these nine lead brain functions has a complementary *competency based input or output function* that operates as a primary input-output pair. In each input-output pair, if the lead brain function is extraverted, then supporting competency function will be introverted and vice versa.

We can then adopt the following as our primary level integrated personality model.

Lead Brain Function	Jungian Type	Temperament Types	Myers Briggs Type	Temperament and Lead Brain Type and Socionics Input-Output Pair
Extraverted Basal Left	Extraverted Sensing	Extraverted Perceiving	ESTP	EP/(Se-Ti)(Ne-Fi)
			ESFP	EP/(Se-Fi)(Ne-Ti)
		Extraverted Judging	ESTJ	EJ/(Se-Ti)(Ne-Fi)
			ESFJ	EJ/(Se-Fi)(Ne-Ti)
Extraverted Frontal Right	Extraverted Intuition	Extraverted Perceiving	ENTP	EP/(Ne-Ti)(Se-Fi)
			ENFP	EP/(Ne-Fi)(Se-Ti)
		Extraverted Judging	ENTJ	EJ/(Ne-Ti)(Se-Fi)
			ENFJ	EJ/(Ne-Fi)(Se-Ti)
Introverted Basal Left	Introverted Sensing	Introverted Judging	ISTJ	IJ / (Si-Te)(Ni-Fe)
			ISFJ	IJ / (Si-Fe)(Ni-Te)
		Introverted Perceiving	ISTP	IP / (Si-Te)(Ni-Fe)
			ISFP	IP / (Si-Fe)(Ni-Te)

Introverted Frontal Right	Introverted Intuition	Introverted Judging	INTJ	<b>IJ / (Ni-Te)(Si-Fe)</b>
			INFJ	<b>IJ / (Ni-Fe)(Si-Te)</b>
		Introverted Perceiving	INTP	<b>IP / (Ni-Te)(Si-Fe)</b>
			INFP	<b>IP / (Ni-Fe)(Si-Te)</b>
Extraverted Frontal Left	Extraverted Thinking	Extraverted Judging	ESTJ	<b>EJ/(Te-Si)(Fe-Ni)</b>
			ENTJ	<b>EJ/(Te-Ni)(Fe-Si)</b>
		Extraverted Perceiving	ESTP	<b>EP/(Te-Si)(Fe-Ni)</b>
			ENTP	<b>EP/(Te-Ni)(Fe-Si)</b>
Extraverted Basal Right	Extraverted Feeling	Extraverted Judging	ESFJ	<b>EJ/(Fe-Si)(Te-Ni)</b>
			ENFJ	<b>EJ/(Fe-Ni)(Te-Si)</b>
		Extraverted Perceiving	ESFP	<b>EP/(Fe-Si)(Te-Ni)</b>
			ENFP	<b>EP/(Fe-Ni)(Te-Si)</b>
Introverted Frontal Left	Introverted Thinking	Introverted Perceiving	ISTP	<b>IP / (Ti-Se)(Fi-Ne)</b>
			INTP	<b>IP / (Ti-Ne)(Fi-Se)</b>
		Introverted Judging	ISTJ	<b>IJ / (Ti-Se)(Fi-Ne)</b>
			INTJ	<b>IJ / (Ti-Ne)(Fi-Se)</b>
Introverted Basal Right	Introverted Feeling	Introverted Perceiving	ISFP	<b>IP / (Fi-Se)(Ti-Ne)</b>
			INFP	<b>IP / (Fi-Ne)(Ti-Se)</b>
		Introverted Perceiving	ISFJ	<b>IJ / (Fi-Se)(Ti-Ne)</b>
			INFJ	<b>IJ / (Fi-Ne)(Ti-Se)</b>
Extraverted R- Brain	Extraverted Moving	Extraverted Judging	ESMJ	<b>EJ/(Me-Si)(Te-Ni)</b>
			ENMJ	<b>EJ/(Me-Ni)(Te-Si)</b>
		Extraverted Perceiving	ESMP	<b>EP/(Me-Si)(Te-Ni)</b>
			ENMP	<b>EP/(Me-Ni)(Te-Si)</b>

[Table 12: Proposed Integrated Model of Personality](#)

While this gives us thirty-six proposed combined temperament and lead brain function types including the four moving function types that can be compressed into sixteen basic types plus two moving types giving eighteen types in all, namely:

Frontal	Extraverted Judging with Thinking lead—ETJ: Te type (EsTJ, EnTJ)
Left	Extraverted Perceiving with Thinking lead—ETP: a Te type (EsTP, EnTP)
	Introverted Judging with Thinking lead—ITJ: Ti type (IsTJ, InTJ)
	Introverted Perceiving with Thinking lead—ITP: Ti type (IsTP, InTP)
Basal	Extraverted Judging with Sensing lead—ESJ: Se type (ESfJ, EStJ)
Left	Extraverted Perceiving with Sensing lead—ESP: Se type (EStP, ESfP)
	Introverted Judging with Sensing lead—ISJ: Si type (IStJ, ISfJ)
	Introverted Perceiving with Sensing lead—ISP: Si type (IStP, ISfP)
Basal	Extraverted Judging with Feeling lead—EFJ: Fe type (EsFJ, EnFJ)
Right	Extraverted Perceiving with Feeling lead—EFP: Fe type (EsFP, EnFP)

	Introverted Judging with Feeling lead—IFJ: Fi type (InFJ, IsFJ)
	Introverted Perceiving with Feeling lead—IFP: Fi type (IsFP, InFP)
Frontal	Extraverted Judging with Intuition lead—ENJ: Ne type (ENtJ., ENfJ)
Right	Extraverted Perceiving with Intuition lead—ENP: Ne type (ENtP, ENfP)
	Introverted Judging with Intuition lead—INJ: Ni type (INtJ, INFJ)
	Introverted Perceiving with Intuition lead—INP: Ni type (INfP, INTp)
R-brain	Extraverted Judging with Moving lead—EMJ: Me type (EsMJ, EnMJ)
	Extraverted Perceiving with Moving lead—EMP: Me type (EsMP, EnMP)

Coincidentally, the Enneagram has nine types, and we can see that there is potential to be able to correlate our eighteen-type (lead brain function and temperament) model to those nine types.

Remember, we are developing a model of correlation not necessarily causation—that is the province of neurological and social research. We also need to consider the implications of emergence which requires these seemingly independent dimensions to be considered systemically rather than systematically. Remember also that behaviour is more than the sum of its parts and instincts; temperament and lead brain function combine in ways that generate behaviour that cannot necessarily be found as a quality of each of the parts—just like our earlier sugar example.

### Reflection Point

The following exercise will enable you to make an initial assessment of your lead brain function so that you have a reference point for understanding the chapters that follow.

#### **Exercise: Identifying Your Lead Brain Function**

Your <b>choices</b> are to be scored by entering the number for your choice in the square.		
You have four choices:		
<b>Definitely like me</b> for which you enter 4 in the box		<b>4</b>
<b>More like me than not like me</b> for which you enter 3 in the box		<b>3</b>
<b>More not like me than like me</b> for which you enter 2 in the box		<b>2</b>
<b>Rarely like me</b> for which you enter 1 in the box		<b>1</b>

Abstract: comfortable with and inferring meaning from ambiguous and non-literal data			<b>N</b>
Concrete: depend on verifiable, factual information and direct experience			<b>S</b>
Affective: trusts emotions and feelings, value human considerations, in touch with feelings			<b>F</b>
Logical: values and trusts detached, objective and logical analysis			<b>T</b>
Competitive: seeks to win, enjoys the challenge of competing against others			<b>M</b>
Compassionate: make decisions on overall impressions, patterns and feelings			

	F
Realistic: value being practical, cost-effective, and exercising common sense	S
Reasonable: value clear thinking, objectivity, reason, and logic in everyday thinking	T
Image Conscious: aware of image presented to others, keeps up with latest trends	M
Imaginative: enjoy being ingenious, clever, and novel for its own sake	N
Pragmatic: highly value the usefulness or application of an idea	S
Accommodating: seek consensus, deferential, conflict avoiding, seek harmony	F
Questioning: intellectually independent, resistant to influence, self-confident	T
Theoretical: learning and acquiring knowledge is valued as an end in itself	N
Action-Oriented: react to external threats and opportunities quickly, act spontaneously	M
Conceptual: automatically search for patterns; comfortable with theories	N
Experiential: heavily grounded by first—hand, past experience	S
Instinctive: sense what to do when confronted by a threat, reactive rather than proactive	M
Critical: comfortable making distinctions, categorising, making win/lose choices	T
Accepting: tolerant towards human failings, see positive side of others, seek win—win choices	F
Traditional: trust what is familiar; use established methods; honour precedent	S
Tender Hearted: use gentle persuasion to influence, reluctant to force compliance	F
Physical: keep in shape, aware of body image, projects own masculinity or femininity	M
Tough Minded: results-oriented, ends justify means, stick on task, firm	T
Original: value initiative and enterprising, inventive, novel solutions	N

Now add up your scores for each letter (S, N, T, F and M) and enter them below:

S = . . . . N = . . . . T = . . . . F = . . . . M = . . . . My preference order (highest to lowest) . . . . - . . . . - . . . . - . . . . - . . . .

My lead brain function (subject to falsification of type) is likely to be your highest score. It is...

Let's now return to the Enneagram of Patterns and bring the two models together into a dynamic representation of personality.

## CHAPTER 6

# THE INTEGRATED ENNEAGRAM MODEL OF PERSONALITY

This chapter looks at the relationship between the Enneagram of Patterns and the temperament/lead brain function model of personality that we developed in the previous chapter. The aim is to move towards an integrated model of personality based on the dynamic structure of the Enneagram of Patterns.

### Returning to the Enneagram of Patterns

First, let's establish a macro model of the Enneagram of Patterns and the E-pattern descriptions as a reference point for developing our approach. Our primary model of the Enneagram of Patterns is shown below using our proposed naming protocol.

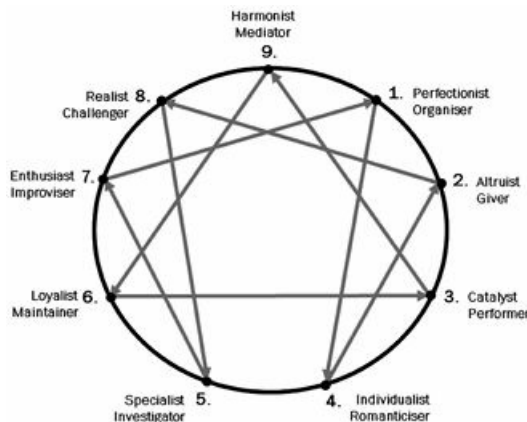


Figure 38: Enneagram of Patterns

The descriptive names we have given each core E-pattern will already give some initial sense of the differences between each pattern and to some extent provide a starting point for using the Enneagram of Patterns as a useful behaviour identification tool. However, it is not so much the behavioural aspects that make the Enneagram useful; it is much more the personality dynamics and underlying motivations that provide us with the foundations for exploring our Reactive Self.

Each core E-pattern has a core identification, an emotional resistance and a self-image that distinguishes that E-pattern from others. The following table provides some additional insights into those dimensions of each E-pattern described by Riso and Hudson.



<b>E-pattern</b>	<b>Identifies Powerfully With:</b>	<b>To Sustain Self-Image of Being:</b>
<b>One</b>	Capacity to evaluate, compare, measure, and discern experiences or things. Resists recognising own anger	Reasonable, moderate, 'good', moral, sensible, prudent, objective, rational
<b>Two</b>	Feelings for and about others and feelings about other's response to them. Resists recognising own needs/feelings	Loving, thoughtful, kind, caring, selfless, warm-hearted, concerned
<b>Three</b>	Self-image developed in response to what they perceive as admiration by others. Resists recognising own emptiness.	Admirable, outstanding, desirable, well-adjusted, attractive, effective
<b>Four</b>	Feelings of 'otherness', of being flawed, and with emotional reactions. Resists recognising own positive qualities and being like others.	Sensitive, gentle, self-aware, deep, unique, intuitive, different, honest with self
<b>Five</b>	Sense of being a detached, outside observer of the world—not part of it. Resists recognising physical presence and state, and own feelings and needs	Perceptive, self-contained, alert, 'smart:', insightful, objective, curious, unusual
<b>Six</b>	Need to respond and react to inner anxiety about perceived lack of support. Resists recognizing support and own inner guidance.	Reliable, likable, having foresight, dependable, 'regular', trustworthy, careful, questioning
<b>Seven</b>	Sense of excitement coming from anticipating future positive experiences. Resists recognizing personal pain and anxiety.	Enthusiastic, free-spirited, cheerful, energetic, eager, positive, spontaneous,
<b>Eight</b>	Sense of intensity coming from resisting or challenging others and environment. Resists recognising own vulnerability and need for nurturing.	Strong, assertive, resourceful, robust, action-oriented, independent, direct, tenacious
<b>Nine</b>	Sense of inner stability coming from disengagement from intense feelings. Resists recognizing own strength and capacity	Peaceful, stable, easygoing, relaxed, gentle, friendly, steady, natural

[Table 13: E-pattern Core Identification and Self-Image](#)

We will be referring to the core E-pattern traits and characteristics in our discussion about the Enneagram, Brain Theory, and Jungian derived models.

### [The Enneagram Correlations with Jung and Myers Briggs](#)

There have been a number of attempts by learned people to correlate Jung/Myers Briggs and the Enneagram both from an analytical perspective by looking at various populations and comparing types and from a semantic perspective by looking at the language used to describe the types. Much of this has been based on self-reporting data that may or may not be valid because it is based on questionnaire constructs that most often use polar opposite descriptors that a person is asked to respond in a way that assumes their present context and roles are somehow neutralised and that they are not unconsciously falsifying their type.

We are, of course, stuck with these data sources to some extent and will examine

some of the hypothesis using the same data as others have used. We will, however, try and recognise the limitations of the data in a manner that is not seen to justify our approach but which gives our approach an equally plausible basis.

In seeking to understand the relationship between Jungian models and the Enneagram, we have been impressed by the work of Fudjack and Dinkelaker who have done significant research on the correlation between Myers Briggs types and the Enneagram types. We want to recognise and acknowledge their ground breaking work in the face of a considerable amount of implied and actual criticism from the closed-minded ‘experts’ who do not want to see a relationship between the Enneagram and any other approach, especially the ‘Myers Briggs Club’.

We reiterate that personality in whatever its manifestations surely must emanate from the same source and that is why we are ultimately attracted to brain theory and its natural lead role approach. Fudjack and Dinkelaker developed Jungian and Myer Briggs’s prototypes for each Enneagram type based on statistical correlations arising from an Enneagram Monthly survey.

The following table summarises Fudjack and Dinkelaker’s initially proposed prototypes, which we will discuss in more depth shortly.

<b>E-pattern</b>	<b>Jungian Prototype</b>	<b>Prototype Code</b>	<b>Myers Briggs Prototypes</b>
1—Perfectionist-Organiser	All Judging types	E/IJ	ExxJ, IxxJ
2—Altruist-Giver	Extraverted Feeling-Judging	EFJ	ESFJ, ENFJ
3—Catalyst-Performer	Extraverted Sensing-Perceiving	ESP	ESTP, ESFP
4—Individualist-Romanticiser	Introverted Intuition-Judging	INJ	INTJ, INFJ
5—Specialist-Investigator	Introverted Thinking-Perceiving	ITP	ISTP, INTP
6—Loyalist-Maintainer	Introverted Sensing-Judging	ISJ	ISTJ, ISFJ
7—Enthusiast-Improviser	Extraverted Intuition-Perceiving	ENP	ENFP, ENTP
8—Realist-Challenger	Extraverted Thinking-Judging	ETP	ESTJ, ENTJ
9—Harmonist-Mediator	Introverted Feeling-Perceiving	IFP	ISFP, INFP

[Table 14: Fudjack and Dinkelaker Prototypes](#)

We have also considered the view that Riso and Hudson have adopted that E-pattern 3 has no direct corresponding with Myers Briggs prototype and on face value are very attracted to it. There is some evidence in a Western cultural context to suggest that E-pattern 3 corresponds to what Jung identified as persona that we mentioned earlier. We propose that persona evolves from ‘embedded’ falsification of type in response to the cultural/family values context that a person is immersed in. E-pattern 3 epitomises

the Western (especially USA) cultural values based on performing, achieving, and marketing oneself successfully—and ‘playing the role’ of the successful person with a strong ‘I am’ focus.

Taking this persona-based approach makes it easy to see that in another cultural or family context, the qualities of E-pattern 3 may reflect the dominant cultural values of that context, for example, where success is identified with compliance with a religious belief or particular way of life, which then develops the persona as an ‘embedded’ falsification of type. Television and other pervasive visual technologies have provided a cultural celebrity ‘colonisation’ of many other cultures even if only as a superficial layer that sits on top of the deeper values of those cultures—almost a ‘falsification of culture’. We defined persona earlier as being adaptable and highly aware of image being projected, instinctively recognising social position, consummate role players adjusting to the dominant fashion, seeking applause and approval, competitive and often materialistic. This solidly reflects the E-pattern 3 Reactive Self characteristics.

We then began to see E-pattern 3 as a pattern that was more than the Jungian persona. Our analysis left us with a continuing sense that E-pattern 3 was extraverted and had elements of thinking (perhaps absence of feeling) and perceiving about it; a Jungian ETP type. However, the observed perceiving aspect of the pattern seemed to have a complementary instinctive quality to it, an extraverted sensing flavour. We were seeing an E-pattern that moved with the situation it was in. This led us to some interesting work done by Walter Geldhart. He realised that E-pattern 3 reflected the unheralded moving function that directs our automatic life-sustaining systems.

E-pattern 3 epitomises the dominance of the moving function by ‘assuming a posture’ in relation to the outside world. Posturing is best described as a ‘dance of improvisation,’ where the person pays direct attention to another’s movements. E-pattern 3 evolves through ‘becoming the role’ that is affirmed by significant others based on our achievements being more important than who we are. It learns a role-based posture that seeks acclaim for its success.

People with E-pattern 3 are the consummate role players using their Extraverted Sensing and Intuition and Thinking and Feeling functions as required. They are caught between their perceiving (keeping options open on what they sense and intuit) functions and their judging (going for closure on what they think and feel about sensory and intuited information) functions—little wonder they do not know who they really are! They become extremely well developed in applying the competencies that support the roles they successfully play: to the extent that they become their major social role be it entrepreneur, politician, mother, actor, or sporting star.

In reviewing Fudjack and Dinkelaker’s prototypes, after having concluded that E-pattern 3 belonged to the moving function and identified its correlation with the Jungian Persona, we need to re-examine the deep nature of E-patterns 1 and 8. These two E-patterns had been aligned to ‘all Judging types’ (E-pattern 1) and ‘Extraverted

Thinking' (E-pattern 8) by them.

What we found was a significant correlation between E-pattern 8 and Extraverted Sensing based on their research data and the descriptions of each.

First, it was our observation that E-pattern 8 has a pronounced outwardly focused physicality to its presence (consistent with its passion of lust) and a behavioural style that sought to exercise control in the present moment based on traditional values and practical experience that suggests Extraverted Sensing (extraverted basal left) rather than Extraverted Thinking (extraverted frontal left) proposed by Fudjack and Dinkelaker.

Second, the other potential confirmation of this position resides in the agreement that E-pattern 6 has Introverted Sensing as its prototype. There is agreement about a strong 'look-a-like' relationship between E-pattern 8 and the so-called counter-phobic E-pattern 6, which suggests that they both have sensing (basal left) as their core prototype (lead brain function).

Third, in Socionics, Extraverted Sensing is described as people who are 'usually demanding', who are 'very persistent', whose 'outbursts of anger may frighten people, but is usually short-term', and who 'understand territory and physical aggression', which are attributes of E-pattern 8.

Finally, once we had accorded E-pattern 3 the Extraverted Moving Function (rather than correlate it with Extraverted Sensing as proposed by Fudjack and Dinkelaker), by exception, it confirmed Extraverted Sensing as the most likely prototype for E-pattern 8. Again we are talking about 'pure' Jungian types here.

We were also unconvinced about the arbitrary allocation of all Judging types to E-pattern 1—it seemed to diminish the accepted nature of judging as a decision-making orientation using thinking or feeling rather than as a 'function' in its own right. Why not say all perceiving types are E-pattern 9 due to its 'all shades of grey', see all positions, procrastinating disposition? We certainly see E-pattern 9 as having a strong perceiving orientation, but it has an agreed feeling function.

We see the judging and perceiving orientations as independent temperament variables that any Jungian psychological type may express as a need for closure or remaining open. As we have discussed earlier, we do not accept at face value the Myers Briggs position that judging and perceiving have a fixed relationship with specific mental functions—it undermines the dynamic nature of type and seems somewhat arbitrary to us.

Further examination of E-pattern 1 led us to the same view that Riso and Hudson had come to about this pattern—it is anchored in Extraverted Thinking. Again the core focus of Extraverted Thinking (extraverted frontal left) on logical and critical analysis leading to an 'I am right', organised, punctual disposition, together with their

diagnostic problem-solving ability, provided confirmation of Extraverted Thinking as the E-pattern 1 ‘pure’ prototype.

Socionics makes the observation that when the thinking function combines with extraversion, people ‘want to live their lives in accordance with a universal ideal or law. They tend to judge their own behaviour and the behaviour of others, on the basis of “shoulds and oughts” connected with that ideal’. This is typical E-pattern 1. We accept that E-pattern 1 has a strong judging-orientation, is orderly and analytical, seeks closure, and generally has an extraverted approach, which suggests a Jungian Extraverted Thinking type with judging-orientation. This position, also by exception, meant that E-pattern 8 was most likely an Extraverted Sensing prototype.

The following table illustrates the hypothesis that flowed from this revised approach to the excellent work of Fudjack and Dinkelaker, Riso and Hudson, and Geldhart.

E-Pattern	Jungian ‘Pure’ Prototype	Code	Myers Briggs ‘Pure’ Prototypes
1—Perfectionist—Organiser	Extraverted Thinking with Judging	ETJ	ESTJ, ENTJ
2—Altruist—Giver	Extraverted Feeling with Judging	EFJ	ESFJ, ENFJ
3—Catalyst—Performer	Extraverted Moving with Judging	EMJ	No equivalent
4—Individualist—Romanticiser	Introverted Intuition with Perceiving	INJ	INTJ, INFJ
5—Specialist—Investigator	Introverted Thinking with Judging	ITP	ISTP, INTP
6—Loyalist—Maintainer	Introverted Sensing with Judging	ISJ	ISTJ, ISFJ
7—Enthusiast—Improviser	Extraverted Intuition with Perceiving	ENP	ENFP, ENTP
8—Realist—Challenger	Extraverted Sensing with Perceiving	ESP	ESTP, ESFP
9—Harmonist—Mediator	Introverted Feeling with Perceiving	IFP	ISFP, INFP

Table 15: Revised E-pattern Correlations

As a basis for developing a semantic correlation between Jungian types and the Enneagram, there are several traits associated with each E-pattern that have been identified by a number of Enneagram authors we can consider. The traits below reflect those proposed by Riso and Hudson in their excellent and recommended Enneagram Cards approach to type verification.

E-pattern	Name	Traits
1	Perfectionist Organiser	Conscientious, Obligated, Striving, Serious, Orderly, Punctual, Self-controlled, Correcting, Critical, Perfectionistic.
2	Altruist Giver	Deeply caring, Serving, Nurturing, Generous, People person, Needing closeness, Approving, Possessive, Generous to fault, Martyring Self.
3	Catalyst Performer	Charming, Role model, Ambitious, Efficient, Performing, Seek recognition, The Best, Appropriate, Image conscious, Arrogant.
4	Individualist Romanticiser	Introspective, Self-revealing, Aesthetic, Mysterious, Special, Temperamental, Self-absorbed, Brooding, Self-indulgent, Self-pitying.
5	Specialist	Curious, Inventive, Unsentimental, Analytical, Specialised, Intense, Speculative,

	Investigator	Secretive, Detached, Subversive.
6	Loyalist Maintainer	Vigilant, Committed, Cooperative, Prepared, Dutiful, Worrying, Cautious, Doubting, Ambivalent, Suspicious.
7	Enthusiast Improviser	Spontaneous, Versatile, Accomplished, Seeking variety, Keep options open, Irreverent, Uninhibited, Hyperactive, Scattered, Excessive.
8	Realist Challenger	Assertive, Empowering, Decisive, Protective, Risk taking, No-nonsense, Territorial, Dominant, Tough, Pushing limits.
9	Harmonist Mediator	Unself-conscious, Mediating, Patient, Self-effacing, Agreeable, Easygoing, Neutral, Avoid conflict, Seek comfort, Stubborn.

[Table 16: E-pattern Traits](#)

These Riso and Hudson traits provide clear distinguishing characteristics for each E-pattern. They represent the ‘home base’ of each E-pattern but do not give us much more than a taste of the underlying potential of that E-pattern. Let’s compare the high-level Jungian preference descriptions with these high-level descriptions of each E-pattern for each of the prototypes we are proposing.

E-pattern	Prototype Jungian Type	Jungian High-Level Description
1	Extraverted Thinking	Organise, dictate and control, easily come to decisions as they set out logical plans of action; impart rules and regulations; impose structure and order; seek efficiency.
2	Extraverted Feeling	Expect cooperation and harmony within a group; follow well-defined rules of conduct and respect social hierarchy; drawn to social groups where they can bring order, care, and cooperation.
3	Extraverted Moving	Adaptable and highly aware of image being projected; instinctively recognise social position; consummate role players adjusting to the dominant culture; seek applause and approval; often competitive.
4	Introverted Intuition	Stimulated by problems and enjoy intellectual challenge and coming to new understandings; interested in abstract principles underlying events; possess abstract and analytical mind; intensely individualistic.
5	Introverted Thinking	Enjoy coming to new understandings, problem-solving and logic; independent, sceptical and critical; appear self-absorbed while using step-by-step logic to discover principles and connections that underlie the overall picture; make analytical and linear connections.
6	Introverted Sensing	Specific and detailed; get all the facts before deciding; comfortable with tradition and established rules; well prepared for threats; most dependent on a familiar and stable environment.
7	Extraverted Intuition	Open-minded; fascinated by the new; impulsive, adventurous, and creative, their minds entertain future plans and new ideas; live in a world of relationships and future possibilities; abhor routine.
8	Extraverted Sensing	Active; crave new experiences; in touch with immediate physical reality; enjoy fast-changing environment; physical; require strong sensory experience; live very much in the present.
9	Introverted Feeling	Considerate, helpful, and often introspective, strive for sense of harmony and well-being, loyal and caring, follow deep personal convictions making them appear as though in another space.

[Table 17: Jungian E-pattern Prototypes](#)

You will begin to see the emergence of a solid semantic relationship between Jungian types and E-patterns that these descriptions invite.

We also considered the MBTI Step II trait descriptions of the dominant functions that we correlated with each E-pattern to see whether there was a fit between them. We have considered the dominant brain function and dominant temperament orientation that are proposed for each E-pattern based on the high-level correlations we have adopted.

Again, the following table shows that there is a solid semantic relationship between the dominant brain function and temperament orientation and our Enneagram prototypes.

<b>E-pattern</b>	<b>Prototype</b>	<b>Dominant Brain Function</b>	<b>Dominant Temperament Orientation</b>
1	Thinking with Extraverted Judging	Thinking: Critical, Tough-Minded, Questioning, Logical, Reasonable	Judging: Early Starter, Systematic, Scheduled, Planful, Methodical
2	Feeling with Extraverted Judging	Feeling: Accepting, Tender-Hearted, Accommodating, Affective, Compassionate	Extraversion: Gregarious, Enthusiastic, Initiator, Expressive, Auditory
3	Moving with Ambiverted Judging	Moving: Other aware, Practical, Efficient, Pragmatic, Performing, Self-promoting, Achieving,	Judging: Early Starter, Systematic, Scheduled, Planful, Methodical
4	Intuition with Introverted Perceiving	Intuition: Abstract, Imaginative, Intellectual, Theoretical, Original	Introversion: Intimate, Quiet, Receptor, Contained, Visual
5	Thinking with Introverted Judging	Thinking: Critical, Tough-Minded, Questioning, Logical, Reasonable	Introversion: Intimate, Quiet, Receptor, Contained, Visual
6	Sensing with Introverted Judging	Sensing: Concrete, Realistic, Pragmatic, Experiential, Traditional	Judging: Early Starter, Systematic, Scheduled, Planful, Methodical
7	Intuition with Extraverted Perceiving	Intuition: Abstract, Imaginative, Intellectual, Theoretical, Original	Extraversion: Gregarious, Enthusiastic, Initiator, Expressive, Auditory
8	Sensing with Extraverted Perceiving	Sensing: Concrete, Realistic, Pragmatic, Experiential, Traditional	Perceiving: Pressure Prompted, Casual, Spontaneous, Open-ended, Emergent
9	Feeling with Introverted Perceiving	Feeling: Accepting, Tender-Hearted, Accommodating, Affective, Compassionate	Perceiving: Pressure Prompted, Casual, Spontaneous, Open-ended, Emergent

[Table 18: MBTI Step II Comparisons](#)

To further confirm our initial high-level correlations, we can also consider the implications of type exaggeration that occurs for each of the Jungian types at three levels of health—balanced, somewhat exaggerated, and highly exaggerated—shown by the following table, to understand the significant descriptive correlation between

the Jungian type and the relevant E-pattern.

E-pattern	Jungian Prototype	Jungian Levels of Health		
		Balanced	Somewhat Exaggerated	Highly Exaggerated
1	Extraverted Thinking	Logical, organised	Officious about their logic, controlled and controlling—we will be organised!	Coldly dissecting, analytical—Mr Spock personified!
2	Extraverted Feeling	Caring for others, responsive to people's needs	Knowing what's best for others, intrusive probing of other's needs	Self-righteous about knowing and impose that on others, telling others what they need and forcing it upon them
3	Extraverted Moving—Persona	Being charming and responsive to significant others, winning with grace	Competing for attention, cultivating an acceptable image, being self-promoting and arrogant	Being deceptive, saying whatever will impress others or get them off the hook, seek to bring down those who rejected them
4	Introverted Intuition	See connections, clarity of vision	See complexity in connections, surety about their vision	The grand unifying theory of the universe, everything is connected to everything, arrogance about the correctness of their vision
5	Introverted Thinking	Search for truths and explanations, critique in an analytical way	Focus on finding the truth, internal critical monologues, defensive about expertise.	Obsessive insistence on the truth I have found, arrogant dismissal of all other perspectives and people
6	Introverted Sensing	Select the 'right' details, realistic	See only the 'right' details, certain about what is real here	Obsessed, fixated about the only important detail, dogmatic about their reality
7	Extraverted Intuition	See the possibilities, enthusiastic	Scattered among all the possibilities, impulsive	Totally distracted, swamped by possibilities, manic
8	Extraverted Sensing	Scanning the immediate environment, experiencing the moment	Focused on one aspect of the environment, excessive focus on enjoyment of the moment	Obsessed with one aspect of the environment, overindulgence in physical pleasure—this is the only moment!
9	Introverted Feeling	Balancing values, speaking one's truth, tuning in to others	Stubbornly pushing own values, avoiding conflict by retreating into self	Demagogic—you will believe this, obstinate, conflict becomes debilitating

[Table 19: Levels of Health Correlations](#)

These three levels of health correlate highly with what each E-pattern counterpart does in their perceptive (healthy) and reactive (average) and destructive (unhealthy) modes.

The question now is—‘Do these prototypes make sense against the data used by Fudjack and Dinkelaker and others?’ We need to consider our proposed lead brain function and temperament-based personality model together with the ‘flexing’ idea again to get a clue.



We can now consider the implications of the Margerison-McCann Major Role and Related Role (see Appendix) approach to see if it sheds a new light on the dynamics of E-patterns. Let’s look at their ‘wheel’ model using the Myers Briggs—type categories. We have turned the wheel half a section anticlockwise so that the orientations are vertical and horizontal and the functions are diagonal.

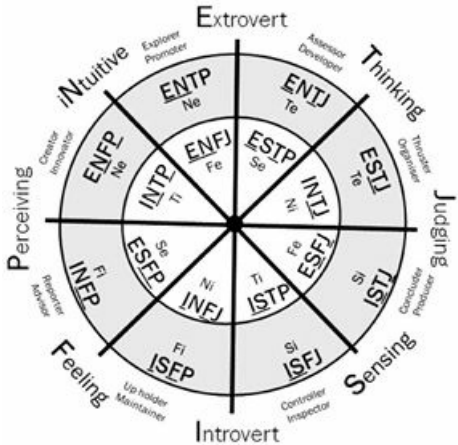


Figure 39: Myers Briggs ‘Team Management Wheel’ Translation

Margerison-McCann took the view that a person has a major team role preference (based on what you practice you prefer) and that person could develop a related team role preference by ‘flexing’ on any of the orientations or functions that had close preference scores. For example, a person with a low preference score of sensing (practical) could readily ‘flex’ to intuition (creative) and thus have a sustainable related role preference as the situation demanded.

To consider this in more detail, let’s recreate the Margerison-McCann Major Roles and Related Roles table with the MBTI types and dominant functions instead, but reordered by paired dominant function and showing the potential roles that could be attributed to ‘flexing’ an orientation or function.

E-pattern	Major Role (Dominant)	Potential-Related Roles			
		E-I Flex	S-N Flex	T-F Flex	J-P Flex
1	ENTJ - Te	INTJ - Ni	ESTJ - Te	ENFJ - Fe	ENTP - Ne
	ESTJ - Te	ISTJ - Si	ENTJ - Te	ESFJ - Fe	ESTP - Se
2	ENFJ - Fe	INFJ - Ni	ESFJ - Fe	ENTJ - Te	ENFP - Ne
	ESFJ - Fe	ISFJ - Si	ENFJ - Fe	ESTJ - Te	ESFP - Se
3	No equivalent - Extraverted Moving with Judging				
4	INTJ - Ni	ENTJ - Te	ISTJ - Si	INFJ - Ni	INTP - Ti
	INFJ - Ni	ENFJ - Fe	ISFJ - Si	INTJ - Ni	INFP - Fi

5	INTP - Ti	ENTP - Ne	ISTP - Ti	INFP - Fi	INTJ - Ni
	ISTP - Ti	ESTP - Se	INTP - Ti	ISFP - Fi	ISTJ - Si
6	ISTJ - Si	ESTJ - Te	INTJ - Ni	ISFJ - Si	ISTP - Ti
	ISFJ - Si	ESFJ - Fe	INFJ - Ni	ISTJ - Si	ISFP - Fi
7	ENFP - Ne	INFP - Fi	ESFP - Se	ENTP - Ne	ENFJ - Fe
	ENTP - Ne	INTP - Ti	ESTP - Se	ENFP - Ne	ENTJ - Te
8	ESFP - Se	ISFP - Fi	ENFP - Ne	ESTP - Se	ESFJ - Fe
	ESTP - Se	ISTP - Ti	ENTP - Ne	ESFP - Se	ESTJ - Te
9	ISFP - Fi	ESFP - Se	INFP - Fi	ISTP - Ti	ISFJ - Si
	INFP - Fi	ENFP - Ne	ISFP - Fi	INTP - Ti	INFJ - Ni

[Table 20: Flexing Potential of Major Role](#)

The interesting implication of this chart is that when a person ‘flexes’ on the extraversion-introversion (E-I) orientation, it produces a profile which allows them to access their auxiliary function naturally, for example, ENTJ has Ni as its auxiliary, and INTJ (the E-I flex profile of ENTJ) has Ni as its dominant.

It also shows that when a person ‘flexes’ on their respective functions (S to N or T to F and vice versa), it produces a profile that has the dominant function equivalent of its own dominant function, for example, ENTJ with Te as its dominant function becomes ESTJ (its comparative pair) on the S to N ‘flex’, which also has Te as its dominant function. While ENTJ could also potentially flex its T-F function to become ENFJ (its look-a-like), this is an unlikely flex because the dominant thinking (frontal left) that would be considered, in Myers Briggs terms, to be this type’s dominant and stable function. However, in terms of E-pattern dynamics, you will see later that the T-F (ENTJ to ENFJ) flex represents a wing relationship between E-pattern 1 (ENTJ) and E-pattern 2 (ENFJ).

This table also provides a simple explanation for a substantial part the distribution of Myers Briggs ‘atypical’ types across the Enneagram that have been documented by Fudjack and Dinkelaker and others and provides a basis for using major role as the prototype for natural lead preference and related roles as the explanation of the competency-based situational flexing of type or potentially a reflection of a situational falsification of type. However, as we mentioned earlier, we prefer to see people as having a capacity to ‘competency flex’ their orientations and functions which creates a versatile and situationally responsive personality type (or as Benziger puts it—a natural lead preference supported by developed competencies). The key rider to this situational capacity to ‘flex’ is that we have a natural lead brain function that is our ‘in the zone’ strength and a temperament that we invariably access unconsciously, especially under stress.

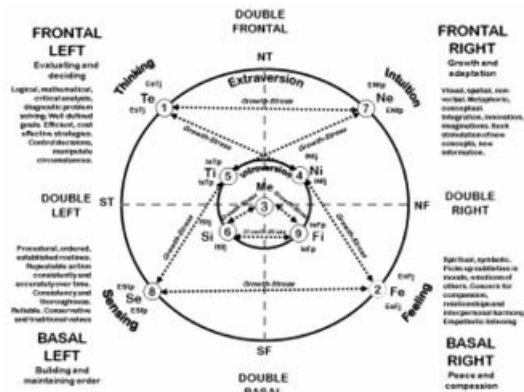
Our proposition is that each E-pattern has a major role (as its 'natural lead brain' preference) and related roles (as its competencies) that are expressed through a relatively stable temperament disposition. This properly reflects the natural dynamic nature of personality when we are responding to external and internal stimuli. We have therefore adopted a position that each E-pattern has a major role that reflects a natural lead brain function that is consistent with one of the eight Jungian types or the moving function and that each E-pattern is then expressed through a diversity of situationally responsive related roles (as competencies) that reflect growth and stress points and wings.

This stage of our analysis is constrained somewhat by the role assigned to the judging and perceiving orientation by Myers Briggs. We are questioning the fundamental premise of Myers Briggs by moving to a major role (lead brain function) and related roles (developed competency) approach and attributing independent temperament-based roles to the judging and perceiving orientations. What we wanted to achieve here was to make the point that even using a constrained theory, the Myers Briggs correlations are viable prototypes when 'flexing' is taken into account.

The inability of the Myers Briggs bi-polar and rational and irrational function separation approach to resolve the dominant function tension between the perceiving (sensing and intuition) and judging (thinking and feeling) functions does lead to the problem that a person with an ENFJ profile being potentially either an Extraverted Feeling (Fe) or an Extraverted Intuition (Ne) Jungian type if we regard the judging orientation as an independent temperament variable.

This equally applies to an ENFP profile, which is potentially an Extraverted Intuition (Ne) or an Extraverted Feeling (Fe) Jungian type. Hence, we see E-pattern 2's regularly 'testing' as ENFP and E-pattern 7's regularly 'testing' as ENFJ. It is whether the natural lead brain (Jungian) function is F or N that matters. The role of temperament (comprising the four possible orientation roles) then determines the expression of the natural lead brain function.

If we now plot our hypothesis for Enneagram correlations on to the Jung/MBTI/Benziger brain 'map' we validated earlier, it demonstrates an amazing symmetry that exactly reflects the E-pattern relationships for the so-called growth and stress points of the Enneagram.



[Figure 40: Brain Theory, Jung and Enneagram Relationships](#)

We have placed E-pattern 3 at the centre of the model as it reflects both the introverted automatic moving function that controls breathing, circulation, etc. and the Extraverted learnt moving function that controls our socialised primal instincts and our physical responses to the external world. The extraverted moving function is at the centre of how we notice phenomena and stimuli and take action in our environment. Its position at the centre of the model reflects the central nature of the moving function in learning and taking action—the key to competency development to support the natural lead preference.

It is also our view that because E-pattern 3 reflects Jung’s persona, it is reasonable to see it being potentially capable of reflecting any role the situation requires of it by convincingly falsifying type. Paradoxically, E-pattern 3 may be the only pattern that is ‘in the zone’ when it is falsifying type. Its R-brain source means it has an instinctive natural brain lead that operates in a situationally versatile way quite naturally.

This model provides us with a deeper understanding of the growth (relaxed) and stress (anxious) point movements from a lead brain function and Jungian-type perspective. The ‘internal’ tension between the auxiliary/support function of the two Jungian types of each E-pattern can also be understood more easily. The ‘internal’ tension for E-pattern 7, which is anchored in an Extraverted Intuition (Ne) major role, is between ENTP and ENFP and is experienced as an Introverted Thinking-Feeling (auxiliary/supporting role) tension or in Benziger terms a Frontal Left-Basal-Right-based tension.

Similarly, the tension between E-pattern 7 and E-pattern 1 is between Extraverted Intuition (ENTP-7 prototype) and Extraverted Thinking (ENTJ-1 prototype), which is resolved by understanding the judging—perceiving temperament tension between the two patterns: E-pattern 7 becomes much more judging under stress, and E-type 1 becomes much more perceiving when relaxed.

The tension between E-pattern 7 and E-pattern 5 is between Extraverted Intuition

(ENTP-7) and Introverted Thinking (INTP-5), which is resolved by understanding the extraversion-introversion attitude tension between the two patterns: E-pattern 7 become more reflective and observant when relaxed, and E-pattern 5 becomes more impulsive and scattered when under stress.

It should be understood that the internal Jungian E-pattern tension, for example, the ENFP-ENTP Introverted Feeling and Introverted Thinking tension of E-pattern 7, is resolved by developing their respective output function competencies. On the one hand, E-pattern 7-ENFP prototype is able to resolve the internal tension by developing their Introverted Thinking, which is open to them within their own pattern (by accessing their ENTP Ti auxiliary and developing their thinking competency) or by accessing their growth point of E-pattern 5—INTP prototype (by developing their introversion applying their INTP Ti thinking competencies).

On the other hand, E-pattern 7-ENTP only has access to their thinking competency through their growth and stress points (E-pattern 1 and E-pattern 5 both have thinking lead brain functions) and does not develop their Introverted Feeling function as a growth or stress point competency development opportunity but rather as an internal auxiliary function opportunity.

It is the internal development opportunity offered by its E-pattern Jungian input-output pair's auxiliary function partner that makes our prototypes for each E-pattern so powerful. This is not contemplated as a growth opportunity in traditional Enneagram models other than through the Riso and Hudson levels of development concept that focuses on a different aspect of growth.

The other interesting consideration is that the relationships between E-patterns that are derived from the brain theory correlations is first, that they are all neighbouring brain quadrant relationships for stress and growth points. (They create ST, SF, NT, and NF or double brain function connections). Second, they all have an extraversion-introversion or judging-perceiving tension.

This confirms our proposition that the nature of the orientations (E-I and J-P) are emanating from somewhere in the brain that is separate from the functions (S-N and T-F) and that either there are neural pathways or brain chemistry that enables the orientations and functions to interact in a way that creates a high degree of temperament stability yet still have situational responsiveness.

We have taken the position that temperament is based in the deliberate (judging) or spontaneous (perceiving) way we seek (extravert) or suppress (introvert) stimuli as an instinctive quality. This temperament style influences the way that our natural lead brain function is expressed—it is an a priori factor that reflects our evolutionary development. We have also concluded that each E-pattern principally correlates with a Socionics temperament that determines the way that that E-pattern expresses the natural lead brain function that we have identified as its prototype.

The following table illustrates the lead brain function and temperament style we propose for each E-pattern.

E-pattern	Natural Brain Lead	Dominant Temperament Style	Temperament Focus
1	Frontal Left Thinking	Extraverted Judging	External stimulation—closed approach
2	Basal Right Feeling	Extraverted Judging	External stimulation—closed approach
3	R-Brain Moving	Extraverted Judging	External stimulation—closed approach
4	Frontal Right Intuition	Introverted Perceiving	Internal stimulation—open approach
5	Frontal Left Thinking	Introverted Judging	Internal stimulation—closed approach
6	Basal Left Sensing	Introverted Judging	Internal stimulation—closed approach
7	Frontal Right Intuition	Extraverted Perceiving	External stimulation—open approach
8	Basal Left Sensing	Extraverted Perceiving	External stimulation—open approach
9	Basal Right Feeling	Introverted Perceiving	Internal stimulation—open approach

Table 21: E-pattern Lead Brain Role and Temperament

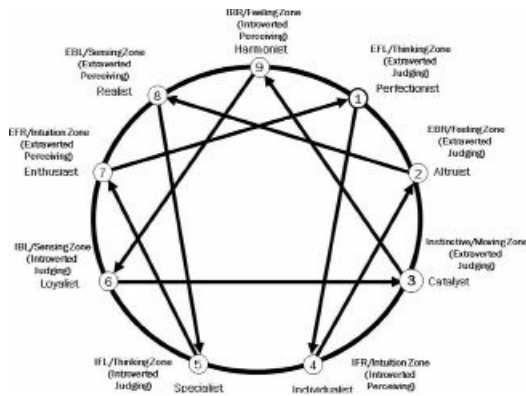


Figure 41: Foundation Prototype Enneagram Jung-Brain Theory Model

This prototype provides us with a brain-based model that will form the foundation of our approach to understanding our Reactive, Perceptive, and Creative Self.

The Two Dimensions of the Core Pattern

In order to get a more comprehensive picture of the implications of the uncanny symmetry with the Enneagram that the Brain theory model demonstrates, we need to see what the implications of the various core pattern, growth and stress point, and wing dynamics of the Enneagram are for this symmetry.

First we need to come back to the idea that there are two dimensions of each E-pattern. There is a quite strong view amongst many Enneagram writers and researchers that E-pattern 6 has two dimensions to it—a phobic and counter-phobic dimension. This idea has led some to suggest that perhaps all E-patterns have two dimensions to them.

This led us to the work of David Boje. He has developed a three-dimensional model of leadership styles and their relationship with Myers Briggs types. The three dimensions of his model are as follows:

- mono voice (autocratic) versus poly voice (democratic) approach
- will to power (task) versus will to serve (people) orientation
- transactional (means) versus transformational (ends) focus

Boje then looks at the way that the four lead brain functions—sensing, intuition, thinking, and feeling interact to create the three expressions of his model. He groups them into mono and poly voice types as his first cut.

Mono voice (more autocratic) Types				Poly voice (more democratic) Types			
Sensing	Thinking			Sensing	Thinking		
	ST—Double Left ESTJ and ISTJ Bureaucrat Transactional will to serve	NT—Double Frontal ENTJ and ENTP Prince Transactional will to power	Intuition		ST—Double Left ESTP and ISTP Opinion Transactional will to power	NT—Double Frontal INTJ and INTP Politician Transactional will to serve	INTJ
	Feeling				Feeling		

His integrated model and the Myers Briggs types for each dimension are illustrated in the diagram below.

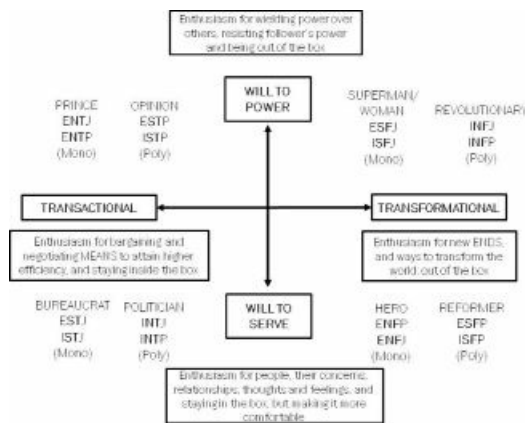


Figure 42: The Boje Leadership Model

We then took Boje’s approach at face value and translated it to the E-pattern Myers Briggs correlations we had arrived at to see if it shed any light on the dualistic nature of each E-pattern. The following is what we discovered.

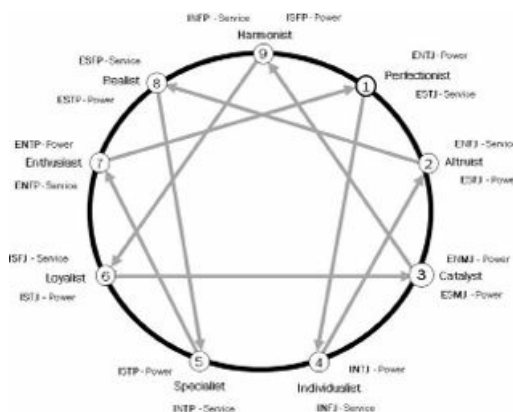
E-pattern	Myers Briggs Type	Boje Leader Type	Power or Service	Autocratic or Democratic	Transactional or Transformational
1	ENTJ	Prince	Power	Autocratic	Transactional
	ESTJ	Bureaucrat	Service	Autocratic	Transactional
2	ESFJ	Superman/Woman	Power	Autocratic	Transformational
	ENFJ	Hero	Service	Autocratic	Transformational
3	ESMJ	Achiever*	Power*	Autocratic*	Transactional*
	ENMJ	Charismatic*	Power*	Autocratic*	Transactional*
4	INFJ	Revolutionary	Power	Democratic	Transformational
	INTJ	Politician	Service	Democratic	Transactional
5	ISTP	Opinion	Power	Democratic	Transactional
	INTP	Politician	Service	Democratic	Transactional
6	ISFJ	Superman/Woman	Power	Autocratic	Transformational
	ISTJ	Bureaucrat	Service	Autocratic	Transactional
7	ENTP	Prince	Power	Autocratic	Transactional
	ENFP	Hero	Service	Autocratic	Transformational
8	ESTP	Opinion	Power	Democratic	Transactional
	ESFP	Reformer	Service	Democratic	Transformational
9	INFP	Revolutionary	Power	Democratic	Transformational
	ISFP	Reformer	Service	Democratic	Transformational
* Notional					

Table 22: E-patterns and Boje Characteristics

Based on our prototypes, each pattern has a will to power and a will to serve dimension which is not dissimilar to the phobic (will to serve—accept/support authority) and counter-phobic (will to power—exercise/confront authority) dimensions ascribed to E-pattern 6. The Enneagram centre of E-pattern 6 is the fear



centre and that provides the motivation for these two ways the E-pattern is expressed: as an authority-related fear response of the Reactive Self.



[Figure 43: Enneagram and Boje Styles](#)

If we take the ‘accepted’ duality of E-pattern 6, it is not difficult to make the case that the two E-pattern 6 prototypes of ISTJ and ISFJ reflect the phobic and counter-phobic aspects of this pattern. ISTJ has a will to serve, which would manifest itself as a phobic (obey authority/adopt beliefs) pattern, and ISFJ has a will to power, which would manifest itself as a counter-phobic (confront authority/impose beliefs) pattern. As mentioned, the terms phobic and counter-phobic are anchored in the fear centre construct, and this suggests that there is a dualistic nature to all E-patterns based on their relationship with their centre as ‘will to power’ and ‘will to service’ constructs. There is also a consistency in the way each E-pattern is expressed in mono voice (autocratic) or poly voice (democratic) terms using Boje’s designations.

The other interesting relationship is that between the wings where there is a compatible power and service relationship in all cases. The following diagram reflects these power-service attributes for each E-pattern. The relationship between the wings of E-patterns may be better explained in terms of the synergy between will to power and will to serve. We will return to this when considering wing relationships shortly.

We have proposed that each E-pattern has a two-dimensional nature based on the auxiliary/supporting role tension embedded in each E-pattern based on their Myers Briggs/Jungian prototypes, accepting for the moment that we have a number of reservations about the straight-jacket that Myers Briggs interpretation places us in.

We will incorporate this dualistic auxiliary/supporting role dimension into the descriptions that we apply to each E-pattern when we are describing the Perceptive Self a little later. It is sufficient to say that when we look closely at the Boje leadership styles, they confirm our view that each E-pattern has a dualistic nature and that there is the potential to apply this understanding to the development of competencies and consciousness.

## Core Pattern

What we are proposing, as a brain theory prototype starting point, is that each E-pattern correlates with a natural lead brain—based role, which in turn is highly correlated to a Jungian psychological type, and that each E-pattern comprises two expressions of that Jungian type. This two-dimensional aspect of each E-pattern creates an internal function tension within each E-pattern that we will look at shortly.

Let’s look at the prototype Jungian Enneagram model that captures what we have established so far in terms of the various tensions that exist based on the natural brain function preference of each E-pattern and the dominant orientation—based temperament rather than the Myers Briggs approach to the judging-perceiving orientation.

The following table reflects these constructs and relationships.

E- Pattern	Brain Lead Role	Jungian Prototype	Temperament (Jungian Orientation)	Myers Briggs ‘Pure’ Type	Internal E-pattern Auxiliary Function Tension	Boje Tension
1 Perfectionist	Extraverted Frontal Left	Extraverted Thinking	Extraverted Judging	ESTJ ENTJ	Sensing— Intuition	Serve Power

2 Altruist	Extraverted Basal Right	Extraverted Feeling	Extraverted Judging	ESFJ ENFJ	Sensing— Intuition	Power Serve
3 Catalyst	Extraverted Double Left	Extraverted Moving	Extraverted Judging	ESMJ ENMJ	Sensing— Intuition	Power Power
4 Individualist	Introverted Frontal Right	Introverted Intuition	Introverted Perceiving	INTJ INFJ	Thinking— Feeling	Serve Power
5 Specialist	Introverted Frontal Left	Introverted Thinking	Introverted Judging	ISTP INTP	Sensing— Intuition	Power Serve
6 Loyalist	Introverted Basal Left	Introverted Sensing	Introverted Judging	ISTJ ISFJ	Thinking— Feeling	Serve Power
7 Generalist	Extraverted Frontal Right	Extraverted Intuition	Extraverted Perceiving	ENTP ENFP	Thinking— Feeling	Power Serve
8 Realist	Extraverted Basal Left	Extraverted Sensing	Extraverted Perceiving	ESTP ESFP	Thinking— Feeling	Power Serve
9 Harmonist	Introverted Basal Right	Introverted Feeling—	Introverted Perceiving	ISFP INFP	Sensing— Intuition	Serve Power

[Table 23: Foundation E-pattern and Type Correlations](#)

The internal core E-pattern tension is an *auxiliary/supporting function tension* for each Jungian/Myers Briggs prototype that is directly correlated with that E-pattern and that has significant implications for personal interactions, our self-other context. You will recall that the auxiliary function is a competency-based supporting role, and it determines how we are helpful to others as well as supporting ourselves. The internal E-pattern function tension is the first point of call in reconciling the way the lead brain function operates in each E-pattern. The major role function of each E-pattern requires the development of supporting (auxiliary) competencies (in both of the functions that are in tension) for the E-pattern to develop its potential.

We previously discussed the idea that each Jungian type had two input (information gathering) and two output (decision-making) pairs that operated in the Socionics order of function preference. One of the functions of the primary pair would be the natural lead brain function and that would determine the composition of the two pairs. We can also see that each E-pattern has potentially four faces that are expressed differently through their temperament. The four faces are ST, SF, NT, and NF. These are all double brain functions and will occur naturally in each E-pattern as we mature.

These four ‘faces’ are defined in the table below.

Function	Sensing	Intuition
<b>Thinking</b>	<b>ST</b> —stress systematic decision-making with quantitative, not qualitative, data. They establish order, set up control, and manage with certainty.	<b>NT</b> —focus on nonlinear problems and studying patterns in the data. Head for the more general information rather than the

	They prefer tasks that are structured and prefer to take very few risks. There is a focus on immediate problems, the quick fix, and the use of standard producers and playing by the rules. STs dive into the details and look for specifics and some say to find step-by-step progress. Once set with a decision, doubt and opposition do not deter them, and they may resist a reanalysis.	details and specifics. Prefer analysis, but will make bold intuitive leaps into the unknown. More long-range in their thinking and strategic plans. Not big on implementation. Will dive into a complex problem and try to organise them into simpler ones. Can be quite idealistic and even impersonal and will ignore the naysayers around them.
<b>Feeling</b>	<b>SF</b> —are people-oriented decision-makers. They welcome people’s opinions and concentrate on qualitative and more affective and evaluative information. More concerned with facts about people than about things. Short-term focus on problems of today, but only with human implications. Harmony is preferred, and they are quick to reconcile interpersonal differences.	<b>NF</b> —focus on judgment and experience and portray their personal views as the facts. There are few rules in their decision-making, and they rely on intuitive perception. They will construct open-ended, non-linear, and ill-defined problems and seek fresh, human possibilities. More focus on the broad themes than on specifics and seek long-term goals. May test their hunches.

[Table 24: The Four Faces](#)

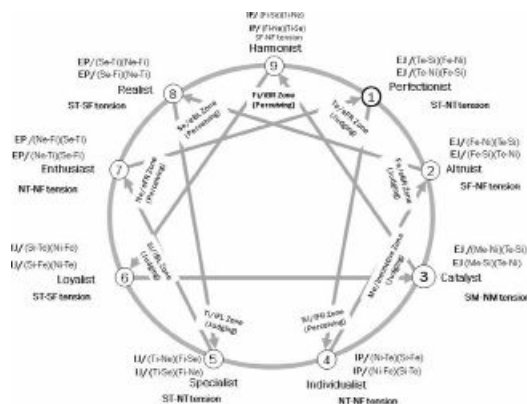
Using this construct, each E-pattern has four faces and four sets of input-output pairs.

E-pattern	MBTI ‘Pure’ Type	Jungian Preference	Notional Temperament	Primary Face	Secondary Face	Proposed Nomenclature (Temperament plus Input - Output Pair)
				Primary Input - Output Pair	Secondary Input - Output Pair	
<b>1</b>	ESTJ	Extraverted Thinking	Extraverted Judging	ST - (Te-Si)	NF - (Fe-Ni)	<b>EJ/(Te-Si)</b> (Fe-Ni)
	ENTJ			NT - (Te-Ni)	SF - (Fe-Si)	<b>EJ/(Te-Ni)</b> (Fe-Si)
<b>2</b>	ESFJ	Extraverted Feeling	Extraverted Judging	SF - (Fe-Si)	NT - (Te-Ni)	<b>EJ/(Fe-Si)</b> (Te-Ni)
	ENFJ			NF - (Fe-Ni)	ST - (Te-Si)	<b>EJ/(Fe-Ni)</b> (Te-Si)
<b>3</b>	ESMJ	Extraverted Moving	Extraverted Judging	SM - (Me-Si)	NT - (Te-Ni)	<b>EJ/(Me-Si)</b> (Te-Ni)
	ENMJ			NM - (Me-Ni)	ST - (Te-Si)	<b>EJ/(Me-Ni)</b> (Te-Si)
<b>4</b>	INTJ	Introverted Intuition	Introverted Perceiving	NT - (Ni-Te)	SF - (Si-Fe)	<b>IP/(Ni-Te)</b> (Si-Fe)
	INFJ			NF - (Ni-Fe)	ST - (Si-Te)	<b>IP/(Ni-Fe)</b> (Si-Te)
<b>5</b>	ISTP	Introverted Thinking	Introverted Judging	ST - (Ti-Se)	NF - (Fi-Ne)	<b>IJ/(Ti-Se)</b> (Fi-Ne)
	INTP			NT - (Ti-Ne)	SF - (Fi-Se)	<b>IJ/(Ti-Ne)</b> (Fi-Se)
<b>6</b>	ISTJ	Introverted Sensing	Introverted Judging	ST - (Si-Te)	NF - (Ni-Fe)	<b>IJ/(Si-Te)</b> (Ni-Fe)
	ISFJ			SF - (Si-Fe)	NT - (Ni-Te)	<b>IJ/(Si-Fe)</b> (Ni-Te)

				Fe)	Te)	
7	ENTP	Extraverted Intuition	Extraverted Perceiving	NT - (Ne-Ti)	SF - (Se-Fi)	<b>EP/(Ne-Ti)</b> (Se-Fi)
	ENFP			NF - (Ne-Fi)	ST - (Se-Ti)	<b>EP/(Ne-Fi)</b> (Se-Ti)
8	ESTP	Extraverted Sensing	Extraverted Perceiving	ST - (Se-Ti)	NF - (Ne-Fi)	<b>EP/(Se-Ti)</b> (Ne-Fi)
	ESFP			SF - (Se-Fi)	NT - (Ne-Ti)	<b>EP/(Se-Fi)</b> (Ne-Ti)
9	ISFP	Introverted Feeling	Introverted Perceiving	SF - (Fi-Se)	NT - (Ti-Ne)	<b>IP/(Fi-Se)</b> (Ti-Ne)
	INFP			NF - (Fi-Ne)	ST - (Ti-Se)	<b>IP/(Fi-Ne)</b> (Ti-Se)

[Table 25: E-pattern 4 Faces and Input-Output Pairs](#)

The core E-pattern tension is seen in the supporting function of the primary input-output pair. The diagram below captures these prototypical auxiliary function tensions of each E-pattern.



[Figure 44: Core E-pattern Prototype Internal Tensions](#)

If we take E-pattern 7 as our example, we can see that it has an extraverted frontal right major role that is equivalent to a dominant Extraverted Intuition function (Ne) and an independent extraverted attitude (seek stimulation from outside) with perceiving (remaining open rather than seeking closure) orientation: an extraverted perceiving temperament. This produces the dual Extraverted Intuition Myers Briggs personality types of ENTP and ENFP as the ‘pure’ prototypes for E-pattern 7. ENTP has Introverted Thinking as its auxiliary and ENFP have Introverted Feeling as its auxiliary. It has a ‘primary face’ tension between NT and NF.

When we translate that ‘primary face’ tension into whole personality terms, we can see that the avoiding pain motivation of E-pattern 7 would be likely to manifest itself as an auxiliary function decision-making dilemma that becomes a contest between

taking a logical/objective (thinking) or relational/subjective (feeling) approach. Unless competencies are developed in both auxiliary functions, that enable ‘competency flexing’, the E-pattern 7 will experience a ‘logic-people’ stress response and go into a ‘search for a no-pain solution’ mode and look for more and more tension-releasing possibilities consistent with its Extraverted Intuition lead brain role (Ne).

A well-developed E-pattern 7 is the consummate compromiser and is therefore excellent at mediation and facilitation. So we see that E-pattern 7 has Introverted Thinking and Feeling as the competencies it must develop to support its Extraverted Intuition (frontal right) major role that is then expressed through its optimistic and open-ended, and sometimes impulsive, Extraverted Perceiving temperament.

Our prototype for E-pattern 7 is EP(Nt-Nf), where there is a high N score supported by an extraverted perceiving temperament, and the T and F scores are well-developed enough for the person to flex between their thinking and feeling auxiliary functions comfortably. A person with E-pattern 7 will see the bigger picture but prevaricate between what they should do based on logic (task) considerations and what they should do based on people (relationship) considerations. Their tendency towards avoiding closure (perceiving) compounds this prevaricating approach. ENtP is innovative, strategic, versatile, analytical, and entrepreneurial. They enjoy working with others in start-up activities that require ingenuity and unusual resourcefulness. ENfP is enthusiastic, insightful, innovative, versatile, and tireless in pursuit of new possibilities. They enjoy working on teams to bring about change related to making things better for people.

Unless a person with E-pattern 7 develops thinking and feeling as complimentary competencies as their primary personal development focus, they will remain locked into their ‘flitting from idea to idea’ approach to life directed solely by their major role of Extraverted Intuition and struggling with wanting to be ‘liked’ by others and wanting to be ‘direct’ with others. After they have acted (usually impulsively through their spontaneous extraverted perceiving temperament), they often second-guess themselves and briefly worry about what they did or said—ENFP’s question if they upset someone, and ENTP’s question if they had all the facts.

We propose that each core E-pattern has the following instinctive temperament, lead brain function, competency (internal auxiliary function tension), and two faces.

E-pattern 1—Perfectionist Organiser	
<b>Instinctive Temperament</b>	<b>Extraverted Judgers (EJ)</b> depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. Are directed and organised and know how to set goals and meet them. Cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. Spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk or making the most of opportunities. Standards in public life have no bearing on private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity

<b>Lead Brain Function</b>	<b>Extraverted Thinking (Te)</b> focus is to organise, dictate, and control, easily come to decisions as they set out logical plans of action, impart rules and regulations, impose structure and order and seek efficiency and information in an orderly way, and solve problems in a systematic manner.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Introverted Sensing (Si)</b> is specific and detailed, get all the facts before deciding, comfortable with tradition and established rules, well prepared for threats, most dependent on a familiar and stable environment.	<b>Introverted Intuition (Ni)</b> is stimulated by complex problems and enjoys intellectual challenge and coming to new understandings; interested in abstract principles underlying patterns, possess abstract and imaginative mind, intensely individualistic.
<b>Two faces</b>	<b>ST</b> —stress systematic decision making with quantitative, not qualitative data. They establish order, set up control, and manage with certainty. They prefer tasks that are structured and prefer to take very few risks. There is a focus on immediate problems, the quick fix, and the use of standard producers and playing by the rules. STs dive into the details and look for specifics and some say to find step-by-step progress. Once set with a decision, doubt and opposition do not deter them, and they may resist further analysis.	<b>NT</b> —focus on nonlinear problems and studying patterns in the data. Head for the more general information rather than the details and specifics. Prefer analysis, but will make bold intuitive leaps into the unknown. More long-range in their thinking and strategic plans. Not big on implementation. Will dive into a complex problem and try to organise them into simpler ones. Can be quite idealistic and even impersonal, and will ignore the naysayers around them.

<b>E-Pattern 2—Altruist Giver</b>		
<b>Instinctive Temperament</b>	<b>Extraverted Judges (EJ)</b> depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. Are directed and organised and know how to set goals and meet them. Cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. Spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk or making the most of opportunities. Standards in public life have no bearing on private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity	
<b>Lead Brain Function</b>	<b>Extraverted Feeling (Fe)</b> expect cooperation and harmony within an institution, follow well-defined rules of conduct and respect social hierarchy, drawn to social institutions where they can bring order, care, and cooperation	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Introverted Sensing (Si)</b> is specific and detailed, get all the facts before deciding, comfortable with tradition and established rules, well prepared for threats, most dependent on a familiar and stable environment.	<b>Introverted Intuition (Ni)</b> is stimulated by complex problems and enjoys intellectual challenge and coming to new understandings; interested in abstract principles underlying patterns, possess abstract and imaginative mind, intensely individualistic.
<b>Two faces</b>	<b>SF</b> —are people-oriented decision-makers. They welcome people's opinions, and concentrate on qualitative and more affective and evaluative information. More concerned with facts about people than about things. Short-term focus on problems of today, but only with human implications. Harmony is preferred, and they are quick to reconcile interpersonal differences.	<b>NF</b> —focus on judgment and experience, and portray their personal views as the facts. There are few rules in their decision-making, and they rely on intuitive perception. They will construct open-ended, non-linear, and ill-defined problems and seek fresh, human possibilities. More focus on the broad themes than on specifics and seek long-term goals. May test their hunches.

<b>E-pattern 3—Catalyst Performer</b>		

<b>Instinctive Temperament</b>	<b>Extraverted Judgers (EJ)</b> depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. Are directed and organised and know how to set goals and meet them. Cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. Spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk or making the most of opportunities. Standards in public life have no bearing on private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity.	
<b>Lead Brain Function</b>	<b>Extraverted Moving (Me)</b> is aroused through of primal instincts in response to external stimuli; is expressed through body and self-image: imitates cultural fashion or seeks recognition of personal achievement, focus on physical evidence of success; intensely competitive.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Introverted Sensing (Si)</b> is specific and detailed, get all the facts before deciding, comfortable with tradition and established rules, well prepared for threats, most dependent on a familiar and stable environment.	<b>Introverted Intuition (Ni)</b> is stimulated by complex problems and enjoys intellectual challenge and coming to new understandings; interested in abstract principles underlying patterns, possess abstract and imaginative mind, intensely individualistic.
<b>Two faces</b>	<b>SM</b> —are task-oriented decision-makers. They concentrate on quantitative and more practical and immediate information. More concerned with facts about things than about people. Pragmatic focus on problems of today, especially with outcomes that demonstrate success. Concerned with efficiency rather than effectiveness. Are instinctively tuned into surroundings.	<b>NM</b> —focus on reading the immediate situation, going with the flow, and portraying their personal views as the facts. They apply personal rules in their decision-making and are highly sensitive to popular opinion. They will be creative in generating possibilities that can be implemented. They use a powerful combination of instinct and intuition to resolve issues that will work now.

<b>E-pattern 4—Individualist Romanticiser</b>		
<b>Instinctive Temperament</b>	<b>Introverted Perceivers (IP)</b> are immediate and contextual and encourage the recognition of underlying patterns of an ongoing situation and to respect its implications. Sense that their own actions are part of a larger pattern or have a role in its unfolding which results in an appreciation for intricacy and aesthetic aspects of things. They do not count on things staying the way they are the each time they are repeated and regard every moment as unique, with its own character and possibilities. May not focus their attention unless they are engaged by something that compels or obliges them. They tend to ritualise daily routines and become fiercely protective of their privacy and personal space. When mature, they engage in experiences that have real meaning for them and recognise their own strengths and boundaries.	
<b>Lead Brain Function</b>	<b>Introverted Intuition (Ni)</b> is stimulated by complex problems and enjoys intellectual challenge and coming to new understandings; interested in abstract principles underlying patterns, possess abstract and imaginative mind, intensely individualistic.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Extraverted Thinking (Te)</b> focus is to organise, dictate, and control, easily come to decisions as they set out logical plans of action, impart rules and regulations, impose structure and order and seek efficiency and information in an orderly way, and solve problems in a systematic manner.	<b>Extraverted Feeling (Fe)</b> expect cooperation and harmony within an institution, follow well-defined rules of conduct, and respect social hierarchy, drawn to social institutions where they can bring order, care, and cooperation.
<b>Two faces</b>	<b>NT</b> —focus on nonlinear problems and studying patterns in the data. Head for the more general information rather than the details and specifics. Prefer analysis, but will make bold intuitive leaps into the unknown. More long-range in their thinking and strategic plans. Not big on implementation. Will dive into a complex problem	<b>NF</b> —focus on judgment and experience and portray their personal views as the facts. There are few rules in their decision-making, and they rely on intuitive perception. They will construct open ended, non-linear, and ill-defined problems and seek fresh, human



	and try to organise them into simpler ones. Can be quite idealistic and even impersonal, and will ignore the naysayers around them.	possibilities. More focus on the broad themes than on specifics and seek long-term goals. May test their hunches.
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#### E-pattern 5—Specialist Investigator

<b>Instinctive Temperament</b>	<b>Introverted Judgers (IJ)</b> Feel most comfortable when they can establish predictable reference points in the outside world. Have interest in represented experience in the form of number words, facts, signs and symbols—the kind of data that can be explored in the mind—rather than direct experience. Constantly taking in new information and are single-minded in their attempts to accommodate it into existing procedures or to change the system to fit. Constantly analysing what others believe and think in terms of their own reflective process. Are exacting about time, plans and goals when dealing with others but may struggle to set personal priorities or pursue own ambitions. When mature, they provide new ways and insights about issues that make a genuine contribution to society.	
<b>Lead Brain Function</b>	<b>Introverted Thinking (Ti)</b> enjoys coming to new understandings, problem-solving and logic, Independent, sceptical and critical, appear self-absorbed while using step-by-step logic to discover principles and connections that underlie the overall picture, make analytical and linear connections.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Extraverted Sensing (Se)</b> seeks active, crave new experiences, In touch with immediate physical reality, enjoy fast-changing environment, materialistic, require strong sensory experience, live very much in the present.	<b>Extraverted Intuition (Ne)</b> involves being open-minded, fascinated by the new, impulsive, adventurous and creative, their minds entertain future plans and new ideas, live in a world of relationships and possibilities, focus on future possibilities, abhor routine.
<b>Two faces</b>	<b>ST</b> —stress systematic decision-making with quantitative, not qualitative data. They establish order, set up control and manage with certainty. They prefer tasks that are structured and prefer to take very few risks. There is a focus on immediate problems, the quick fix, and the use of standard producers and playing by the rules. ST's dive into the details and look for specifics and some say to find step-by-step progress. Once set with a decision, doubt and opposition do not deter them, and they may resist a reanalysis.	<b>NT</b> —focus on nonlinear problems and studying patterns in the data. Head for the more general information rather than the details and specifics. Prefer analysis, but will make bold intuitive leaps into the unknown. More long-range in their thinking and strategic plans. Not big on implementation. Will dive into a complex problem and try to organise them into simpler ones. Can be quite idealistic and even impersonal, and will ignore the naysayers around them.

#### E-pattern 6—Loyalist Maintainer

<b>Instinctive Temperament</b>	<b>Introverted Judgers (IJ)</b> feel most comfortable when they can establish predictable reference points in the outside world. Have interest in represented experience in the form of number words, facts, signs and symbols—the kind of data that can be explored in the mind—rather than direct experience. Constantly taking in new information and are single-minded in their attempts to accommodate it into existing procedures or to change the system to fit. Constantly analysing what others believe and think in terms of their own reflective process. Are exacting about time, plans, and goals when dealing with others but may struggle to set personal priorities or pursue own ambitions. When mature, they provide new ways and insight about issues that make a genuine contribution to society.	
<b>Lead Brain Function</b>	<b>Introverted Sensing (Si)</b> is specific and detailed, get all the facts before deciding, comfortable with tradition and established rules, well prepared for threats, most dependent on a familiar and stable environment.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Extraverted Thinking (Te)</b> focus is to organise, dictate and control, easily come to decisions as they set out logical plans of action, impart rules and regulations, impose structure and order and seek efficiency and information in an orderly way, and	<b>Extraverted Feeling (Fe)</b> expect cooperation and harmony within an institution, follow well-defined rules of conduct and respect social hierarchy, drawn to social institutions

	solve problems in a systematic manner.	where they can bring order, care, and cooperation.
<b>Two faces</b>	<b>ST</b> —stress systematic decision-making with quantitative, not qualitative data. They establish order, set up control, and manage with certainty. They prefer tasks that are structured and prefer to take very few risks. There is a focus on immediate problems, the quick fix, and the use of standard producers and playing by the rules. STs dive into the details and look for specifics and some say to find step-by-step progress. Once set with a decision, doubt and opposition do not deter them, and they may resist a re-analysis.	<b>SF</b> —are people-oriented decision-makers. They welcome people's opinions, and concentrate on qualitative and more affective and evaluative information. More concerned with facts about people than about things. Short-term focus on problems of today, but only with human implications. Harmony is preferred, and they are quick to reconcile interpersonal differences.

<b>E-pattern 7—Enthusiast Improviser</b>		
<b>Instinctive Temperament</b>	<b>Extraverted Perceivers (EP)</b> are experimenters who react to immediate stimulation and depend on direct experience for their primary understanding of life. Are likely to be accomplished change masters and a very good at improvising as the situation is happening. Adapt to reality by participating fully in whatever turns up. Invest as much time, energy, and attention as they have until it runs out and they then need to escape from the expectations of others. They get irritated and bored with ongoing pursuits whose rewards are not immediate. When mature, they see things from a broader perspective and recognise their very real power to affect others and make a difference in the world.	
<b>Lead Brain Function</b>	<b>Extraverted Intuition (Ne)</b> involves being open-minded, fascinated by the new, impulsive, adventurous and creative, their minds entertain future plans and new ideas, live in a world of relationships and possibilities, focus on future possibilities, abhor routine.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Introverted Thinking (Ti)</b> enjoys coming to new understandings, problem-solving and logic, Independent, sceptical and critical, appear self-absorbed while using step-by-step logic to discover principles and connections that underlie the overall picture, make analytical and linear connections.	<b>Introverted Feeling (Fi)</b> are considerate, helpful and often introspective, strive for sense of harmony and well-being, loyal and caring, follow deep personal convictions, making them appear as though in another space.
<b>Two faces</b>	<b>NT</b> —focus on nonlinear problems and studying patterns in the data. Head for the more general information rather than the details and specifics. Prefer analysis, but will make bold intuitive leaps into the unknown. More long-range in their thinking and strategic plans. Not big on implementation. Will dive into a complex problem and try to organise them into simpler ones. Can be quite idealistic and even impersonal and will ignore the naysayers around them.	<b>NF</b> —focus on judgment and experience, and portray their personal views as the facts. There are few rules in their decision-making, and they rely on intuitive perception. They will construct open-ended, non-linear, and ill-defined problems and seek fresh, human possibilities. More focus on the broad themes than on specifics and seek long-term goals. May test their hunches.

<b>E-pattern 8—Realist Challenger</b>		
<b>Instinctive Temperament</b>	<b>Extraverted Perceivers (EP)</b> are experimenters who react to immediate stimulation and depend on direct experience for their primary understanding of life. Are likely to be accomplished change masters and a very good at improvising as the situation is happening. Adapt to reality by participating fully in whatever turns up, and invest as much time, energy, and attention as they have until it runs out when they then need to escape from the expectations of others. They get irritated and bored with ongoing pursuits whose rewards are not immediate. When mature they see things from a broader perspective and recognise their very real power to affect others and make a difference in the world.	
<b>Lead Brain Function</b>	<b>Extraverted Sensing (Se)</b> seek action, crave new experiences, In touch with immediate physical reality, enjoy fast-changing environment, materialistic, require strong sensory experience, live very much in the present.	

<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Introverted Thinking (Ti)</b> enjoys coming to new understandings, problem-solving and logic, Independent, sceptical and critical, appear self-absorbed while using step-by-step logic to discover principles and connections that underlie the overall picture, make analytical and linear connections.	<b>Introverted Feeling (Fi)</b> Considerate, helpful and often introspective, strive for sense of harmony and well-being, loyal and caring, follow deep personal convictions making them appear as though in another space.
<b>Two faces</b>	<b>ST</b> —stress systematic decision-making with quantitative, not qualitative data. They establish order, set up control and manage with certainty. They prefer tasks that are structured and prefer to take very few risks. There is a focus on immediate problems, the quick fix, and the use of standard producers and playing by the rules. ST's dive into the details and look for specifics and some say to find step-by-step progress. Once set with a decision, doubt and opposition do not deter them, and they may resist a reanalysis.	<b>SF</b> —are people-oriented decision-makers. They welcome people's opinions, and concentrate on qualitative and more affective and evaluative information. More concerned with facts about people than about things. Short-term focus on problems of today, but only with human implications. Harmony is preferred, and they are quick to reconcile interpersonal differences.

<b>E-pattern 9—Harmonist Peacemaker</b>		
<b>Instinctive Temperament</b>	<b>Introverted Perceivers (IP)</b> are immediate and contextual and encourages the recognition of underlying patterns of an ongoing situation and to respect its implications. Sense that their own actions are part of a larger pattern or have a role in its unfolding which results in an appreciation for intricacy and aesthetic aspects of things. They do not count on things staying the way they are the each time they are repeated and regard every moment as unique, with its own character and possibilities. May not focus their attention unless they are engaged by something that compels or obliges them. They tend to ritualise daily routines and become fiercely protective of their privacy and personal space. When mature, they engage in experiences that have real meaning for them and recognise their own strengths and boundaries.	
<b>Lead Brain Function</b>	<b>Introverted Feeling (Fi)</b> Considerate, helpful, and often introspective, strive for sense of harmony and well-being, loyal and caring, follow deep personal convictions making them appear as though in another space.	
<b>Competencies (Internal Auxiliary Function Tension)</b>	<b>Extraverted Sensing (Se)</b> seeks active, crave new experiences, In touch with immediate physical reality, enjoy fast-changing environment, materialistic, require strong sensory experience, live very much in the present.	<b>Extraverted Intuition (Ne)</b> involves being open-minded, fascinated by the new, impulsive, adventurous and creative, their minds entertain future plans and new ideas, live in a world of relationships and possibilities, focus on future possibilities, abhor routine.
<b>Two faces</b>	<b>SF</b> —are people-oriented decision-makers. They welcome people's opinions, and concentrate on qualitative and more affective and evaluative information. More concerned with facts about people than about things. Short-term focus on problems of today, but only with human implications. Harmony is preferred, and they are quick to reconcile interpersonal differences.	<b>NF</b> —focus on judgment and experience and portray their personal views as the facts. There are few rules in their decision-making, and they rely on intuitive perception. They will construct open-ended, non-linear, and ill-defined problems and seek fresh, human possibilities. More focus on the broad themes than on specifics and seek long-term goals. May test their hunches.

## Growth and Stress Point Tensions

When we consider the growth and stress points of each pattern, the symmetry that we identified in the brain theory model shows up as an *orientation tension* between each growth and stress point.

The tension between growth and stress points is either an extraversion-introversion tension or a judging-perceiving-moving tension—they are temperament-based tensions. This reflects what we already know about the movement of an E-pattern to its growth or stress point.

The following table demonstrates these connection and tension relationships.

<b>E-Pattern</b>	<b>Brain Lead Role</b>	<b>Stress Point</b>	<b>Stress Point Connection (and temperament tension)</b>	<b>Growth Point</b>	<b>Growth Point Connection (and temperament tension)</b>
<b>1</b> <b>EJ/Te</b>	Extraverted Frontal Left (Te)	<b>4</b> <b>IP/Ni</b>	Te-Ni Double Frontal (I-E tension)	<b>7</b> <b>EP/Ne</b>	Te-Ne Double Frontal (P-J tension)
<b>2</b> <b>EJ/Fe</b>	Extraverted Basal Right (Fe)	<b>8</b> <b>EP/Se</b>	Fe-Se Double Basal (P-J tension)	<b>4</b> <b>IP/Ni</b>	Fe-Ni Double Right (I-E tension)
<b>3</b> <b>EJ/Me</b>	Extraverted R-brain (Me)	<b>9</b> <b>IP/Fi</b>	Me-Fi R-brain Basal Right (I-E + J-P tension)	<b>6</b> <b>IJ/Si</b>	Me-Si R-brain Basal Left (I-E + J-P tension)
<b>4</b> <b>IP/Ni</b>	Introverted Frontal Right (Ni)	<b>2</b> <b>EJ/Fe</b>	Ni-Fe Double Right (I-E tension)	<b>1</b> <b>EJ/Te</b>	Ni-Te Double Frontal (I-E tension)
<b>5</b> <b>IJ/Ti</b>	Introverted Frontal Left (Ti)	<b>7</b> <b>EP/Ne</b>	Ti-Ne Double Frontal (E-I tension)	<b>8</b> <b>EP/Se</b>	Ti-Se Double Left (E-I tension)
<b>6</b> <b>IJ/Si</b>	Introverted Basal Left (Si)	<b>3</b> <b>EJ/Me</b>	Si-Me Basal Left R-brain (I-E + J-P tension)	<b>9</b> <b>IP/Fi</b>	Si-Fi Double Basal (J-P tension)
<b>7</b> <b>EP/Ne</b>	Extraverted Frontal Right (Ne)	<b>1</b> <b>EJ/Te</b>	Ne-Te Double Frontal (P-J tension)	<b>5</b> <b>IJ/Ti</b>	Ne-Ti Double Frontal (E-I tension)
<b>8</b> <b>EP/Se</b>	Extraverted Basal Left (Se)	<b>5</b> <b>IJ/Ti</b>	Se-Ti Double Left (E-I tension)	<b>2</b> <b>EJ/Fe</b>	Se-Fe Double Basal (P-J tension)
<b>9</b> <b>IP/Fi</b>	Introverted Basal Right (Fi)	<b>6</b> <b>IJ/Si</b>	Fi-Si Double Basal (J-P tension)	<b>3</b> <b>EJ/Me</b>	Fi-Me Basal Right (E-I + J/P tension)

[Table 26: E-pattern Stress and Growth Point Relationships](#)

This table demonstrates that stress and growth point tensions are all temperament tensions—either E-I or J-P orientation tensions or both.

Using E-pattern 7 as our stress point example, which has an extraversion compatibility and judging-perceiving temperament tension with E-pattern 1, we see that when a person with this pattern experiences stress, they access E-pattern 1 and ‘become’ much more ‘judging’—critical, judgemental, and self-righteous: ENTP temperament ‘flexes’ to ENTJ.

When a person with E-pattern 7 accesses their growth point of E-pattern 5, which it has an extraversion-introversion temperament tension with, they ‘become’ more

introverted—reflective, observant, and focused: ENTP temperament ‘flexes’ to INTP.

How does an ENFP-7 achieve access to their growth and stress points? Well, they need to develop their auxiliary thinking function as a competency to ‘flex’ to their counterpart Myers Briggs prototype ENTP-7 which then gives them access to their stress and growth points. ENTP-7 flexes to INTP-5 by becoming reflective (a move to introversion), whereas ENFP-7 flexes to INTP-5 by first becoming objective (a move to thinking ENTP-7) then reflective (a move to introversion INTP-5).

This move to introversion is contrary to their natural temperament orientation of extraversion and will not be sustained without significant development of reflection competencies. We should recall that there is likely to be a T-F competency flexing between ENTP and ENFP as they both have dominant EN functions. It is the ‘move’ from extraversion to introversion that is the more difficult one and this is where meditative practice helps these temperament types and this E-pattern.

The interesting part of this symmetry is about the development of the lead brain role-based core E-pattern as it makes connections to its growth and stress points. We take the position that both connecting points (commonly called growth and stress points) are both potential ‘growth’ points and so we will be describing them as competency development points in our approach (using Benziger’s description). While there is an internal function tension within each core E-pattern that we mentioned above, the tension between each E-pattern and their growth and stress points E-pattern is a temperament tension.

We can see this relationship in each core E-pattern and its access to the competencies of the growth and stress points. First, there is an internal auxiliary function competency to develop, and second, there is a temperament orientation competency to develop. The natural lead brain role of each E-pattern will be its natural ‘in the zone’ expression and the development of the auxiliary competencies and stress and growth point competencies provide the situational competencies that enable each E-pattern to reach its full potential.

In each E-pattern, there is a secondary pair (the third and fourth functions) in each prototype that will also show up under stress. The E-pattern 7 prototype of ENFP has a primary pair of Ne and Fi and a secondary pair of Te and Si. Under stress, E-pattern 7 adopts its secondary pair as a coping means and accesses its stress point of E-pattern 1 through the Te and Si secondary pair functions that are the primary pair of the E-pattern 1 prototype ESTJ. In simple terms, under stress, an ENFP looks like an unhealthy ESTJ: they become bossy, controlling, and critical.

The following diagram illustrates these prototypical growth and stress point tensions.

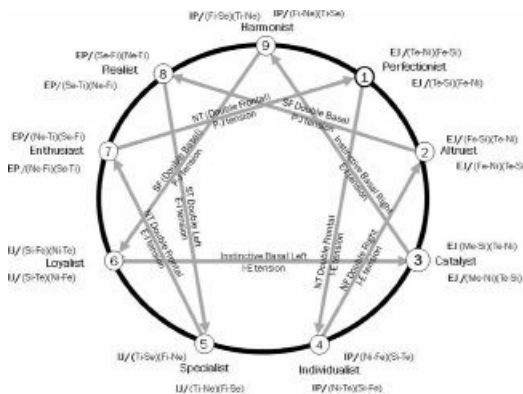


Figure 45: Growth and Stress Point Tensions

## Wings

The concept of wings in the Enneagram has different levels of support and to that extent we would expect that the type tensions will provide us with some validation or not of the nature and role of wings. If we take the view that each E-pattern has a temperament directed natural brain-based preference, and a related Jungian psychological type, then wings need to be seen as developed or learnt competencies. They provide another competency-based growth (ally) or stress (shadow) point. In fact, some Enneagram researchers strongly propose that we have an ally wing and shadow wing; one even suggests that the ally wing is always in the clockwise direction and the shadow wing is always in the anticlockwise direction from each E-pattern.

If the simplicity and neatness of our core E-pattern tensions and growth and stress point tensions are viable, (note, we are not saying valid because we see all of these correlations as the foundation for exploring personal development not as a mechanism for typing personality), then we should be able to make some sense out of the wing tensions that naturally occur and from that understand the nature and role of wings. We are viewing these ideas through the construct of sensitive energy which allows us to say 'yes and no' to them.

The wings of each E-pattern exhibit a natural prototype competency relationship pattern in all but three cases. Before we look at the wing patterns, let's look at some more complex relationships between types. In order that we can appreciate these more complex tensions that arise from the way that the Myers Briggs approach operates, we can consider three kinds of opposites:

- What can be called the 'shadow' opposite? The shadow opposite of a type will have both the opposite orientation (i.e. 'E' as opposed to 'I', or 'I' as opposed to 'E') *plus* an inverted 'preference order': E\N-F-T-S (ENFP) is the shadow opposite of I\S-T-F-N (ISTJ). We can also 'read' the shadow opposite, by changing all the letters of the name: the ENFP is the shadow opposite of the ISTJ.
- Then there is what can be called the type's 'complementary' opposite. The

complementary opposite of a type will have the opposite orientation, but the same preference order. E\N-F-T-S (ENFP) would be the complementary opposite of I\N-F-T-S (INFJ). We can ‘read’ the complementary opposite by changing the first and last letters of the name: the complementary opposite of the ENFP is INFJ.

- Finally, there is what might be called the type’s ‘mirror’ opposite. The mirror opposite of a type will have the *same* orientation (E or I) and an inverted preference order. E\N-F-T-S (ENFP) will be the ‘mirror opposite’ of E\S-T-F-N (ESTP). We can ‘read’ the mirror opposite of a type by changing the two innermost letters of the type name: the mirror opposite of ENFP is ESTP.

The following table shows the wing pattern relationships for each E-pattern that takes account of these more complex relationships.

E-Pattern	Brain Lead Role	Wing Pattern (AC)	Wing Pattern (1) Tension	Wing Pattern (C)	Wing Pattern (2) Tension
1 EJ/Te	Extraverted Frontal Left	9 IP/Fi	Frontal Left-Basal Right (shadow opposite)	2 EJ/Fe	Frontal Left-Basal Right (T-F tension)
2 EJ/Fe	Extraverted Basal Right	1 EJ/Te	Basal Right-Frontal Left (F-T tension)	3 EJ/Me	Basal Right-Instinctive (F-T tension)
3 EJ/Me	Extraverted R-brain	2 EJ/Fe	Instinctive-Basal Right (T-F tension)	4 IP/Ni	Instinctive-Frontal Right (shadow opposite)
4 IP/Ni	Introverted Frontal Right	3 EJ/Me	Frontal Right-Instinctive (shadow opposite)	5 IJ/Ti	Frontal Right-Frontal Left (J-P tension)
5 IJ/Ti	Introverted Frontal Left	4 IP/Ni	Frontal Left-Frontal Right (P-J tension)	6 IJ/Si	Frontal Left-Basal Left (P-J tension)
6 IJ/Si	Introverted Basal Left	5 IJ/Ti	Basal Left-Frontal Left (J-P tension)	7 EP/Ne	Basal Left-Frontal Right (shadow opposites)
7 EP/Ne	Extraverted Frontal Right	6 IJ/Si	Frontal Right-Basal Left (shadow opposite)	8 EP/Se	Frontal Right-Basal Left (N-S tension)
8 EP/Se	Extraverted Basal Left	7 EP/Ne	Basal Left-Frontal Right (S-N tension)	9 IP/Fi	Basal Left-Basal Right (E-I tension)
9 IP/Fi	Introverted Basal Right	8 EP/Se	Basal Right-Frontal Left (E-I tension)	1 EJ/Te	Basal Right-Frontal Left (shadow opposite)

[Table 27: E-pattern Wing Tensions](#)

If we use E-pattern 7 again as our example, we can see that it has the Extraverted Intuition (frontal right) lead brain role that is expressed as Myers Briggs types ENTP and ENFP. We can see that E-pattern 7 has an Extraverted Intuition (frontal right) tension with the Extraverted Sensing (basal left) lead role of the E-pattern 8 wing, expressed as the Myers Briggs types ESTP and ESFP. All other functions and attitudes provide a competency bridge between E-pattern 7 and E-pattern 8. There is

no temperament issue between these two patterns; it is all about perceiving the signals from the outside environment, and in the case of E-pattern 7 continuously making connections in the environment and generating creative options spontaneously, then moving to another position to avoid being controlled. In the case of E-pattern 8, it is about continuously sensing signals from the environment and taking action spontaneously, then adjusting as required to maintain control.

This intuition-sensing (S-N) wing tension is substantial as these functions are opposite in their approach to the outside environment. In fact, using the Socionics hierarchy, the ENTP and ENFP primary input-output pair (Ne-Ti) and (Ne-Fi) of E-pattern 7 is the same as ESNP and ESTP secondary input-output pair of E-pattern 8. E-pattern 7 under stress will 'look like' E-pattern 8. This may explain the strong tendency we have noticed for E-pattern 7 to often have an eight wing rather than a six wing (which we experience as rare) and creates the expressive aggressive type that this wing E-pattern is sometimes described as, especially under pressure. Coincidentally, even though they both have the same temperament, E-pattern 7 and E-pattern 8 do not like each other very much—E-pattern 7 sees E-pattern 8 as a bossy bully, and E-pattern 8 sees E-pattern 7 as a slippery flake.

If we now consider the other wing of E-pattern 7, which is E-pattern 6, we can see a primary tension between Extraverted Intuition (fontal right) and Introverted Sensing (basal left), which we have proposed as the major prototype role (natural brain preference) of E-pattern 6. E-pattern 7 with its ENTP and ENFP prototypes sits in complete contrast to E-pattern 6 with its ISFJ and ISTJ prototypes. They have a relationship of 'shadow opposites'. There is an opposite temperament relationship and the input-output pairs have no alignment. Consequently, there is a multifunction and attitude tension between the two patterns.

We see Myers Briggs 'shadow opposite' tensions between E-pattern 3 and E-pattern 4, between E-pattern 6 and E-pattern 7, and between E-pattern 9 and E-pattern 1. These tensions manifest themselves as instinctive versus aesthetic (3 and 4), pessimistic versus optimistic (6 and 7), and shades of grey versus black and white (9 and 1). E-patterns 1, 4, and 7 do not have a similar clockwise tension with their other wing E-patterns. It seems that the E-patterns 3, 6, and 9, which are all part of the triangle, are saying something about their inherent nature.

This multifunction tension also just happens to be the clockwise wing of the central E-pattern of the three traditionally identified Enneagram centres of image, fear, and anger. These three E-patterns (3, 6, and 9) are the patterns that also report the greatest disconnect with their adjacent clockwise E-pattern. These E-patterns are also known for having the most difficulty assessing their core E-pattern. This is supported by the Fudjack and Dinkelaker data where each of these E-patterns had the most reported 'correlations' with all of the Myers Briggs personality types. We also believe that they are the E-patterns most likely to falsify type as they are each prone to reflect what others are seeking from them—3's mirror the image of the dominant culture, 6's comply with authority figure demands, and 9's seek harmony (avoid anger) with



The prototypical wing tensions are shown below:



## The Prototype Integrated Enneagram

We believe that the Enneagram offers a model that gets closest to understanding the source of personality as a dynamic, non-linear, living system construct, and we will be coming back to our integrated model to help us get a better appreciation of our limiting patterns, our latent potential, and our life purpose. What we now have is a way of complementing the richness of Enneagram theory with that of Brain theory and Jungian theory to provide a model that can operate in a non-deterministic and more dynamic manner.

Our integrated Jungian Enneagram model provides a more iterative approach to exploring personality, perception, and potential rather than a definitive one. We see the natural tension between endogenous (internal to me—self) and exogenous (external to me—others) forces in the context of what we now know about living social systems. This is where the Enneagram provides a comprehensive framework for understanding the dynamics of personality.

We agree with Benziger that each person has a natural lead brain preference, which we will call major role, and that is not understood by our Reactive Self, which is captive of a range of limiting beliefs. We also recognise that our Reactive Self has learnt to attribute causation to exogenous (external context) forces and remains largely oblivious to its endogenous (natural brain preference) potential.

We propose that we have a well-entrenched Reactive Self that serves us well in many situations but is unfulfilling in the context of our latent potential and life purpose. The major role is also a pathway to the consciousness of our Perceptive Self and provides a foundation for accessing the potential of our Creative Self that we all fleetingly experience from time to time.

We can now bring the lead brain and temperament model we developed earlier and the E-pattern correlations we have proposed together to create an Integrated Enneagram of Patterns that will be the foundation of our consideration of our Reactive Self, our Perceptive Self, and our Creative Self in the next chapters.

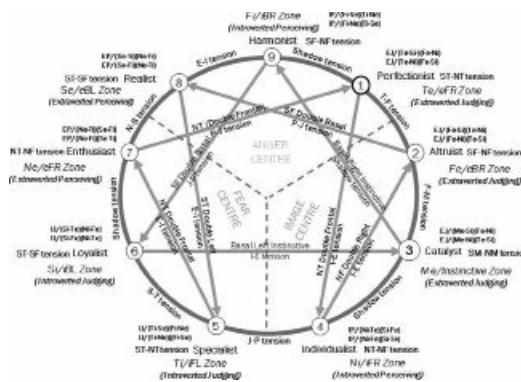
The unshaded areas are our instinctive temperament and input-output pairs for each E-pattern. The shaded areas reflect the alternative temperament based on a differing orientations that may apply to each input-output pair and hence each E-pattern.

E-pattern	Lead Brain Function (Benziger)	Lead Brain Function (Jungian)	Temperament—Instinctive and Alternate	Combined Temperament and Input-Output Pairs	Primary Face	Secondary Face
1	Extraverted Frontal Left	Extraverted Thinking	Extraverted Judging	EJ/(Te-Si)(Fe-Ni)	ST	NF
				EJ/(Te-Ni)(Fe-Si)	NT	SF
			Introverted Judging	IJ/(Te-Si)(Fe-Ni)	ST	NF
				IJ/(Te-Ni)(Fe-Si)	NT	SF
2	Extraverted Basal Right	Extraverted Feeling	Extraverted Judging	EJ/(Fe-Si)(Te-Ni)	SF	NT
				EJ/(Fe-Ni)(Te-Si)	NF	ST
			Extraverted Perceiving	EP/(Fe-Si)(Te-Ni)	SF	NF
				EP/(Fe-Ni)(Te-Si)	NF	ST
3	Extraverted R-Brain (no equivalent)	Extraverted Moving (no equivalent)	Extraverted Judging	EJ/(Me-Si)(Te-Ni)	SM	NT
				EJ/(Me-Ni)(Te-Si)	NM	ST
			Extraverted Perceiving	EP/(Me-Si)(Te-Ni)	SM	NT
				EP/(Me-Ni)(Te-Si)	NM	ST
4	Introverted Frontal Right	Introverted Intuition	Introverted Perceiving	IP / (Ni-Te)(Si-Fe)	NT	SF
				IP / (Ni-Fe)(Si-Te)	NF	ST

			<b>Extraverted Perceiving</b>	<b>EP/ (Ni-Te)(Si-Fe)</b>	<b>NT</b>	<b>SF</b>
				<b>EP/ (Ni-Fe)(Si-Te)</b>	<b>NF</b>	<b>ST</b>
<b>5</b>	<b>Introverted Frontal Left</b>	<b>Introverted Thinking</b>	<b>Introverted Judging</b>	<b>IJ / (Ti-Se)(Fi-Ne)</b>	<b>ST</b>	<b>NF</b>
				<b>IJ / (Ti-Ne)(Fi-Se)</b>	<b>NT</b>	<b>SF</b>
			<b>Introverted Perceiving</b>	<b>IP / (Ti-Se)(Fi-Ne)</b>	<b>ST</b>	<b>NF</b>
				<b>IP/ (Ti-Ne)(Fi-Se)</b>	<b>NT</b>	<b>SF</b>
<b>6</b>	<b>Introverted Basal Left</b>	<b>Introverted Sensing</b>	<b>Introverted Judging</b>	<b>IJ/ (Si-Te)(Ni-Fe)</b>	<b>ST</b>	<b>NF</b>
				<b>IJ / (Si-Fe)(Ni-Te)</b>	<b>SF</b>	<b>NT</b>
			<b>Extraverted Judging</b>	<b>EJ/ (Si-Te)(Ni-Fe)</b>	<b>ST</b>	<b>NF</b>
				<b>EJ / (Si-Fe)(Ni-Te)</b>	<b>SF</b>	<b>NT</b>
<b>7</b>	<b>Extraverted Frontal Right</b>	<b>Extraverted Intuition</b>	<b>Extraverted Perceiving</b>	<b>EP/(Ne-Ti)(Se-Fi)</b>	<b>NT</b>	<b>SF</b>
				<b>EP/(Ne-Fi)(Se-Ti)</b>	<b>NF</b>	<b>ST</b>
			<b>Extraverted Judging</b>	<b>EJ/(Ne-Ti)(Se-Fi)</b>	<b>NT</b>	<b>SF</b>
				<b>EJ/(Ne-Fi)(Se-Ti)</b>	<b>NF</b>	<b>ST</b>
<b>8</b>	<b>Extraverted Basal Left</b>	<b>Extraverted Sensing</b>	<b>Extraverted Perceiving</b>	<b>EP/(Se-Ti)(Ne-Fi)</b>	<b>ST</b>	<b>NF</b>
				<b>EP/(Se-Fi)(Ne-Ti)</b>	<b>SF</b>	<b>NT</b>
			<b>Extraverted Judging</b>	<b>EJ/(Se-Ti)(Ne-Fi)</b>	<b>ST</b>	<b>NF</b>
				<b>EJ/(Se-Fi)(Ne-Ti)</b>	<b>SF</b>	<b>NT</b>
<b>9</b>	<b>Introverted Basal Right</b>	<b>Introverted Feeling</b>	<b>Introverted Perceiving</b>	<b>IP/ (Fi-Se)(Ti-Ne)</b>	<b>SF</b>	<b>NT</b>
				<b>IP / (Fi-Ne)(Ti-Se)</b>	<b>NF</b>	<b>ST</b>
			<b>Extraverted Perceiving</b>	<b>EP/(Fi-Se)(Ti-Ne)</b>	<b>SF</b>	<b>NF</b>
				<b>EP/(Fi-Ne)(Ti-Se)</b>	<b>NF</b>	<b>ST</b>

[Table 28: An Integrated Enneagram of Patterns Model](#)

The following diagram illustrates our integrated Jungian model based on the ‘most likely’ temperament and input-output pair of each E-pattern.



[Figure 47: The Integrated Prototype Enneagram](#)

In summary, we propose an integrated prototype model of the Enneagram of Patterns that brings together the Jungian, Socionics temperament, and Benziger brain theory approaches with the Enneagram types as a framework for exploring our Reactive Self, Perceptive Self, and Creative Self.

Putting all of these constructs into one diagram is, on the face of it, very complex. However, once you know your own E-pattern, you will be able to view it from a personal and practical rather than a conceptual and generic perspective and that makes it easier to appreciate.

### [A Contextual Note](#)

It will be evident that the challenge we have been having is trying to correlate a relatively deterministic, prescriptive, and static model of Myers Briggs with a living, descriptive, and dynamic Enneagram model rather than trying to fit sixteen types into nine. Jung understood these dynamics, and it has been Myers Briggs and others who have taken his ideas and made it fit the cultural imperative of their time—that of logical positivism.

Until the 1950s, logical positivism was the leading school in the philosophy of science, and the Myers Briggs model has all the elements of pseudo science about it—which is exactly what one would have expected, so no criticism is intended. Jung and Myers Briggs were both clear about the dominant function being an important foundation of personality, and the lead brain role research of Benziger confirms that.

We believe that introducing the concept of ‘flexing’ to the Jungian/Myers Briggs model, reflecting the nature of people as living systems, is also confirmed by the idea of development of auxiliary functions and the competency development approach proposed by Benziger. Our continually evolving neuronal connections and brain chemistry responses to stimuli are consistent with being part of a living, responsive, evolving cosmos. We interact with our environment based on an innate disposition that reflects a stable genetic temperament and lead brain role and a continually adapting set of competencies—we have a core disposition that continues to evolve in response to our social and environmental context: creativity is not over yet!

The Enneagram had a strong oral tradition and does not pretend to be definitive, although many of its proponents clearly have taken a logical positivist approach even if it is unconscious. Rather than a deterministic approach, the Enneagram offers us an empirical map that enables us to explore the territory of our endogenously (internally) driven behaviours and goal motivations. It allows us to get out of the rut of seeing everything as exogenously (externally) caused. It allows us to understand our stress points and our growth points as attributes we can access to develop our latent potential. It enables us to make sense out of the Jungian types as dynamic rather than fixed and to optimise the way we apply our major role in different contexts by developing competencies that are complementary to our natural brain preference. It is interesting that Myers Briggs called their momentous book *Gifts Differing* as a reflection of interpersonal (self-other) differences when in substance it is much more about intrapersonal (self-insight) potentialities.

We need to complement the knowledge that has been accumulated over many, many years by seeing it through a living social-systems lens and the Enneagram provides us with that opportunity. That is the focus of the next chapters.

## **PART III**

# **PATHWAYS OF PERSONAL DEVELOPMENT**

**Our Reactive Self Pathway  
Our Perceptive Self Pathway  
Our Creative Self Pathway**

## CHAPTER 7

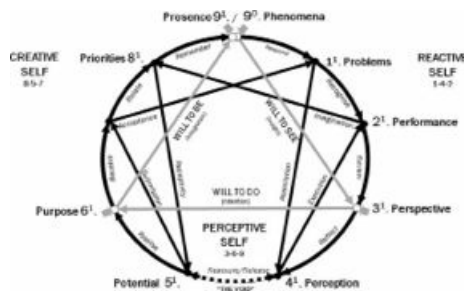
### OUR REACTIVE SELF PATHWAY

#### The Three Primary Dots

We have now reached a point where we have developed an appreciation of the Enneagram in two forms:

- the Enneagram of Pathways, and
- the Enneagram of Patterns.

On the one hand, the *Enneagram of Pathways* provides us with a map of the process we can use to develop a mature understanding of how our Reactive Self operates, one of the three faces of our Integrated Self, based on the three sets of interconnected *E-points*.



[Figure 48: Enneagram of Pathways](#)

On the other hand, the *Enneagram of Patterns* provides us with the knowledge we need to understand the habit motivations and behavioural dynamics of our Reactive Self based on the nature of our core *E-pattern*.

We have proposed that there are prototypical relationships between a range of well-regarded personality models and the Enneagram of Patterns that make sense and that provide us with a richer understanding of the Enneagram as a valuable tool for exploring the dynamics of our 'self-other' tension through the lens of our E-pattern and its temperament, lead brain function and related roles.

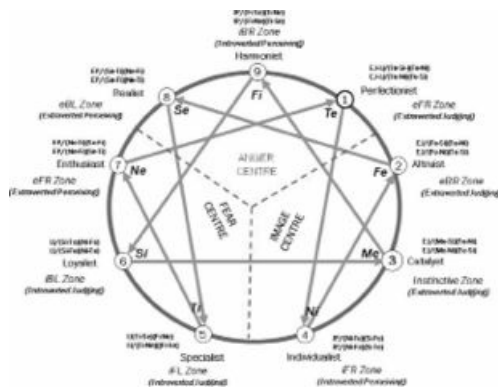


Figure 49: Enneagram of Patterns

Consequently, we have these two ideas of *E-points* and *E-patterns* that provide us with the structure for our personal development journey.

This leads us to a stage of consolidating what we have considered using our three constructs of Reactive Self, Perceptive Self, and Creative Self. The nine dots of the Enneagram of Pathways provide us with the integrating framework that brings these three ideas of self together so we can appreciate the nature of our Integrated Self.

We will now consider the nature of our Reactive Self and provide a way to understand the core characteristics of the nine E-patterns that are embedded in our Reactive Self. There is an ‘entry transition point’ and three vantage points in the Enneagram of Pathways that provide the essential framework for understanding our Reactive Self—entry transition point 9<sup>0</sup> Phenomena, and vantage points 1<sup>1</sup>, 2<sup>1</sup>, and 4<sup>1</sup>—Problems, Perception, and Performance, which reflect our reactive awareness, attention, and action cycle. Let’s look at each of these in turn.

### Dynamics of Transition Point 9<sup>0</sup> Phenomena

Transition point 9<sup>0</sup> Phenomena is the vantage point that initiates our **primary level of awareness** of physical stimuli in our external environment that fall within the range of our five physical senses of seeing, hearing, smelling, tasting, and touching: the realm of automatic, instinctive energy. The first thing to recognise is that the human range for detecting stimuli is very limited—there is more out there than we can sense.

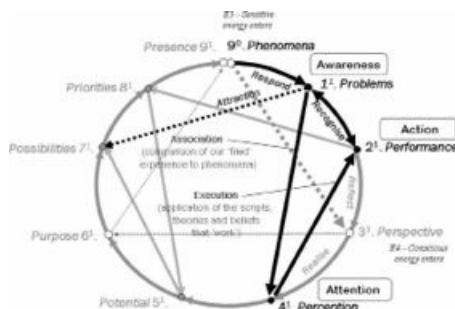


Figure 50: The Vantage Points of Reactive Self



The view from transition point 9<sup>0</sup> Phenomena enables us to be aware of the sensitive energy available at that vantage point and connects to transition point 3<sup>1</sup> where conscious energy enters. Transition point 9<sup>0</sup> is connected to transition point 3<sup>1</sup> by the triangle. The access transition point 9<sup>0</sup> has to transition point 3<sup>1</sup> provides us with the source of those inspired occasions where we see one book on a shelf of thousands and buy it or when we randomly turn on the television and a program about something we have been thinking about appears when we had 50 channels to choose from or when we notice an advertisement for workshop we could attend out of all the advertisements in the newspaper. Transition point 3<sup>1</sup> opens us to those insight experiences that we just don't understand the importance of in our 'normal' habit-based reactive mode—they represent an opening to new information from outside of us—a new Perspective. Later, we will see that we can access transition point 3<sup>1</sup> intentionally as a development pathway.

E-point 9<sup>0</sup> is not connected to E-point 6<sup>1</sup> by the triangle except via transition E-point 3<sup>1</sup>. You will recall that transition E-point 9<sup>1</sup> is above transition E-point 9<sup>0</sup> and so there is a disconnection between them. It is transition point 9<sup>1</sup> that is connected to transition point 6<sup>1</sup>. Transition point 9<sup>0</sup> has a parallel E-point above it at transition point 9<sup>1</sup>—Presence. Presence is a state of being rather than a state of doing: a state of connectedness to the unfolding, self-generating cosmos. It is a state of harmony with our immediate context which provides the foundation for peaceful coexistence and personal transformation. Later we will see that when we are truly present in our environment, we are receptive to the creative energy that is open to us from transition point 6<sup>1</sup> but which is invariably crowded out by the physical presence of other stimuli in our environment at transition point 9<sup>0</sup>. Very few reach this state and so it becomes an intellectual construct that almost defies material description in words alone. It is a state of integration, in fact, integrity.

We intuitively experience transition point 9<sup>1</sup>—Presence when we are present in the moment, or as we sometimes say, 'in the zone'—when we unconsciously access our latent potential; when we act effortlessly and we become more than the sum of our experiences. Similarly, the experience we have of our Creative Self has an emergent quality that can only be sustained by being receptive to our life purpose and our latent potential and submitting to the possibilities that emerge from being truly present in the moment. Our Reactive Self, being experience based, does not recognise emergence as a valid idea: it rationalises sweetness in sugar by saying 'of course sugar is sweet, stupid!' 'Stupid' (as a word or tone of voice) is a reliable way for the Reactive Self to describe others in order to maintain its sense of integrity even when it has none.

While we may experience being 'in the zone' from time to time, it is difficult to sustain, and it quickly dissipates when our primal instincts and ingrained habits unconsciously force their way to the front of mind. Invariably, we become aware of phenomena outside of us and respond to it through our instinctual filter as a problem. We are accessing automatic energy (and are potentially open to sensitive energy that

enters at point 9<sup>0</sup> as a part of our evolutionary personal development process). We then take the step to vantage point 1<sup>1</sup> automatically by defining the phenomena we ‘lock on’ to as a problem we must react to. Our Reactive Self is back in control again.

### Our Three Instincts

When we consider our primal relationship with our environment, at transition point 9<sup>0</sup> Phenomena, it is useful to consider the inherited characteristics of our Self that operate from the same automatic energy that supports our breathing and other physical systems. These are our primal instincts or instinctive drives and represent a key part of our survival system. They are part of our moving function, and they determine our fight, flight, and fold (submit) responses to phenomena. We sense them when we get a fright or suddenly are confronted by a threat that we have not had any time to think about. They initiate chemical reactions in us that are automatic.

Because primal instincts act as a first level filter of phenomena, it is useful for us to have a sense of our own dominant instinct. While separating primal instincts from other genetic and socialised characteristics of the Reactive Self is somewhat futile, the following activity will give some initial insight into your ‘instinctual stack’. *Read the following three paragraphs and choose which is most, next most, and least like you when you are alert to your surroundings and the people in them.*

**Paragraph A.** *When you walk into a room at a party, you notice that a number of presents have been left on a table and you leave your gift with them—it has a card with it, so the guest of honour will know who it is from. You quickly become aware of the volume of the music and the brightness of the lighting. You help yourself to a drink and find a comfortable chair to sit in where you can observe what others are doing from a distance. You look out for someone you know as you think about the incessant chatter of conversations in the background. You try not to be conspicuous. You notice that the room temperature is quite cold and wonder how you might get the temperature increased. The food is set out on a table, and when you notice it, you need to try it. When you get to the table with the food on it, you notice there are some unusual looking items you have not seen before. You think about smelling them but don’t want to be seen to be bad-mannered. Your sixth sense tells you that they may not be safe to eat—you avoid them and find something familiar. After about an hour, you think about how you can leave early without offending the person that invited you. As you prepare to leave, you think to yourself ‘I don’t know why I keep accepting invites to parties, they are always noisy and full of people I don’t know’.*

**Paragraph B.** *When you walk into the room at a party, you are immediately aware of just how many people are there. You are late because of the time you spent on your presentation—your clothes, your appearance, and your accessories. You scan the whole group and notice a person across the room—there is something about them that creates a sense that you are going to enjoy the evening by getting to know them. They have energy about them that you can almost feel from a distance. You make your way towards the person, and they look towards you and smile. You smile back and say ‘Hi’ and introduce yourself. The other person does the same, and there is a*

*feeling of connection that you always seem to recognise on those occasions when it happens. You begin a conversation about a recent trip that you went on and talk about how you enjoyed the buzz of the place. The other person connects your conversation to their personal experiences in a refreshingly open way. You become unaware of others at the party. The other person notices that you haven't got a drink and you are still holding the present for the guest of honour in your hand. Your sixth sense tells you that this person enjoys your company but you sense you should step back as you experience déjà vu—you are getting in too deep too quickly again! You notice someone you know nearby and introduce the other person to them and then charmingly disengage yourself to get a drink and give your present personally to the guest of honour. As you walk away you think to yourself, 'A little bit of flirting doesn't do any harm, after all we may never meet again'.*

Paragraph C. When you walk into the room at a party, you immediately feel amongst friends. You look for the guest of honour so you can share in the pleasure you hope they will get when they open your present. You find a way to mingle with the group that is talking with the guest of honour, firstly by engaging with a person in the group and then by expanding the circle they are in. You enjoy being with a familiar crowd and those congregated around the guest of honour are people you like to be with. The conversation is largely undirected and you are easily able to pick up the threads of what is happening and join in the conversation. You go with the flow and then you notice one person is not being included so you cleverly shift the conversation to them and feel good that everybody is now part of the conversation. Your sixth sense tells you that now is not the time to make a big deal of your gift but it's too late as another person prompts you to hand it over. You give the gift to the guest of honour with the comment 'You are really hard to buy for, so I hope you like it'. You feel a little conspicuous, but you are able to move the conversation to another topic. You relax again and chat about whatever comes up, 'after all we are all friends'.

*My probable instinctual **stack** is:*

<b>Most like</b>	Paragraph ____ Instinct name*
<b>Next most like</b>	Paragraph ____ Instinct name*
<b>Least like</b>	Paragraph ____ Instinct name*
*The key to the paragraphs is:	
Paragraph A	Self-preserving Instinct
Paragraph B	Sexual Instinct
Paragraph C	Social Instinct

The following descriptions developed by Katherine Chernick Fauvre provide a deeper understanding of each instinct.

- **Self-Preserving Instinct:** The 'self-preserving' instinct is driven by the ongoing search for survival and well-being. Anything that could possibly damage, endanger, or exploit the self is of concern. The focus of attention is subtly on 'the self' and 'my world.' The primary desire is for security, which is manifested

by a continual perceived quest for well-being and for the 'essential' needs of life, such as food, comfort, safety, protection, and resources. The concern of the self-preserving instinct involves issues of living and compromise—for example, 'to be or not to be present' or 'how to be present.' The survival strategy places an intense emphasis on either caution or self-destruction. The focus is to aggressively go after what one needs and/or to defensively hold onto what one has. The common theme statements reflect the attention to 'self,' such as 'How am I?' with this type often defining itself by 'How comfortably and successfully I experience my body'—that is, issues dealing with 'What are my physical needs and desires?'

The energy projected is described as 'conserved energy' and is often experienced as 'grounded,' as if it were tightly contained around the body like a spiral coil. The energy is usually sombre, heavy, and serious in nature, as if the person is attempting to function while carrying some great weight on his or her shoulders and is thus conserving energy for later personal use. The self-preserving Instinctual Subtypes will 'sacrifice for self' to ensure survival. Rather than looking to the group or to a mate to 'solve problems,' these types tend to 'look inward' based upon an inherent recognition that 'I'm on my own' and 'I have to take care of myself.'

- **Sexual Instinct:** The 'sexual' instinct is driven by the ongoing search for intimacy and one-to-one relationships. The focus of attention is on 'the beloved' and 'our intimate world.' The primary desire is for a mate, which is manifested by an imbalanced perceived need for wholeness, affinity, and closeness in a continual search for 'the other half.' The concern of the sexual instinct involves issues of intimacy—for example, 'to be intimate or not to be intimate' or 'how to be intimate.' The survival strategy is abstinence or promiscuity. The common theme statements reflect an inclination to define oneself in terms of the mate and the relationship, such as 'what am I?', with this Instinctual Subtype being defined by 'how comfortably and successfully I experience my relationship'—that is, issues dealing with 'how am I perceived by my intimate partner?'

The energy projected is described as 'high energy' and is often experienced as 'intense' and laser-like, appearing to be intently focused, and is usually playful and light, yet penetrating in nature. There is a sense of energy and vibration, the search for the mate, the need to display their strength and beauty, like the peacock showing its feathers or, in some manner, acting out the mating ritual or dance.

The sexual instinct will 'sacrifice for the relationship' to ensure connection. Rather than looking inward or to the group for security to 'solve the problem,' these types tend to 'look to the mate,' based upon a belief that 'I cannot be whole unless I find my other half'.

- **Social Instinct:** The 'social' instinct is driven by the ongoing search for groups and community, akin to the herd instinct in animals, where there are safety and security in numbers. The focus of attention is on 'the group' and 'our greater world.' The primary desire is for groups, which is manifested by an imbalanced perceived need for people, recognition, popularity, honour, status, and social acceptance. The concern of the social instinct involves issues of relating—for

example, ‘to relate or not to relate’ or ‘how to relate.’ The survival strategy is an emphasis on sociability or unsociability. The common theme statements reflect an inclination to categorise oneself in terms of others, such as ‘who am I?’, with this type being defined by ‘how comfortably and successfully I experience my group’—that is, issues dealing with ‘how am I perceived by the group?’

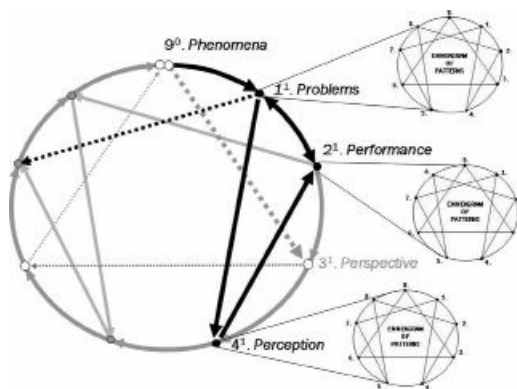
The energy projected is described as ‘split energy’ and is often experienced as ‘scattered’ and projected outward, appearing personable, superficial, and cursory in nature. It is imperative that ‘a good impression is made’ and that ‘nothing important is missed.’ The social instinct will ‘sacrifice for the group’ to ensure status. Rather than looking inward or to a mate for security and to ‘solve problems,’ these types tend to ‘look outward,’ based upon a belief that ‘my value is dependent upon how I am perceived by the group’.

In theoretical terms, our instinctual stack operates as an ‘independent personality’ lens that will shape the way our core E-pattern shows itself. When you have identified your core E-pattern a little later, we will consider how it is shaped by the lens of your instinctive stack.

Now that we have some awareness of our primal instincts and the way that they react automatically to phenomena, we can begin to acknowledge that our highest instinct is the most damaged and so we overcompensate by using it more than we should. We can learn to consciously respond to phenomena, rather than automatically reacting to it, by thinking about the information our five senses are bringing to us and then choosing what it means in our immediate context. We can slow down our reactions by asking ‘What does this information mean in this context?’ and ‘What other ways could I interpret what I am sensing?’ Our primal instincts, when they are in balance, are very powerful first-level indicators of threats to our survival and our safety. We should properly use them as our instinctive risk managers.

### **Reactive Self—The Three Primary Dots: Vantage Point<sup>1</sup>—Problems**

Before considering the three primary dots more fully, we need to revisit the relationship between the Enneagram of Pathways and the Enneagram of Patterns. The diagram below illustrates the relationship the Reactive Self 1-4-2 loop of the Enneagram of Pathways has with the Enneagram of Patterns: each vantage point has a unique E-pattern character.



[Figure 51: The Reactive Self and the Enneagram of Patterns](#)

Vantage point 1<sup>1</sup>—Problems engages the secondary level of awareness of our Reactive Self: the first being our primal instincts filter. It does not seem like a secondary level of awareness as it happens instantaneously, beyond our perception. The shift from transition point 9<sup>0</sup> Phenomena to vantage point 1<sup>1</sup>—Problems are experienced as one vantage point. This level of response is embedded in our sense of ‘separateness’ from the world outside and the socialisation responses that we have developed to define phenomena instantaneously and instinctively as problems that are external to us.

The essential character of problems at E-point 1<sup>1</sup> is in their external character—they are ‘outside of us’. Even when they seem to be ‘inside us’, as thoughts and emotions, they have been triggered by an external source, no matter how subtle or separated in time they are. Even worse, no one understands our problems because they are not visible, until we externalise them by behaving in ways that give others external clues about our internal state, intentionally or otherwise, that they then react to.

We operate with a sense of ‘separateness’ from the rest of our world. Because all natural systems continually seek to restore their natural state of equilibrium with the cosmos, and we are a natural system, we instinctively know that problems ‘out there’ must be solved in order to maintain our sense of stability. We do not recognise that we cannot achieve equilibrium through the medium of our Reactive Self. We also know how difficult it is to *not* react to a perceived problem! In fact, not reacting is paradoxically also a reaction rather than a state of equilibrium.

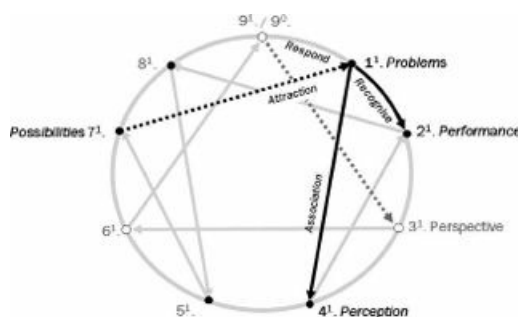
Consequently, we initially, and unconsciously, experience phenomena that are unfamiliar, as threats that are coming at us from outside. Familiarity with various phenomena, and the way we have learnt to successfully define them as problems and solve them, cause us to overlook that these phenomena were initially seen as threats—now we ‘know’ how to deal with them as they are either neutralised or give us satisfaction because we can solve them easily. We need a continual dose of familiar problems to feel competent in our adopted roles in life.

When we move to vantage point 1<sup>1</sup>—Problems, we can begin to see the impact of the ‘memory’ of our socialisation process, through its connection by the inner lines to vantage point 4<sup>1</sup>—Perception, which is generally below our immediate awareness when we are reacting ‘in the moment’ to the world around us. Vantage point 1<sup>1</sup> is also on the pathway around the circle to vantage point 2<sup>1</sup>—Performance, where we define the outcome of our problem-solving process as success or failure, or ‘performance’.

This might sound like a narrow way of seeing problem-solving; however, our Reactive Self only sees phenomena if they have ‘now value’, as problems which it automatically proceeds to solve by association—direct or approximate—based on what we have ‘filed’ in our memory. Whether we like it or not, whether we rationalise it or not, or whether we justify it or not, we initially categorise everything we ‘see’ in our physical world as a problem—a puzzle, a riddle, a dilemma—something our primal instincts tell us we must confront (fight-be assertive), avoid (flight-withdraw from) or submit (fold-be compliant) to solve. These are Horney’s three inner conflicts.

We are of course bombarded with phenomena/stimuli that we become aware of and so we have many potential problems confronting us simultaneously. Our description of the process is therefore oversimplified, so we can understand the process conceptually. What we will demonstrate, however, is that we all have a fairly unique, fairly consistent, and fairly stable way of categorising and solving problems that we call our Reactive Self.

The following diagram shows the dynamics of vantage point 1<sup>1</sup>—Problems:



[Figure 52: Dynamics of Vantage Point 11—Problems](#)

You will notice that vantage point 1<sup>1</sup> is also attracted by the inner lines to vantage point 7<sup>1</sup>—Possibilities. You will recognise that from time to time you see a problem as having possibilities for a new way of finding a solution. You become proactive. Unfortunately, being proactive is just another form of reactivity—instead of reacting to something you experience in the external world, you are reacting to something in the external world you anticipate. You have defined the problem in terms of your unsatisfied needs and it represents an opportunity to explore a different experience—it is a shift from a negative ‘attitude’ to a positive ‘attitude’.

In many ways seeing possibilities from the perspective of your Reactive Self, with an

‘objective’ attitude, is about being open to the sensitive energy that is available to us at transition point 9<sup>0</sup>. We will see later that taking a proactive approach is different in both its energy level and essential nature to being creative.

Operating from the Reactive Self, each E-pattern has a preferred thinking style for solving problems that reflects the underlying fixation or motivation of that pattern. The preferred thinking style of each E-pattern provides the basis upon which that E-pattern experiences phenomena, reacts to them, and categorises problems.

The following table shows the relationship between the core motivation, thinking style, and approach based on our earlier prototypes.

E-pattern	Thinking Style	Core Motivation	Approach
<i>One</i>	Principled	To be right, to be not criticised	Guided by high standards and moral thinking, to reason on basis of principles
<i>Two</i>	Affective	To help others, to be appreciated	Think of other’s needs, to reason from feelings, to be person-oriented
<i>Three</i>	Competitive	To impress others, winning image	Consider results to be achieved, to see ideas as tools for enhancing image of success
<i>Four</i>	Aesthetic	To understand who they are, uniqueness	Judge according to what is important personally, understand intuitively
<i>Five</i>	Analytical	To know everything with certainty	Analyse problems, observe facts, reason logically, to focus on essential ideas
<i>Six</i>	Deferential	To be safe and secure: group belonging	Base thinking on authority of leader, tradition or rules, to identify with group thinking
<i>Seven</i>	Possibility	To be happy, to avoid boredom	Focus on possibilities, consider new and different approaches, to plan for enjoyment
<i>Eight</i>	Argumentative	To be self-reliant, to avoid submission	Dictate opposing opinions, be blunt and direct, to express ideas forcefully
<i>Nine</i>	Holistic	To live in harmony and unity with others	Unify parts into a harmonious whole, to emphasise what is agreeable

[Table 29: Core Motivation, Thinking Style, and Approach of E-patterns](#)

When we take the next step and consider the Jungian prototypes that we have correlated with each E-pattern, we can get a deeper understanding of the mental processes that each E-pattern will tend to apply in their problem-solving mode.

E-pattern and Jungian Prototype	Mental Processes
<b>1—Perfectionist</b> Extraverted Thinking	Is about objective analysis Is motivated by outer reality to bring order to life Focuses on external facts and objects Establishes order in the environment Adopts criteria for decision-making from logical constructs Depends on external debate and analysis to reach conclusions
<b>2—Altruist</b>	Is about objective values



<p>Extraverted Feeling</p>	<p>Follows generally accepted social values and norms Is motivated by a sense of worth of others Creates harmonious conditions in the environment by attending to the emotions of others May sacrifice one's own values in order to avoid offending others Strives for rapport with others</p>
<p><b>3—Catalyst</b> Extraverted Moving</p>	<p>Is about instinctive action Judges aspects of physical threat or attraction Experiences objective reality through the three instincts Imitates the physical and relational world in real time Is motivated by a sense of self-image in the dominant cultural context Focuses on people as external objects Establishes pecking order in relationships</p>
<p><b>4—Individualist</b> Introverted Intuition</p>	<p>Is about subjective meanings Perceives aspects of psychic reality Uses the environment and contents of the unconscious as triggers Converts what is into meaning and symbolism Generates new meanings through insights from the unconscious Changes existing or future situations through inner images Sees what is to come in the future with a sense of certainty</p>
<p><b>5—Specialist</b> Introverted Thinking</p>	<p>Is about subjective analysis Is motivated by inner ideas to bring precision to life Focuses on internal images and concepts Establishes clarity and precision in the mind Adopts criteria for decision making from logical internal constructs Depends on internal analysis to reach conclusions</p>
<p><b>6—Loyalist</b> Introverted Sensing</p>	<p>Is about subjective perception Experiences factual data in the form of detailed memories Records objective reality gathered through the senses Reflects on internal impressions of the past Relates to the intensity of previous experiences Focuses on internal memories Experiences the world as a precise recollection</p>
<p><b>7—Enthusiast</b> Extraverted Intuition</p>	<p>Is about objective possibilities Perceives aspects of physical reality Uses external environment of people and objects as triggers Converts what is into what could be Generates endless new opportunities from the environment Changes existing objective situations into possibilities through concrete connections Sees potential of what is in the present</p>
<p><b>8—Realist</b> Extraverted Sensing</p>	<p>Is about objective perception Experiences the factual external data of the environment Experiences objective reality through the five senses Reflects on the current physical world Relates to the intensity of the physical world in real time Focuses on external objects Experiences the world as an immediate sensation</p>
<p><b>9—Harmonist</b> Introverted Feeling</p>	<p>Is about subjective values Follows internal standards and ethics Is motivated by private core values Creates harmonious conditions within attending to one's own emotions Will follow one's own value systems regardless of the consequences Strives for inner peace</p>

[Table 30: E-pattern Problem-Solving Mode](#)

You will glean from this table the core underlying mental processes of the Reactive Self and will be able to identify your core E-pattern lead brain function or major role. If we return to the ‘three-by-three’ approach of coping style, social style, and identification (object relations) style discussed earlier, we can see that it provides a foundation for understanding the distinctions between each E-pattern.

When we include the lead brain function, Jungian prototype centre, and the preferred thinking style of each E-pattern, the following composite picture emerges:

<i><b>E-pattern</b></i>	<i><b>Lead Brain Function</b></i>	<i><b>Temperament Jungian Orientation</b></i>	<i><b>Thinking Style</b></i>	<i><b>Coping Style</b></i>	<i><b>Social Style</b></i>	<i><b>Identification Style (Focus on)</b></i>
<i><b>One</b></i>	Frontal Left Thinking	Extraverted Judging	Principled	Objective	Assertive	Frustration (Perfection)
<i><b>Two</b></i>	Basal Right Feeling	Extraverted Judging	Affective	Positive	Compliant	Rejection (Other Needs)
<i><b>Three</b></i>	R-brain Moving	Extraverted Judging	Competitive	Objective	Assertive	Attachment (Self Image)
<i><b>Four</b></i>	Frontal Right Intuition	Introverted Perceiving	Aesthetic	Reactive	Withdrawn	Frustration (Uniqueness)
<i><b>Five</b></i>	Frontal Left Thinking	Introverted Judging	Analytical	Objective	Withdrawn	Rejection (Knowledge)
<i><b>Six</b></i>	Basal Left Sensing	Introverted Judging	Deferential	Reactive	Compliant	Attachment (Authority)
<i><b>Seven</b></i>	Frontal Right Intuition	Extraverted Perceiving	Possibility	Positive	Compliant	Frustration (Contentment)
<i><b>Eight</b></i>	Basal Left Sensing	Extraverted Perceiving	Argumentative	Reactive	Assertive	Rejection (Strength)
<i><b>Nine</b></i>	Basal Right Feeling	Introverted Perceiving	Holistic	Positive	Withdrawn	Attachment (Harmony)

[Table 31: Core Attributes of each E-pattern](#)

## Our Problem-Solving Dynamics

These different attributes give us a comprehensive understanding of the core problem-solving dynamics of each E-pattern and enable different problem-solving approaches to be identified for each E-pattern at E-point 1<sup>1</sup>—Problems. These attributes are available to E-point 1<sup>1</sup> because of its connection, through the inner lines, to E-point 4<sup>1</sup>—Perception. They reflect our genetic and socialised disposition. We have a natural thinking lead that is given its situational characteristics by our socialised primal instincts mentioned earlier and our coping, social and identification styles. These key approaches in the way that each core type applies the Jungian centre, thinking style, coping style, social style, and identification style result in nine patterns of problem-solving that underpin the Reactive Self.

1. ***The Perfectionist/Organiser:*** Extraverted Judging/Frontal Left Lead/Thinking: organise, dictate, and control; easily come to decisions as they set out logical plans of action, impart rules and regulations; impose structure and order; seek efficiency. Apply principled thinking; see problems in terms of a set of internalised principles, rules and standards that reflect their belief about what is right and wrong in the world and in the behaviour of others in it—have high personal standards that they regard as ‘objective’. Solve problems by ‘asserting’ that their principles, rules, and standards are the true and correct way. They strive to understand things accurately and have a conscientious concern for correctness—they try and find one best method for doing things. They are basically driven by an idealistic need to take action to correct things that they notice. They do not think about alternatives as there is one right way: theirs. Rigid adherence to formulas and ideals may screen out important data. When reactive, they become ‘frustrated’ with lack of correct action that ‘should’ be taken by others.
2. ***The Altruist/Giver:*** Extraverted Judging/Basal Right Lead/Feeling: expect cooperation and harmony within an institution: follow well-defined rules of conduct and respect social hierarchy: drawn to social institutions where they can bring order, care, and cooperation. Apply affective thinking; see problems in terms of needs that others want met by defining each need as a way they can show their emotional connection to others through action. They envisage ‘positive’ relationships and results for others. Problems are solved by ‘compliance’ with another person’s needs whenever an emotional or physical signal is picked up from them. Relationships are more important than results. They do not think about their own needs as problems and tend to be feeling driven rather than thinking in their approach—they may ignore logic. When reactive, they become conscious of being ‘rejected’ by those they see as needy but who do not appreciate them and then can become vindictive towards them.
3. ***The Catalyst/Performer:*** Extraverted Judging/Instinctive Lead/Moving: personal focus on results that maintain self-image: competitive with others: attract attention with personal presence: seeks efficient outcomes yet pragmatic about what can be achieved: seeks connection between results and personal rewards. Apply competitive thinking; see problems in terms of achieving outcomes that are based on external acknowledgement of personal success, at the expense of others if necessary—seek efficiency but can be expedient. They measure solutions to problems (their personally successful performance) continuously and will look for new approaches and experiment to make sure that they can successfully compete and be the best. The test of their strategy is not whether it is correct but whether it works based on ‘objective’ measures and helps them look good. They take action by being ‘assertive’ towards others (competing) and are driven by their practical doing capacity. When reactive, they become ‘attached’ to their own image and to solving problems that have high social value/status for them.
4. ***The Individualist/Romanticiser:*** Introverted Perceiving/Frontal Right Lead/Intuition: stimulated by problems and enjoy intellectual challenges and

coming to new understandings; interested in abstract principles underlying events; possess abstract and analytical mind; intensely individualistic. Apply aesthetic thinking; see problems in terms of their own personal taste and their sense of aesthetic integrity. They are intuitive and creative in their problem-solving, placing a high importance on their intuition about others and what others are experiencing—they can devise utopian or aesthetically pleasing solutions. Their own emotional state of mind affects how they think about things—they become introspective ('withdraw' from action) and dwell on their inner feelings and images and think in terms of metaphors and symbols. They are 'reactive' to their feelings, which they experience as thoughts, and to others who do not understand them. When reactive, they become 'frustrated' with their capacity to take action and envy the capacities of others to be successful when they are not.

5. ***The Specialist/Investigator:*** Introverted Judging/Frontal Left Lead/Thinking: enjoy coming to new understandings; problem-solving through logic; independent, sceptical, and critical; appear self-absorbed while using step-by-step logic to discover principles and connections that underlie the overall picture. Make analytical and linear connections. Apply analytical thinking; see problems in logical terms and apply analysis and sound theory that enables a rational explanation based on general principles. They want their theories to be backed by data and to be able to predict how a problem can be resolved. Reality is logical and measurable, and they believe that they need to detach from their feelings when observing situations—they are 'objective'. While they are introspective ('withdraw' from people) and driven by their thinking, they are often emotionally attached to their theories and expertise, sometimes leading to intellectual arrogance. When reactive, they isolate themselves to avoid 'rejection' or because they feel their expert solution has been rejected.
6. ***The Loyalist/Maintainer:*** Introverted Judging/Basal Left Lead/Sensing: specific and detailed; get all the facts before deciding; comfortable with tradition and established rules; well prepared for threats; most dependent on a familiar and stable environment. Apply deferential thinking; sees problems in terms of internalised custom and practice that enable collective problem-solving. They are concerned about relationship dependability and tend towards a past experience approach to problem-solving—they become 'compliant' towards others who they respect for being able to act authoritatively to solve problems and with whom they feel secure. They take their time to understand situations so that they can be clear and confident when expressing their ideas. They are essentially 'reactive' to any signs of danger and find creative thinking quite challenging, especially when it contradicts existing practices. They often defer their thinking to authorities—either personal or institutional. When reactive, they become 'attached' to traditional approaches that are endorsed by a respected authority.
7. ***Enthusiast/Improviser:*** Extraverted Perceiving/Frontal Right Lead/Intuition: open-minded; fascinated by the new; impulsive, adventurous and creative, their minds entertain future plans and new ideas; live in a world of relationships and possibilities; focus on future possibilities; abhor routine. Apply possibility

thinking; see problems as possibilities and take a questioning approach that opens up opportunities to see the problem from a different perspective. They like to discover connections and combine often unrelated ideas to achieve creative outcomes—they initiate change by moving towards people and using their charm to win them over or inspiring them with visionary ideas. Taking a big picture perspective, they shift rapidly from one idea to the next and can scan information and integrate it quickly but tend to overlook the details. They constantly reframe problems in a ‘positive’ light. They are driven by their intuitive sense of possibilities, and they tend to flit from idea to idea. When reactive, they become ‘frustrated’ with the status quo and become impatient with the rate of progress and with others who do not quickly ‘see’ their ideas, yet do not follow through to implementation of a solution.

8. **Realist/Challenger:** Extraverted Perceiving/Basal Left Lead/Sensing: active; crave new experiences; in touch with immediate physical reality, enjoy fast-changing environment; materialistic; require strong sensory experience; live very much in the present. Apply argumentative thinking; see problems in terms of conflict and engage in healthy disagreement. They like to operate from a position of power and challenge the thinking of others so that they can gather information and fit it into a practical solution—they initiate action by being ‘assertive’ and move against others. They like to get to the core of the matter quickly and rely on their gut instincts in making decisions—they are ‘reactive’ and thrive on a continuous flow of problems. They can simplify complex matters and keep others on track. They often are not aware of the impact they have on the feelings of others. When they are reactive, they become addicted to being strong, as a basis for avoiding ‘rejection’ of themselves and their position.
9. **Harmonist/Mediator:** Introverted Perceiving/Basal Right Lead/Feeling: considerate, helpful and often introspective; strive for sense of harmony and well-being; loyal and caring; follow deep personal convictions making them appear somewhat original. Apply holistic thinking; see problems from all points of view and identify the common thread that ties them together. They focus on the common ground and use that to bridge to promote agreement—they see things in a ‘positive’ light. They seek compromise solutions to problems in order to get along with others. They are introspective and ‘withdraw’ to think and feel all the permutations of the problem and may take too long in making a decision in order to please everyone. They suppress differences, and this may give them an incomplete view of the bigger picture. They are driven by their inner feelings and suppress taking action if they sense it will cause conflict. When they are reactive, they become ‘attached’ to not upsetting others, being comfortable and keeping the peace.

You will have some idea about which description best fits your approach by now. Make a note of it and then read on.

Our Reactive Self problem-solving dynamics are consistently reinforced as we have success in applying them, and they become the foundation of our ‘trap’—our limiting beliefs. They do not allow us to see another way even when we fail to solve a

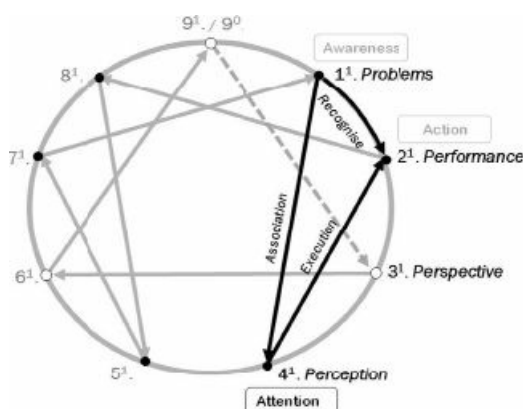
problem. Our failure leads to a range of self-justifying thoughts, emotions, and behaviours, such as ‘I am unlucky’, ‘Someone else let me down’, ‘I am no good at that’, ‘They don’t understand me’, and so on. We operate on the automatic energy of habit formation, which is very useful for knowing what to do without having to re-learn it every time, but which lets us down when we need to solve a problem through a different lens.

Our problem-solving dynamics are anchored in what we are calling our perception at vantage point 4<sup>1</sup>—Perception of the Enneagram of Pathways.

### [Reactive Self—The Three Primary Dots: Vantage Point 4<sup>1</sup>—Perception](#)

In some ways, we could have started with vantage point 4<sup>1</sup>—Perception in understanding the dynamic complexity of our Reactive Self and then looked at our problem-solving approach. However, we wanted to provide you with an introduction to E-patterns that was built on an awareness of your primal instincts and problem-solving approach as the foundation for validating the externally oriented dimension of your reactive E-pattern.

Taking the next step in understanding the Enneagram of Patterns and its relationship with the Enneagram of Pathways is a little more complex. We have looked outside at the nature of problems. Now we must go inside to look at the nature of perception so we can understand the way we relate to vantage point 2<sup>1</sup>—Performance. Vantage point 4<sup>1</sup>—Perception links problems and performance. We use ‘association’ to connect problems to our perception, and we use ‘execution’ to connect perception to performance. Perception is the attention point that manages whether what we sense is important or not to our success in performing: it is where the ‘lock on-lock out’ mechanism works to direct our attention.



[Figure 53: Vantage point 41—Perception](#)

Perception, in the sense we will use it, is the unconscious automatic reference point of the Reactive Self. It is where our E-pattern lead and related roles reside waiting for a knock on the stage door so they can make an appearance in the problem-solving role

that they are scripted to play on the performance stage of our life when they get the cue. These roles variously vie for the spotlight of our Reactive Self and compete to be the star of the show until eventually they get rewarded by the applause of others, and we make one or two of them our main characters in whatever problem-solving plot life throws up. They are good at theatre games and can often make up the script as they go along. Over time, one of them becomes our socialised major role, and we begin to feel comfortable in it, yet we often remain unfulfilled, especially if it is not anchored in our natural lead brain role. We learn to live with our falsification of type, yet it remains elusively unsatisfying.

Vantage point 4<sup>1</sup>—Perception is not connected to any points of the Creative Self (the 8-5-7 loop) by the inner lines of the hexad and is the unconscious foundation that creates the *self-fulfilling 1-4-2 reactive loop* of the Reactive Self—that is why it has so much unfettered power over us. Our Reactive Self looks for what it has learnt to look for—it has a ‘natural’ LOLO character based on its previous success and failure in solving problems. It is neurally based and has been ‘filed away’ in our memory that we are calling our Perception. It is the Attention part of the Awareness-Attention-Action loop of the Reactive Self.

What we are calling Perception has many dimensions and descriptions: personality, ego, attitude, mental models, and character, and it comprises our innate disposition, our beliefs, values, scripts, theories, memory, and knowledge that shape what we attend to and the way we interpret the world around us.

Our role-based perception pattern has a capacity to develop and grow from the early highly dependent roles (where we are more concerned about basic tangible needs of the Reactive Self for food, belonging, and protection being met) to more independent roles (where we are concerned about higher order intangible needs for knowledge and self-fulfilment being met).

In their book, *The Attention Economy*, Thomas H. Davenport and John C. Beck identify the sorts of things that will grab our attention at each of these levels of bio-psycho-social needs in two ways: things that may be *aversive* or *attractive*. The table below illustrates Maslow’s Attention Hierarchy based on this neat duality.

	Biological and Physiological Needs	
PRIMAL INSTINCTS	<b>Aversive Attention</b> Hunger and thirst Sexual rejection Any threat to one’s children Disease	<b>Attractive Attention</b> Food and water Sexual activity Caring for children Good health
	Safety Needs	
	<b>Aversive Attention</b> Suspicious strangers Weapons (other people’s) Bad weather (hurricanes, blizzards)	<b>Attractive Attention</b> Trusted friends and family Weapons (one’s own) Shelter from the elements

	Natural disasters (fire, earthquakes)	Resources to cope with disaster
	<b>Belongingness Needs</b>	
	<b>Aversive Attention</b> Loneliness Ostracism Disagreement Cruelty	<b>Attractive Attention</b> Intimacy Popularity Consensus Kindness
<b>CULTURAL EMBEDDEDNESS</b>	<b>Esteem Needs</b>	
	<b>Aversive Attention</b> Subordination to others Captivity Low rank Bad reputation	<b>Attractive Attention</b> Authority above others Freedom High rank Good reputation
	<b>Need to Know and Understand</b>	
	<b>Aversive Attention</b> Boring repetitive facts Information about unknown Incorrect information Lies	<b>Attractive Attention</b> New or interesting facts Information about self Accurate information Truth
	<b>Aesthetic Needs</b>	
	<b>Aversive Attention</b> Ugly objects Traffic noise Tasteless food Bad fashion sense	<b>Attractive Attention</b> Beautiful objects Music Haute cuisine Stylishness
<b>INDIVIDUATION</b>	<b>Self Actualisation</b>	
	<b>Aversive Attention</b> Ignoring personal potential Refusing to go out Fearing new ideas Clinging to social labels	<b>Attractive Attention</b> Developing talents Seeking adventures Expanding mind Defining individual identity
	<b>Transcendence</b>	
	<b>Aversive Attention</b> Unethical behaviour Massive inner conflict Self-destruction	<b>Attractive Attention</b> Ethical behaviour Perfect inner peace Personal enlightenment

[Table 32: Maslow's Attention Hierarchy](#)

In a similar way, Riso and Hudson identified a Basic Fear (aversion) orientation—danger, bad, keep your distance—and a Basic Desire (attraction) orientation—safety, nourishment, embrace others—for each E-pattern that operates as a primary fixation of our problem-solving pattern. They went on to develop their nine levels of development construct using the basic fear and basic desire as a foundation.

The following table summarises the basic fear and basic desire identified by Riso and Hudson for each E-pattern:

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<b>E-pattern 1—Perfectionist</b>	
Basic Fear: of being corrupt, evil, defective, that their subjective feelings and impulses will lead them astray, that others are indifferent to their principles	Basic Desire: to be good, to have integrity, to be in balance with everything, to act in accordance with their conscience and reason, to fix/improve themselves and their world
<b>E-pattern 2—Altruist</b>	
Basic Fear: being unwanted, unworthy of being loved, that their own needs and negative feelings will harm their relationships that whatever they have been doing for others is not enough	Basic Desire: to be loved unconditionally, to do good things for others, to reinforce their positive feelings and self-image, to be wanted, to be close to others
<b>E-pattern 3—Catalyst</b>	
Basic Fear: of being worthless, that they will be rejected, of falling behind, of being overshadowed by others	Basic Desire: to feel valuable and worthwhile, to develop themselves, to distinguish themselves from others, to be noticed and valued by others
<b>E-pattern 4—Individualist</b>	
Basic Fear: that they have no identity or personal significance, of losing touch with their sense of self, that their changing feelings won't sustain them and their creativity	Basic Desire: to find themselves and their significance, to express their individuality to themselves and others through creative action, to cultivate and prolong selected feelings
<b>E-pattern 5—Specialist</b>	
Basic Fear: of being helpless, useless, incapable, that life will overwhelm them, that they have nothing valuable to contribute, that they are unprepared	Basic Desire: to be capable and competent, to master something to gain confidence, to feel safer and more confident by moving into their mind and imagination
<b>E-pattern 6—Loyalist</b>	
Basic Fear: of being unable to survive on their own, of having no support, of losing their security, their feeling of belonging, of doing anything to jeopardise their security systems	Basic Desire: to find security and support, to belong somewhere, to create and sustain social security, to strengthen their alliances and/or their position with authorities
<b>E-pattern 7—Enthusiast</b>	
Basic Fear: of pain and deprivation, that their freedom and happiness will be lost, that their needs will not be met, of missing out on other worthwhile things and experiences	Basic Desire: to be satisfied and content, to have their needs fulfilled, to do those things that will ensure they will have what they need, to increase the number of sources of stimulation
<b>E-pattern 8—Realist</b>	
Basic Fear: of being harmed or controlled by others, of becoming weak or vulnerable, of losing their independence, that they do not have enough resources to carry out their role as provider	Basic Desire: to protect themselves, to be in control of their own destiny, to prove their strength through action or achievement, to acquire the resources they need
<b>E-pattern 9—Harmonist</b>	
Basic Fear: of loss and separation, of losing their peace of mind, of internal and external conflicts	Basic Desire: to have inner stability, peace of mind, to create and maintain peace and harmony in their environment, to avoid conflicts

[Table 33: Basic Desires and Fears](#)

These basic fears and desires act through our three primal instincts in shaping the way we perceive the world around us. The things we do not have but have experienced already are a form of problem that we call needs—we fear losing something. A need

is something we have already satisfied and has become an expected part of who we are and what we have. A want occurs when we see something that someone else has, that someone is offering to us, or that we imagine we could have—we have a desire to have that thing. We see losing something we need or the desire for something we want as a problem and go into problem-solving mode to get it. Usually this involves taking a series of sequential steps that we have learnt or believe will lead us to a solution to our problem. Once the problem is solved—our need or want is met—we define that as success and ‘know’ how to solve that sort of problem next time.

If we think about where we are at present in our development and where we have come from, we will see that the nature of our perception has changed—and so it will in the future as we continue to develop and grow. Once we have satisfied a level of need (solved a problem or satisfied a need) and have experienced the sense of equilibrium that satisfied need brings with it, we act, and react, in ways that will protect and stabilise that satisfied need in our day-to-day interactions with the world and those in it. If that ‘stabilised need’ is threatened or damaged in any way, it upsets us.

When our needs are not being met in the way we think and feel that they should be, we become anxious, angry, or frustrated—it puts our problem-solving capacity into question. Once we satisfy lower order needs, we also begin to aspire to higher order needs, which we initially see as wants. If we are required to abandon those wants to attend to already satisfied lower order needs, we blame others, rationalise our situation, or resign ourselves to it. It puts our desires beyond our reach, and we settle for our present situation, albeit with a reaction based on our particular identification style (of frustration, rejection, or attachment referred to earlier).

Our experiential *knowledge*-based Reactive Self is anchored in our Perception at E-point 4—a belief system about what works and what doesn’t in getting our needs and wants met—and it is usually fairly reliable in times of stability or gradual change, but let’s us down when we are confronted with the unfamiliar or with rapid or discontinuous change. Then we experience stress.

When we are under stress, we access the underlying E-pattern fixation of our Reactive Self at E—point 4<sup>1</sup>—Perception, and this provides us with the information that often leads to an emotional reaction. These various emotional reactions of each E-pattern to stress, induced by the problems we cannot easily solve, are a starting point to understanding the core role based personality constructs that support our Reactive Self. These instinctive emotional reactions put us in touch with the way we identify with our particular problem-solving approach and the performance evaluation criteria of our Reactive Self. Instinctive emotions are at the automatic energy level of our Reactive Self and operate when it has not properly accessed the sensitive energy that enters at point 9<sup>0</sup>—that is, before we have accessed our ‘will to see’. We have all experienced our E-pattern at this instinctive, emotional, automatic, and stressed level of operation, so now is a good time to understand it a little better.

Uncovering, perhaps discovering, this level of operation of the Reactive Self is a confronting exercise because it reveals our ‘negative’ side; but that’s the only way to really get to grips with our E-pattern with less chance of falsifying our type. Although negative labels like these may more accurately distinguish the E-pattern of your Reactive Self, they are not usually used or promoted as a starting point. In the world of self-help, there is a tendency to use rose-colored glasses to describe ideal, or aspirational, states, and of course, these sit better on the bookshelf than the reality of your less attractive instinctive, automatic stressed responses to the world and others in it.

Another likely reason ‘negative’ labels are not used is that they seem like ‘permanent’ judgments even though they’re not that at all—they are pathways to deeper self-understanding. For most of us, negative labels describe us only during our relatively rare worst moments. The rest of the time, most of us are normal people trying to cope with day-to-day problems.

### **Falsification of Type**

Our Reactive Self E-pattern may also be the one that we adopted some time ago to please or placate others. This is the result of ‘falsifying our type’: we adopt a role that we ‘accept’ as our lot in life, but it is never fully satisfying and continually drains us. However, our natural brain lead role is where our latent potential lies, and we will consider that when we look at our Perceptive Self. Many do not discover their natural lead brain role and suffer from often debilitating fatigue and other states of illness.

The least understood attribute of our Reactive Self is its capacity to falsify our type. Benziger makes the following observations about this universal problem. She says thus:

Significantly, the neuro-physiological information identified as validating Jung, combined with observations of (my) own clients, led to making two discoveries of signal importance to those seeking to apply Jung’s model to help clients. The discoveries were that:

- Extended falsification of a person’s type, or natural dominant function, has unique, powerful, negative neuro-physiological ramifications; and,
- When an effort is made to identify the person’s natural lead function—using an assessment like the MBTI or an interview/evaluation by a trained therapist, the functions identified as the person’s ‘natural lead’ is very often not their natural lead, but rather the mode they’ve chosen to develop and use to survive, fit in or be rewarded. In other words, despite the best intentions of professionals, efforts to apply Jung’s model often went off track or were less than effective, inadvertently encouraging the individual to persist in falsifying their type.

And

The problem is that while certain types of falsification (changing one’s pattern of dress and speech, bleaching one’s hair, wearing lifts) may have ‘no negative results’ from a neuro-physiological perspective as far as we know, Falsification of Type places highly specific and severe physiological demands on the human organism—as a result of the inappropriate, persistent increase in oxygen uptake by the brain when falsifying, (i.e. using a function that does not enjoy a naturally low level of electrochemical resistance and thereby naturally efficient use of that function). Thus, Falsification of Type compounds the psychological problem rooted in the

experience of emotional pain that accompanies chronic invalidation, with a physiological one that weakens the system as a whole and leaves the person less and less able to enjoy life.

Benziger goes on to say that

over half of the population may be falsifying at some level. No wonder so many individuals are less than successful. No wonder this stress is being expressed in decreased emotional and physical health. Invalidation and joylessness stem directly from rarely, if ever, being honoured and rewarded for one’s innate lead function and giftedness, compounded by a building exhaustion from falsifying.

Jung himself observed that the cost of falsification of type in terms of fatigue as well as neuroses was substantial and could only be corrected by the person embracing their natural lead function. Jung sensed that these costs were rooted in neuro-physiology. Benziger’s work identifies that neuro-physiology and clarifies why it leads inexorably to exhaustion.

It is the Reactive Self that falsifies type.

Let’s summarise the various attributes of each E-pattern that contribute to the way our Reactive Self automatically operates from our perception. In the previous chapter, we developed an understanding of the Enneagram of Patterns and the way that our temperament and lead brain function operate to provide each E-pattern with a unique core pattern dynamic, a growth and stress point dynamic and a wing pattern dynamic.

We can now consolidate the Perception attributes at vantage point 4<sup>1</sup> in the following summary table that underpins the way our Reactive Self dynamics operate.

<b>E-pattern 1</b> Anger Centre (suppress anger) Assertive (about rules/codes) Against people Objective (own standards) Frustration (want correctness) Extraverted Judging Frontal Left—Thinking Jungian Extraverted Thinking Mono ‘I’ Voice (autocratic) Transactional	<b>E-pattern 2</b> Image Centre (loving person) Compliant (to others needs) Towards people Positive (self-image)
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Avoid rejection (by being loving) Extraverted Judging Basal Right—Feeling Jungian Extraverted Feeling Mono ‘I’ Voice (autocratic) Transformational	<b>E-pattern 3</b> Image Centre (successful person) Assertive (about winning) Against people Objective (own goals)) Attachment (to self-image) Extraverted Judging R-brain—Moving Extraverted Moving Mono ‘I’ Voice (autocratic) Transactional	
<b>E-pattern 4</b> Image Centre (unique person) Withdrawn (romanticised self) Away from people Reactive (being hurt) Frustration (want specialness) Introverted Perceiving Frontal Right—Intuition Jungian Introverted Intuition Poly ‘We’ Voice (democratic) Transactional/Transformational	<b>E-pattern 5</b> Security Centre (retreat) Withdrawn (cerebral inner-self) Away from people Objective (from own expertise) Avoid rejection (by knowing) Introverted Judging Frontal Left—Thinking Jungian Introverted Thinking Poly ‘We’ Voice (democratic) Transactional	<b>E-pattern 6</b> Security Centre (attachment) Compliant (to others authority) Towards people Reactive (being pressured) Attachment (to authority) Introverted Judging Basal Left—Sensing Jungian Introverted Sensing Mono ‘I’ Voice (autocratic) Transactional/Transformational
<b>E-pattern 7</b> Security Centre (escapism) Compliant (to others applause) Towards people Positive (seek experiences) Frustration (want happiness) Extraverted Perceiving Frontal Right—Intuition Jungian Extraverted Intuition Mono ‘I’ Voice (autocratic) Transactional/Transformational	<b>E-pattern 8</b> Anger Centre (act out anger) Assertive (about own strength) Against people Reactive (to being controlled) Avoid rejection (being strong) Extraverted Perceiving Basal Left—Sensing Jungian Extraverted Sensing Poly ‘We’ Voice (democratic) Transactional/Transformational	<b>E-pattern 9</b> Anger Centre (deny anger) Withdrawn (safe inner self) Away from people Positive (about world) Attachment (to harmony) Introverted Perceiving Basal Right—Feeling Jungian Introverted Feeling Poly ‘We’ Voice (democratic) Transformational

[Table 34: Reactive Self Dynamics](#)

We will develop a more integrated understanding of our perception when we consider our Perceptive Self in the next chapter and develop an appreciation of the latent potential of our E-pattern.

Let’s now move from vantage point 4<sup>1</sup> to vantage point 2<sup>1</sup> around the 1-4-2 loop of the Reactive Self and consider what impact this has on how we see our performance.

### [\*\*Reactive Self—The Three Primary Dots: Vantage Point 2—Performance\*\*](#)

Performance is an interesting word. Our experience of it will reflect how we see it—just like all things. It can mean the operation, functioning, and running of something. It can mean the presentation, portrayal, and part a person plays in a role. It can mean the accomplishment, attainment, and achievement of an end result. We see it as being the action to solve a problem that generates feedback (a reaction to action) in a cultural context—it is a feedback loop that continually generates our sense of success or failure.

Our decisions to take action, and our reactions to feedback from the living system we are part of, especially other people, are governed by our Perception at vantage point 4<sup>1</sup>. Our perception—our scripts, theories, and beliefs—are what we often call ‘knowledge’. This ‘knowledge’ is very closely tied to our identity. It is the ‘sense-making’ capability we use as we interact with the world and others in it to solve problems. Performance is the vantage point where the outside world confirms or contradicts the action we have taken or the results we have achieved. If the outside world and others in it confirm our actions, or results, it reinforces our self-identity and we come to define ourselves by what others expect of us and confirm as ‘true’. If the outside world and others in it contradict our actions or results, our Reactive Self interprets it as an attack on our self-identity. In primal terms, we react by instinctively engaging in fight, flight or fold behaviour. Invariably, we come to reinforce our self-identity through the perceived response to our performance by others.

These confirming and contradicting responses that we get from the significant people in our early development shape our socialised performance patterns—some would say create them. The scripts we develop about our identity destine us to become role players, acting out a self-identity that fits with the signals we get from the world ‘outside’. We are truly ‘performers’—unconscious actors who have abandoned the spontaneity and genuine potential of our Creative Self. We adopt the language of those in power and become slaves to the prevailing culture in all its forms.

Paradoxically, we are very ‘creative’ in maintaining this role-based Reactive Self. Once we have become absorbed in the fixated role of our Reactive Self, we will defend it as our ‘real’ identity without any conscious effort. However, deep down inside, we recognise the debilitating nature of the mechanical and predictable conversations we engage in. We are creatures of our all-consuming economic and cultural context. As Louis Dumont says, we are now members of the species *homo economicus* and consumers of the marketing images that sustain us.

Consequently, we develop a sense of our self from our social, family, school, and later, work, context in a way that is sometimes not obvious to us at vantage point 2<sup>1</sup>—Performance. We get to unconsciously define our self-identity in power relationship terms. Maturana says of power relations:

Power is action through obedience... . We always concede power in order to conserve something—company, things, prestige, appearances, life... Obedience always gives rise to emotions of self-depreciation in the person that obeys... Being obeyed gives rise to the emotion of pride and delusion of ownership of the transcendental right to be obeyed, emotions that unavoidably lead to blindness with respect to the other and to abuse... . relations of power are not social relations because they always entail the mutual negation of the subordinate and the master as human beings... . relations of power are defined by obedience, and, as I said above, obedience does not entail mutual acceptance. On the contrary, obedience entails mutual negation and pertains to a power system as a para-social system, not to a social system.

Kurt Vonnegut gives us sound advice thus:

’that we should be careful what we pretend because we become what we pretend. And something like that, a sort of self-depreciation, occurs in all organisations and human cultures. What people presume to be “human” is what they build in as the assumptions underpinning their social arrangements, and what they build in is sure to be learnt by them: is sure to become a part of their character as they participate in that power relations context’.

It is at vantage point 2<sup>1</sup>—Performance that we see how each of us develops a different worldview of power relations in defining what we personally mean by performance, or more precisely, in developing our patterns of successful behaviour in our social context. It is here that we begin to see the nine worldviews described by the Enneagram operating as behaviours. At vantage point 2<sup>1</sup>—Performance, we begin to see a second level of behaviour patterns emerge that reflect the nine performance patterns as positive drives (aspirations) that each E-pattern seeks to engage.

<i>E-pattern</i>	<i>Performance means behaving in a way that is seen as</i>
<b>One</b>	Reasonable, moderate, ‘good’, moral, sensible, prudent, objective, rational
<b>Two</b>	Loving, thoughtful, kind, caring, selfless, warm-hearted, concerned
<b>Three</b>	Admirable, outstanding, desirable, well adjusted, attractive, effective
<b>Four</b>	Sensitive, gentle, self-aware, deep, unique, intuitive, different, honest with self
<b>Five</b>	Perceptive, self-contained, alert, ‘smart:’, insightful, objective, curious, unusual
<b>Six</b>	Reliable, likable, having foresight, dependable, ‘regular’, trustworthy, careful, questioning
<b>Seven</b>	Enthusiastic, free-spirited, cheerful, energetic, eager, positive, spontaneous
<b>Eight</b>	Strong, assertive, resourceful, robust, action-oriented, independent, direct, tenacious
<b>Nine</b>	Peaceful, stable, easygoing, relaxed, gentle, friendly, steady, natural

[Table 35: Performance Behaviours of each E-pattern](#)

These aspirational drives are latent within us and are the unconscious source of the feelings we have when we are not satisfied with our circumstances. However, we get caught in the self-other tension that pervades our thoughts, emotions, and actions, and these aspirational drives (as distinct from instinctive drives) get turned on their head and manifest themselves as failure signals.

These failure signals, in the form of unfulfilled aspirational drives, are about social relationships and hence become the driver of what we should avoid. Performance becomes a game of ensuring we don’t get negative feedback by denying, avoiding, or being ambivalent to failure—we learn to blame others. Consequently, performance also has an opposite element of ‘failure avoidance’ about it, and the nine performance patterns therefore have unconscious negative drives (avoidances) that each E-pattern seeks to defend against.

<i>E-pattern</i>	<i>Performance means not behaving in a way that is seen by me as</i>
------------------	--

<b>One</b>	Corrupt, evil, or defective in some way, being ‘bad’, breaking the rules, being wrong
<b>Two</b>	Unloved, unwanted, uncaring, having personal neediness, showing disappointment, and anger
<b>Three</b>	Worthless, without personal value, being rigid about rules, failing, having lack of success
<b>Four</b>	Having no personal significance, lacking identity, being ‘easy to get’, shallow, common
<b>Five</b>	Helpless, incapable or incompetent, complying with rules or procedures, expressing emotion
<b>Six</b>	Rejecting support or guidance, being too dependent on others, being disloyal, uncommitted, undependable
<b>Seven</b>	Trapped in pain or deprivation, creating suffering for self and others, showing pain or emptiness
<b>Eight</b>	Weak, controlled by others, vulnerable, letting their guard down, trusting or caring too much
<b>Nine</b>	Loss of connection with others, having problems with their loved ones, being disruptive

[Table 36: Performance Avoidances of each E-pattern](#)

The Reactive Self has this aspiration-avoidance paradox that it is trapped in, and this leads to each E-pattern developing a set of core beliefs about their self-other interactions. These core beliefs are often the false driver of self-worth.

These core beliefs provide the unconscious reference point that causes the Reactive Self to automatically defend them when we sense they are being contradicted or challenged. If there is a signal picked up by E-pattern 1, for example, that suggests they are not ‘conscientious, rational, sensible, moral, principled’, they will automatically respond through their ‘self-pessimism’ filter and confirm their deprecating self-talk. They will also internalise their anger towards others that will eventually emerge (perhaps even erupt, if they sense a continued contradiction or challenge). E-pattern 1 has an idealistic disposition towards performance, which they characterise as the potential of others and the environment to meet their high moral standards and principles and will not be swayed from that belief. This helps them maintain a sense of ‘I am right’ about their own performance that they sustain against any contradiction and challenge by engaging in reaction formation—the capacity to internally seethe while maintaining an appearance of stoic acceptance.

<b>E-pattern</b>	<b>Core Beliefs.</b> <i>I am more . . . than others</i>	<b>‘Automatic’ Response to Contradiction or Challenge</b>
<b>One</b>	Conscientious, rational, sensible, moral, principled	Pessimistic self-deprecation, internalised other-anger,
<b>Two</b>	Empathetic, concerned, forgiving, compassionate, sincere	Pessimistic self-loathing, externalised other-avoidance,
<b>Three</b>	Adaptable, realistic, self-assured, purposeful, admirable	Optimistic self-assurance, externalised other-rejection,
<b>Four</b>	Self-aware, intuitive, impressionable, sensitive, unique	Optimistic/Pessimistic self-indulgence, externalised other-demonstrative
<b>Five</b>	Observant, objective, curious, unsentimental, perceptive	Optimistic/Pessimistic self-competence, internalised other-detachment
<b>Six</b>	Faithful, reliable, engaging, vigilant,	Pessimistic self-engaging, internalised other-blaming





Before we consider the primary three E-points (3, 6, and 9) of the Enneagram of Pathways that form our Perceptive Self, let's look at the 'self-other' tension from the collective perspective: the perspective of universal values and the way that they may shape our innate disposition. In addition to the developmental process suggested by understanding our E-pattern (influencing an individual's 'self and other' awareness), there is a 'content' (perhaps 'rules of life') values-based flavour embedded in us that is reflected in different belief structures that an 'other' (for example, as a parent or teacher) conveyed to our 'self' (for example, as a child or student) as we were socialised. While that socialising experience may be given different meanings by the child or student than intended by the parent or teacher, there is a universal array of values that make up these 'other' belief structures.

When we think of our values, we think of what is important to us in our lives (for example, security, independence, wisdom, success, kindness, and pleasure). Each of us holds numerous values with varying degrees of importance. A particular value may be very important to one person, but unimportant to another. Schwartz identified ten motivationally distinct, broad and basic values that are derived from three universal requirements of the human condition: needs of individuals as biological organisms, needs for coordinated social interaction, and the survival and welfare needs of groups: what are loosely connected to we call our primal instincts.

Individual prioritisation of values arises out of adaptation to life experiences. Adaptation may take the form of upgrading attainable values and downgrading thwarted values. Socio-demographic characteristics contribute to explaining individual differences in value priorities because they represent different sets of life experiences. Values influence most if not all motivated behaviour.

Values theory provides a framework for relating the system of ten values to behaviour that enriches analysis, prediction, and explanation of value-behaviour relations. It makes clear that behaviour entails a trade-off between competing values. Each of the ten basic Schwartz values can be characterised by describing the central motivational goal of each value, which is also an underpinning idea of the Enneagram:

<b>Power</b>	The motivational goal of power is the attainment of social status and prestige, and the control or dominance over people and resources.
<b>Achievement</b>	The motivational goal of achievement is personal success through demonstrated competence. Competence is evaluated in terms of what is valued by the group or organisation in which the individual is located.
<b>Hedonism</b>	The motivational goal of hedonism is pleasure or sensuous gratification for oneself. This value type is derived from physical needs and the pleasure associated with satisfying them.
<b>Stimulation</b>	The motivational goal of stimulation is excitement, novelty, and challenge in life. This value type is derived from the need for variety and stimulation in order to maintain an optimal level of activation. Thrill seeking can be the result of strong stimulation needs.
<b>Self-Direction</b>	The motivational goal of self-direction is independent thought and action (e.g. choosing, creating, and exploring). Self-direction comes from the need for control and mastery along with the need for autonomy and independence.
<b>Universalism</b>	The motivational goal of universalism is the understanding, appreciation, tolerance, and

	protection of the welfare for all people and for nature.
<b>Benevolence</b>	The motivational goal of benevolence is to preserve and enhance the welfare of people with whom one is in frequent personal contact. This is a concern for the welfare of others that is more narrowly defined than Universalism.
<b>Tradition</b>	The motivational goal of tradition is respect, commitment, and acceptance of the customs and ideas that one's culture or religion imposes on the individual. A traditional mode of behaviour becomes a symbol of the group's solidarity and an expression of its unique worth and, hopefully, its survival.
<b>Conformity</b>	The motivational goal of conformity is restraint of action, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. It is derived from the requirement that individuals inhibit inclinations that might be socially disruptive in order for personal interaction and group functioning to run smoothly.
<b>Security</b>	The motivational goal of security is safety, harmony, and stability of society or relationships, and of self.

[Table 38: Schwartz Values](#)

The values dimensions can be classified in a circular structure, where the closer the values are in either direction around the circle, the more positive the relationship between them; the more distant they are, the more negative their relationship. They are classified on two main dialectic axes: self-transcendence and self-enhancement and conservation and openness to change. Almost any behaviour has positive implications for expressing, upholding, or attaining some values; however, it also has negative implications for the values across the structural circle in opposing positions. People tend to behave in ways that balance their opposing values. They choose alternatives that promote higher as against lower priority values. As a result, the order of positive and negative associations between any specific behaviour and the ten values tends to follow the order of the value circle.



[Figure 55: Schwartz Values Model](#)

Schwartz's structure points to the broad underlying motivations from which he derives a list of ten motivational types of values from three universal requirements:

- needs of individuals as biological organisms (described as 'Individual needs' in the table below),
- requisites of coordinated social interaction (described as 'Social interaction' in

the table below) and,

- requirement for the smooth functioning and survival of groups (described as ‘Group needs’ in the table below).

One value type can originate from one or more of these three universal requirements, as shown in the source column. Schwartz claims exhaustiveness of this set of ten basic value types; he says, ‘It is possible to classify virtually all the items found in lists of specific values from different cultures into one of these ten motivational types of values’. The last column in the table below shows the single values from his fifty-six-item instrument.

Value Dimension and Motivation	Source	Specific Values
<b>Benevolence:</b> Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	Individual needs Social interaction Group needs	Honest, forgiving, loyal, spiritual life, helpful, responsible, meaning in life, true friendship, mature love.
<b>Universalism:</b> Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.	Individual needs Group needs	Inner harmony, social justice, world at peace, protect environment, equality, broad-minded, unity with nature, world of beauty, wisdom
<b>Self-direction:</b> Independent thought and action-choosing, creating, exploring.	Individual needs Social interaction	Self-respect, choosing own goals, creativity, curious, freedom, independent
<b>Stimulation:</b> Excitement, novelty, and challenge in life.	Individual needs	Exciting life, varied life, daring
<b>Hedonism:</b> Pleasure and sensuous gratification for oneself.	Individual needs	Pleasure, enjoying life
<b>Achievement:</b> Personal success through demonstrating competence according to social standards.	Social interaction Group needs	Ambitious, successful, capable, intelligent, influential
<b>Power:</b> Social status and prestige, control or dominance over people and resources.	Social interaction Group needs	Preserving public image, social recognition, authority, wealth, social power
<b>Security:</b> Safety, harmony and stability of society, of relationships and of self.	Individual needs Social interaction Group needs	National security, sense of belonging, reciprocation of favours, clean, social order, family security, healthy
<b>Conformity:</b> Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms.	Social interaction Group needs	Obedient, honour elders, politeness, self-discipline
<b>Tradition:</b> Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide.	Group needs	Accepting my position in life, moderate, devout, detachment, respect for tradition, humble

[Table 39: Schwartz Values Model Expanded](#)

Based on the idea that the Enneagram also has an inherent universality about it, we have developed a values theory approach to the E-patterns based on the specific values that can be notionally attributed to each pattern. As it turns out, these values have significant semantic correlation with the Schwartz specific values from each values dimension. The Schwartz Values statements and the E-pattern correlations we have ascribed to them are shown below. There are about ten values that we regard as universal (U) and therefore have not attributed to an E-pattern to them, for example, equality, devout, healthy, and broad-minded.

No.	Value	E-Pattern	No.	Value	E-Pattern
1.	Equality (equal opportunity for all)	U	29.	A world of beauty (beauty of nature and the arts)	4
2.	Inner harmony (at peace with myself)	9	30.	Social justice (correcting injustice, care for the weak)	1
3.	Social power (control over others, dominance)	8	31.	Independent (self-reliant, self-sufficient)	8
4.	Pleasure (gratification of desires)	7	32.	Moderate (avoiding extremes of feeling and action)	1
5.	Freedom (freedom of action and thought)	7	33.	Loyal (faithful to my friends, group)	6
6.	A Spiritual life (emphasis on spiritual not material matters)	U	34.	Ambitious (hard working, aspiring)	3
7.	Sense of belonging (feeling that others care about me)	2	35.	Broad-minded (tolerant of different ideas and beliefs)	U
8.	Social order (stability of society)	6	36.	Humble (modest, self-effacing)	9
9.	An exciting life (stimulating experiences)	7	37.	Daring (seeking adventure, risk)	7
10.	Meaning in life (a purpose in life)	U	38.	Protecting the environment (preserving nature)	U
11.	Politeness (courtesy, good manners)	1	39.	Influential (having an impact on people and events)	8
12.	Wealth (material possessions, money)	3	40.	Honouring of parents and elders (showing respect)	1
13.	National security (protection of my nation from enemies)	6	41.	Choosing own goals (selecting own purposes)	3
14.	Self respect (belief in one's own worth)	4	42.	Healthy (not being sick physically or mentally)	U
15.	Reciprocation of favours (avoidance of indebtedness)	2	43.	Capable (competent, effective, efficient)	5
16.	Creativity (uniqueness, imagination)	4	44.	Accepting my portion in life (submitting to life's circumstances)	9
17.	A world at peace (free of war and conflict)	9	45.	Honest (genuine, sincere)	U

18.	Respect for tradition (preservation of time-honoured customs)	6	46.	Preserving my public image (protecting my 'face')	3
19.	Mature love (deep emotional & spiritual)	2	47.	Obedient (dutiful, meeting obligations)	6
20.	Self-discipline (self-restraint, resistance to temptation)	1	48.	Intelligent (logical, thinking)	5
21.	Privacy (the right to have a private sphere)	5	49.	Helpful (working for the welfare of others)	2
22.	Family security (safety for loved ones)	8	50.	Enjoying life (enjoying food, sex, leisure, etc.)	7
23.	Social recognition (respect, approval by others)	3	51.	Devout (holding to religious faith & belief)	U
24.	Unity with nature (fitting into nature)	9	52.	Responsible (dependable, reliable)	6
25.	A varied life (filled with challenge, novelty, and change)	7	53.	Curious (interested in everything, exploring)	5
26.	Wisdom (a mature understanding of life)	5	54.	Forgiving (willing to pardon others)	9
27.	Authority (the right to lead or command)	8	55.	Successful (achieving goals)	3
28.	True friendship (close, supportive friends)	2	56.	Clean (neat, tidy)	1

[Table 40: Schwartz Values and E-patterns](#)

We will return to these values dimensions when we consider the nature of our at transition point 6—Purpose of the Enneagram of Pathways later.

### [Our Deep Values](#)

We are attracted to the simple idea that if we want to understand another person, we must know where that person is in the evolution of their 'self and other' constructs. It goes without saying that if we want to understand our self, we must also have an understanding of that self-other relationship.

Robert Kegan says thus:

Why is the state of a person's evolution so crucial to understanding him or her? Because the way which the person is settling the issue of what is 'self' and what is 'other' essentially defines the underlying logic (or 'psychologic') of the person's meanings. Since what is most important for us to know in understanding another is not in the other's experience but what the experience means to him or her, our first goal is to grasp the essence of how the other composes his or her private reality. The first truth we may need to know about a person, in other words, is how the person constructs the truth.

Kegan says that we develop as human beings between states of individuation and states of cultural embeddedness. He says thus:

There is never just a you; and at this very moment of your own buoyancy or lack of it, your own sense of wholeness or lack of it, is in large part a function of how your own current embeddedness culture is holding you.

The cultural embeddedness idea is a significant part of the work of Clare Graves. Graves developed an approach that describes bio-psycho-social systems along a continuum that forms an expanding spiral.

The term bio-psycho-social reflects Graves's insistence on a multidisciplinary approach to understanding human nature—*bio*: for the neurology and chemical energy of life; *psycho*: for the familiar psychological dimensions such as temperament, measurable intelligences, and personality variables; *social*: for the collective energy in group dynamics as the social context influences human behaviour. These three elements interact constantly in the Gravesian levels.

The levels identified by Graves arise from the interaction of two elements:

- The **life conditions** the person or group encounters
- The brain/mind **capacities to cope** with such conditions

Thus, the term bio-psycho-social suggests a moving blend of the biological nature, the psychology of experience and learning, and the sociology of group interaction with the world.

The Gravesian **Life Conditions** (A, B, C, etc.) and **Coping Means** and neurology activated by such a world (N, O, P, etc.) are as follows:

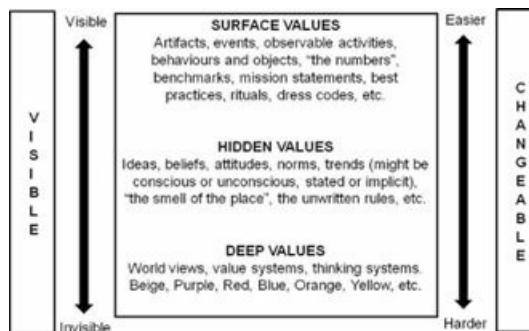
Colour	Life Conditions		Brain/Mind Coping Capacities	
Beige	A	State of nature and biological urges and drives: physical senses dictate the state of being.	N	Instinctive: as natural instincts and reflexes direct; automatic existence.
Purple	B	Threatening and full of mysterious powers and spirit beings that must be placated and appeased.	O	Clannish: according to tradition and ritual ways of group: tribal; animistic.
Red	C	Like a jungle where the tough and strong prevail, the weak serve; nature is an adversary to be conquered.	P	Egocentric: asserting self for dominance, conquest and power, exploitative.
Blue	D	Controlled by a Higher Power that punishes evil and eventually rewards good works and righteous living.	Q	Absolutistic: obediently as higher authority and rules direct; conforming; guilt.
Orange	E	Full of resources to develop and opportunities to make things better and bring prosperity.	R	Multiplistic: pragmatically to achieve results and get ahead; test options; manoeuvre
Green	F	The habitat wherein humanity can find love and purposes through affiliation and sharing.	S	Relativistic; respond to human needs; affiliative; situational; consensual; fluid.
Yellow	G	A chaotic organism where change is the norm and uncertainty an acceptable state of being.	T	Systemic: functional; integrative; interdependent; existential; flexible; questioning; accepting.
Turquoise	H	A delicately balanced system of interlocking forces in jeopardy at humanity's hands; chaordic.	U	Holistic: experiential: transpersonal; collective consciousness; collaborative; interconnected.

[Table 41: Gravesian Bio-Psycho-Social Levels](#)

The Graves model is not a typology for categorising people into boxes. It is a model which seeks to surface ways of thinking about a thing that resides in varying proportions within human beings, not labels for kinds of human being. The question is not how to deal with a person at a given level, but how to deal with the thinking of each level when it is activated in the person. Most of us operate with mixtures and blends of these levels, though one or two are often dominant. The eight levels of existence and the fourteen transitional states between them are only the visible signs of much deeper forces at work.

A person isn't generally locked at a single level. The letter pairs can shift with respect to each other and, to some extent, be shifted by conditions. For example, it's possible for someone to live in an E-level world but only have access to Q-level means of dealing with life or to have S-level coping capacity while being caught up with overwhelming C-life conditions. Whether at work or in school, we are over-stretched and stressed or underemployed and bored because of these misalignments according to Graves.

The idea of two interacting forces is central to Graves' theory and forms the foundation of Spiral Dynamics that has emerged from his approach. That is to say, innate (genetic) predisposition and neuronal systems, as well as the social and cultural experiences (memetic) gained through being alive and conscious, help shape who we are. The following diagram illustrates the three levels of values that provide the foundation of the way our E-pattern operates in our deep values context.



[Figure 56: Levels of Values](#)

Christopher Cowan says thus:

If surface values are like leaves floating on a stream, the next layer, hidden values, is the core current that carries them bobbing past. A good sense for hidden values sniffs out the reasoning beneath surface values and exposes why long-standing beliefs, attitudes, and traditions exist in organizations... Values have momentum like flywheels—hard to stop and difficult to turn. Powerful as hidden values are, something deeper shapes them.

Spiral dynamics is the bedrock of deep values. Hidden values flow from deep values. Spiral dynamics is the study of the emergence and patterns of deep values that mould strategists' worldviews, form corporate mindsets, structure leader/follower relationships, establish decision structures, and define



reality.

The level of deep values is what Spiral Dynamics seeks to make visible so we can recognise the worldviews and strategies we use to navigate our family, work, and cultural context (life conditions).

### Summary

In summary, we have developed the idea of people having a bio-psycho-social nature that requires a framework for understanding life conditions and coping means using the Gravesian model. We have also developed an understanding of the universality of values using the Schwartz model and the way that values might manifest themselves in our behaviour from an Enneagram perspective.

In developing our understanding of our sensitised Reactive Self, we have largely focused on the behaviours that each E-pattern demonstrates from an instinctive drive, problem-solving, and performance point of view. We have also set the scene for our 'self' context by looking at the relationship between the Enneagram, primal instincts, temperament, and the Jungian and brain theory constructs, especially the potential to see both from a dynamic perspective. We have also considered our 'other' context and explored the values-based beliefs system that we were socialised into, considered the levels of development suggested by Gravesian theory, and provided the foundations of the potential that resides beyond our Reactive Self.

If you are now making conscious 'yes' and 'no' choices about who you are and how you operate, then you have accessed the sensitive energy field that gives you access to your 'will to see'. However, the real challenge of our sensitive energy-based Reactive Self is to recognise that we not only need to recognise the trap of our temperament and the potential of our lead brain function (Jungian preference) but also develop the other three brain functions. You may recognise where your understanding of your connection to the greater cosmos is inhibited by the underdevelopment of one or more of these Jungian functions. You will recall that our Perceptive Self is accessed through a conscious energy field that supports our 'will to do': our intentionality.

We can become aware of the role that sensitive energy plays in giving our Reactive Self 'yes' and 'no' choices by being less reactive to our thoughts, feelings, and bodily states. We are now ready to grasp the role of our Perceptive Self and become open to conscious energy. That's where we are now heading.

We have now developed an appreciation of the nature of our Reactive Self in terms of the 1-4-2 loop of problem-solving, perception, and performance that operates largely as a closed self-reinforcing feedback loop. We have looked at the role of our primal instincts, our basic desires and fears, our temperament, and our lead Jungian/brain function to provide some appreciation of the forces at play in us.

Our Reactive Self cannot be understood by looking individually at all of the parts. We

need to now stand back and get some perspective on all of this and bring it together into a coherent whole. There is something about us that is emergent—the parts do not contain the things they create. You will recall the example of sweetness of sugar where sweetness is not a quality that can be found in the parts but when they are combined, sweetness emerges. Our Reactive Self does not understand ‘emergent properties’ and will attribute those things that defy analysis by them to gods, spirits, ghosts, miracles, and other human-inspired metaphysical dimensions of our cosmos.

In fact, they are metaphysical because they cannot be understood by analysis of the visible parts—a preoccupation of logical positivism. We know from personal experience that when we are put in unfamiliar situations, we experience emergent qualities we did not know existed within us. The new situation is the catalyst for initiating these emergent qualities. So people who stay in the same ‘wheel rut’ does not get to understand this latent process of emergence within them.

We have also considered the values level we are unconsciously immersed in that has some alignment with our E-pattern as we will see shortly. One begets the other. We have seen that the Graves/Spiral Dynamics model provides us with another sense of our level of development through the lens of life conditions and coping means. This provides us with a view of E-point 2<sup>1</sup>—Performance that can explain why we may believe we are successful, but we get feedback from others and our environment that does not confirm it, creating stress and causing us to remain at a lower level of development. The Reactive Self continually seeks confirmation of our performance by attributing success to our efforts and failure to others or our circumstances (our life conditions). We confirm our existing level of coping means by doing more of the same.

We will now move to transition point 3<sup>1</sup> Perspective to provide us with information that will open us up to conscious energy and our Perceptive Self that is guided by our ‘will to see’, our ‘will to do’, and our ‘will to be’. We are now beginning to appreciate the nature of sensitive energy and its role in helping us make ‘yes and no’ choices by seeing both sides of the coin rather than ‘yes or no’ as we have always done. This transition point is where you get to understand the dynamics of your E-pattern and begin to appreciate your natural lead brain role as your latent potential.

## CHAPTER 8

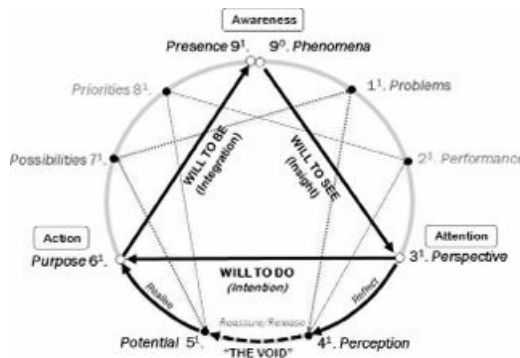
### OUR PERCEPTIVE SELF PATHWAY

As Henry Thoreau reflected on from a path that he had worn at Waldon Pond in 1847:

The surface of the earth is soft and impressionable by the feet of men; and so with the paths which the mind travels. How worn and dusty, then, must the highways of the world, how deep the tradition and conformity.

We have seen that the Reactive Self, from an E-pattern perspective, represents that ‘worn and dusty’ highway of the mind with its ‘deep tradition and conformity’. We now have a comprehensive appreciation of our Reactive Self and the deeper values that create the cultural embeddedness of our instincts, temperament, and natural lead brain role, and we can begin to explore the nature of our Perceptive Self.

Our Perceptive Self is anchored in the three levels of our Will: our ‘will to see’ (which is about insight), our ‘will to do’ (which is about intention), and our ‘will to be’ (which is about integrity) represented by the triangle.



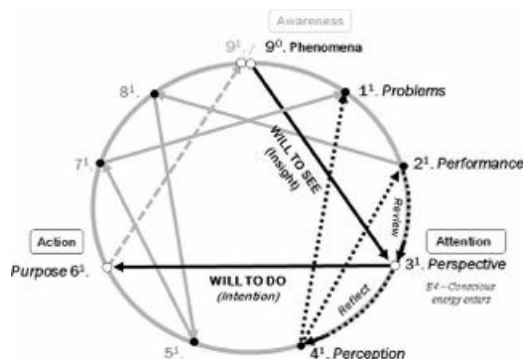
[Figure 57: Perceptive Self](#)

Our three levels of will are accessed at transition E-points 3<sup>1</sup>, 6<sup>1</sup>, and 9<sup>1</sup> where we engage the three levels of energy that enter through them—sensitive, conscious, and creative energy. Our ‘will to see’ is our pathway to insight, accessed through transition point 3<sup>1</sup> Perspective, which provides us with information about the trap of our Perception at E-point 4<sup>1</sup>. It enables us to reflect on our Reactive Self’s 1-4-2 reinforcing loop and see it for what it is—a limiting set of beliefs rather than who we authentically are.

Once we understand the ‘will’ and ‘energy’ dynamics of our Perceptive Self, we can

stand back from that limiting set of beliefs and use that insight to develop intentionality by accessing our 'will to do' and embracing the 8-5-7 loop of our Creative Self. We become aware of our latent potential at point 5<sup>1</sup>, which is the foundation of developing our purpose and becoming truly present to our inner and outer context in a holistic way.

### Transition Point <sup>3</sup>1—Perspective



You will recall that transition point 3<sup>1</sup> is the attention dimension of the reconciling awareness-attention-action loop of the triangle. It is here that our attention moves from habitual to insightful. We learn to make ‘yes and no’ choices by accessing sensitive energy so we can ‘see’ ourselves in a deeper way. Knowing our Reactive Self enables us to recognise the narrow role of our perception and nature of our limiting beliefs and the forces that keep them in place and positions us to develop insight. We can begin to develop an appreciation of our latent potential and our attention becomes open to taking action that is directed by our purpose.

experience.

The Reactive Self is trapped by the unconscious impact of point 4<sup>1</sup> Perception and the automatic energy of transition point 9<sup>0</sup> Phenomena, which supports an instinctive and experiential—what has gone before—approach to dealing with the data that enters our five senses. We need to engage sensitive energy in order to access our ‘will to see’ more fully at transition point 3<sup>1</sup>—Perspective so that we can truly develop insight and open us up to the conscious energy that enters at that transition point. Conscious energy enables us to become ‘aware of our awareness’.

The starting point to this challenging part of our self-development is to bring information to our Work (as we move around the circle) from outside that will enable us to understand the deeper motivations and fixations that we need to recognise and reflect upon. We will then come to understand that they also contain the seeds of our potential; our authenticity. Transition point 3<sup>1</sup> Perspective is about developing a deeper understanding of the underlying pattern dynamics of our E-pattern and provides us with deeper insight into our E-pattern. It allows us to ‘see’ where our attention automatically goes and then reflects upon the role our Perception is playing at vantage point 4<sup>1</sup> as we visit it for a second time (by moving around the circle)—you will recall we paid our first visit to vantage point 4<sup>1</sup> (along the inner lines of the hexad) to understand its power over the Reactive Self.

Let’s just recap on the role of sensitive energy that is unconsciously present in the Reactive Self 1-4-2 loop so we can appreciate the way that transition point 3<sup>1</sup> Perspective operates in opening up our ‘will to see’. Recalling what JG Bennett says about *sensitive energy* provides us with the clue to the role of transition point 3<sup>1</sup> Perspective. He says thus:

Sensitive energy enables us to be aware of our thoughts, our feelings, and our bodily states—the associations, reactions, and sensations of our mechanical life. The condition of the (Reactive Self) is to exist as thoughts, feelings, and bodily states so that it is a slave to every fleeting impulse. It is only when we are aware of alternatives that we can choose. When we are sensitive we can accept or reject what is before us; but we must be careful not to confuse this possibility with automatic reaction. To avoid this confusion we have to know what it is to hold together opposites. When we like something, it is useful to see how we can dislike it and vice versa. If we find ourselves saying ‘no’ to an idea, it is useful to see ourselves in agreement with it also. It is only when we are able to come under the combined action of ‘yes’ and ‘no’ that we really have the possibility of choice.

When we learn to understand the pattern dynamics of our E-pattern at transition point 3<sup>1</sup>, we can begin to make choices rather than automatically respond through our underdeveloped perception at vantage point 4<sup>1</sup>. We put ourselves in charge of choice. By engaging our ‘will to see’ and the sensitive energy that we experience as a result, we are able to move from a static view to a dynamic view of our sense of self—we move from habitually reactive to truly perceptive.

At transition point 3<sup>1</sup> Perspective, we go outside to seek information that will provide insight into the dynamics of our Reactive Self. In some respects, you are already unconsciously doing that if you are reading this book. At this stage of our journey, we are getting to understand the way that these pattern dynamics can be available to us as

personal development opportunities. We are gathering information as a basis for understanding our potential at vantage point 5<sup>1</sup> to provide the basis for developing our purpose at transition point 6<sup>1</sup>. However, before we can take those steps in our Work (around the circle), we need some more robust information.

### **Developing Our Perceptive Self**

In our initial look at the Enneagram of Patterns, we identified the dynamics of the Reactive Self of each E-pattern. We now want to expand on these dynamics to get a full appreciation of our Perceptive Self.

In Enneagram theory, there is the idea that there are three centres—8-9-1 represents the doing or instinctive centre, 2-3-4 represents the feeling or affective centre, and 5-6-7 represents the thinking or cognitive centre. Our Jungian-Brain Theory prototype Enneagram of Patterns and the lead brain function proposed for each E-pattern does not support this doing-feeling-thinking three centres approach. We have preferred the power-security-image centred approach that reflects our primal instincts and that are genetically part of our R-brain and neural chemistry system and the associated moving centre.

We operate as input-process-output organisms, and the output only focused doing-thinking-feeling ‘centres’ approach does not sit easily with contemporary brain theory notwithstanding the convoluted explanations that are put forward to support it. For example, E-pattern 9 is said to be ‘out of touch with doing’, which suggests that it is perceiving (orientation/temperament) driven: nothing too complex about that. But the lead brain function that drives E-pattern 9 is quite unclear from that description. By relating the three centres to power, image, and security, we can say that E-pattern 9 denies its own power and withdraws from the world and others in it. The lead brain function of E-pattern 9 is Introverted Feeling and that drives its emotional need for inner harmony and a peaceful life. It is therefore part of the feeling centre.

We have concluded that the Enneagram can be explained by its correlation to brain theory and using the traditional three centres approach denies the presence of the basal left (sensing) and frontal right (intuition) aspects of our brain structure. Fudjack and Dinkelaker called it ‘S-N blindness’ based on the acceptance of the three centres approach. Even Gurdjieff took an approach that recognised lower and higher centres. His model suggested three lower centres: physical, emotional, and mental and two higher centres: emotional and mental. His approach leads to each E-pattern potentially having a lower and higher centre ‘stack’. For E-pattern 9, it might be feeling-thinking-doing in the lower centres, but we have chosen not to get into that space.

Some refer to these Gurdjieff centres as instincts, passions, fixations, holy virtues, and holy ideas. Others adopted a three-centred approach and developed ways of making the types fit the model and ignored the whole intuitive dimension. So it is probably more of an ‘N blindness’ if we equate doing with sensing as some do. Another approach adopts the primary motivations of power/anger, image/emotion,

and security/fear as the basis for aggregating types into centres which we prefer.

We take the view that there is no ‘S-N blindness’ if we understand the relationship between brain theory (and its Jungian correlations) and the two faces of each E-pattern. There is however a significant level of confusion in relation to the doing/instinctive centre that Gurdjieff referred to as the moving centre/function. Jung does not identify a corresponding moving function as a decision-making (judging) function and so there is a tendency to see the moving function as equivalent to sensing—an information gathering (perceiving) function in Jung’s model.

We have looked at this moving function/centre idea in an earlier chapter when considering the nature of E-pattern 3 and cannot reconcile the way that the doing/instinctive centre is described the various Enneagram theories of three centres with what we discussed there. Nor does E-pattern 3 belong to the moving/instinctive centre in traditional Enneagram centre theory—it is said to be in the feeling/heart centre—which it is said to be most out of touch with. So it begs the question—what is it in touch with? We are confident in our view that E-pattern 3 is an extraverted moving lead brain function that has an R-brain and neural chemistry instinctive foundation. But perhaps the moving function is more pervasive across all E-patterns.

To understand the Extraverted Moving function in operation, we can return to Karen Horney’s three moving functions: moving towards people, moving away from people, and moving against people or compliant/embracing, aggressive/confronting, and detached/withdrawing personalities. The emphasis is on ‘people’ as the operative context of the personality structure. We make this point because there has been a tendency for some Enneagram writers to see the operative context as more abstract, for example, E-pattern 1 is seen as a moving towards type by being described as moving towards (compliant to) the ideals for which they strive. We see E-pattern 1 as a moving against people type by being critical of others in the pursuit of their own ideals, perfection, and order.

Horney considers the three moving functions in the context of neurotic tendencies and in that context provides some insight into the Five Factor Model factor of neuroticism, which is the missing piece of the four Jungian functions. Horney says that these three moving functions represent the essential ways that we learn as a child to cope with our contradictory and often hypocritical environment. They give us a broad perspective of the essential moves made to cope with the environment.

Horney provides the following descriptions of each moving function.

- Moving towards people (compliant/embracing personality)—accept their own helplessness and try to win affection of others and to lean on them; will attach themselves to the most powerful person or group; by complying with them they gain a feeling of belonging and support which makes them feel less weak and isolated,
- Moving against people (aggressive/confronting personality)—accepts and takes

for granted the hostility around them and determines, consciously or unconsciously, to fight; implicitly distrusts the feelings and intentions of others towards them; rebel in whatever ways are open them and wants to be stronger and defeat others, partly for own protection and partly for revenge,

- Moving away from people (detached/withdrawing personality)—wants neither to belong or fight, but keeps apart; feels they have not much in common with others and they do not understand him/her anyhow; build a world of their own—with nature, toys, books, dreams.

Horney says thus:

In each of these three attitudes, one of the elements involved in basic anxiety is overemphasised: helplessness in the first, hostility in the second, and isolation in the third.

She goes on to say thus:

We all know adults in whom one of the attitudes we have sketched stands out. But we can see, too, that his other tendencies have not ceased to operate. In a predominantly leaning and complying type we can observe aggressive propensities and some need for detachment. A predominantly hostile person has a compliant strain and needs detachment too. And a detached personality is not without hostility or desire for affection.

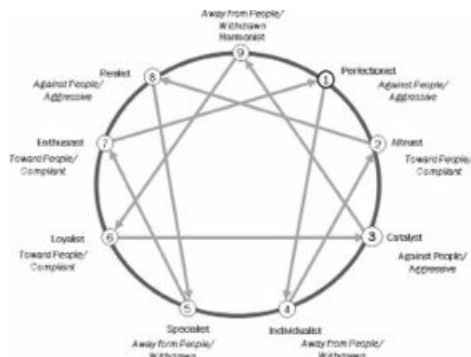
The predominant attitude, however, is the one that most strongly determines actual conduct. It represents those ways and means of coping with others in which the particular person feels most at home

Each E-pattern can be correlated with one of these three moving functions as is shown in the following table.

E-pattern	1	2	3	4	5	6	7	8	9
<b>Dominant Moving Function</b>	Move against People	Move towards people	Move against people	Move away from people	Move away from people	Move towards people	Move towards people	Move against people	Move away from people
	Aggressive/ Confronting	Compliant/ Embracing	Aggressive/ Confronting	Detached/ Withdrawing	Detached/ Withdrawing	Compliant/ Embracing	Compliant/ Embracing	Aggressive/ Confronting	Detached/ Withdrawing

The implication of these correlations provides a set of coherent and consistent relationships between the core E-pattern motivation and the stress and growth point motivations as shown below.





[Figure 59: Moving Function and E-patterns](#)

The symmetry of these stress and growth point inner line relationships can be readily seen from the table below.

1-7-4 (against, towards, away from)
2-4-8 (towards, away from, against)
3-6-9 (against, towards, away from)
4-1-2 (away from, against, towards)
5-8-7 (away from, against, towards)
6-9-3 (towards, away from, against)
7-5-1 (towards, away from, against)
8-2-5 (against, towards, away from)
9-3-6 (away from, against, towards)

[Table 42: Stress and Growth Point Moving Function Relationships](#)

In an illuminating article called ‘A Directional Theory of the Enneagram’, Thomas Chou introduced some ideas about surface direction and deep direction motivations of each E-pattern, and we believe that they are worth exploring further in relation to the operation of the moving function.

Chou says thus:

In 1945, the psychoanalyst Karen Horney proposed three personality categories, which were later used to categorize the Enneagram types. Horney described aggressive, withdrawn, and compliant personality types, which move against, away from, or toward the environment. This triad may have a biological root: aggression, withdrawal, and compliance are probably related to the fight, flight, or submit behaviours observed in a wide range of animals. However, Horney’s triad cannot fully describe the Enneagram. For example, types 5, 4, and 9 all withdraw, but for different underlying reasons. The 9 withdraws to avoid conflicts with others, creating an illusion of peaceful unity with others. The 4 withdraws for a different reason—to enhance their feelings of uniqueness and emotional individuality. Finally, the 5 withdraws to consolidate their sense of mental control over the world. In other words, the 9’s behaviour moves away from others, but the purpose of this avoidance is actually to seek unity and belonging, a movement *toward* others. In contrast, the 5’s withdrawal masks an underlying desire for control, which moves *against* the environment, while the Four withdraws to examine their inner selves, an ultimate goal that moves further *away* from the environment.

Chou then provides a table that encapsulates his idea.

<b>Deep Direction (Long-Term Motivation)</b>	Against Power seeking	<b>2</b> Altruist	<b>5</b> Specialist	<b>8</b> Realist
	Away Ideal seeking	<b>7</b> Enthusiast	<b>4</b> Individualist	<b>1</b> Perfectionist
	Toward Approval seeking	<b>6</b> Loyalist	<b>9</b> Harmonist	<b>3</b> Catalyst
		Toward Embracing	Away Withdrawing	Against Confronting
	<b>Surface Direction (Short-Term Motivation)</b>			

He then provides a diagram that illustrates the way that the surface and deep motivations relate to the stress and growth points as follows...

	Against Power seeking	<b>2</b>	<b>5</b>	<b>8</b>
	Away Ideal seeking	<b>7</b>	<b>4</b>	<b>1</b>
	Toward Approval seeking	<b>6</b>	<b>9</b>	<b>3</b>
		Toward Embracing	Away Withdrawing	Against Confronting
	<b>Surface Direction (Short-Term Motivation)</b>			
<b>Direction (Long-Term Motivation)</b>				

Chou says further that

On the traditional circular Enneagram symbol, the stress and security points of each type form a complex pattern of lines that is difficult to explain. This pattern becomes much simpler on the 3 × 3 grid in Figure 4, where every type’s security point resides exactly one column to the right, and each stress point resides one column to the left. Most of these lines (with only 2 exceptions) point to another type in the same row. Thus, movements toward stress/security are largely horizontal movements in the 3 × 3 table, in which the surface behaviour changes while the deeper compulsion remains the same. This makes intuitive sense, because the deep motivation is less accessible and less easily modified by conscious processes. The deep motivations are analogous to hungers—deciding not to seek power, ideals, or approval, is as difficult as deciding not to be hungry. It can be done, but takes much more discipline than modifying the surface compulsion.

He goes on to express some concern about the 2-4 and 7-5 crossover in the deep motivation structure of his approach created by his allocation of moving against people to E-pattern 2 and moving away from people to E-pattern 7 as their respective

deep motivations. He concludes that he has not found a satisfactory answer to that anomaly.

After considering the extensive material about the deep motivations of E-patterns 2 and 7, we believe that they actually operate in a different way than that ascribed by Chou. It is our experience that at the deep motivation level, E-pattern 2 moves away from people (while they may appear power-seeking, they really want an ideal relationship and play hard to get—move away—to test whether they have it), and E-pattern 7, at the deep motivation level, moves against people (while idealistic, they confront people with their ideas and are power-seeking in terms of the way they use ideas to gain control of the agenda). We will explain why in a moment.

This would provide an equally viable structure and remove the Chou anomaly as shown below:

Deep Direction (Long-Term Motivation)	Against People Power seeking	7 Power from ideas	5 Power from knowledge	8 Power from strength
	Away from People Ideal seeking	2 Ideal loving relationship	4 Internalised aesthetic ideal	1 Obedience to ideal world
	Towards People Approval seeking	6 Approval by group/ authority	9 Approval of external identity	3 Approval of achievements
		Towards People Embracing	Away from People Withdrawing	Against People Confronting
	Surface Direction (Short-Term Motivation)			

Table 43: Surface and Deep Direction of Moving Function—Modified

We accept that in all of these relationships to the Horney model, there is a degree of post-event rationalisation; however, we want to raise the question of equally plausible explanations or hypothesis for alternative relationships.

This leads us to the way each E-pattern operates in the moving function. On the surface, the embracing E-patterns (7, 2, and 6) are prone to the positive emotions of affection and appreciation which move them towards others. They pursue their goals by adapting to obstacles raised by others. The withdrawing E-patterns (5, 4, and 9) are prone to internalising their emotions, whether positive or negative, thus keeping them away from others. They pursue their goals independently by minimising direct interactions and finding the path of least resistance. The confronting E-patterns (8, 1 and 3) are prone to the negative emotions of anger and competition, which move them against others. They pursue their goals by directly changing the environment.

Consequently, we have the following surface and deep values that are part of each E-pattern’s moving function:

One moves against others on the surface, but away from others underneath. While Ones may seem outwardly efficient and engaged, underneath they are thinking more about some ideal world that they are trying to create in the long-term.

Two moves towards others on the surface, but against them underneath. Twos can be warm, helpful, and seductive on the outside, while harbouring a hidden agenda and a strong need for an ideal loving relationship. They move towards others to get their interest and then test the relationship by moving away and seeking to be pursued with romantic and other gestures of love.
Three moves against people, while the underlying compulsion moves towards people. Threes seem pushy and competitive, while underneath they want the approval of others. They claim to be bold leaders while denying the deeper compulsion to follow the leadership of others.
Four moves away from others on both dimensions. This makes Fours the most introspective and individualistic type. They are free from real-world constraints and aesthetically introspective but also can be self-absorbed and difficult to access.
Five moves away from others on the surface, but against others underneath where they are not as detached as they seem. Their strong will leads them to want to be in control. Fives take ownership of the mental sphere.
Six moves towards others on both dimensions, making them dependent on a stable external support. Wanting to trust the world, they find the world treacherous and so develop defence techniques, such as sceptical thinking, seeking safety in groups.
Seven embraces people on the surface, but moves against them underneath. While the Seven seem focused on putting forward ideas for improving the world by moving towards people, their deep motivation moves against people as they want their ideas to determine the agenda and give them a sense of power over the future. Continuously generating ideas enable them to avoid conflict on the surface, but in time, they will find another way to get their own way.
Eight moves against others in both their surface and deep dimensions, making them the most aggressive type. Their will power, self-reliance, and possessive tendencies are evident to others. Their world of influence tends to be physical and worldly. Their doubly aggressive compulsion enables them to rise above obstacles.
Nine moves away from others on the surface, but towards others underneath. Nines are caught in the conflict of wanting to detach from others while wanting to identify with them in the long-term. They withdraw in non-threatening ways to allow themselves to reconnect later.

[Table 44: Moving Function Descriptions for each E-pattern](#)

The moving function is a valuable part of our understanding of the way our instincts are socialised and form an added dimension of the natural lead brain functions dynamics.

Our Prototype (Jungian/Brain Theory) Integrated Enneagram of Patterns is shown below again as a useful consolidation point for developing the insight dimension of our Perceptive Self at transition point 3<sup>1</sup>—Perspective.



[Figure 60: The Prototype \(Jungian/Brain Theory\) Integrated Enneagram](#)

## Our Perceptive Self E-Patterns

The three key pattern dynamics of our Perceptive Self that impact on each core E-pattern are the concepts of wings, stress points, and growth points. The following diagram illustrates the wing, stress, and growth points for E-pattern 1.

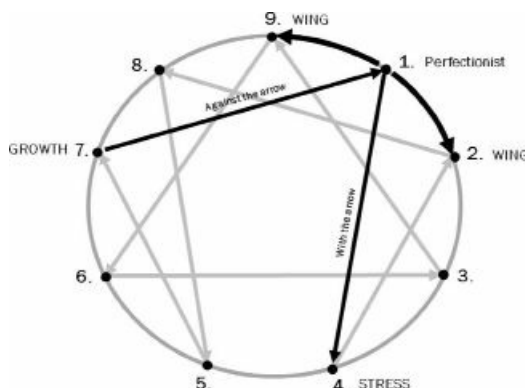


Figure 61: Wing, Stress, and Growth Points Example

We will by now have an emerging understanding of our own core E-pattern so we can begin to explore the deeper dynamics of each E-pattern as a pathway to understanding our Perceptive Self. Remember we are at transition E-point 3<sup>1</sup> Perspective of the Enneagram of Pathways where we get insight from information. We are accessing our ‘will to see’ as the initial opening of our Perceptive Self.

We will consider the following dynamics of each E-pattern:

- the key attributes of the E-pattern
- the Jungian-Lead Brain function and temperament zone dynamics
- the competency growth point
- the competency stress point
- the wing points

We reiterate that temperament in our model is about the way stimulation seeking or suppressing (extraversion or introversion) and deliberate or spontaneous (judging or perceiving) combine to provide a basis for the way that primal instincts and the natural lead brain function are expressed. We have not accepted the function order theory and role of judging and perceiving in determining the dominant function proposed by Myers Briggs. Consequently, a person with a sensing/basal left lead brain function could have any one of the four temperaments and operate out of a self-preserving, sexual, or social dominant primal instinct. We also prefer the Socionics approach to input and output pairs. We are clear about the lead brain function of each E-pattern and its extraverted or introverted expression; however, for the sake of simplicity, we have chosen the ‘most likely’ temperament for each E-pattern. We have for completeness shown the equivalent Myers Briggs preference type as a prototype for each E-pattern.

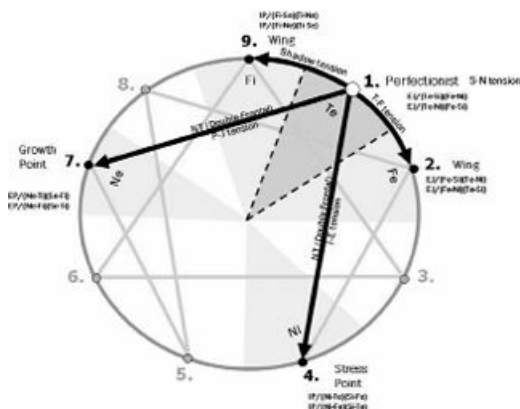
As you reflect on your own E-pattern, you are encouraged to engage with the sensitive energy that gives you the capacity to see both yes and no responses to what you sense and give meaning to so that you can over time validate the meaning making information that emerges from your unconscious. You will experience a defensive reaction to some of what follows that needs to be seen as the embedded nature of your Reactive Self. Just go with it rather than resist it and recognise that you are at the beginning of understanding your latent potential and moving to intentionality by identifying your life purpose.

## E-pattern One

### The Need to Have Integrity

### The Perfectionist-Organiser

(The critical idealist)



<b>Self Image</b>
I am right: 'I am good' when I am honest, hardworking and orderly
<b>Key motivations</b>
Search for perfection—want to be right, to be beyond criticism, justify position
<b>Lens of Perception</b>
Notices errors
<b>Emotional Blind Spot</b>
Anger—angry at themselves but can't admit it
<b>Avoidance</b>
Admitting the problem of resenting the anger which drives them
<b>Defence Mechanism</b>
Reaction formation—taking time to decide what to express and how to express it
<b>Shortcoming</b>
Over-critical—pass judgement on each and every thing
<b>Speaking Style</b>
Teaching, preaching, moralising: interrupt, and correct themselves and others constantly—'I ought to...', 'You should...'
<b>Appearance</b>
Formal, neat, well-mannered and appropriately behaved

<b>Temperament</b>
<b>EJ</b>

Faces	
Primary	Secondary
ST	NF
NT	SF

### E-Pattern One

**Natural lead brain function: Frontal Left**

**Temperament: Extraverted Judging**

**Jungian prototype: Extraverted Thinking**

**Myers Briggs Prototype Pair: ESTJ and ENTJ**

**Input-Output Dynamic: EJ/(Te-Si)(Fe-Ni) and EJ/(Te-Ni)(Fe-Si)**

**Input-Output Pair: (Te-Ni) and (Te-Si)**

**Centre: Power (of own principles)**

**Coping Style: Objective (need standards, rules)**

**Social Style—Surface: Against people, Confronting about correctness**

**Social Style—Deep: Away from people, Ideal seeking**

**Identification Style: Frustration (with lack of perfection)**

The **natural lead brain function** of E-pattern 1 is Frontal Left (Thinking). This function is logical, mathematical or quantitative, analytical, diagnostic, structural, and functional. Their focus is on solving problems and making decisions. Moreover, their underlying assumptions are that identifiable causes exist for every ‘problem;’ given accurate data and correct analysis, a solution to every problem can be calculated; and everything true or important can be measured. Thinking is about order and organisation, being objective, detached, and able to discriminate and use logic. Thinking preference people naturally seek to understand cause and effect—using an orderly chain of reasoning to establish the relationships. The thinking mind seeks the truth, getting to the heart of the matter in an objective way. We experience being in our thinking function when we are being dispassionate; when we make decisions at arm’s length from whatever emotional turmoil may surround a situation. Thinking is about principles and well-organised foundations for beliefs. It is the engine that devises strategies and creates organised, conceptual structures.

The notional **temperament** of E-pattern 1 is Extraverted Judging. Extraverted Judging temperament types are called Controllers. They depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. EJs are directed and organised and know how to set goals and meet them. They cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. They spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk or making the most of opportunities. Their standards in public life have no bearing on their private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity. Extraverted judging rationalises data in real-time; it seeks to control or deal with external environments, circumstances, and issues as they happen by producing immediate responses. Rationalisation demands that data be relevant and timely, and these functions need interactive feedback to build skill. Skill is most important for Extraverted Judgement because it survives and gains well-being with skill. The Extraverted Judging function of E-pattern 1 is Extraverted Thinking.

The **Jungian focus** of this E-pattern is found in dominant/leading role of Extraverted Thinking. Extraverted Thinking involves expressing thoughts directly, readily critiquing and pointing out what has been left out or not done, getting to the point effectively and getting the task done, and taking decisive action, which may be misread as closed-mindedness. The focus is on logic and criteria for setting up systems of organisation.

The **Myers Briggs prototype pair** is ESTJ and ENTJ. ESTJs are logical, analytical, decisive, and tough-minded, using concrete facts in systematic ways. They enjoy working with others well in advance to organise the details and operational aspects to ensure the job gets done. ENTJs are logical, organised, structured, objective and decisive about what they view as conceptually valid. They enjoy working with others, especially when they can take charge and implement a strategic plan.

The **dominant input-output pairs**—(Te-Ni) and (Te-Si)—of the two Jungian prototypes of ENT and EST creates input function Introverted Sensing-Intuition (Si-Ni) tension. Si—Introverted Sensing involves being



heavily influenced by prior experiences, distrusting new information that does not match, assuming understanding of a situation because it resembles a prior one, focusing on facts and stored data, giving lots of specific, sequential details about something, rating and making comparison. Ni—Introverted Intuition involves being strongly influenced by a vision of what will be, which may involve an abstract even vague understanding of complexities that are difficult to explain, focusing on a preconceived outcome or goal, perhaps not articulating or even aware of premises or assumptions behind envisioned implications, describing implications and the final picture. This input function tension manifests itself as ‘big picture versus facts’ tension seen through the dominant ‘logic’ disposition of the output thinking function. E-pattern 1 has a mental picture of a future ideal state and looks for a series of facts in the present world to confirm that it falls short of that ideal state.

The **thinking/frontal left zone**, the dominant output function of this E-pattern, invokes a strong sense of responsibility, and people with this E-pattern can articulate the principles they hold. They reason in a step-by-step manner, and they are very linear thinkers. They analyse actions after the fact to prepare for similar event in the future. They believe that their intentions should be apparent in their consistency and in their discharge of responsibility and so they make few appreciative comments. They are often expressive about the ‘problem’ to be solved and can appear to alternate between idealistic worldviews and critical factual assessment. Their judging and logical approach causes others to regard their remarks as indications of anger or disapproval which surprises them. People in this E-pattern zone seek to establish common ground by asking questions, describing things, examining them, and taking a position. Despite their evident assertive verbal style, they tend to believe that they hardly ever get angry—they associate anger with being out of control, and no matter how forcefully they make their point, they don’t feel out of control. They are usually hard-driving and driven and can become workaholics.

They experience their secondary/auxiliary function (Si/Ni) by accident, and often following a life crisis, they will make a reassessment of their rational principles. Without access to their secondary/auxiliary irrational perceiving functions, they confuse being logical with being objective: objectivity encompasses both rational and irrational aspects of life. They know the right and wrong way to do almost everything. They have a need to control and direct others; otherwise, nothing gets done the way it ‘should’.

The EST (will to serve) prototype enjoys contributing to the existing organisation and its goals and depend on analysis and getting the facts needed in their area of expertise: ‘measure twice, cut once’ is their motto. The ENT (will to power) prototype will be inventive in the way they use the existing structure to keep control and are motivated to direct others towards their own goals using their imagination: ‘invent a better mouse trap’ is their motto. Both require hard evidence before they will deal with a situation and take the view that if you can’t measure it, you can’t predict its behaviour (read control it!). Paradoxically, they can live in two different worlds: a principled and productive public life and a surprisingly amoral private life. They are heard to protest that they should be judged on their public life and their private life is no one’s business but theirs. Hypocrisy is the result.

**Competency Growth Point (One accesses Seven)**

**Natural Lead Brain Function Dynamic: Frontal Left and Frontal Right (Double Frontal)**

**Temperament Dynamic: Extraverted Judging to Extraverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Thinking to Extraverted Intuition**

**Jungian Prototype Pair Dynamic: ENT to ENT**

**Input/Output Function Dynamic: EJ/(Te-Ni) to EP/(Ne-Ti)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative and that long-term strategies offer more opportunity because ‘the greater the risk, the greater the win.’

The dominant function dynamic here involves the development of frontal right brain/intuition input competencies—from an input output pair of (Te-Ni) to (Ne-Ti). This is a mirror function shift and is readily accessible as a lateral brain function development (frontal left to frontal right). However, it is inhibited by the judging temperament of E-pattern 1: a shift to a perceiving orientation is needed as a basis for developing Extraverted Intuition—a shift from EJ to EP. This temperament development demands significant work to access perceiving competence. They need to open their mind to become more spontaneous, imaginative, and flexible and ‘go with the flow’, in order to develop their input function of intuition in a less judging, more extraverted way. Extraverted Intuition scans the external world to explore new ideas, new people, and

emergent possibilities. The Extraverted Intuitive mind is imaginative, inventive, and innovative—seeing and describing ways things can be reshaped, altered, or improved. It naturally energises people and engages action towards a vision of what could be, of future possibilities.

When E-pattern 1 accesses E-pattern 7, they become less rigid (judging) and more flexible (perceiving)—they remain idealistic, but they lighten up and relax their need for absolute control and perfection. They allow the spontaneous arising of their intuitive responses to life that is evident in the Extraverted Intuition zone. They discover that they can permit themselves to be affected by reality without needing to tense themselves against it. They gradually learn to relax their guard and feel more comfortable with whatever state they find themselves in. They become less definite and more open to a wider variety of possibilities for themselves and become more curious, more optimistic, more interested in learning, especially more interested in learning about views differing from their own. They discover that this approach to life brings depth and breadth to their own views: more able to relate to others' perspectives.

#### **Competency Stress Point (One accesses Four)**

**Natural Lead Brain Function Dynamic: Frontal Left and Frontal Right (Double Frontal)**

**Temperament Dynamic: Extraverted Judging to Introverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Thinking to Introverted Intuition**

**Jungian Prototype Pair Dynamic: ENT to INT**

**Input/Output Function Dynamic: EJ/(Te-Ni) to IP/(Ni-Te)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative and that long-term strategies offer more opportunity because 'the greater the risk, the greater the win.'

The dominant function dynamic here also involves the development of the frontal right/intuition competencies of the dominant input/output pair of (Te-Ni). This is an input function competency development which is inhibited by the tension between the Extraverted Judging temperament focus of E-pattern 1 and the Introverted Perceiving focus of E-pattern 4—it is a shift from an output to input focussed temperament. This temperament shift causes this E-pattern to experience its own supporting input pair intuitive function (Ni) more intensely. The dominant input-output pair of (Te-Ni) gets reversed and creates a (Ni-Te) approach where Ni input becomes the dominant partner of the pair. Introverted Intuition reflects on patterns, relationships, symbols, meanings, and perspectives on matters from complex phenomena to unusual connections to practical problems. The Introverted Intuitive mind typically creates a unique vision and arrives at unique insights about things, phenomena, or people. It strives to discover the essence of things and fill in the missing pieces of a puzzle. Introverted intuitive types frequently will have complex visions or perspectives that they are unable to explain with clarity to others.

When E-pattern 1 accesses E-pattern 4 under stress, they become more insular and escapist. Their secondary input-output (Fe-Ni) pair kicks in, and they develop an expressive 'poor me' disposition, especially in their body language. Their frustration with the imperfect world causes them to turn their latent anger on themselves, and they can suddenly become moody, melancholy, and withdrawn. Their move to introversion generally makes them more self-inhibiting and reluctant to inform others of their true feelings, much less act on these feelings. Their normal self-discipline and self-control collapse into stormy feelings of resentment and come to believe that 'everyone else is having a more perfect life than me'. When they access the persona of their stress point E-pattern, they may engage in unexpected displays of drama or pouting or in a highly affected way of behaving that seems out of character with their background. Emotional outbursts (Fe), moodiness, hostility, and social withdrawal (Ni) can all be part of the picture.

#### **One with Nine Wing**

**Natural Lead Brain Function Dynamic: Frontal Left to Basal Right (Diagonal)**

**Temperament Dynamic: Extraverted Judging to Introverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Thinking to Introverted Feeling**

**Jungian Prototype Pair Dynamic: EST to INF**

**Input/Output Function Dynamic: EJ/(Te-Si) to IP/(Fi-Ne)**

**Frontal Left-Basal Right** Diagonal types (Thinking and Feeling) have an unusual profile and are not one of the Standard Patterns. The key characteristic of this pattern is its ability to balance an awareness of the logical priorities in a situation with sensitivity to its interpersonal or emotional dimensions. A person with this

particular combination of competencies tends to excel at working with people in situations requiring logical problem-solving while sustaining a sense of personal connection and trust.

The Jungian dynamic here is in the flex between Extraverted Thinking and Introverted Feeling attitudes. This is a dominant input-output pair (Te-Si) and (Te-Ni) and (Fi-Se) and (Fi-Ne) relationship of opposites. In Jungian terms, it is the tension between EST and INF and ENT and ISF which is a shadow opposite tension—they are polar opposites of each other. This shadow opposite tension accounts this wing E-pattern's internal drive to see and express 'shoulds' and other criticisms of an imperfect world which they then project on to others. This tension between lead brain output function (Te and Fi) and temperaments (EJ and IP) creates a suppressed, then suddenly expressed, anger within this E-pattern that they cannot fully understand.

This ever-present tension between opposite temperaments (and lead functions) produces an 'I am more moral, more ethical, more correct' than anyone else's approach to the others is a way of moving the tension outside of themselves under stress. This 'everyone else is inferior' approach often results in them becoming aristocratic elitists with notions of class, privilege, and public responsibility. Their idealism may lead them into causes either for or against their social backgrounds. The highly initiating, analytical, and judging approach of E-pattern 1 and the withdrawn, empathetic, and open-ended approach of E-pattern 9 produces a wing E-pattern that preaches to others almost entirely from idealistic notions. Their mental world is compartmentalised having areas of interest and disinterest, conviction and indifference, consistency and inconsistency. In time, E-pattern 1 will come to see wing E-pattern 9 as a complimentary pattern that opens them up to significant learning: they have the potential to become visionaries.

### **One with Two Wing**

**Natural Lead Brain Function Dynamic: Frontal Left to Basal Right (Diagonal)**

**Temperament Dynamic: Extraverted Judging and Extraverted Judging**

**Jungian Prototype Dynamic: Extraverted Thinking to Extraverted Feeling**

**Jungian Prototype Pair Dynamic: EST to ESF and ENT to ENF**

**Input/Output Function Dynamic: EJ/(Te-Si) to EJ/(Fe-Si) and EJ/(Te-Ni) to EJ/(Fe-Ni)**

**Frontal Left-Basal Right** Diagonal types (Thinking and Feeling) have an unusual profile and are not one of the Standard Patterns. The key characteristic of this pattern is its ability to balance an awareness of the logical priorities in a situation with a sensitivity to its interpersonal or emotional dimensions. A person with this particular combination of abilities tends to excel at working with people in situations requiring logical problem-solving while sustaining a sense of personal connection and trust.

Both of these E-patterns have an Extraverted Judging temperament. The Jungian function dynamic here is in the tension between Extraverted Thinking and Extraverted Feeling the two rational judging (output) orientations. The output function tension between thinking and feeling creates a wing E-pattern that is well intentioned and seeks to relate to others from a feeling of 'I know the right way' and a desire to exert personal influence over others, especially the correctness of their behaviour. Their analytical and logic dominant/leading role complemented by their newfound Extraverted Feeling competency makes them convinced not only that they are right but that they are well meaning. Unfortunately, they come across as bossy and controlling once they 'know' you.

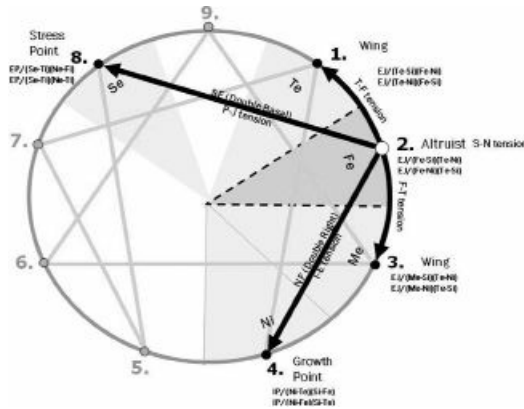
E-pattern 1 wants to control their own behaviour, while E-pattern 2 wants to control other's behaviour: These motives reinforce each other, making it difficult for people around this wing E-pattern to break away from their influence. If the ENT prototype can 'flex' its major role from Te to Fe to adopt an ENF persona, its shared input function (Ni) creates a wing E-pattern that tends to lecture and scold people and is prone to anger and resentment if others do not follow their 'corrective ideas' for improvement. They are sensitive to criticism, can be thin-skinned, and do not like their ideals, motives, or lives to be questioned. They also do that to themselves.

## E-pattern Two

### The Need to Be Needed

### The Altruist-Giver

*(The over helpful giver)*



<b>Self-Image</b>
I help: 'I am good' when I am caring, selfless, and helpful
<b>Key Motivation</b>
Helping others—wants to be loved, needed, appreciated: coerce response
<b>Lens of Perception</b>
Other people's needs
<b>Emotional Blind Spot</b>
Self-Importance—'Puffed up self': 'My love will save the world'
<b>Avoidance</b>
Suppressing own needs and project them onto others: hide they are so needy
<b>Defence Mechanism</b>
Repression of negative impulses and feelings, express mood in indirect way
<b>Shortcoming</b>
Obligingness or flattery to develop their own feeling of worth and/or avoid rejection
<b>Speaking Style</b>
Flattering, advising, compliments, personal questions, seductive charm
<b>Appearance to Others</b>
Warm and ingratiating, move towards people with attitude of helpfulness, talks about contribution to others' needs

<b>Temperament</b>
<b>EJ</b>

Faces	
Primary	Secondary
NF	ST
SF	NT

### E-Pattern Two

**Natural lead brain function:** Basal Right

**Temperament:** Extraverted Judging

**Jungian prototype:** Extraverted Feeling

**Myers Briggs Prototype Pair:** ENFJ and ESFJ

**Input-Output Dynamic:** EJ/(Fe-Ni)(Te-Si) and EJ/(Fe-Si)(Te-Ni)

**Input-Output Pair:** (Fe-Ni) and (Fe-Si)

**Centre:** Image (of being caring)

**Coping Style:** Positive (about needs of others)

**Social Style—Surface:** Towards people, Embracing

**Social Style—Deep:** Away from people, Ideal seeking (loving relationship)

**Identification Style:** Rejection (by others with needs)

The **natural lead brain function** of E-pattern 2 is Basal Right (Feeling). This function is sensitive, soothing, empathetic, and accommodating. The focus is on harmony and connection. The underlying assumptions are that feeling a sense of harmony is fundamental to our well-being, emotions are a valid signal of the presence or absence of harmony, and that connecting with our environment, and most especially with others, to welcome, orient, listen, or otherwise encourage them, is part of accomplishing true harmony. Feeling is about values, beliefs, moral foundations, and the human condition. It is about being open to emotions, sensations, needs, and thoughts. It is about being subjective, valuing the conclusions that arise from within. The Feeling mind desires harmony, values being attached rather than being detached, and is sensitive to one's inner self as well as sensitive to others and their needs. The attachment to people, ideas, and moral foundations directs action and decisions. The feeling function is an internalised moral and ethical compass that provides direction and guidance—without the need to consciously analyse or understand why.

The notional **temperament** of E-pattern 2 is Extraverted Judging. Extraverted Judging temperament types are called Controllers. They depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. EJs are directed and organised and know how to set goals and meet them. They cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. They spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk or making the most of opportunities. Their standards in public life have no bearing on private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity. Extraverted judging rationalises data in real-time; it seeks to control or deal with external environments, circumstances, and issues as they happen by producing immediate responses. Rationalisation demands that data be relevant and timely, and these functions need interactive feedback to build skill. Skill is most important for Extraverted Judgement because one survives and gains well-being with skill. The Extraverted Judging function of E-pattern 2 is Extraverted Feeling.

The **Jungian focus** of this E-pattern is found in dominant/leading role of Extraverted Feeling. Extraverted Feeling reaches out to attach and interact with other living things by nurturing relationships. It is about validating and valuing others, encouraging, coaching, educating and motivating. It is protecting, helping, and caretaking. The Extraverted Feeling mind organises action consistent with values, beliefs, spiritual foundations, and sense of humanity—how people (and other living things) ought to be treated. Extraverted feeling promotes collaboration, a shared sense of community, and harmony in interpersonal relationships.

The **Myers Briggs prototype pair** is ENFJ and ESFJ. ENFJs are interpersonally focused. They are understanding, tolerant, appreciative, and facilitators of good communication. They enjoy working with others on a variety of tasks focused on the development of people. ESFJs are helpful, tactful, compassionate, and orderly. They place a high value on getting along with others and enjoy organising people and projects to help complete the tasks at hand.

The **dominant input/output pairs**—(Fe-Si) and (Fe-Ni)—of the two Jungian prototypes of ESF and ENF create an input function tension of Introverted Sensing-Intuition (Si-Ni). Si—Introverted Sensing attends to, enjoys acquiring, and relying upon an internal library of detailed personal knowledge, facts, feelings, sensations, and information gleaned from experiences. Information and impressions from present experiences are archived in an orderly way into memory—which is typically a vast internal storehouse of data, details and impressions. Introverted Sensing seeks rhythm, reliability, and order in its internal library and in its relationships with people and the outside world. Ni—Introverted Intuition reflects on patterns, relationships, symbols, meanings, and perspectives on matters from complex phenomena to magical connections to practical problems. Introverted Intuition typically creates a unique vision and arrives at unique insights about things, phenomena, or people. It strives to discover the essence of things and fill in the missing pieces of a puzzle. Introverted Intuitive types frequently will have complex visions or perspectives that they are unable to explain with clarity to others. This input function tension manifests itself as ‘big picture versus facts’ tension seen through the dominant ‘people’ disposition of the output function. E-pattern 2 has perceptive insights about people and their needs and has an uncanny ability to recall personal details that enable them to maintain rapport.

The **feeling/basal right zone**, the dominant output function of this E-pattern, invokes a sensitive, soothing, empathetic, and accommodating approach in this E-pattern. Their focus is on harmony and connection. Their underlying assumptions are that feeling a sense of harmony is fundamental to our well-being, emotions are a valid signal of the presence or absence of harmony, and that connecting with our environment, and most especially with others to welcome, orient, listen, or otherwise encourage them, is part of accomplishing true harmony. They need people’s opinions and reactions in order to make objective decisions. They spend a fair amount of time in conversations, especially engaging in ‘small talk’: talking is doing for them. This E-pattern needs data about people: where they grew up, where they live, what they do for a living. They keep lists of birthdays, etc. They are warm, relating, and caring and the absence of an expected social gesture can hurt and offend them. They are highly alert to signs of pleasure and displeasure in others and so generally consider the effect of their own behaviour on others around them. They are often uneasy about being asked how they ‘feel’ about something as it may be seen as seeking to elicit a negative response and create disharmony. They are more concerned about the meaning their behaviours have for others and may hear questions about personal feelings as a criticism.

They are masters of ritual presentations often giving small gifts that symbolise traditions and special occasions. They are so busy taking care of things they miss the import of life as it is happening to them. They are strongly anchored in the people who depend on them and frequently do everything for everybody. They can have a martyr complex. Their tertiary role of Extraverted Thinking, when underdeveloped, can lead to them stereotyping people and being prejudiced. They think they are ‘authorities on human relationships’ and provide unsolicited advice on ‘how to run your life’. They can be stubborn about getting their own way and do not recognise they are deciding for others and thus limiting the opportunities to take responsibility for themselves. They are always under pressure and think others are not doing their share. They want reassurances that they are important to people but cannot accept them when they are offered. If others show signs of independence, their Extraverted Judging temperament kicks in, and they see it as a betrayal of the relationship leading to others seeing them as jealous, and ironically, unaware of other’s feelings. They can get overwhelmed and walk out on people or tell them to go to hell—then they feel decisive and morally strong but they have simply dumped their motives on others. They can live in two different worlds: public one: with appropriate behaviours, grooming and rituals followed, private one: with series of stormy arguments, silences and recriminations. They do not take individuals’ needs and experiences into account and talk constantly about sacrifices made on others’ behalf but forget they are control freaks when it comes to others’ behaviour.

#### **Competency Growth Point (Two accesses Four)**

**Natural Lead Brain Function Dynamic: Basal Right and Frontal Right (Double Right)**

**Temperament Dynamic: Extraverted Judging to Introverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Feeling to Introverted Intuition**

**Jungian Prototype Pair Dynamic: ENF to INF**

**Input/Output Function Dynamic: EJ/(Fe-Ni) to IP/(Ni-Fe)**

**Double Right** types (Feeling and Intuition) are expressive, enthusiastic, and often artistic. Their focus is on maximising joy and harmony, whether between people, through landscaping or interior design or in a work of art. Their underlying assumptions are that positive people development and personal relationships are the key to success, rituals honouring membership as well as accomplishments build loyalty and connection, and that too little attention is paid in most organisations to empowering people.

The dominant brain function dynamic here involves the development of frontal right brain/intuition competencies—from an input/output pair of (Fe-Ni) to (Ni-Fe). This is an input function competency development opportunity which is inhibited by the tension between the Extraverted Judging temperament focus of E-pattern 2 and the Introverted Perceiving focus of E-pattern 4—it is a shift from an EJ to IP temperament. This temperament shift causes this E-pattern to experience its own input pair intuitive function (Ni) more intensely. The dominant input-output pair of (Fe-Ni) gets ‘reversed’ and creates a (Ni-Fe) approach where Ni input becomes the dominant partner of the pair. There is a shift to an inward, more introspective, focus. Introverted Intuition reflects on patterns, relationships, symbols, meanings, and perspectives on matters from complex phenomena to unusual connections to practical problems. The Introverted Intuitive mind typically creates a unique vision and arrives at unique insights about things, phenomena, or people. It strives to discover the essence of things and fill in the missing pieces of a puzzle. Introverted intuitive types frequently will have complex visions or perspectives that they are unable to explain with clarity to others.

The tension between an extraverted and introverted attitude manifests itself as a move from the ENF prototype to the INF prototype. When this wing E-pattern is evident, the person becomes actualised and learns to recognise and accepts all of their feelings without censoring them. Because E-pattern 2 naturally focuses on the feelings of others, their empathy can be developed to a heightened sensitivity, like an antenna attuned to the needs, pain, and states of others, and this sensitivity also extends to their own inner states. The Introverted Intuition zone of E-pattern 4 gives them the potential to gradually become acquainted and comfortable with the entire range of feeling states available to them—including their secret needs and their darkest hatreds. It gives them the ability to know when and how to nurture themselves, as well as the self-knowledge to voice their needs and fears as they arise. They begin to respond intuitively to distress in themselves: exploring modes of self-expression such as music, art, or dance or they may simply keep a private journal, meditate, or embrace yoga.

**Competency Stress Point (Two accesses Eight)**

**Natural Lead Brain Function Dynamic: Basal Right to Basal Left (Double Basal)**

**Temperament Dynamic: Extraverted Judging to Extraverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Feeling to Extraverted Sensing**

**Jungian Prototype Pair Dynamic: ESF to ESF**

**Input/Output Function Dynamic: EJ/(Fe-Si) to EP/(Se-Fi)**

**Double Basal** types (Sensing and Feeling) are practical, procedural, and hands-on. Their focus is on accomplishing cohesion and established objectives through loyalty, teamwork, attention to detail, and procedures. Their underlying assumptions are: what’s most important is doing something and people and their problems are all part of a day’s work and it’s best to get to know and accept them.

The Jungian dynamic here is in the move from an output (Extraverted Feeling) to an input (Extraverted Sensing) focus. It manifests itself as a temperament difference between the two E-patterns: EJ and EP—a judging to perceiving orientation tension. In accessing the Extraverted Sensing function under stress, they become more blunt and forceful. Extraverted Feeling (E-pattern 2) involves expressing positive and negative feelings openly, discussing personal details to establish rapport, pointing out how to attend to the needs of others, and complaining when others are not considerate, expressing warmth, caring, concern, and interest in others that can be misread as suffocating or not attending to a task, focus on appropriateness, and connectedness. Extraverted Sensing (E-pattern 8) is about seizing the moment, becoming immersed in the here and now, and pleasurably and spontaneously interacting with people, things, and situations of interest. It is being aware of, fully tuned into, and energised by the options and impulses of the moment. It is making ‘work’ into play, learning by doing, and enjoying the creative process. It is being attuned to the variety, quality, and aesthetic appeal of sensory experiences.

Extraverted Sensing notices tangible realities and relates to them in a pragmatic fashion. E-pattern 2 normally presents an image of selfless kindness, but accessing E-pattern 8 reveals that they are remarkably tough underneath and others can discover that beneath the velvet glove is an iron fist. Their usual indirectness shifts into a more frontal approach in which they confront people directly about their lack of response: complaining about not being given an expected term of endearment or sufficient appreciation. They can become surprisingly aggressive and argumentative, insisting quite strongly that they have been wronged in some way. At the same time, E-pattern 2 under stress becomes concerned about their survival needs, and they begin to work harder and more relentlessly. They do not want their efforts to go unrecognised, however, and like E-pattern 8, they put people on notice as to who is running things. (‘I hope you’re aware of how important I am

in your life.’)

### **Two with One Wing**

**Natural Lead Brain Function Dynamic: Basal Right to Frontal Left (Diagonal)**

**Temperament Dynamic: Extraverted Judging and Extraverted Judging**

**Jungian Prototype Dynamic: Extraverted Feeling to Extraverted Thinking**

**Jungian Prototype Pair Dynamic: ESF to EST and ENF to ENT**

**Input/Output Function Dynamic: EJ/(Fe-Si) to EJ/(Te-Si) and EJ/(Fe-Ni) to EJ/(Te-Ni)**

**Frontal Left-Basal Right** Diagonal types (Thinking and Feeling) is an unusual profile and not one of the Standard Patterns. The characteristic of this relationship is its ability to balance an awareness of the logical priorities in a situation with sensitivity to its interpersonal or emotional dimensions. A person with this particular combination of abilities tends to excel at working with people in situations requiring logical problem-solving while sustaining a sense of personal connection and trust.

The Jungian dynamic here is in the tension between Extraverted Feeling and Extraverted Thinking. It manifests itself as a move from the ESF/ENF prototypes to the EST/ENT prototypes which involves a people and logic tension. In accessing the Extraverted Thinking zone, E-pattern 2 exhibits an F-T tension between helping and criticising. As E-pattern 2, they empathise with people, but if they have a strong wing E-pattern 1, their feelings conflict with their perfectionism, making it difficult for them to empathise with others wholeheartedly, especially if they make mistakes or don't follow their advice. They remain judgemental, ready to make moral pronouncements. They can be very controlling, both of others and themselves. The conflicting tendencies of the wing E-pattern are most clearly seen in the desire to be important to others versus the desire to be reasonable and objective. They will have a sense of guilt and self-condemnation when they fail to live up to their own moral standards.

### **Two with Three Wing**

**Natural Lead Brain Function Dynamic: Basal Right to R-brain Instinctive**

**Temperament Dynamic: Extraverted Judging and Extraverted Judging**

**Jungian Prototype Dynamic: Extraverted Feeling to Extraverted Moving**

**Jungian Prototype Pair Dynamic: ESF to ESM and ENF to ENM**

**Input/Output Function Dynamic: EJ/(Fe-Si) to EJ/(Me-Si) and EJ/(Fe-Ni) to EJ/(Me-Ni)**

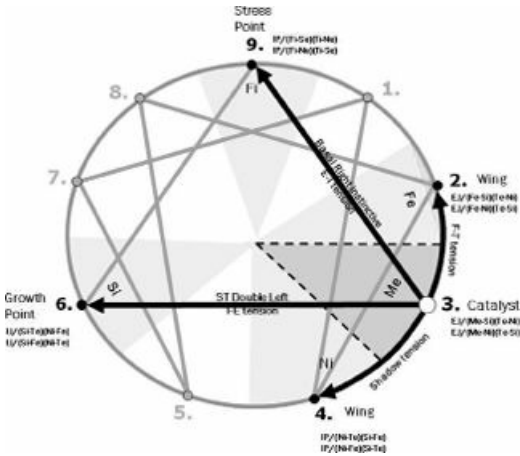
**R-Brain Instinctive** (also lacking Basal Right) are all business or work. Able to attend to both the practical details of operations and the strategic vision, they have a dual focus on both production and growth. Their underlying assumptions which are linked to their weakness in the Basal Right include the belief that doing is more important than feeling.

The Jungian dynamic here is in the developing competencies of the output function of Extraverted Moving. It manifests itself as a move from the ESF/ENF prototypes to the ESM/ENM prototypes of E-pattern 3, which involves a people versus doing tension. Me—Extraverted Moving (E-pattern 3) involves expressing body and self-image in a way that is attracted to cultural fashion or familial recognition of personal achievement to gain and maintain status, position, or material wealth, acquiring the attributes of success for what they represent rather than their intrinsic value, using others as a means to an end, being results-focused for personal gain and not recognising the feelings of others, accepting collateral damage as part of the game. In accessing the Extraverted Moving zone, E-pattern 2 exhibits a marked tendency to be seductive and to be admired.

People of this wing E-pattern show elements of competitiveness and the desire for success and prestige. They both have an external focus: E-pattern 2 to have others to validate their goodness, while E-pattern 3 seeks others to validate their achievements. Hence, there is a calculating self-consciousness in this wing E-pattern. They are highly aware of what others think of them and how they come across. They like to have the right friends, drop names, and cultivate people. There is also a tendency towards self-importance, although the self-sacrificing persona of E-pattern 2 will mask this to some degree. People of this wing E-pattern fear being humiliated and losing status rather than feeling guilty over the violation of moral ideals.



**E-pattern Three**  
The Need to Be Validated  
The Catalyst  
(*The radiating status person*)



<b>Self-Image</b>
I am successful: 'I am good' when I am successful, competent, and effective
<b>Key Motivation</b>
Success—to be affirmed, distinguish self from others, be admired, impress others
<b>Lens of Perception</b>
Tasks, goals, results
<b>Emotional Blind Spot</b>
Deceit—dress up the truth, use euphemisms, no desire for depth
<b>Avoidance</b>
Failure—hate defeat, polish up defeats as 'partial victories'
<b>Defence Mechanism</b>
Identification—become fully involved in their projects: reluctant to accept criticism
<b>Shortcoming</b>
Vanity (superficiality)—born actors, external things more important than substance
<b>Speaking Style</b>
Wooring, inspiring, pitches and propaganda, advertising self
<b>Appearance</b>
Energetic, status and image conscious, 'can do' style, embody the image of their profession or latest trend

<b>Temperament</b>
--------------------

EJ	
Faces	
Primary	Secondary
SM	NT
NM	ST

### E-Pattern Three

**Natural lead brain function: R-brain Instinctive**

**Temperament: Extraverted Judging**

**Notional Jungian prototype: Extraverted Moving**

**Notional Myers Briggs Prototype Pair: ENMJ and ESMJ**

**Input-Output Dynamic: EJ/(Me-Si)(Te-Ni) to EJ/(Me-Ni)(Te-Si)**

**Input-Output Pair: (Me-Ni) and (Me-Si)**

**Centre: Image (of being successful)**

**Coping Style: Objective (seek efficiency)**

**Social Style—Surface: Against people, Confronting**

**Social Style—Deep: Towards people, Approval seeking**

**Identification Style: Attachment (image of success)**

The **natural lead brain function** of E-pattern 3 is R-brain Instinctive, and they are all about taking action based on their well-developed instinctive output function antennae. They are able to attend to both the practical details of operations and their strategic vision. Their underlying assumptions which are linked to their weakness in the Basal Right include the beliefs that doing and thinking are more important than feeling.

The notional **temperament** of E-pattern 3 is Extraverted Judging. Extraverted Judging temperament types are called Controllers. They depend on rational predictability for their primary experience of life and make it their business to know how things are supposed to happen. EJs are directed and organised and know how to set goals and meet them. They cannot rest until they know the situation is under control and hence find it hard to contend with the unpredictable or irrational side of life. They spend much of their time trying to keep things under control, opting for perfectionism when the situation requires risk or making the most of opportunities. Their standards in public life have no bearing on private life. When mature, they understand the impact on others and begin to take the immediate experience into account and develop the ability to see with clarity. Extraverted judging rationalises data in real-time; it seeks to control or deal with external environments, circumstances, and issues as they happen by producing immediate responses. Rationalisation demands that data be relevant and timely, and these functions need interactive feedback to build skill. Skill is most important for Extraverted Judgement because one survives and gains well-being with skill. The Extraverted Judging function of E-pattern 3 is Extraverted Moving.

The **Jungian focus** of this E-pattern is found in dominant/leading role of Extraverted Moving. Me—Extraverted moving involves expressing body and self-image in a way that is attracted to cultural fashion or familial recognition of personal achievement to gain and maintain status, position, or material wealth; acquiring the attributes of success for what they represent rather than their intrinsic value; using others as a means to an end; being results-focused for personal gain and not recognising the feelings of others and accepting collateral damage as part of the game. The primary focus of attention is on picking up signals that they are ‘successful’ in the family and/or cultural context.

The **dominant input-output pair**—(Me-Ni) and (Me-Si)—of the two notional Myers Briggs prototypes of ENM and ESM create input function Introverted Sensing-Intuition (Si-Ni) tension. Si—Introverted sensing involves being heavily influenced by prior experiences, distrusting new information that does not match, assuming understanding of a situation because it resembles a prior one, focusing on facts and stored data, giving lots of specific, sequential details about something, rating and making comparison. Ni—Introverted Intuition involves being strongly influenced by a vision of what will be, which may involve an abstract even vague understanding of complexities that are difficult to explain, focusing on a preconceived outcome or goal, perhaps not articulating or even aware of premises or assumptions.

The R-brain instinctive brain lead and the moving function preference ensure that they become consummate role players who aspire to be associated with people and organisations that provide the opportunity and

structure for personal achievement and reinforcement of those achievements. They are excellent at sensing signals about their ‘attractiveness’, especially as it manifests itself in the current culture: the ENM’s Introverted Intuitive orientation makes them very adaptable to their context, and as long as it reflects on their need for individual recognition, they will play the role required of them. The ESM’s Introverted Sensing orientation enables them to be pragmatic and practical as a means to getting results that matter to others—to achieving results others will applaud.

They have an effortless manner in their ability to connect with those who attract them, which is often confused with a well-developed feeling function rather than the instinctive quality of their Extraverted Moving function. This enables them to slip into any role that is necessary to achieve their goals. They enjoy the role of ‘winner’ and have a natural competitiveness. Their Introverted Sensing function enables them to see practical opportunities for success and act upon them in the present moment. They seem to have a ‘sixth sense’ about the motivations of others and are able to exploit this to their own advantage. They have become so good at instinctively and intuitively moving with and in the situation that they no longer have a real sense of who they are. They seem to have access to their thinking and feeling functions as they need them, but these functions are in fact largely underdeveloped because of the high reliance that they have developed on their more highly developed moving function.

They have what is sometimes called ‘animal cunning’, although it mostly is observed as a more sophisticated set of behaviours that enable them to be part of the ‘in’ crowd in whatever group they choose to belong to. They can be seen as superficial and lacking substance until they have developed a ‘success formula’ (using their thinking function in a people-oriented way) that others are invited to adopt. However, if they are undeveloped, their ‘success formulas’ often involve more spin than substance. In Western culture, they often show up as celebrities, motivational speakers, and media hungry entrepreneurs and are often found in network marketing organisations.

#### **Competency Growth Point (Three accesses Six)**

**Natural Lead Brain Function Dynamic: R-Brain Instinctive to Basal Left**

**Temperament Dynamic: Extraverted Judging to Introverted Judging**

**Jungian Prototype Dynamic: Extraverted Moving to Introverted Sensing**

**Jungian Prototype Pair Dynamic: ESM to IST and ISF**

**Input/Output Function Dynamic: EJ/(Me-Si) to IJ/(Si-Te) and IJ/(Si-Fe)**

**Basal Left** (Sensing) types are procedural, thorough, predictable, dependable, reliable, and efficient in performing sequential routine tasks. Their focus is on accomplishing tasks in their prescribed manner and attending to details. Their underlying assumptions are that true efficiency comes from sticking to the known routine; routine procedures are fundamental and their unnecessary altering brings unnecessary chaos, fatigue, and loss; and because routines were established using logic, using them as created is logical.

The supporting function of Introverted Sensing provides a bridge to this competency growth point—from (Me-Si) to (Si-Te) and (Si-Fe). This involves a temperament tension between EJ and IJ, which requires a personal shift to a more reflective state. They begin to see the value of their other output functions that are available in their ‘missing’ functions of (Te) and (Fe), which are the supporting output functions of E-pattern 6s primary input-output pair. This allows them to consider their contribution to the well-being of others and to develop goals that transcend their personal interest: they shift their focus from the need to sustain a self-image to the real desire to support the development of others. They begin to develop substance and groundedness and find a sense of real self-esteem in ways they could never have anticipated. As they interact cooperatively with others, both in their careers and in their relationships, they begin to discover the courage and sense of inner guidance of E-pattern 6, which enables them to reveal more of their authentic qualities. Their communication becomes simple, sincere, and direct—there is no need to dazzle people. They become more aware of traditions and connection to others. They develop their Extraverted Feeling function and become anchored in team values and their Extraverted Thinking function and apply logic and effectiveness to problems they seek to solve.

#### **Competency Stress Point (Three accesses Nine)**

**Natural Lead Brain Function Dynamic: R-brain Instinctive to Basal Right**

**Temperament Dynamic: Extraverted Judging to Introverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Moving to Introverted Feeling**

**Jungian Prototype Pair Dynamic: ESM to ISF and INF**

**Input/Output Function Dynamic: EJ/(Me-Si) and EJ/(Me-Ni) to IP/(Fi-Se) and IP/(Fi-Ne)**

**Basal Right (Feeling)** function is sensitive, soothing, empathetic, and accommodating. Their focus is on harmony and connection. Their underlying assumptions are that feeling a sense of harmony is fundamental to our well-being; emotions are a valid signal of the presence or absence of harmony; and connecting with our environment, and most especially with others to welcome, orient, listen or otherwise encourage them, is part of accomplishing true harmony. Feeling is about values, beliefs, moral foundations, and the human condition. It is about being open to emotions, sensations, needs, and thoughts. It is about being subjective, valuing the conclusions that arise from within.

E-pattern 3, as a moving centre-based pattern, is highly extraverted, instinctive, driven to achieve, and identified with what they do, so going to E-pattern 9, which is introverted feeling based, serves as a shutdown from their relentless pursuit of success. Because they are eager to make their mark and prove themselves, they inevitably create stresses and conflicts in their relationships with others. At E-pattern 9, they may slow down, becoming more diplomatic and accommodating like Reactive Nines. E-pattern 3 accessing E-pattern 9 will experience the tension of still wanting to stand out from the pack, but will disengage if they are not getting positive feedback. They may engage in wishful thinking, downplay their absence of success, and become anxious. Rather than being efficient, they fill their time with busywork and routines, hoping to persevere through difficult situations without being affected by them. Although usually quick and effective in handling tasks and in responding to others, stress causes them to become strangely unresponsive and complacent. They often become short-tempered when recognition of their personal contribution and performance is not forthcoming.

### **Three with Two Wing**

**Natural Lead Brain Function Dynamic: R-brain Instinctive to Basal Right**

**Temperament Dynamic: Extraverted Judging to Extraverted Judging**

**Jungian Prototype Dynamic: Extraverted Moving to Extraverted Feeling**

**Jungian Prototype Pair Dynamic: ESM to ESF**

**Input/Output Function Dynamic: EJ/(Me-Si) to EJ/(Fe-Si)**

**R-brain Instinctive Basal Right** types are capable of pragmatic problem-solving and prioritising, as well as attending to routines and interpersonal concerns. Their focus is on doing and belonging. Their underlying assumptions which are linked to their weakness in the Frontal Right include the belief that change is generally not needed, change is risky and foolish, and creative people are often a problem. This wing has an Extraverted Moving-Feeling competency challenge reflected in prototypes ESM and ESF. The temperament compatibility enhances the prospects of this wing pattern being readily accessible. People with this wing pattern are able to project their feelings, or the illusion of feelings, as the case may be. A more Extraverted Feeling pattern with a histrionic quality, elements of possessiveness, the desire to control others, and self-importance begin to emerge. People of this wing pattern care a great deal about what people think of them. Competitiveness, success in their relationships, and comparing themselves to others are particularly important. They not only desire an enviable relationship with a spouse, they want the spouse to be a catch, physically and socially desirable, one who reflects well on them. Exhibitionism and seductiveness are also more pronounced in people of this wing pattern.

### **Three with Four Wing**

**Natural Lead Brain Function Dynamic: R-brain Instinctive to Frontal Right**

**Temperament Dynamic: Extraverted Judging to Introverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Moving to Introverted Intuition**

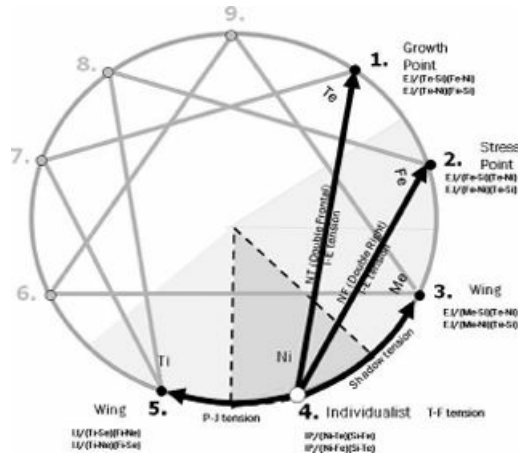
**Jungian Prototype Pair Dynamic: ENM to INT or INF**

**Input/Output Function Dynamic: EJ/(Me-Ni) to IP/(Ni-Te)**

There is an extraversion-introversion temperament tension here that induces E-pattern 3 to reflect on the substance of their success and be more creative in pursuing their goals. This wing pattern tends to emerge from the development of the Introverted Intuition function (Ni) in the dominant (Me-Ni) input/output pair of E-pattern 3. This pattern develops its Introverted Intuition competency and recognises 'the way things have been done in the past' is probably not the best way. New ideas, whether in their own field or someone else's, can be a source of inspiration or insight, change is good; and people are encouraged to act, work together, or change when a powerful and clear vision is held up for them to see. Intuition is about understanding, exploring, creating patterns, noticing relationships, and imagining new possibilities. They are still competitive with others and interested in success and prestige, although in less conspicuous ways than the other wing pattern. Their imaginations will play a more active role, and their interests will likely be focused on aesthetic

objects rather than people. They may become collectors of fine art or other prestigious trappings of success that suggest good taste. Intellectual prowess (Te) may be emphasised in their self-images and social dealings. This wing pattern can be more pretentious than the other wing pattern, putting great store in their 'intuitive' ideas (Ni) and demanding others do likewise. They are more aloof and conscious of how others treat them. They can be subtle show-offs but show-offs nonetheless. They find themselves deeply touched by what they create with others, seeing the intrinsic beauty and goodness of what they have done, regardless of the acclaim they may or may not have received for their actions.

**E-pattern Four**  
The Need to Be Oneself  
The Individualist  
*(The misunderstood artist)*



<b>Self Image</b>
I am different: 'I am good' when I am original, sensitive, and cultured
<b>Key Motivation</b>
Authenticity—wants to understand self, express self in something beautiful
<b>Lens of Perception</b>
Something is missing
<b>Emotional Blind Spot</b>
Envy—immediately see who has more style, more taste, more talent, more normal
<b>Avoidance</b>
Ordinariness—avoid conventional, normal: have acquired image by being striking
<b>Defence Mechanism</b>
Artificial sublimation—feelings not expressed directly but through symbols, styling
<b>Shortcoming</b>
Depression (melancholy)—sweet sadness over their life, need to suffer to be happy
<b>Speaking style</b>
Lyrical, lamenting, soulful, meaningful silences, feeling toned words, picture painters
<b>Appearance</b>
Ranges from tasteful and special to flamboyant and bizarre, never anything ordinary

<b>Temperament</b>

IP	
Faces	
Primary	Secondary
NT	SF
NF	ST

#### **E-Pattern Four**

**Natural lead brain function: Frontal Right**

**Temperament: Introverted Perceiving**

**Notional Jungian prototype: Introverted Intuition**

**Notional Myers Biggs prototype Pair: INTJ and INFJ**

**Input-Output Dynamic: IP/(Ni-Te)(Si-Fe) to IP/(Ni-Fe)(Si-Te)**

**Input-Output Pair: (Ni-Te) and (Ni-Fe)**

**Centre: Image (of being different)**

**Coping Style: Reactive (recognise uniqueness, understand me)**

**Social Style—Surface: Away from people, Withdrawing**

**Social Style—Deep: Away from people, Ideal seeking**

**Identification Style: Frustration (absence of recognition of uniqueness)**

The **natural lead brain function** of E-pattern 4 is Frontal Right (Intuition). This function is imaginative, metaphoric, visioning, creative, risk-taking, and spatial. Their focus is on inventing and experimenting. Their underlying assumptions are that the way things have been done in the past is probably not the best way; new ideas, whether in their own field or someone else's, can be a source of inspiration or insight; change is good; and people are encouraged to act, work together, or change when a powerful and clear vision is held up for them to see. Intuition is about understanding, exploring, creating patterns, noticing relationships, and imagining new possibilities. It is a sixth sense that involves an unconscious awareness of facts, events, happenings, and the whole of experience to produce insights about complex relationships, concepts, future possibilities, and trends. Intuition automatically links the past and present to forecast the future, speculates about possibilities, looks at the 'big picture,' and seeks to grasp the general context of an idea, concept, or a situation. It learns to trust its hunches.

The notional **temperament** of E-pattern 5 is Introverted Perceiving. Introverted perceiving temperament types are called observers. This temperament is immediate and contextual and encourages the recognition of underlying patterns of an ongoing situation and to respect its implications. They sense that their own actions are part of a larger pattern or have a role in its unfolding, which results in an appreciation for intricacy and aesthetic aspects of things. They do not count on things staying the way they are each time they are repeated and regard every moment as unique, with its own character and possibilities. They may not focus their attention unless they are engaged by something that compels or obliges them. They tend to ritualise daily routines and become fiercely protective of their privacy and personal space. When mature, they engage in experiences that have real meaning for them and recognise their own strengths and boundaries. The Introverted Perceiving function of E-Pattern 4 is Introverted Intuition.

The **Jungian focus** of this E-pattern is Introverted Intuition. Introverted Intuition reflects on patterns, relationships, symbols, meanings, and perspectives on matters from complex phenomena to magical connections to practical problems. Introverted Intuition typically creates a unique vision and arrives at unique insights about things, phenomena, or people. It strives to discover the essence of things and fill in the missing pieces of a puzzle. Introverted Intuitive types frequently will have complex visions or perspectives that they are unable to explain with clarity to others.

The **Myers Briggs prototype pair** is INTJ and INFJ. INTJs are independent, individualistic, single-minded, and determined individuals who trust their vision of possibilities regardless of universal scepticism. They enjoy working by themselves on projects that are complex. INFJs trust their vision, are compassionate and insightful, and quietly exert influence. They enjoy working alone or in compatible small groups using their inspirations for people's growth and development.

The **dominant input/output pairs**—(Ni-Te) and (Ni-Fe)—of the two Jungian prototypes of INT and INF creates an input function Extraverted Thinking-Feeling (Te-Fe) tension. Te—Extraverted Thinking involves

expressing thoughts directly, readily critiquing, and pointing out what has been left out or not done, getting to the point effectively and getting the task done, taking decisive action, which may be misread as closed-mindedness, and focussing on logic and criteria for setting up systems of organisation. Fe—Extraverted Feeling involves expressing positive and negative feelings openly, discussing personal details to establish rapport, pointing out how to attend to the needs of others and complaining when others are not considerate, expressing warmth, caring, concern, and interest in others that can be misread as suffocating or not attending to a task, focus on appropriateness and connectedness. This supporting role tension manifests itself as ‘logic versus people’ tension seen through the dominant big picture orientation of both prototypes.

The **intuition/frontal right zone**, the dominant input function of this E-pattern, generates an E-pattern that sees things from many (sometimes conflicting) perspectives and acknowledges many conceptual standpoints. They may solve problems by shifting their perspective and defining the situation in some other way. In this way, they discern aspects of reality that aren’t being acknowledged, like working with conceptual signs and categories. They experience themselves as different: not able to fit in even if they want to. Often needing others endorsement and approval to establish a positive self-image. They struggle with feelings of alienation and develop an ironic sense of humour that protects them from self-revealing and assures positive relationships. They are least accessible during the discovery process, becoming solitary and obsessive. Until they have managed a good fit between their inner reality and outer vocabulary, they may not even know what they are after and won’t involve others in formulating their plans. The more information they acquire, the more there is to know. They see everything as part of a ‘dance’. They may collect things that represent a sense of emergent meaning and may not be able to explain why the objects matter to them.

They tend to neglect their practical and material needs by assuming that these things will take care of themselves. Our Western conservative culture portrays them as neurotics and psychics (INFJ) or eccentric nerds (INTJ). They are individualistic, introspective, and usually develop a self-determined path and dismiss others’ opinions in order to maintain it. They use their supporting output function (Te/Fe) to resist ‘infection’ by a custom, method, ideology, theory, or set of expectations that seems alien to them. They have to work hard to be self-critical and treat others’ opinions as just ‘another point of view’. They want to be special and yearn for credit and recognition. They are often highly gifted with written language.

#### **Competency Growth Point (Four accesses One)**

#### **Natural Lead Brain Function Dynamic: Frontal Right to Frontal Left (Double Frontal)**

#### **Temperament Dynamic: Introverted Perceiving to Extraverted Judging**

#### **Jungian Prototype Dynamic: Introverted Intuition to Extraverted Thinking**

#### **Jungian Prototype Pair Dynamic: INT to ENT**

#### **Input/Output Function Dynamic: IP/(Ni-Te) to EJ/(Te-Ni)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative and that long-term strategies offer more opportunity because ‘the greater the risk, the greater the win.’

There is a temperament tension between Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) and Extraverted Judging (energetic and proactive behaviour). However, there is input function compatibility between the dominant and supporting input function of the dominant pair of each pattern—Introverted Intuition. The dominant brain function dynamic here involves the development of the Extraverted Thinking competencies of the input-output pair. Extraverted Thinking involves expressing thoughts directly, readily critiquing and pointing out what has been left out or not done, getting to the point effectively, and getting the task done, taking decisive action, which may be misread as closed-mindedness, and focussing on logic and criteria for setting up systems of organisation. Extraverted Thinking’s focus is order. It is about organising and ordering the outside world and organising both people and things to achieve a purpose. It uses logic and reasoning in dialogue with others. It involves directing action, calling plays, and making decisions. It is purposeful sorting out, discriminating among alternatives. Extraverted Thinking asks questions, collects information in an orderly way, and solves problems in a systematic manner.

This enables E-pattern 4 to engage with reality through meaningful action and to commit to principles and activities beyond the realm of their subjective reactions. They discover not only who they are but that they are good at it. They come more into contact with the immediacy of their reality and become less entranced by the emotionally charged scenarios that play out in their minds. They realise that self-expression does not mean indulging in their moods, and they willingly become self-disciplined, working consistently to contribute



something worthwhile to their world. They participate fully in life and develop a stronger sense of themselves through their work and through their connections with others. They learn that the reality of a situation and our emotional responses to it are two different things. They are able to build a lasting, genuine sense of identity and self-esteem because it is based on real-life actions and relationships rather than on their imagination or transient emotional states. They get to express qualities in themselves that were previously invisible: strength, willpower, determination, and clarity.

**Competency Stress Point (Four accesses Two)**

**Natural Lead Brain Function Dynamic: Frontal Right to Basal Right (Double Right)**

**Temperament Dynamic: Introverted Perceiving to Extraverted Judging**

**Jungian Prototype Dynamic: Introverted Intuition to Extraverted Feeling**

**Jungian Prototype Pair Dynamic: INF to ENF**

**Input/Output Function Dynamic: IP/(Ni-Te) to EJ/(Fe-Ni)**

**Double Right** types (Intuition and Feeling) are expressive, enthusiastic, and often artistic. Their focus is on maximising joy and harmony, whether between people, through landscaping or interior design or in a work of art. Their underlying assumptions are that positive people development and personal relationships are the key to success, rituals honouring membership as well as accomplishments build loyalty and connection, and too little attention is paid in most organisations to empowering people.

There is a temperament tension between Introverted Judging (slow and methodical behaviour) and Extraverted Judging (energetic and proactive behaviour). However, there is input function compatibility between the dominant and supporting input function of the dominant pair of each pattern—Introverted Intuition. Their competency path is reflected in the development of Extraverted Feeling. Extraverted Feeling reaches out to attach and interact with other living things by nurturing relationships. It is about validating and valuing others, encouraging, coaching, educating, and motivating. It is protecting, helping, and caretaking. Extraverted Feeling organises action consistent with values, beliefs, spiritual foundations, and sense of humanity—how people (and other living things) ought to be treated. Extraverted Feeling promotes collaboration, a shared sense of community, and harmony in interpersonal relationships. In moving to Extraverted Feeling under stress, this pattern unconsciously tries to solve its interpersonal problems with a slightly forced friendliness—trying a little too hard—and beginning to worry about relationships and seeking ways to get closer to the people they like. They need a great deal of reassurance that the relationship is on solid ground.

They may lose themselves in romantic fantasies and withdraw from people both for attention and to protect their feelings. They frequently express their affections to the other and remind them of how meaningful their relationship is and may precipitate emotional scenes to see if others really care about them—they try to hold on to people by clinging. They may feel that it is unsafe to express the extent of their neediness and may begin to conceal their problems by focusing on the problems of others. They fear that without support, they might lose the ability to actualise their dreams. They begin to exaggerate their importance in others' lives and remind them of the many benefits that they have derived from their association, taking credit for others' happiness, and finding little ways to increase people's dependency on them.

**Four with Three Wing**

**Natural Lead Brain Function Dynamic: Frontal Right to R-brain Instinctive**

**Temperament Dynamic: Introverted Perceiving to Extraverted Judging**

**Jungian Prototype Dynamic: Introverted Intuition to Extraverted Moving**

**Jungian Prototype Pair Dynamic: INF or INT to ENM**

**Input/Output Function Dynamic: IP/(Ni-Te) or IP/(Ni-Fe) to EJ/(Me-Ni)**

**Frontal Right R-Brain Instinctive** types are all business or work. Able to attend to both the practical details of operations and the strategic vision, they have a dual focus on both production and growth. Their underlying assumptions, which are linked to their self-interest weakness, include the beliefs that doing is more important than thinking or feeling.

This wing pattern involves a temperament tension between Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) and Extraverted Judging (energetic and proactive behaviour). It also requires competency development of the output function of Extraverted Moving. Extraverted Moving (E-pattern 3) involves expressing body and self-image in a way that attracts cultural or familial recognition of personal achievement to gain and maintain status, position, or material wealth, acquiring the attributes of success for what they represent rather than their intrinsic value, using others as a means to an end, being

results focused for personal gain and not recognising the feelings of others, accepting collateral damage as part of the game.

There is a divided sense of self—almost a split personality if this wing is dominant. It is because people of this wing pattern have the ability to project a favourable image, and they are able to conceal their real emotional condition quite effectively. Others may not realise how vulnerable or emotionally troubled they may be. They are competitive and interested in making something of themselves in the world, but they fear success, self-exposure, and possible humiliation. People of this wing pattern may be helped out of their self-absorption by a concern for what others think of them. Depending on the degree that the Three wing is operative, they have narcissistic tendencies (exhibitionistic desires for attention and admiration).

#### **Four with Five Wing**

**Natural Lead Brain Function Dynamic: Frontal Right to Frontal Left (Double Frontal)**

**Temperament Dynamic: Introverted Perceiving to Introverted Judging**

**Jungian Prototype Dynamic: Introverted Intuition to Introverted Thinking**

**Jungian Prototype Pair Dynamic: INT or INF to INT**

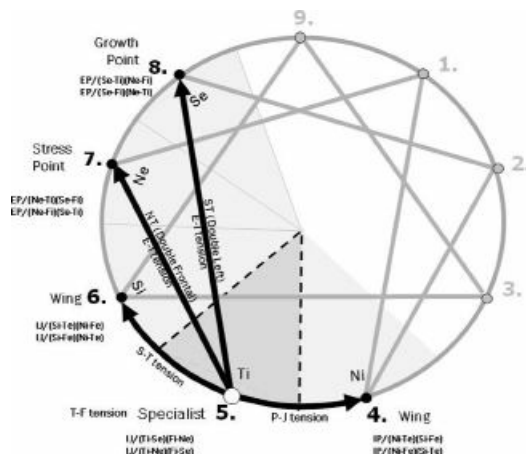
**Input/Output Function Dynamic: IP/(Ni-Te) or IP/(Ni-Fe) to IJ/(Ti-Ne)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative and that long-term strategies offer more opportunity because ‘the greater the risk, the greater the win.’

This wing pattern involves a temperament tension between Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) and Introverted Judging (slow and methodical behaviour) which is reflected in the double frontal (NT) focus of the shared INT prototypes. When they develop their judging orientation (Te), they tend to remain open to new information that will confirm a pet theory yet paradoxically be closed to a different way of seeing things (Ti). Developing Introverted Thinking (at E-pattern 5) involves defining principles, differences, and distinctions, pointing out inconsistencies and critiquing inaccuracies, engaging in detached observation, which can be misread as dislike or disapproval, not expressing thoughts unless illogic or inaccuracy are overwhelming, focusing on identifying, analysing, naming, and categorising. As ‘double’ introverts, they often prefer working and living in isolation from the hassles of relationships.

People of this wing pattern are given not merely to self-absorption, but to philosophical speculation—they dream up ideas and then express them, often in written papers. Their internal intuitive world is the dominant reality, but with a strong introspective intellectual dimension (reflected in the dominant Ni and Ti functions of the respective input/output pairs). They tend to express their ideas in language that is obscure to others. Highly introverted people of this wing pattern tend to be extreme loners, more lacking in social connectedness than any other wing pattern. They tend to have an other-worldly, ethereal quality about them and are extremely independent and unconventional to the point of eccentricity. They also tend to be secretive, intensely preoccupied with their thoughts, and purposely enigmatic in their self-expression. Their creative ideas may be somewhat unusual, even surreal. They have little time for those who cannot understand them—which often means they become isolated.

**E-pattern Five**  
The Need to Be Competent  
The Specialist  
*(The retreated thinker who hoards knowledge)*



<b>Self Image</b>
I see through: 'I am good' when I am wise, smart, and receptive
<b>Key Motivation</b>
Knowledge—want to secure their lives/avoid threats by being informed in detail
<b>Lens of Perception</b>
How much time and energy will this take
<b>Emotional Blind Spot</b>
Stinginess—are not givers, hoard both intellectual and material possessions
<b>Avoidance</b>
Emptiness—afraid they are of little value and have little real wealth in them
<b>Defence Mechanism</b>
Withdrawal (segmentation)—divide their lives into compartments or retreat
<b>Shortcoming</b>
Avarice—stingy, especially with themselves, to guarantee future, proudly modest
<b>Speaking Style</b>
Explaining, systematising, email, lengthy briefs, treatises
<b>Appearance</b>
Content-focused, an emotional blank screen, silently standing on the edge of the crowd

<b>Temperament</b>

IJ	
Faces	
Primary	Secondary
ST	NF
NT	SF

### E-Pattern Five

**Natural lead brain function: Frontal Left**

**Temperament: Introverted Judging**

**Notional Jungian prototype: Introverted Thinking**

**Notional Myers Briggs prototype Pair: INTP and ISTP**

**Input-Output Dynamic: IJ/(Ti-Ne)(Fi-Se) to IJ/(Ti-Se)(Fi-Ne)**

**Input-Output Pair: (Ti-Ne) and (Ti-Se)**

**Centre: Security (in knowledge)**

**Coping Style: Objective (logical)**

**Social Style—Surface: Away from people, Withdrawing**

**Social Style—Deep: Against people, Power seeking**

**Identification Style: Rejection (expertise)**

The **natural lead brain function** of E-pattern 5 is Frontal Left (Thinking). This function is logical, mathematical or quantitative, analytical, diagnostic, structural, and functional. Their focus is on solving problems and making decisions. Moreover, their underlying assumptions are that identifiable causes exist for every ‘problem;’ given accurate data and correct analysis, a solution to every problem can be calculated; and everything true or important can be measured. Thinking is about order and organisation, being objective, detached, or able to discriminate, and using logic. Thinking preference people naturally seek to understand cause and effect—using an orderly chain of reasoning to establish the relationships. Thinking seeks the truth, getting to the heart of the matter in an objective way. We experience being in our thinking function when we are being dispassionate—able to make decisions at arm’s length from whatever emotional turmoil may surround a situation. Thinking is about principles and well-organised foundations for beliefs. It is the engine that devises strategies and creates organised, conceptual structures.

The notional **temperament** of E-pattern 5 is Introverted Judging. Introverted Judging temperament types are called Planners. They feel most comfortable when they can establish predictable reference points in the outside world. IJs have interest in represented rather than direct experience in the form of numbers, words, facts, signs, and symbols—the kind of data that can be explored in the mind. They are constantly taking in new information and are single-minded in their attempts to accommodate it into existing procedures or to change the system to fit. They constantly analyse what others believe and think in terms of their own reflective process. They are exacting about time, plans, and goals when dealing with others but may struggle to set personal priorities or pursue own ambitions. Introverted judging functions rationalise only information that is resident in memory—essentially they are told what is outside. They sort through data trying to understand in order to formulate plans of action. This function rationalises information with respect to circumstances or issues; however, data acquisition needs to cease before analysis can begin, all information must be static. This approach permits time to consider a broader spectrum of information but can create significant delays in output. As Introverted Judging dominates, input is suspended when output is working and autonomy will be given to input only when output says it needs more data—the mind can often be closed. This philosophy will not produce timely responses, so processing will need to be able to predict and head off potential risks. This is the price one pays to gain perhaps a more complete understanding of an issue or situation for planning purposes. Thus, a solid objective or plan is most important for Introverted Judging, but all this creates a tendency to believe their plan is always right. When mature, they provide new ways and insight about issues that make a genuine contribution to society.

The **Jungian focus** of this E-pattern is Introverted Thinking. Introverted thinking presumes logical order rules the Universe; illogic is dismissed as just so much mental clutter that needs to be swept out of the mind. Beliefs, understandings, and information are taken in and logically organised in clusters of thought, with principles at the foundation. It strives to fit new pieces of information into clusters of thought where it most logically fits. It sorts out and discriminates that which makes logical sense from that which does not. Like a detective, the Introverted Thinking mind is drawn to mysteries—seeking clues and root causes—to solve a

problem or a riddle.

The **Myers Briggs prototype pair** is ISTP and INTP. ISTPs are pragmatic, aware of the facts, expedient, realistic, and not likely to be convinced by anything but reasoning. They enjoy working in dependently, relying on logic and resourcefulness to solve immediate problems. INTP's are rational, curious, theoretical, and abstract, preferring to organise ideas rather than situations or people. They enjoy working alone with ample autonomy for their own ideas and methods.

The **dominant input/output pairs**—(Ti-Se) and (Ti-Ne)—of the two Jungian prototypes of IST and INT creates an input function Extraverted Sensing-Intuition (Se-Ne) tension. Se—Extraverted Sensing involves being attracted to and/or distracted by changing external events, adapting and changing their mind according to the situation, focusing on facts, asking lots of questions to get enough information to see the pattern, going ahead and responding to raw data, and physical self-expression. Ne—Extraverted intuition involves being attracted to new ideas and possible realities, holding different and even conflicting ideas and values in mind at once without articulating them, assuming a meaning of something, focusing on inferences and hypothesis, and extemporaneously connecting ideas. This supporting role tension manifests itself as 'big picture versus facts' tension seen through the Introverted Perceiving temperament of both prototypes.

The primary focus of their attention is the application of logic. They either know things well (IST) or know where to get needed information (INT). They are guided by the perceptual logic of the situation: real life knowledge of what works and what doesn't. They are likely to stick to what they know and are often past masters at a particular craft. They contract their services in a special niche of technical expertise. Their underdeveloped feeling function can cause them to be oblivious to social rules, rituals, and signs. If they have a strong perceiving orientation, their spontaneous emotional expression can be impetuous. They may experience deprivation of approval and appreciation. When using the supporting function of their dominant pair (Ne/Se), their behaviours do not look like they are attempting to control others but they are. They keep others away from having an influence over what they do: they stick with what they know, which gives them control over what they do.

They know exactly what they are good at: they see every situation as unique, as subtly different, and its randomness is exciting. They can appear to have no conscience, relying on their 'logic'. They find social expectations suspect and generally focus their defences on material well-being. They love gadgetry and technology but despise the commercialisation that comes with it. They have a slightly fearful quality and may be hard to persuade that their conclusions are illogical. They can exhibit a strong sense of moral outrage: may have the idea that people are trying to make them look bad or are treating them with disregard and may respond in a direct confronting manner (often by access to the low side of E-pattern 8). They worry about their professional reputation and may defend thoughts against scholarly attacks in professional journals.

**Competency Growth Point (Five accesses Eight)**

**Natural Lead Brain Function Dynamic: Frontal Left to Basal Left (Double Left)**

**Temperament Dynamic: Introverted Judging to Extraverted Perceiving**

**Jungian Prototype Dynamic: Introverted Thinking to Extraverted Sensing**

**Jungian Prototype Pair Dynamic: IST to EST**

**Input/Output Function Dynamic: IP/(Ti-Se) to EP/(Se-Ti)**

**Double Left** types (Sensing and Thinking) are organised and predictable. Their focus is on controlled growth and solving operational and/or production problems. Their underlying assumptions are that if we do what we have done with maximum efficiency, we'll succeed; order, accuracy, and attention to applicable rules and laws ensure success; and change or experimentation is risky.

The competency development growth path of E-pattern 5 is reflected in a temperament shift from Introverted Judging (slow and methodical behaviour) to Extraverted Perceiving (spontaneous and interactive behaviour)—from IST to EST. It is about developing the support input function of the IST input/output dominant pair—Extraverted Sensing (Se). Extraverted Sensing is about seizing the moment, becoming immersed in the here and now, pleasurably and spontaneously interacting with people, things, and situations of interest. It is being aware of, fully tuned into, and energised by the options and impulses of the moment. It is making 'work' into play, learning by doing, and enjoying the creative process. It is being attuned to the variety, quality, and aesthetic appeal of sensory experiences. Extraverted Sensing notices tangible realities and relates to them in a pragmatic manner.

They learn to reclaim and occupy their physical presence and their instinctual energy and grow by coming down out of their heads and coming into deeper felt contact with their vitality and physicality. However, in doing so, they feel as if they are going to lose their only defence: the sanctuary of their mind. The mind feels safe, reliable, and impregnable; the body feels weak, vulnerable, and unreliable. Deeper contact with the body begins to allow powerful feelings of grief and sorrow over long isolation to come into awareness. By staying grounded in the body, they can feel the inner support to process these long-suppressed feelings. They begin to participate more fully in their worlds and to apply their knowledge and skill to immediate practical problems: feel empowered to take on major challenges and often assume leadership roles. They harness their gifts strategically and constructively.

**Competency Stress Point (Five goes to Seven)**

**Natural Lead Brain Function Dynamic: Frontal Left to Frontal Right (Double Frontal)**

**Temperament Dynamic: Introverted Judging to Extraverted Perceiving**

**Jungian Prototype Dynamic: Introverted Thinking to Extraverted Intuition**

**Jungian Prototype Pair Dynamic: INT to ENT**

**Input/Output Function Dynamic: IJ/(Ti-Ne) to EP/(Ne-Ti)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative and that long-term strategies offer more opportunity because ‘the greater the risk, the greater the win.’

The competency stress growth path of E-pattern 5 is reflected in a temperament shift from Introverted Judging (slow and methodical behaviour) to Extraverted Perceiving (spontaneous and interactive behaviour)—from INT to ENT. It is about developing the support input function of the INT input/output dominant pair—Extraverted Intuition (Ne). Extraverted Intuition scans the external world to explore new ideas, new people, and emergent possibilities. Extraverted intuition is imaginative, inventive, and innovative—seeing and describing ways things can be reshaped, altered, or improved. It naturally energises people and engages action towards a vision of what could be—a future of many possibilities.

They react against their isolation by impulsively throwing themselves into activities like a reactive E-pattern 7. They become restless and frustrated—their minds speed up, and they feel compelled to distract themselves by pursuing every idea. They then develop anxiety about finding an expertise niche, which may cause them to become scattered in their pursuits. They bounce from idea to idea, option to option, but seem unable to find or connect with anything that satisfies them. They search indiscriminately for stimulation and experience. Generally, these diversions have little to do with their professional projects.

**Five with Four Wing**

**Natural Lead Brain Function Dynamic: Frontal Left to Frontal Right (Double Frontal)**

**Temperament Dynamic: Introverted Judging to Introverted Perceiving**

**Jungian Prototype Dynamic: Introverted Thinking to Introverted Intuition**

**Jungian Prototype Pair Dynamic: INT to INT**

**Input/Output Function Dynamic: IJ/(Ti-Ne) to IP/(Ni-Te)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative, and that long-term strategies offer more opportunity because ‘the greater the risk, the greater the win.’

This wing pattern involves a temperament tension between Introverted Judging (slow and methodical behaviour) and Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels)—from IJ to IP. It also involves developing mirror competencies in the supporting function of the dominant input/output pair—from (Ti-Ne) to (Ni-Te). The development of Introverted Intuition creates an attraction to new ideas and possible realities, holding different and even conflicting ideas and values in mind at once without articulating them, assuming a meaning of something, focusing on inferences and hypothesis, and extemporaneously connecting ideas. The double bind is that they can become even more insular and theoretical. Under stress, they adopt a more judging and critical attitude towards others and do not understand the emotional dimension of their behaviour. They only respect knowledge-based authority and reject position-based authority.

People of this subtype can project an off-putting detachment from the environment both because they are involved in their thoughts and because they are introverted and emotionally self-absorbed. Their intuitively rational powers may be used to keep people at arm's length rather than to understand them more deeply. People of this wing pattern are hypersensitive to criticism, particularly regarding the value of their work or ideas, since this impinges directly on self-esteem. They tend to withdraw from people and be reclusive. They are intense, able to concentrate on their work and their ideas. But to the degree that the wing is operative, they also feel intellectually vulnerable, which hinders their ability to work.

#### **Five with Six Wing**

**Natural Lead Brain Function Dynamic: Frontal Left to Basal Left (Double Left)**

**Temperament Dynamic: Introverted Judging to Introverted Judging**

**Jungian Prototype Dynamic: Introverted Thinking to Introverted Sensing**

**Jungian Prototype Pair Dynamic: IST to IST**

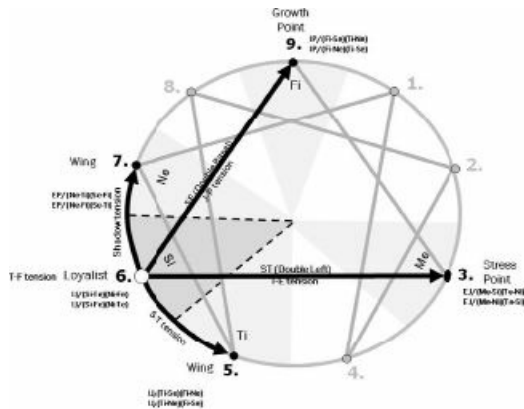
**Input/Output Function Dynamic: II/(Ti-Se) to IJ/(Si-Te)**

**Double Left** types (Sensing and Thinking) are organised and predictable. Their focus is on controlled growth and solving operational and/or production problems. Their underlying assumptions are that if we do what we have done with maximum efficiency, we'll succeed; order, accuracy, and attention to applicable rules and laws ensure success; and change or experimentation is risky.

This wing pattern involves temperament compatibility between the Introverted Judging (slow and methodical behaviour) temperaments of each pattern. It also involves developing mirror competencies in the supporting function of the other dominant input/output pair—from (Ti-Se) to (Si-Te). The development of Introverted Sensing involves being heavily influenced by prior experiences, distrusting new information that does not match. It assumes understanding of a situation because it resembles a prior one, focusing on facts and stored data, giving lots of specific, sequential details about something, rating and making comparison. This wing pattern 'knows' it is right from a position of logic and pays little attention to the ideas (which they regard as 'hare brained') or feelings (which they regard as 'irrational') of others.

People of this wing pattern generally have problems with relationships. They do not seem to know what to do with their feelings, much less how to express them directly. They develop insensitivity to their own feelings and emotional needs, as well as to the feelings and emotional needs of others. If they have high introversion, they have no awareness about how they communicate themselves to others. They can be seen as the classic intellectual nerd. They are totally wrapped up with intellectual pursuits and live completely in their minds, immersing themselves in their work to the exclusion of everything else.

**E-pattern Six**  
The Need to Be Secure  
The Loyalist  
*(The defensive and doubting person)*



<b>Self-Image</b>
I do my duty: 'I am good' when I am faithful, obedient, and loyal
<b>Key Motivation</b>
Striving for security—to be liked and have approval, to fight against anxiety
<b>Lens of Perception</b>
Contradictory evidence
<b>Emotional Blind Spot</b>
Obedience Anxiety—false deferral to authority, visions of how things could go wrong
<b>Avoidance</b>
Doubt—uphold norms, laws, rules: see that others don't break them
<b>Defence Mechanism</b>
Projection—imagine own negative motives in others, classic scapegoat mechanism
<b>Shortcoming</b>
Timidity (or Rashness)—overestimate/mistrust authorities, feel weak, exposed
<b>Speaking Style</b>
Warning, limiting, concerns, constraints, complaints
<b>Appearance</b>
Responsible, concerned, focused on hazard and risk, flight or fight, either voice fear or aggression

Temperament
IJ



Faces	
Primary	Secondary
ST	NF
SF	NT

### E-Pattern Six

**Natural lead brain function: Basal Left**

**Temperament: Introverted Judging**

**Notional Jungian prototype: Introverted Sensing**

**Notional Myers Biggs prototype Pair: ISTJ and ISFJ**

**Input-Output Dynamic: IJ/(Si-Te)(Ni-Fe) to IJ/(Si-Fe)(Ni-Te)**

**Input-Output Pair: (Si-Te) and (Si-Fe)**

**Centre: Security (in authority of others)**

**Coping Style: Reactive (signs of danger)**

**Social Style—Surface: Towards people, Embracing**

**Social Style—Deep: Towards people, Approval seeking**

**Identification Style: Attachment (authority)**

The **natural lead brain function** of E-pattern 6 is Basal Left (Sensing). This function is procedural, thorough, predictable, dependable, reliable, and efficient in performing sequential routine tasks. Their focus is on accomplishing tasks in their prescribed manner and attending to details. Their underlying assumptions are that true efficiency comes from sticking to the known routine; routine procedures are fundamental and unnecessarily altering them brings unnecessary chaos, fatigue, and loss; and because routines were established using logic, using them as created is logical. Sensing is about experiencing the world as it 'is'—through using the five senses. It is about attending to the here and now, being aware of the tangible sensory impressions of the moment. It is about trusting most one's direct experiences as a guideline for future action. Sensing is about being literal, concrete, and practical, noticing 'what is' as opposed to what 'could be.' It is about remembering, cataloguing, and recalling, often with great detail, a wide variety of experiences and information.

The notional **temperament** of E-pattern 6 is Introverted Judging. Introverted judging temperament types are called Planners. They feel most comfortable when they can establish predictable reference points in the outside world. IJs have interest in represented rather than direct experience in the form of numbers, words, facts, signs, and symbols—the kind of data that can be explored in the mind. They are constantly taking in new information and are single-minded in their attempts to accommodate it into existing procedures or to change the system to fit. They constantly analyse what others believe and think in terms of their own reflective process. They are exacting about time, plans, and goals when dealing with others but may struggle to set personal priorities or pursue own ambitions. Introverted judging functions rationalise only information that is resident in memory—essentially they are told what is outside. They sort through data trying to understand in order to formulate plans of action. This function rationalises information with respect to circumstances or issues; however, data acquisition needs to cease before analysis can begin, all information must be static. This approach permits time to consider a broader spectrum of information but can create significant delays in output. As Introverted Judging dominates, input is suspended when output is working; autonomy will be given to input only when output says it needs more data—the mind can often be closed. This philosophy will not produce timely responses, so processing will need to be able to predict and head off potential risks. This is the price one pays to gain perhaps a more complete understanding of an issue or situation for planning purposes; thus, a solid objective or plan is most important for Introverted Judging, but all this creates a tendency to believe their plan is always right. When mature, they provide new ways and insight about issues that make a genuine contribution to society.

The **Jungian focus** of this E-pattern is Introverted Sensing. Introverted Sensing attends to, enjoys acquiring, and relying upon an internal library of detailed personal knowledge, facts, feelings, sensations, and information gleaned from experiences. Information and impressions from present experiences are archived in an orderly way in memory—which is typically a vast internal storehouse of data, details, and impressions. Introverted Sensing seeks rhythm, reliability, and order in its internal library and in its relationships with people and the outside world.

The **Myers Briggs prototype pair** is ISTJ and ISFJ. ISTJs are thorough, exacting, systematic, hardworking, and careful with detail. They enjoy working within organisations to improve procedures and processes remaining loyal through both good and bad times. ISFJs are sympathetic, loyal, considerate, and kind and will go to any amount of trouble to help those who need it. They enjoy providing behind-the-scenes support and encouragement.

The **dominant input/output pairs**—(Si-Te) and (Si-Fe)—of the two Jungian prototypes of IST and ISF create an input function Extraverted Thinking-Feeling (Te-Fe) tension. Te—Extraverted Thinking involves expressing thoughts directly, readily critiquing and pointing out what has been left out or not done, getting to the point effectively and getting the task done, taking decisive action, which may be misread as closed-mindedness, and focussing on logic and criteria for setting up systems of organisation. Fe—Extraverted Feeling involves expressing positive and negative feelings openly, discussing personal details to establish rapport, pointing out how to attend to the needs of others and complaining when others are not considerate, expressing warmth, caring, concern, and interest in others that can be misread as suffocating or not attending to a task, focus on appropriateness and connectedness. This supporting role tension manifests itself as ‘logic versus people’ tension seen through the dominant factual orientation of both prototypes.

The primary focus of attention is looking at facts. They either present accurate information or check information presented by others (ISF) or organise and maintain structure (IST). ISFs are constantly alert to the practical needs of people around them—once they see a place for themselves, they offer help and get things organised. ISTs are alert to people’s needs for logical management and principled counsel. They have a strong abiding investment in information that strikes them as important—what they know is useful to them and directly relates to what they do.

They adapt the external world so well to their own interests and motives that their job, hobby, or relationship becomes a uniquely tailored expression of who they are. They often join clubs and organisations with a specific field of interest and have a strong investment in how the organisation is run and organised. Information that matters to them is nearly always a part of their self-definition and social identity. No matter how excited they are about a subject, they apply themselves methodically and somewhat narrowly—their attention is consumed by what they are doing and they are concerned with every detail. They are exacting, conscientious, and deliberate in outward behaviours. They have an experiential approach to life with primary sense of responsibility to their inner priorities—the facts and knowledge they have acquired about things that matter to them. No matter how busy they are, they will volunteer their services to Boards, organisations, friends, or someone in trouble.

They don’t believe that the universe is completely rational—for them, the outside world is a jumble of ever-changing perceptual experiences, dictating ever-changing behavioural responses. They maintain their own priorities unconditionally in order to achieve stability and consistent meaning. They meet their obligations regardless of changed circumstances. They expect others to take their operating standards seriously and may, as a consequence, be in a position of authority where their enforcement of regulations may be exacting. They use rules and regulations to bring outer reality in line with their reality and can be most inflexible. They don’t trust anyone to do the job the way it needs to be done. They are cautious about the investment of time and energy and sort things out one at a time putting them into ‘meaning’ boxes they have set up in their internal ‘categorisation system’. They examine every fact at hand, granting each its own weight, trying to figure out which box it belongs to, and do this with all facts before drawing any conclusions. They will go over books, documents, and contracts word by word perhaps several times. However, once they access their judging orientation and make a decision, they are impossible to dissuade come ‘hell or high water’ and will want hands-on control over it: they struggle to delegate.

Their outward behaviours are careful, faithful, persevering, honourable, and perhaps dull. Their inner world is delightfully unconventional even whimsical and their private interests can be quite offbeat. They have a thoroughly individual way of looking at life but don’t personally see it that way—they don’t see themselves as idiosyncratic. They are quintessential collectors. They are creatures of habit and ritual repetition is sought. They sense that others don’t get their sense of humour but are clever at seeing discontinuities. They behave in a way that precisely fits their role, station, rights, and obligations they perceive as their own. They can be seen by others as controlling or unreasonable but do not see themselves that way at all—sticking to their position is about honour and integrity. They regard their subjective priorities as internalised values and can come to believe that they are the only decent, moral, and reasonable person in the room.

**Competency Growth Point (Six accesses Nine)**

**Natural Lead Brain Function Dynamic: Basal Left to Basal Right (Double Basal)**  
**Temperament Dynamic: Introverted Judging to Introverted Perceiving**  
**Jungian Prototype Dynamic: Introverted Sensing to Introverted Feeling**  
**Jungian Prototype Pair Dynamic: ISF to ISF**  
**Input/Output Function Dynamic: IJ/(Si-Fe) to IP/(Fi-Se)**

**Double Basal** types (Sensing and Feeling) are practical, procedural, and hands-on. Their focus is on accomplishing cohesion and established objectives through loyalty, teamwork, attention to detail, and procedures. Their underlying assumptions are: what's most important is doing something and people and their problems are all part of a day's work and it's best to get to know and accept them.

The competency development growth path of E-pattern 6 is reflected in a temperament shift Introverted Judging to Introverted Perceiving. It is about developing the support input function of the ISF input/output dominant pair—Introverted Feeling. Introverted feeling involves clarifying what is important, pointing out inconsistencies and incongruities, between actions and espoused values, expressing quiet reserve, which is often misread as aloofness, adamantly insisting on what is important, or what they want or like, not expressing inner convictions unless important values are compromised. It is being aware of and cherishing one's own mental framework of values, beliefs, and sense of self. It is being open to emotions and inner sensations. It is also being sensitive to others in an empathetic way. It is being aware what is right and wrong according to one's personal moral and spiritual compass rather than being loyal to an authority figure. It is being authentic. As a gatekeeper of the mind, it admits what is consistent with one's values and beliefs framework and rejects what is repulsive or draining. Introverted Feeling seeks harmony with others and harmony within from a position of grounded openness.

This development pathway opens E-pattern 6 in a way that they are able to recognise the common bonds they share with all of humanity. They begin to feel inclusive and accepting of others, regardless of whether their views or lifestyles are familiar to them. They become filled with courage which is not a counter-phobic reaction to fear but is an actual force in and of itself. Courage arises from a feeling of real inner solidity and of profound connection with themselves and with all living things.

**Competency Stress Point (Six accesses Three)**  
**Natural Lead Brain Function Dynamic: Basal Left to Left and R-brain Instinctive**  
**Temperament Dynamic: Introverted Judging to Extraverted Judging**  
**Jungian Prototype Dynamic: Introverted Sensing to Extraverted Moving**  
**Jungian Prototype Pair Dynamic: IST to EMT**  
**Input/Output Function Dynamic: IJ/(Si-Te) to EJ/(Me-Si)**

**Basal Left R-Instinctive** types are all business or work. Able to attend to both the practical details of operations and the strategic vision, they have a dual focus on both production and growth. Their underlying assumptions which are linked to their weakness in involving others include the belief that being practical based on past experience is more important developing a future vision.

The competency development stress path for E-pattern 6 is reflected in a temperament shift—from Introverted Judging to Extraverted Judging—from IJ to EJ. The stress competency development path for Sixes is reflected in a shift from Introverted Sensing to Extraverted Moving—from IST to ESM. This involves the development of the unconscious Extraverted Moving competency. Extraverted moving involves expressing body and self-image in a way that attracts cultural or familial recognition of personal achievement to gain and maintain status, position, or material wealth, acquiring the attributes of success for what they represent rather than their intrinsic value, using others as a means to an end, being results focused for personal gain and not recognising the feelings of others, and accepting collateral damage as part of the game. Developing Extraverted Sensing competencies provides an 'opening' to Extraverted Moving. Although sensing is an input function, it has much in common with Extraverted Moving, an output function—it is about seizing the moment, becoming immersed in the here and now, and pleasurably and spontaneously interacting with people, things, and situations of interest. It is being aware of, fully tuned into, and energised by the options and impulses of the moment. It is making 'work' into play, learning by doing, and enjoying the creative process. It is being attuned to the variety, quality, and aesthetic appeal of sensory experiences.

This stress pattern tirelessly invests their time and energy into their personal management systems, ensuring that their income and security is not at risk: they become even more driven and potentially workaholic. They make additional efforts to fit in, adapting to their surroundings and striving to be exemplary enough to

maintain their social and financial position: become more image-conscious, and developing the right look, gestures, jargon, and attitude to be acceptable to their peers. They hope in this way to win people over and avoid rejection. They become competitive, although usually through identification with groups or beliefs (a favourite football team, their company, school, nationality, or religion). They may also become more boastful and self-promoting, adopting condescending attitudes, dismissing or hyping their own superiority in a desperate attempt to defend their low self-esteem, and feelings of inferiority.

#### **Six with Five Wing**

**Natural Lead Brain Function Dynamic: Basal Left to Frontal Left (Double Left)**

**Temperament Dynamic: Introverted Judging to Introverted Judging**

**Jungian Prototype Dynamic: Introverted Sensing to Introverted Thinking**

**Jungian Prototype Pair Dynamic: IST to IST**

**Input/Output Function Dynamic: IJ/(Si-Te) to IJ/(Ti-Se)**

**Double Left** types (Sensing and Thinking) are organised and predictable. Their focus is on controlled growth and solving operational and/or production problems. Their underlying assumptions are that if we do what we have done with maximum efficiency, we'll succeed; order, accuracy, and attention to applicable rules and laws ensure success; and change or experimentation is risky.

This wing pattern involves temperament compatibility between the Introverted Judging (slow and methodical behaviour) of both patterns. The dominant input/output pairs—(Si-Te) and (Ti-Se)—of these two patterns mirror each other. The development of Introverted Thinking competencies causes E-pattern 6 to presume logical order rules the Universe; alternative arguments are seen as illogical and dismissed as just so much mental clutter that needs to be swept out of the mind. Beliefs, understandings, and information are taken in and logically organised in clusters of thought, with principles at the foundation—often as dogma. This wing pattern strives to fit new pieces of information into clusters of thought where it most logically fits. It sorts out and discriminates that which makes logical sense from that which does not. Like a detective, the Introverted Thinking mind is drawn to mysteries—seeking clues and root causes—to solve a problem or a riddle. This connection leads them to give attention to their current reality based on current and past experiences with a focus on 'objective' facts, criteria, or principles.

A 'just-give-me-the-facts' approach emerges with an efficient, bottom-line focused, and logical preference. They can be perceived by others as rude, impersonal, and cold. They want to solve problems quickly and efficiently. They provide structure and solutions and then offer ways to improve the solutions. This wing pattern tends to be constricted in the expression of their emotions and is usually more cynical, pessimistic, and contentious. They also see the environment as a threatening place; suspiciousness, secrecy, and membership in organisations for mutual protection are common. Procedural arrogance and brashness may be evident. They can be confused with E-pattern 1.

#### **Six with Seven Wing**

**Natural Lead Brain Function Dynamic: Basal Left to Frontal Right (Diagonal)**

**Temperament Dynamic: Introverted Judging to Extraverted Perceiving**

**Jungian Prototype Dynamic: Introverted Sensing to Extraverted Intuition**

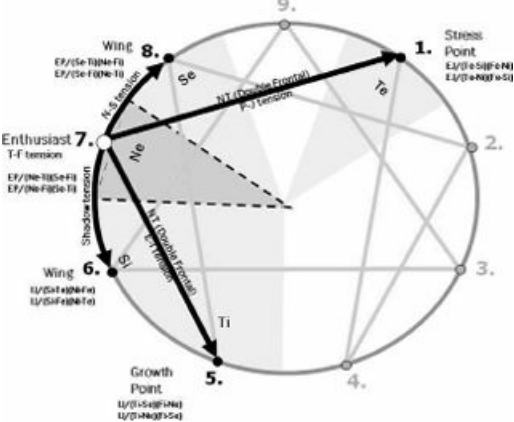
**Jungian Prototype Pair Dynamic: IST to ENT**

**Input/Output Function Dynamic: IJ/(Si-Te) to EP/(Ne-Ti)**

**Basal Left-Frontal Right** Diagonal types (Sensing and Intuition) have an unusual profile that is not one of the Standard Patterns. The characteristic of this relationship is its ability to balance an awareness of the creative, innovative, and energising vision with an attention to administrative detail. A person with this particular combination of abilities tends to excel at designing, implementing, and coordinating new services or programs.

This wing pattern involves a shadow opposite relationship in both the temperament patterns of Introverted Judging (slow and methodical behaviour) and Extraverted Perceiving (impulsive and unpredictable behaviour) and dominant function their input/output pair—from Introverted Sensing to Extraverted Intuition. This temperament difference creates a demanding persona shift. Consequently, people of this wing pattern do not handle anxiety, tension, or pressures well. They react by becoming indecisive, as well as impulsive, grumpy, and touchy. Their sense of humour is used to deflect others, and their passive-aggressiveness to get them out of unpleasant situations. They have a quick-tempered quality, easily blaming those people and things that have brought them displeasure and aroused their aggressions or anxiety. However, they do more blustering than real damage.

*(The greedy and impulsive child)*



<b>Self Image</b>
I am happy: 'I am good' when I am optimistic, happy and nice
<b>Key Motivation</b>
Pleasure—work for cause that brings happiness (idealist), do more of everything
<b>Lens of Perception</b>
Best case possibilities
<b>Emotional Blind Spot</b>
Excess—no appreciation of restraint, continuing need for more fun, pleasure, ideas
<b>Avoidance</b>
Pain—difficulty dealing with own and other's emotional problems
<b>Defence Mechanism</b>
Rationalisation—repress thoughts of injustice, shift the pain in their head
<b>Shortcoming</b>
Scheming—to get what they want
<b>Speaking Style</b>
Garrulous, storytelling, brainstorming, tall stories, hypothesising, tripping on ideas
<b>Appearance</b>
Buoyant, optimistic and highly entertaining, or slippery and irresponsible

Temperament
EP

Faces	
Primary	Secondary
NT	SF
NF	ST

### E-Pattern Seven

**Natural lead brain function: Frontal Right**

**Temperament: Extraverted Perceiving**

**Notional Jungian prototype: Extraverted Intuition**

**Notional Myers Briggs prototype Pair: ENTP and ENFP**

**Input-Output Dynamic: EP/(Ne-Ti)(Se-Fi) to EP/(Ne-Fi)(Se-Ti)**

**Input-Output Pair: (Ne-Ti) and (Ne-Fi)**

**Centre: Security (by avoiding pain)**

**Coping Style: Positive (reframe problems)**

**Social Style—Surface: Towards people, Embracing**

**Social Style—Deep: Against people, Power seeking**

**Identification Style: Frustration (with status quo)**

The **natural lead brain function** of E-pattern 7 is Frontal Right (Intuition). This function is imaginative, metaphoric, visioning, creative, risk-taking, and spatial. Their focus is on inventing and experimenting. Their underlying assumptions are that the way things have been done in the past is probably not the best way; new ideas, whether in their own field or someone else's, can be a source of inspiration or insight; change is good; and people are encouraged to act, work together, or change when a powerful and clear vision is held up for them to see.

The notional **temperament** of E-pattern 7 is Extraverted Perceiving. Extraverted Perceiving temperament types are called Experimenters. They react to immediate stimulation and depend on direct experience for their primary understanding of life. They are likely to be accomplished change masters and a very good at improvising as the situation is happening. EPs adapt to reality by participating fully in whatever turns up and invest as much time, energy, and attention as they have until it runs out when they then need to escape from the expectations of others. They get irritated and bored with ongoing pursuits whose rewards are not immediate. Extroverted perceiving collects data from the external world tentatively attaching more importance to new information than to the old residing in memory; it is inquisitive sometimes to the point of being intrusive. When this temperament is dominant, a broad spectrum of information will be available to ponder but expect delays in output. Because information may not be relevant or timely, data needs to be treated tentatively, so study and experimentation will likely be in order. A rich, welcoming environment is very important for Extroverted Perceiving, a place from which information abounds and collection is easy. E-pattern 7 is an Extraverted Intuition function. When mature, they see things from a broader perspective and recognise their very real power to affect others and make a difference in the world. The Extraverted Perceiving temperament of E-Pattern 7 is Extraverted Intuition.

The **Jungian focus** of this E-pattern is Extraverted Intuition. Extraverted Intuition scans the external world to explore new ideas, new people, and emergent possibilities. Extraverted intuition is imaginative, inventive, and innovative—seeing and describing ways things can be reshaped, altered, or improved. It naturally energises people and engages action towards a vision of what could be... of future possibilities.

The **Myers Briggs prototype pair** is ENTP and ENFP. ENTPs are innovative, strategic, versatile, analytical, and entrepreneurial. They enjoy working with others in start-up activities that require ingenuity and unusual resourcefulness. ENFPs are enthusiastic, insightful, imaginative, versatile, and tireless in pursuit of new possibilities. They enjoy working on teams to bring about change related to making things better for people.

The **dominant input/output pairs**—(Ne-Ti) and (Ne-Fi)—of the two Jungian prototypes of ENT and ENF create an input function introverted Thinking-Feeling (Ti-Fi) tension. Ti—Introverted thinking involves defining principles, differences, and distinctions; pointing out inconsistencies; and critiquing inaccuracies, engaging in detached observation, which can be misread as dislike or disapproval, not expressing thoughts unless illogic or inaccuracy are overwhelming, focusing on identifying, analysing, naming and categorising. Fi—Introverted feeling involves clarifying what is important, pointing out inconsistencies and incongruities,

between actions and espoused values, expressing quiet reserve, which is often misread as aloofness, adamantly insisting on what is important, or what they want or like, not expressing inner convictions unless important values are compromised.

This supporting role tension in the dominant input/output pair manifests itself as 'logic versus people' tension seen through the dominant 'big picture' orientation of both prototypes. They have an innate capacity for pattern recognition. They are promoters and communicators—suited to sell ideas themselves—and are charismatic, persuasive, and magnetic. They can integrate views into a larger pattern of meaning and convince others there are new and better ways to see reality. They have great drive and vision and need to see new options, possibility of change, or room for improvement, otherwise they become restless and bored. They can make things happen very quickly by appealing to people's imagination. They are good at anticipating an audience and are 'screens' for people's unarticulated hopes and aspirations.

Their all-consuming enthusiasm is infectious and charismatic—they are not subtle about their ideas. They are idea generators, advocates of a better way, and promoters of new enterprises: 'the natural champion of minorities with a future' (Jung). They are intrepid motivators, but the flame of enthusiasm only blazes for so long—they lose interest once its import becomes evident to others. They like jobs that offer a wide variety of situations, turnover of clients, and opportunity to devise creative solutions to a succession of problems. They instinctively move before someone pins them down. They are so quick and so flexible in grasping the essence of a situation they can do just about anything they set their minds to but may not stick with it long enough to see the fruits of their labour. They may enjoy being creative mavericks in a structured job situation and can be impulsive, impatient, disorganised, and unpredictable. They tend to overcommit and overextend themselves and may not even start a project until the deadline has passed. They have an unrivalled ability to adapt and roll with the punches of life and will forfeit material stability for increased options.

#### **Competency Growth Point (Seven accesses Five)**

**Natural Lead Brain Function Dynamic: Frontal Right to Frontal Right (Double Frontal)**

**Temperament Dynamic: Extraverted Perceiving to Introverted Judging**

**Jungian Prototype Dynamic: Introverted Intuition to Introverted Thinking**

**Jungian Prototype Pair Dynamic: ENT to INT**

**Input/Output Function Dynamic: EP/(Ne-Ti) to IJ/(Ti-Ne)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative, and that long-term strategies offer more opportunity because 'the greater the risk, the greater the win.'

The competency development growth path of E-pattern 7 is reflected in a temperament shift from Extraverted Perceiving (impulsive and unpredictable behaviour) to Introverted Judging (slow and methodical behaviour). It is about developing the support input function of the ENT input/output dominant pair—Introverted Thinking. The Introverted Thinking mind presumes logical order rules the Universe; illogic is dismissed as just so much mental clutter that needs to be swept out of the mind. Beliefs, understandings, and information are taken in and logically organised in clusters of thought, with principles at the foundation. It strives to fit new pieces of information into clusters of thought where it most logically fits. It sorts out and discriminates that which makes logical sense from that which does not. Like a detective, the Introverted Thinking mind is drawn to mysteries—seeking clues and root causes—to solve a problem or a riddle.

In this zone, E-pattern 7 learns to slow down and quiet the rapid activity of their minds so that impressions can affect them more deeply: no longer addicted to seeking extraordinary experiences and distractions, they are able to stay with their observations and experiences long enough to discover all sorts of amazing things about themselves and the world around them. This zone gives them more of the guidance they seek and enhances their productivity and creativity. What they produce has far more resonance and meaning for others. They begin cultivating a quieter, more focused mind that brings them into close contact with their own essential guidance; thus they are able to recognise which experiences will be of real value to them. They are no longer distracted by anxiety about making wrong choices and missing out on the best course of action; they simply *know* what to do. Exploring reality in greater depth does not cause them to lose their spontaneity or enthusiasm; on the contrary, they become free to savour each moment.

#### **Competency Stress Point (Seven accesses One)**

**Natural Lead Brain Function Dynamic: Frontal Right to Frontal Left (Double Frontal)**

**Temperament Dynamic: Extraverted Perceiving to Extraverted Judging**  
**Jungian Prototype Dynamic: Extraverted Intuition to Extraverted Thinking**  
**Jungian Prototype Pair Dynamic: ENT to ENT**  
**Input/Output Function Dynamic: EP/(Ne-Ti) to EJ/(Te-Ni)**

**Double Frontal** types (Intuition and Thinking) are conceptual, scientific, and strategic. Their focus is on growth, expansion, and trouble-shooting. Their underlying assumptions are that the most powerful and desirable growth is innovative and that long-term strategies offer more opportunity because ‘the greater the risk, the greater the win.’

The stress development growth path of E-pattern 7 is reflected in a temperament shift from Extraverted Perceiving (impulsive and unpredictable behaviour) to Extraverted Judging (energetic and proactive behaviour). It is about developing the support input function of the ENT input/output dominant pair—Introverted Thinking. This is a perceiving to judging orientation shift that engages Extraverted Thinking. Extraverted Thinking’s focus is order. It is about organising and ordering the outside world, organising both people and things to achieve a purpose. It is using logic and reasoning in dialogue with others. It is directing action, calling plays, and making decisions. It is purposeful sorting out, discriminating among alternatives. Extraverted Thinking asks questions, collects information in an orderly way, and solves problems in a systematic manner. In this zone, E-pattern 7 begins to feel the need to restrain themselves, to work harder, feel that they alone can do the job properly, and attempt to impose limits on their behaviours.

By accessing E-pattern 1, they force themselves to stay on track, while quickly becoming frustrated with the structures and limits involved. They may get either more restless and scattered or more self-controlled and rigid, in which case, their usual vivaciousness can give way to a grim seriousness. They attempt to educate others—whether about an exciting book or workshop, a good place to shop, or a particular political or moral viewpoint: enthusiasm—for their own opinions can rapidly shift into a tendency to debate or critique the views of others. They become ‘short,’ impersonal, and highly impatient with any degree of incompetence in themselves or others: underlying anger and resentment bubble to the surface, and they vent their frustration by scolding, nitpicking, and delivering withering sarcastic comments.

**Seven with Six Wing**  
**Natural Lead Brain Function Dynamic: Frontal Right to Basal Left (Diagonal)**  
**Temperament Dynamic: Extraverted Perceiving to Introverted Judging**  
**Jungian Prototype Dynamic: Extraverted Intuition to Introverted Sensing**  
**Jungian Prototype Pair Dynamic: ENF to IST**  
**Input/Output Function Dynamic: EP/(Ne-Fi) to IJ/(Si-Te)**

**Frontal Right-Basal Left** Diagonal types (Intuition and Sensing) have an unusual profile that is not one of the standard patterns. The characteristic of this relationship is its ability to balance an awareness of the creative, innovative, and energising vision with an attention to administrative detail. A person with this particular combination of abilities tends to excel at designing, implementing, and coordinating new services or programs.

This wing pattern involves a temperament relationship from Extraverted Perceiving (characterised by impulsive and unpredictable behaviour) to Introverted Judging (slow and methodical behaviour). It is a persona shift that is conflicted. There is a lead brain preference dilemma between the two input functions and how they are expressed differently—Extraverted Intuition and Introverted Sensing. It reflects a significant adaptive effort on their part to develop and use non-preferred competencies. Introverted Sensing is rather passive: it focuses on getting as many pleasant sensations as possible, on reduction of quantity of unnecessary motions, on the quality and functionality of work. People with the Introverted Sensing function do not like to argue (if they do—it means that something very serious happened). They are often efficient at work that requires attention to small details, monotonous chores, etc. They like intellectuals, like new ideas, because these ideas make their life more diverse, but also ridicule intellectuals for their ‘impractical approach’.

People of this wing pattern are defensive and impulsive. They want approval and are afraid of being anxious or alone. They want to be loved, and they fall in love easily. But they also fall out of love as soon as the romance has worn off. They can still be quite funny, but an underlying note of anxiety is closer to the surface. They are gregarious but insecure about what others think of them, impulsive but anxious about their decisions, materialistic yet anxious about money. They tend to become increasingly insensitive to others without being aware of it.



### **Seven with Eight Wing**

**Natural Lead Brain Function Dynamic: Frontal Right to Basal Left (Diagonal)**

**Temperament Dynamic: Dual Extraverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Intuition and Extraverted Sensing**

**Jungian Prototype Pair Dynamic: ENF to ESF and ENT to EST**

**Input/Output Function Dynamic: EP/(Ne-Fi) and EP(Ne-Ti) to EP/(Se-Fi) and EP/(Se-Ti)**

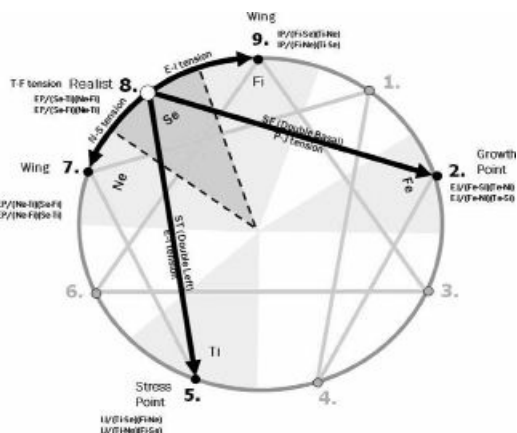
**Frontal Right-Basal Left** Diagonal types (Intuition and Sensing) have an unusual profile that is not one of the Standard Patterns. The characteristic of this relationship is its ability to balance an awareness of the creative, innovative, energising vision with an attention to administrative detail. A person with this particular combination of abilities tends to excel at designing, implementing, and coordinating new services or programs.

There is temperament compatibility of Extraverted Perceiving (impulsive and unpredictable behaviour) between these two E-patterns. This temperament pattern is assertively resistant to any type of outside control. A stimulating environment is most important, but once they know everything about it, they like to move on. Their own well-being is unimportant so long as their environment is rich and their situation is invigorating, and they would prefer to leave implementation to others.

This wing pattern involves a dominant function competency development of Extraverted Sensing. People with an Extraverted Sensing function are usually demanding people who expect other people fulfil their wishes and demands. They are very persistent in the life: 'If I want, then it should be achieved', and they often gladly help other people—those who accept their leadership. Their outbursts of anger may create fear in some people, but in fact, they are short-term—in several minutes, they become calm again and restore their good mood. They are clever at generating reasons for their behaviour or the damage they may have caused.

Consequently, people of this wing pattern make their desires known and pursue them with less regard for the needs, desires, or feelings of others, and sometimes without regard for the law or morality. They are more forceful and egocentric in everything they do. They are interested in having a lot of money, and because they are wilful, they must do what they must to obtain it. They do not try to avoid conflicts; indeed, the reverse is usually the case. They are stimulated by confrontations because of the excitement which conflicts produce. In general, this is a harder, more wilful and more selfish wing pattern. These people think principally about themselves and are often materialistic and hedonistic.

*(The confronting avenger for self-defined justice)*



<b>Self Image</b>
I am strong: ‘I am good’ when I am just, strong and dominant
<b>Key Motivation</b>
Self reliance—act in own self interest, prevail over others in name of justice
<b>Lens of Perception</b>
Who’s got control
<b>Emotional Blind Spot</b>
Exploitation—use others to achieve own ends, do not respect dignity of others
<b>Avoidance</b>
Helplessness, weakness, subordination—view own opinion as absolutely correct
<b>Defence Mechanism</b>
Denial—of that whatever doesn’t fit into their concept of truth
<b>Shortcoming</b>
Revenge—bring the scales of justice back into line
<b>Speaking Style</b>
Challenging, unmasking, haranguing, threats, blunt, diatribes
<b>Appearance</b>
Blunt, take charge, commanding presence, larger than life people who fill a room all by themselves

<b>Temperament</b>
<b>EP</b>

Faces	
Primary	Secondary
ST	NF
SF	NT

### E-Pattern Eight

**Natural lead brain function:** Basal Left

**Temperament:** Extraverted Perceiving

**Notional Jungian prototype:** Extraverted Sensing

**Notional Myers Briggs prototype Pair:** ESTP and ESFP

**Input-Output Dynamic:** EP/(Se-Ti)(Ne-Fi) to EP/(Se-Fi)(Ne-Ti)

**Input-Output Pair:** (Se-Ti) and (Se-Fi)

**Centre:** Power (in own authority)

**Coping Style:** Reactive (reframe problems)

**Social Style—Surface:** Against people, Confronting

**Social Style—Deep:** Against people, Power seeking

**Identification Style:** Rejection (avoid weakness)

The **natural lead brain function** of E-pattern 8 is Basal Left (Sensing). This function is procedural, thorough, predictable, dependable, reliable, and efficient in performing sequential routine tasks. Their focus is on accomplishing tasks in their prescribed manner and attending to details. Their underlying assumptions are that true efficiency comes from sticking to the known routine; routine procedures are fundamental and their unnecessary altering brings unnecessary chaos, fatigue, and loss; and because routines were established using logic, using them as created is logical.

The notional **temperament** of E-pattern 8 is Extraverted Perceiving. Extraverted Perceiving temperament types are called Experimenters. They react to immediate stimulation and depend on direct experience for their primary understanding of life. They are likely to be accomplished change masters and a very good at improvising as the situation is happening. EPs adapt to reality by participating fully in whatever turns up and invest as much time, energy, and attention as they have until it runs out when they then need to escape from the expectations of others. They get irritated and bored with ongoing pursuits whose rewards are not immediate. Extraverted perceiving collects data from the external world tentatively attaching more importance to new information than to the old residing in memory; it is inquisitive sometimes to the point of being intrusive. When this temperament is dominant, a broad spectrum of information will be available to ponder but expect delays in output. Because information may not be relevant or timely, data needs to be treated tentatively so study and experimentation will likely be in order. A rich, welcoming environment is very important for Extraverted Perceiving, a place from which information abounds and collection is easy. When mature, they see things from a broader perspective and recognise their very real power to affect others and make a difference in the world.

The **Jungian focus** of this E-pattern is Extraverted Sensing. Extraverted Sensing is about seizing the moment, becoming immersed in the here and now, pleasurably and spontaneously interacting with people, things, and situations of interest. It is being aware of, fully tuned into, and energised by the options and impulses of the moment. It is making 'work' into play, learning by doing, and enjoying the creative process. It is being attuned to the variety, quality, and aesthetic appeal of sensory experiences. Extraverted Sensing notices tangible realities and relates to them in a pragmatic manner.

The **Myers Briggs prototype pair** is ESTP and ESFP. ESTPs are action-oriented, pragmatic, resourceful, and realistic individuals who prefer to take the most efficient route. They enjoy making things happen now and typically find a way through difficult situations. ESFPs are friendly, outgoing, fun-loving, likeable, and naturally drawn towards others. They enjoy working in groups with other lively, fast-paced people, offering alternatives based on common sense.

The **dominant input/output pairs**—(Se-Ti) and (Se-Fi)—of the two Jungian prototypes of EST and ESF create an output function introverted Thinking-Feeling (Ti-Fi) tension. Ti—Introverted thinking involves defining principles, differences and distinctions, pointing out inconsistencies and critiquing inaccuracies, engaging in detached observation which can be misread as dislike or disapproval, not expressing thoughts

unless illogic or inaccuracy are overwhelming, focusing on identifying, analysing, naming, and categorising. Fi—Introverted feeling involves clarifying what is important, pointing out inconsistencies and incongruities, between actions and espoused values, expressing quiet reserve, which is often misread as aloofness, adamantly insisting on what is important, or what they want or like, not expressing inner convictions unless important values are compromised.

This supporting role tension of the dominant pair manifests itself as ‘logic versus people’ tension seen through the dominant ‘practical’ orientation of both prototypes. The primary focus of their attention is a focus on facts. They have a need for hands-on experience to feel in contact with life: need for immediate sensory feedback. They are in it to win it and gauge performance by its immediate effect. They can be witty, entertaining communicators who quickly read and connect with an audience. They have a sense of self-assurance, charisma, and appetite for life that others enjoy and find infectious. They are full of energy and enthusiasm. Their relationships are based on doing things together, being in the same circumstances, rather than common ideas.

They need touch and observe facial expressions to stay in touch with the situation. They need responsive interaction. They believe life is right now—explosive, impulsive, kinesthetic—a matter of doing, having, and using things as they were meant to be used. They can be stimulated quickly but also lose interest quickly. They will avoid things they are not skilful at or interested in. They do not tolerate feelings of inadequacy or anxiety—will find a new situation and change themselves by adapting to it. They have a talent for being whatever they need to be in order to make the situation work for them. They will seek social affirmation from people who share their sensing understanding which allows them to blame others for their difficulties.

#### **Competency Growth Point (Eight accesses Two)**

**Natural Lead Brain Function Dynamic: Basal Left to Basal Right (Double Basal)**

**Temperament Dynamic: Extraverted Perceiving to Extraverted Judging**

**Jungian Prototype Dynamic: Extraverted Sensing to Extraverted Feeling**

**Jungian Prototype Pair Dynamic: ESF to ESF**

**Input/Output Function Dynamic: EP/(Se-Fi) to EJ/(Fe-Si)**

**Double Basal** types (Sensing and Feeling) are practical, procedural, and hands-on. Their focus is on accomplishing cohesion and established objectives through loyalty, teamwork, attention to detail, and procedures. Their underlying assumptions are: what’s most important is doing something, and people and their problems are all part of a day’s work, and it’s best to get to know and accept them.

The competency development growth path of E-pattern 8 is reflected in a temperament shift Extraverted Perceiving (impulsive and unpredictable behaviour) to Extraverted Judging (energetic and proactive behaviour)—from ESF to ESF. It is about developing the support input function of the ESF input/output dominant pair—Introverted Feeling. This is a perceiving to judging temperament that is about accessing the ESF dominant function of Extraverted Feeling. Extraverted Feeling reaches out to attach and interact with other living things by nurturing relationships. It is about validating and valuing others, encouraging, coaching, educating, and motivating. It is protecting, helping, and caretaking. The Extraverted Feeling function organises action consistent with values, beliefs, spiritual foundations, and sense of humanity—how people (and other living things) ought to be treated. Extraverted Feeling promotes collaboration, a shared sense of community and harmony in interpersonal relationships.

In developing competence in this function, they learn to open their feelings to others. They reconnect with their feelings to experience how much they care about people. Children can bring out the best in them because they cherish and respect the innocence of children and want to protect it: can let down their guard and allow some of their tenderness to come to the surface. They must first gather the courage to reveal their feelings, which requires that they trust in something beyond their own wits and power—and that, of course, requires letting go of many of their fundamental defences. They may make outstanding leaders because they clearly communicate their profound respect and appreciation of other human beings. They are also effective because they recognise boundaries and limits, especially the latter. As they learn to nurture themselves and to accept vulnerability in their lives, their health and sense of well-being improve. They work hard but also know when it is time to rest, to eat, and to restore their strength. They choose leisure activities that really nurture themselves, not overindulging their appetites or seeking more intensity.

#### **Competency Stress Point (Eight accesses Five)**

**Natural Lead Brain Function Dynamic: Basal Left to Frontal Left (Double Left)**

**Temperament Dynamic: Extraverted Perceiving to Introverted Judging**  
**Jungian Prototype Dynamic: Extraverted Sensing to Introverted Thinking**  
**Jungian Prototype Pair Dynamic: EST to IST**  
**Input/Output Function Dynamic: EP/(Se-Ti) to IJ/(Ti-Se)**

**Double Left** types (Sensing and Thinking) are organised and predictable. Their focus is on controlled growth and solving operational and/or production problems. Their underlying assumptions are that if we do what we have done with maximum efficiency, we'll succeed; order, accuracy, and attention to applicable rules and laws ensure success; and change or experimentation is risky.

Their competency development stress path is reflected in a temperament shift from Extraverted Perceiving (impulsive and unpredictable behaviour) to Introverted Judging (slow and methodical behaviour) and a shift from the lead brain role input focus of Extraverted Sensing to the output focus of Introverted Thinking—from EST to IST. This is an extraversion to introversion temperament shift that involves accessing the supporting function of the dominant EST pair of (Se-Ti)—Introverted Thinking. The Introverted Thinking mind presumes logical order rules the Universe; illogic is dismissed as just so much mental clutter that needs to be swept out of the mind. Beliefs, understandings, and information are taken in and logically organised in clusters of thought, with principles at the foundation. It strives to fit new pieces of information into clusters of thought where it most logically fits.

It sorts out and discriminates that which makes logical sense from that which does not. Like a detective, the Introverted Thinking mind is drawn to mysteries—seeking clues and root causes—to solve a problem or a riddle. In this zone, they push their particular methods of dealing with problems. Eventually, their self-assertive, confrontational stance leads them into challenges that feel overwhelming causing them to retreat from conflicts to strategise, to buy time, and to gather their strength. They may become solitary figures, spending many hours brooding, reading, and gathering information so that they can better size up the situation. They insist on having the time and space and privacy to sort things out before they are able to jump back into action. They can become deeply preoccupied with their plans and projects—staying up late working, while avoiding others and being secretive about their activities. They become strangely quiet and detached, which often comes as a surprise to those who are more used to their more assertive, passionate qualities.

#### **Eight with Seven Wing**

**Natural Lead Brain Function Dynamic: Basal Left to Frontal Right (Diagonal)**  
**Temperament Dynamic: Extraverted Perceiving and Extraverted Perceiving**  
**Jungian Prototype Dynamic: Extraverted Sensing to Extraverted Intuition**  
**Jungian Prototype Pair Dynamic: ESTP to ENTP and ESFP to ENFP**  
**Input/Output Function Dynamic: EP/(Se-Ti) to EP/(Ne-Ti) and EP/(Se-Fi) to EP/(Ne-Fi)**

**Basal Left-Frontal Right** Diagonal types (Sensing and Intuition) have an unusual profile that is not one of the Standard Patterns. The characteristic of this relationship is its ability to balance an awareness of the creative, innovative, energising vision with an attention to administrative detail. A person with this particular combination of abilities tends to excel at designing, implementing, and coordinating new services or programs.

This wing pattern involves a compatible temperament of Extraverted Perceiving (impulsive and unpredictable behaviour) and the competency development of the opposite input function of Extraverted Intuition. There is a sensing-intuition function tension between EST and ENT and ESF and ENF. This results in an adaptive effort on their part to develop and use non-preferred competencies in combination with some of their natural preference. The Extraverted Intuition function is 'responsible' for considering the world in all its possibilities and alternatives, in generalisation of what is going on and developing new concepts. Bearers of this function are usually curious, full of ideas; they gladly look for new ideas in books, or make new interesting acquaintances. Usually they are not aggressive, and even being talented, often have troubles with getting a 'reward', recognition for their ingenuity.

They usually see a lot of positive possibilities in other people. However, when their ideas are offended, they can be very persistent. People of this wing pattern are very interested in power and money, two concerns which reinforce each other. They have a strong business sense, are highly extroverted, and possess enormous drive, which they pour into their work, interests, and adventures. They are robust, earthy, and materialistic people whose feet are firmly on the ground. They easily dominate their environment, particularly other people. They are aggressive, pursuing what they want like a hungry animal after its prey. They can also be extremely egocentric, selfish, and rapacious. They use money to manipulate others and have no compassion for others;

they do not feel guilty for their actions. They are insecure about money and power and can never have enough to make them fully independent.

#### **Eight with Nine Wing**

**Natural Lead Brain Function Dynamic: Basal Left to Basal Right (Double Basal)**

**Temperament Dynamic: Extraverted Perceiving to Introverted Perceiving**

**Jungian Prototype Dynamic: Extraverted Sensing to Introverted Feeling**

**Jungian Prototype Pair Dynamic: ESF to ISF**

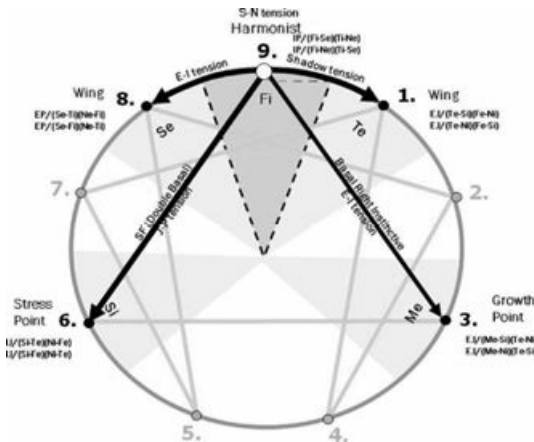
**Input/Output Function Dynamic: EP/(Se-Fi) to IP/(Fi-Se)**

**Double Basal** types (Sensing and Feeling) are practical, procedural, and hands-on. Their focus is on accomplishing cohesion and established objectives through loyalty, teamwork, attention to detail, and procedures. Their underlying assumptions are: what's most important is doing something, and people and their problems are all part of a day's work and it's best to get to know and accept them.

This wing pattern involves a temperament shift from Extraverted Perceiving (energetic, impulsive, and unpredictable behaviour) to Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) and the development of Introverted Feeling competencies—the supporting function of the ESF dominant pair (Se-Fi). The Introverted Feeling function is inertial; many emotions are inside such a person, but they do not go outwards, and rather stay 'conserved'. Such people are very passionate in evaluating other people, but from outside, they seem to be 'emotionless', smiling just as much as etiquette requires. They are good spectators of relations. In a small group, they very quickly feel who has which relations with whom. They can work with people, however, being so attentive to people's relations, they do not like, even more. They are afraid of 'intellectual initiative' and do not like arguing, because it can 'break', or just significantly changed, relations with other people.

People of this wing pattern begin to show a definite split between the two sides of themselves—the aggressive side (which they show in public and competitive situations) and the passive, accommodating side (which they reveal to very few, principally their partner). Their expansive forcefulness is grounded on some inner fortress of imperturbable strength which others are not allowed to breach. The inner sanctum is undisturbed and at peace, although they do not visit it as much as they should. It remains an ideal. They dominate others, although it is the velvet glove over an iron fist. They can be intimidating and belligerent, then accommodating and kind-hearted, especially to those who are close to them.

**E-pattern Nine**  
The Need to Be at Peace  
The Harmonist  
*(The lazy and inconspicuous comfort seeker)*



<b>Self-Image</b>
I am content: 'I am good' when I am calm, in harmony, and balanced
<b>Key Motivation</b>
Union with others—avoid conflicts, tension; preserve peace at any price
<b>Lens of Perception</b>
Other people's agendas
<b>Emotional Blind Spot</b>
Laziness—easygoing with weak instinctive drives, do not take initiative
<b>Avoidance</b>
Conflict—stubbornness, sleep, sit it out, and retreating are techniques used
<b>Defence Mechanism</b>
Addiction—seek stimulants and strong sensations from outside
<b>Shortcoming</b>
Comfort—take it easy, calm down, relax: cynical about human nature
<b>Speaking style</b>
Monotonous, rambling, sagas, lengthy narratives
<b>Appearance</b>
Unflappable, amiable and comforting, or stubborn and foot dragging

<b>Temperament</b>

IP	
Faces	
Primary	Secondary
SF	NT
NF	ST

### E-Pattern Nine

**Natural lead brain function: Basal Right**

**Temperament: Introverted Perceiving**

**Notional Jungian prototype: Introverted Feeling**

**Notional Myers Briggs prototype Pair: ISFP and INFP**

**Input-Output Dynamic: IP/(Fi-Se)(Ti-Ne) to IP/(Fi-Ne)(Ti-Se)**

**Input-Output Pair: (Fi-Se) and (Fi-Ne)**

**Centre: Power (deny own)**

**Coping Style: Positive**

**Social Style—Surface: Away from people, Withdrawing**

**Social Style—Deep: Towards people, Approval seeking**

**Identification Style: Attachment (keeping the peace)**

The **natural lead brain function** of E-pattern 9 is Basal Right (Feeling). This function is sensitive, soothing, empathetic, and accommodating. Their focus is on harmony and connection. Their underlying assumptions are that feeling a sense of harmony is fundamental to our well-being; emotions are a valid signal of the presence or absence of harmony; and connecting with our environment, and most especially with others to welcome, orient, listen, or otherwise encourage them, is part of accomplishing true harmony.

The notional **temperament** of E-pattern 9 is Introverted Perceiving. Introverted perceiving temperament types are called observers. This temperament is immediate and contextual and encourages the recognition of underlying patterns of an ongoing situation and to respect its implications. They sense that their own actions are part of a larger pattern or have a role in its unfolding, which results in an appreciation for intricacy and aesthetic aspects of things. They do not count on things staying the way they are the each time they are repeated and regard every moment as unique, with its own character and possibilities. They may not focus their attention unless they are engaged by something that compels or obliges them. They tend to ritualise daily routines and become fiercely protective of their privacy and personal space. When mature, they engage in experiences that have real meaning for them and recognise their own strengths and boundaries.

The **Jungian focus** of this E-pattern is Introverted Feeling. Introverted feeling is being aware of and cherishing one's own mental framework of values, beliefs, and sense of self. It is being open to emotions and inner sensations. It is also being sensitive to others in an empathetic way. It is recognising what is right and wrong according to one's personal moral and spiritual compass. It is being authentic. As a gatekeeper of the mind; it admits what is consistent with one's value and belief framework and rejects what is repulsive or draining. Introverted Feeling seeks harmony with others and harmony within.

The **Myers Briggs prototype pair** is ISFP and INFP. ISFPs are gentle, considerate, and compassionate towards those in need of help, using an open-minded, flexible approach. They enjoy working cooperatively and harmoniously but often on their own individual tasks. INFPs are open-minded, idealistic, insightful, and flexible individuals who want their work to contribute to something that matters. They enjoy working by themselves or in small groups where they can be creative.

The **dominant input/output pairs**—(Fi-Se) and (Fi-Ne)—of the two Jungian prototypes of ISF and INF create an input function Extraverted Sensing-Intuition (Se-Ne) tension. Se—Extraverted Sensing involves being attracted to and/or distracted by changing external events, adapting and changing their mind according to the situation, focusing on facts, asking lots of questions to get enough information to see the pattern, going ahead and responding to raw data, physical self-expression. Ne—Extraverted intuition involves being attracted to new ideas and possible realities, holding different and even conflicting ideas and values in mind at once without articulating them, assuming a meaning of something, focusing on inferences and hypothesis, extemporaneously connecting ideas.



They are interested in activities that will express their fundamental sense of harmony with life—if their career can't satisfy them, they will make some space for themselves in the off-work hours. They have a wide range of self-presentations—a life paired down to human essentials (Zen-like/other worldly); they are determined to help others and may break the law for a high moral purpose. They have an almost karmic sense of good and bad: values are a fateful claim from within that aligns one's behaviours with a larger purpose notwithstanding social obligation—outsiders see their behaviour as irrational because it can't be deduced from the objective situation.

They can live frugally on anticipation waiting for the right situation to claim them. They seem laid back, accommodating, and doing what's required but aren't really engaged. They are congenial, good-natured, positive-thinking, impressionable, and somewhat unassertive on the surface, but their inner life is a tinder box of yearning for something they can't define. They spend too much time protecting themselves from situations uncongenial to their inner realm and then Extraverted Thinking (inferior function) gets to be an issue so they tend to stereotype others by reducing them to categories.

They tend to drift into situations determined by other's needs and interests—feeling unhappy, not fulfilling their purpose in life. They can become dissatisfied with the situation as it is, but they don't want to leave, and they don't know how to change it—they simply feel stalemated. They invest the outer world with too much power over them by categorising information as congenial or alien to their inner values and then devalue aspects of the situation they find unacceptable. They are convinced that people are trying to define and predict them, and they frustrate those expectations either by refusing social identity or doing something patently illogical in order to maintain subjective control.

Their dominant introverted Feeling function (Fi) urges them to make peace—to find common ground with others to grant people's right to be who they are, but this perpetuates the situation they don't want to be in. They come to believe that they are absolutely right about the problem being the situation—other's behaviour, other's beliefs, other's ideas, other's lack of tolerance and understanding. They will define the situation in advance of having it as a defensive strategy. However well developed IFP's are so present in the immediate situation they seem utterly without expectation—they know unconditional values are unconditional: they are at home with themselves, in harmony with life.

#### **Competency Growth Point (Nine accesses Three)**

**Natural Lead Brain Function Dynamic: Basal Right to R-brain Instinctive**

**Temperament Dynamic: Introverted Perceiving to Extraverted Judging**

**Jungian Prototype Dynamic: Introverted Feeling to Extraverted Moving**

**Jungian Prototype Pair Dynamic: INF to ENM**

**Input/Output Function Dynamic: IP/(Fi-Ne) to EJ/(Me-Ni)**

**Basal Right-R-Brain Instinctive** types are all business or work. Able to attend to both the practical details of operations and the strategic vision, they have a dual focus on both production and growth. Their underlying assumptions, which are linked to their weakness in confronting other's thinking, include the belief that keeping the peace is more important to their self-image than speaking their mind.

The competency development growth path of E-pattern 9 is reflected in a temperament shift Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) to Extraverted Judging (energetic and proactive behaviour). Their growth path is reflected in the flex from Introverted Feeling to Extraverted Moving—from INF to ENM. Me—Extraverted moving involves expressing body and self-image in a way that attracts recognition of personal achievement to gain and maintain status, position, or material wealth, acquiring the attributes of success for what they represent rather than their intrinsic value, using others as a means to an end, being results focused for personal gain and not recognising the feelings of others, accepting collateral damage as part of the game.

People with an Extraverted Judging temperament who have developed their Extraverted Moving function are usually demanding people, who like it when other people fulfil their wishes and demands. They are very persistent in the life: 'If I want, then it should be achieved', and they often gladly help other people—those who accept their leadership. When Nine accesses Three, they learn to recognise their own essential value. They overcome their social role of 'Nobody Special' and recognise that they are worth their own time and energy. They work at developing themselves and their potential and put themselves out in the world, letting others know what they have to offer.

The biggest obstacle to their self-actualisation is their tendency towards inertia. They frequently encounter feelings of heaviness or sleepiness whenever they try to do something good for themselves. But as they grow, they will find their energy increasing, and with it their charisma. After thinking of themselves as invisible for most of their lives, they are amazed that others not only listen to them but in fact seek them out. As they recognise their own value, others appreciate them more as well. As they reclaim the vitality of their sensing nature, they become energising to others. Thus, as they discover their innate value, they find it mirrored by other people, which surprises and delights them. They are able to assert themselves as they need to, understanding that self-assertion is not the same as aggression.

#### **Competency Stress Point (Nine goes to Six)**

**Natural Lead Brain Function Dynamic: Basal Right to Basal Left (Double Basal)**

**Temperament Dynamic: Introverted Perceiving to Introverted Judging**

**Jungian Prototype Dynamic: Introverted Feeling to Introverted Sensing**

**Jungian Prototype Pair Dynamic: ISF to ISF**

**Input/Output Function Dynamic: IP/(Fi-Se) to IJ/(Si-Fe)**

**Double Basal** types (Sensing and Feeling) are practical, procedural, and hands-on. Their focus is on accomplishing cohesion and established objectives through loyalty, teamwork, attention to detail, and procedures. Their underlying assumptions are: what's most important is doing something, and people and their problems are all part of a day's work, and it's best to get to know and accept them.

Their competency development stress path requires a temperament shift from Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) to Introverted Judging (slow and methodical behaviour). The development of Introverted Sensing competency is about accessing the ISF supporting orientation of Extraverted Sensing in an introverted way. This kind of sensing is quite passive: it focuses on getting as more pleasant feelings as possible, on reduction of quantity of unnecessary motions, and on the quality and functionality of work. People with this function as dominant do not like to argue (if they do—it means that something very serious happened). They are often efficient at work that requires attention to small details, monotonous chores, etc. They like intellectuals, like new ideas, because these ideas make their life more diverse, but also ridicule intellectuals for their 'impractical approach'.

They attempt to manage stress by downplaying their own choices and desires and by retreating to their inner sanctum. They only invest in ideas or relationships that they believe will give them more security and stability. They focus intensively on work and projects: it is as if, after letting things go for a while, they snap to and try to cover all of the bases at once in a high-pressured phase of frantic activity. At the same time, they are often highly reactive to the demands of others, becoming more passive-aggressive and defensive. Their harmonious 'philosophies of life' cracks to reveal the doubts and pessimism that they have been defending against. They may bring up long-hidden complaints about others and their lot in life. While venting does temporarily lower their stress, its benefit is usually short-lived because they are still reluctant to come to terms with the roots of their unhappiness.

#### **Nine with Eight Wing**

**Natural Lead Brain Function Dynamic: Basal Right to Basal Left (Double Basal)**

**Temperament Dynamic: Introverted Perceiving to Extraverted Perceiving**

**Jungian Prototype Dynamic: Introverted Feeling to Extraverted Sensing**

**Jungian Prototype Pair Dynamic: ISF to ESF**

**Input/Output Function Dynamic: IP/(Fi-Se) to EP/(Se-Fi)**

**Double Basal** types (Sensing and Feeling) are practical, procedural, and hands-on. Their focus is on accomplishing cohesion and established objectives through loyalty, teamwork, attention to detail, and procedures. Their underlying assumptions are: what's most important is doing something and people and their problems are all part of a day's work and it's best to get to know and accept them.

This wing pattern involves a temperament tension between Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) and Extraverted Perceiving (impulsive and unpredictable behaviour). The development of the support function of the dominant pair—Extraverted Sensing—involves being attracted to and/or distracted by changing external events, adapting and changing their mind according to the situation, focusing on facts, asking lots of questions to get enough information to see the pattern, going ahead and responding to raw data, and physical self-expression. People with an Extraverted Sensing function are usually demanding people, which like it when other people fulfil their wishes and demands. They are very persistent

in the life: 'If I want, then it should be achieved', and they often gladly help other people—those who accept their leadership. Their outbursts of anger may frighten some people, but in fact, they are short-term—in several minutes, they become calm again and restore their good mood.

People of this wing pattern compartmentalise their emotions completely. While their self-image is one of peacefulness, they can occasionally be quite aggressive without realising the extent of it. They can be complacent, even lazy, in some areas of their lives, while being extremely competitive in others. They can appear slow-witted. Their self-interest is bound up in being comfortable. They can become belligerent and confrontational towards others but with little lasting animosity. Their greatest ire is aroused against those who attack them.

#### **Nine with One Wing**

**Natural Lead Brain Function Dynamic: Basal Right to Frontal Left (Diagonal)**

**Temperament Dynamic: Introverted Perceiving to Extraverted Judging**

**Jungian Prototype Dynamic: Introverted Feeling to Extraverted Thinking**

**Jungian Prototype Pair Dynamic: INF to ENT**

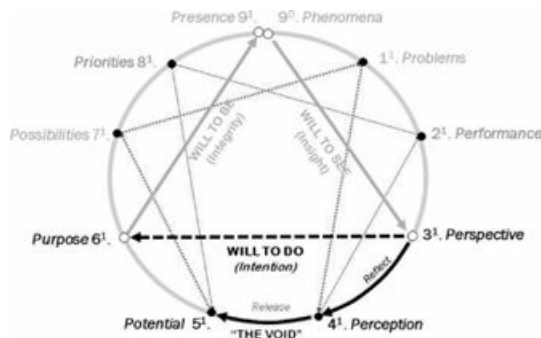
**Input/Output Function Dynamic: IP/(Fi-Ne) to EJ/(Ne-Si)**

**Frontal Left-Basal Right** Diagonal types (Thinking and Feeling) have an unusual profile and are not one of the Standard Patterns. The characteristic of this relationship is its ability to balance an awareness of the logical priorities in a situation with sensitivity to its interpersonal or emotional dimensions. A person with this particular combination of abilities tends to excel at working with people in situations requiring logical problem-solving while sustaining a sense of personal connection and trust.

This wing pattern involves a temperament tension between Introverted Perceiving (lack of motivation, inertia, and unstable moods and energy levels) and Extraverted Judging (energetic and proactive behaviour). The development of the support function of the dominant pair—Extraverted Thinking—involves expressing thoughts directly, readily critiquing and pointing out what has been left out or not done, getting to the point effectively and getting the task done, taking decisive action, which may be misread as closed-mindedness, and focussing on logic and criteria for setting up systems of organisation. People of this wing E-pattern may be crusaders of some sort because they have an idealistic streak which makes them want to improve the world in whatever ways they can. They are sure of their opinions and usually have fixed conventional and conservative ideas about everything that touches on their basic beliefs. They tend to be orderly and self-controlled, particularly more emotionally controlled and less openly passionate. They can be complacent and disengaged, and they want to avoid all personal conflicts and antagonisms, but may easily be moved to anger since there is a testiness and edginess to this wing pattern. They may rationalise, moralise, or appeal to political, class or religious ideologies to bolster their arguments.

#### **[Accessing Our Potential—Vantage Point 5](#)**

We now have a solid understanding of our Perceptive Self E-pattern characteristics. We can reflect upon and consider the implications of the 'limiting beliefs' that we have stored away in our Perception at vantage point 4<sup>1</sup>. The importance of reflection is in the way that it enables us to grasp the opportunity to see our latent potential as we look across to E-point 5<sup>1</sup> Potential. This is a transforming step, and we will notice that there appear to be no inner lines that we can directly engage to support that shift. We will come back to that in a moment.

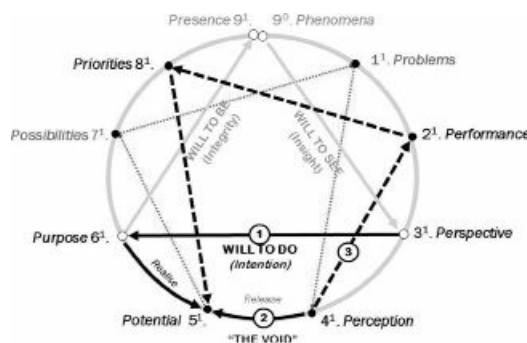


[Figure 62: Accessing Our Potential](#)

We will now consider the latent potential of each E-pattern to provide a foundation for the move to E-point 5<sup>1</sup> (around the circle) and the development of purpose at E-point 6<sup>1</sup> (around the triangle). Our potential is anchored in our natural brain preference, which we have correlated with our E-pattern. It is also reflected in the development of our deep values that we discussed when considering Spiral Dynamics.

Developing our sense of life purpose at E-point 6<sup>1</sup> is somewhat futile if what emerges at that transition point cannot be sustained by our natural brain preference. Remember that our natural brain function takes 1/100th of the energy that using the non-preferred areas of our brain requires. This does not preclude us from developing competencies in these non-preferred areas of our brain—but discovering what is a natural brain preference and what is a competency is an important part of the role of our Perceptive Self.

We now have a lot of information, remembering that information is just data in a form that has potential for meaning. Let's revisit the Enneagram of Pathways diagram so that we can make sense of the next stage of our development.



[Figure 63: Three Dimensions for Accessing Our Potential](#)

This stage has three complementary dimensions (there's that three-ness again!), and we will take each one in turn. This is potentially complex, so let's proceed slowly.

The **first dimension**, in translating the information we now have into knowledge, involves engaging our ‘will to do’ (our intention) through developing our Purpose—a state of personal significance: this is the attention to action line of the triangle from E-point 3<sup>1</sup> to E-point 6<sup>1</sup>. You will notice that it travels above the ‘void’ between E-points 4<sup>1</sup> and 5<sup>1</sup>. Just seeing, that enables us to recognise the role of our Perceptive Self in helping us cross the ‘void’. This step involves engaging with the conscious energy that enters at E-point 3<sup>1</sup> Perspective so that it can inform the ‘move’ from the 1-4-2 reactive loop on the right side of the Enneagram of Pathways to the 8-5-7 creative loop on the left side. This is a ‘conscious energy engaging’ transition.

The **second dimension** involves the work in getting across the ‘void’ from E-point 4<sup>1</sup> to E-point 5<sup>1</sup>. We mentioned the ‘void’ earlier; it is where the tension between our self perception and our latent potential requires conscious attention. Our Reactive Self has a powerful hold over our ‘in-the-moment’ attention and actions, and it will constantly diminish our efforts to engage our potential. It will be successful in thwarting our efforts unless we can understand the third dimension of transformation. This is a ‘conscious work effort’ transition.

The **third dimension** involves the inner lines between E-points, 4<sup>1</sup>, 2<sup>1</sup>, 8<sup>1</sup>, and 5<sup>1</sup> shown in the figure above. Engaging our ‘will to do’ requires that we embrace the dissatisfaction with our present lot in life that we have experienced from time to time (and most likely still do) at E-point 2<sup>1</sup> Performance—dissatisfaction with our relationships, our wealth, our health, our work, and our happiness. Dissatisfaction is useful once we recognise our potential to act differently. Our performance can now be seen for what it is—the unconscious habit-based outcome of our perception. We have already unmasked our Reactive Self through understanding the true nature of our perception and can return to E-point 2<sup>1</sup>, from our present location of E-point 3<sup>1</sup>, via E-point 4<sup>1</sup>, with the understanding that we now have choices. We can now embrace the possibility that we can change our situation by defining what we want rather than what we don’t want.

This realisation will take us from E-point 2<sup>1</sup> to E-point 8<sup>1</sup> Priorities where we can begin to develop priorities that engage our natural brain preference with all its potential. E-point 8<sup>1</sup> is informed by the emergence of our belief in our potential at E-point 5<sup>1</sup>. When E-point 8<sup>1</sup> is informed by our potential at E-point 5<sup>1</sup> *and* our dissatisfaction at E-point 2<sup>1</sup>, our Reactive Self becomes ‘neutralised’ and we get a sense of ‘what might be’ through the emergence of possibilities at E-point 7<sup>1</sup>. We have opened our self up to the conscious energy of the ‘will to do’ through the intentionality of the 8-5-7 creative loop of the Enneagram of Pathways. This is a ‘creative structural tension’ transition.

Bennett talks about these aspects of our Perceptive Self as ‘hazard’. He says thus:

Hazard is the combination of uncertainty with significance. If there is significance but no uncertainty, there is no hazard... The dramatic situation is one in which the outcome of a situation matters to the participants or to the onlookers but where there is uncertainty as to its outcome. Suspense comes into play and there is a state of tension that makes the situation different from the one no one cares about or

that is determined in advance.

We can see that events are divided into three kinds. There are the trivial events that do not matter one way or another; there are the events that are important but where the probability of a certain outcome is so great that no tension is set up; and there are the dramatic, hazardous events. We would probably agree that it is the events of the third kind that give life its interest. If these kinds of events were eliminated, there would be no meaning in life at all, yet the equivocal character of our nature is such that we shrink from these hazardous, dramatic events. We even believe that we long for the security that is given by events where the outcome is going to be as we wish it to be and at the same time predetermined and guaranteed to us

The Perceptive Self replaces the security of perception with the significance of purpose—it is about exercising intentional and conscious choice in a way that creates hazard—a combination of uncertainty (insecurity) with significance (meaning).

Engaging our will to do—our intention—is about discovering our life purpose: the natural focus that accesses our authentic potential. There is reciprocity between our purpose and our potential that is why we have to hold three ideas in our mind at the same time (and this is the real challenge):

- Our latent potential at E-point 5<sup>1</sup>
- Our dissatisfaction with our performance at E-point 2<sup>1</sup>
- Our sense of life purpose at E-point 6<sup>1</sup>

By now, we will have surfaced the latent dissatisfaction we have about what we are experiencing through the habit patterns of our Reactive Self. These patterns are reflected in our reactive E-pattern. While we have explored the nine E-patterns in some depth, we are viewing them through the lens of our Reactive Self! This is a self-defeating process if we remain defensive about what we are discovering. The Reactive Self is very good at defending us but is not yet fully awake to our potential.

We may have outer goals that help us give our attention to what we want, but our wanting arises from an aspect of our Reactive Self that separates us from the creatively evolving living system in which we react and interact. Each E-pattern has a Reactive Self dimension that gives it an identity at the expense of others—E-pattern 1 needs to see errors others make, E-pattern 2 needs others to have needs they can meet, E-pattern 3 needs to win and needs to have losers, and so on. Reactive Self—based wanting, whatever form it takes, is about self, and it unconsciously disconnects us from creative energy and generates striving, which operates with its partners in crime, frustration, anger, and anxiety.

In order to appreciate our latent potential, we need to operate from a new level of awareness that comes from seeing the higher levels of development that are open to us. So let's look at the idea of nine levels of development that were developed by Riso and Hudson for each E-pattern as a starting point. While we caution against a highly analytical application of these levels to an individual, because of the need to see the whole more than just its parts, these levels do reflect a profound way of illustrating the idea of our potential. They provide us with a pathway to understanding

our latent potential at E-point 5<sup>1</sup> and provide the foundation for embracing our purpose at E-point 6<sup>1</sup>. You may recall that the Riso and Hudson levels of development model proposes three zones of health—healthy, average, and unhealthy that we have relabelled perceptive, reactive, and destructive and summarised below.

We propose that the perceptive (healthy) level represents our potential at E-point 5<sup>1</sup>—Potential and is inherently connected to the way our Purpose at E-point 6<sup>1</sup> unfolds. Each of these levels in the Riso and Hudson model refer to the implications of the basic desire and basic fear of each E-pattern. In order to provide an appreciation of the traits at each level and for the sake of completeness, we have included some selective traits at each level for each E-pattern. For a comprehensive understanding of this approach, we recommend that you read Riso and Hudson’s excellent book, *Personality Types*.

<b>E-pattern</b>	<b>Perceptive—Healthy</b>	<b>Reactive—Average</b>	<b>Destructive—Unhealthy</b>
1	Wise, humane, noble, reasonable, objective, prudent, responsible, just, principled, moral	Striving, reforming, orderly, rigid, judgemental, critical, badgering, moralising, angry, perfectionistic	Inflexible, close-minded, contradictory, arbitrary, punishing, hypocritical, self-righteous, furious
2	Loving unconditionally, joyous radiant, truly charitable, selfless, passionate, giving, helpful	Demonstrative, flattering, people pleasing, intrusive, seductive, gossiping, patronising, martyring	Manipulative, blaming, guilt-instilling, coercive, reckless, parasitic, histrionic
3	Authentic, genuine, benevolent, admirable, self-improving, competent, motivating, industrious	Career-oriented, self-enhancing, diplomatic, expedient, efficient, self-promoting, packaged	Deceptive, opportunistic, exploitative, betraying, scheming, duplicitous, vengeful, malicious
4	Life-enhancing, sensitive, inspired, truly original, humane, creative, honest with self, witty	Aesthetic, individualistic, temperamental, moody, precious, pretentious, demanding, sensual	Alienated, resentful, self-sabotaging, hateful, self-hating, despairing, guilt-ridden, tormented
5	Visionary, pioneering, perceptive, inventive, insightful, observant, objective, knowing	Collecting, studious, analytical, preoccupied, secretive, provocative, contentious, offbeat	Eccentric, isolated, erratic, unstable, feeling besieged, rejecting, projecting, paralysed
6	Courageous, self-reliant, decisive, reliable, dependable, hardworking, likeable, faithful	Loyal, dutiful, ingratiating, defensive, blaming, sarcastic, conspiratorial, scape-goating	Clingingly dependent, conformist, cowardly, fanatical, ranting, dropping out, hysterical
7	Satisfied, content, enthusiastic, spontaneous, energetic, productive, versatile, accomplished	Acquisitive, keep options open, hyperactive, superficial, opinionated, self-centred, greedy	Escaping, reckless, erratic, impulsive, bitter, infantile, unpredictable, tortured, overwhelmed
8	Heroic, selfless, strong, resourceful, direct, protective, challenging, constructive, tenacious	Pragmatic, straight talking, dominating, controlling, blunt, intimidating, bossy, threatening, combative	Dictatorial, raging, ruthless, immoral, omnipotent, destructive, cruel, violent, vengeful
9	Indomitable, self-determining, peaceful, easygoing, steady, comforting, mediating	Compliant, pleasant, complacent, resistant, appeasing, ignoring, stubborn, resigned	Neglectful, listless, obstinate, complete denial, helpless, numb, self-abandoning, listless

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[Table 45: Level of Development of each E-pattern](#)

By now, we have a sense of the positive qualities that reflect our potential, and hidden in these descriptions is our purpose. Our purpose is aligned with our natural disposition—it is where we are able to fully express our Perceptive Self. It is being in the highest level of the Riso and Hudson healthy zone. It is accessing our natural lead brain role where we will find our capacity to engage with life and our personal development effortlessly.

The Enneagram of Patterns also provides us with significant insight in terms of growth and stress points and wings that are all potential competency development opportunities, which complement the use of our natural lead brain role.

In their book *Personality Types*, Riso and Hudson identified what Maslow called the self-actualisation level of development for each E-pattern as a letting go of the pattern's identification with a particular self-image. The particular self-image that we develop, which we need to let go of, is what we are calling our Reactive Self. Our Reactive Self self-image is the falsification of our underlying motivation and serves to maintain our beliefs and attitudes towards others.

Let's look at these self-image identifications to provide us with a beginning point for considering our own E-pattern's purpose. The following table reflects each E-pattern's Reactive Self identification challenge.

<b>E-pattern</b>	<b>Identification Challenge: <i>To let go of the particular self-image that</i></b>
<b>1</b>	they are in a position to judge everything objectively
<b>2</b>	they are not allowed to take care of themselves and their own needs
<b>3</b>	their value is dependent on the positive regard of others
<b>4</b>	they are more inherently flawed than others; that they are missing something that others have
<b>5</b>	they are separate from the environment; that they are an outside observer
<b>6</b>	they must rely on something or someone outside of themselves for security
<b>7</b>	they require specific objects and experiences to be fulfilled
<b>8</b>	they must always be in control of their environment
<b>9</b>	their participation in the world is unimportant

[Table 46: E-pattern Identification Challenge](#)

Once we have surfaced and accepted the particular self-image that unconsciously drives us, we can begin to access our 'will to do'. We can then develop a sense of our purpose and its connection to our latent potential. We will develop true self insight and can begin to develop conscious intention. If we bring all of this together, we can



see that the following high-level descriptions of each E-pattern reflect our potential, as strengths, and give us a deeper insight into our purpose. The descriptions come from the work of Katherine Chernick Fauvre and reflect an expanded version of the perceptive (healthy) level of development traits.

***E-pattern 1: Perfectionist—Organiser***

The strengths of this pattern are integrity, wisdom, and adherence to sound procedure that can bring clarity and guidance to a confused world. They are true pioneers with the ability to envision Utopia and the discipline to put in the hard work necessary to make it happen. Like a white knight, they are not afraid to act according to their strong convictions—even if their actions go against the beliefs of their parents, boss, or society. They have a special gift for teaching, and they enjoy helping people learn and improve.

***E-pattern 2: Altruist—Giver***

Demonstrative and friendly, this pattern is exceptionally gifted at creating and maintaining relationships. Emotionally astute, they have a way of creating rapport with even the most difficult people. Soft-hearted and sympathetic, they are sensitive to others and always seem to notice when someone feels sad or is in distress. They instinctively know what is needed in any given situation and always seem to know just the right thing to say and do. Their ability to sense and satisfy other's emotional needs is second to none. They also have the ability to match others and work well in tandem with them.

***E-pattern 3: Catalyst—Succeeder***

A true taskmaster, this pattern's strengths are their veracity and sense of industry. Self-confident, energetic, positive, and enthusiastic, they generally excel at and reach whatever goal they set. Their efficiency makes them an overachiever who can accomplish a great deal. Often they are the model of success, and they have a natural ability to motivate and charm others. They love the natural high that the feeling of success can give and enjoy teaching others how to thrive and achieve their own goals. They are able to help others see what they need to do to polish their image and achieve success.

***E-pattern 4: Individualist—Romanticiser***

Their greatest strengths are their deep intuition, creativity, and ability to transform painful life experiences into opportunities for profound growth and healing. This enables them to identify what is missing, and like a knight on a quest, they search until they find it or create it. Astute about human nature, they believe that everyone is an individual and that all emotions have value. Profound and insightful, they have an uncanny knack for transforming the dull and the ordinary into the exciting and extraordinary. They are able to see and appreciate what is truly unique, special, and rare.

***E-pattern 5: Specialist—Investigator***

Their greatest strengths are their clear objectivity, their instinct, and their penetrating

insight that is unfettered by emotions. They have an innate ability to gather information and create systems to assess and categorise data in a clear and concise manner. Mentally astute, they are able to observe, study, and track even the smallest details, often developing expertise in many areas. Underneath their shyness and reserve, they are a kind-hearted and giving person. They are also very loyal to and supportive of those they trust.

***E-pattern 6: Loyalist—Maintainer***

Their greatest strengths are their abilities to test for the truth and to recognise and challenge a bad authority. Loyal and dedicated, they understand the value of making sacrifices for the group and are willing to enforce society's rules to ensure safety and security for all. They believe that if everyone followed the rules and cooperated with one another, the world would be a safer place. A hero at heart, they are capable of great acts of loyalty and courage.

***E-pattern 7: Enthusiast—Improviser***

Their greatest strengths are their visionary abilities, to think or do things in new ways, and to manifest joyful abundance. They are loving, creative, and generous. Like a colourful hot air balloon that takes people above life's troubles, they are an angel of mercy who deals out random acts of kindness to those in need. They can't bear to see people sad or suffering, and they take it as their personal responsibility to ensure that others experience happiness, joy, and fun in their lives. Because they are innovative, they can easily turn lemons into lemonade and a lemonade stand into a successful business.

***E-pattern 8: Realist—Challenger***

Their greatest strength is their sense of justice and desire to protect the weak, vulnerable, down-trodden, and under-represented. Big-hearted and generous by nature, they willingly protect others even at their own expense. A person of their word, they stand up for what they believe in and deliver what have they promised. They have the ability to quickly assess a situation, cut to the chase, and 'call a spade a spade', simplifying what initially appears to be complex and confusing. This ability to instinctively see the truth in any given situation and act decisively makes them a natural leader. They begin to appreciate the essential qualities that make the (physical) world 'real'—their 'system' qualities.

***E-pattern 9: Harmonist—Mediator***

Their strengths are their acceptance, peacefulness, and ability to see universal truths. Open and receptive, they easily relate to others. When they are at their best, they can be both personally and universally connected. Whether they prefer simple pleasures or intellectual pursuits, they are always seeking what is harmonious. They often show their love by working hard, and they can make great contributions to others. Down to earth, steady, patient, and easygoing, they bring a sense of calm to any given situation. Steadfast and persistent, they are able to endure even the most tedious and difficult circumstances.

We can recall that our Perceptive Self is interested in our openness to ‘conscious’ energy that enters through transition E-point 3<sup>1</sup>—Perspective. If you are still judging these descriptions, or basking in self-congratulation, it is likely that you have not yet allowed this energy level to enter your being. We tend to stay in our more primal levels of development so it would be useful to find the level you are operating from and then engage in some activities that will assist a ‘move’ to the next level.

Our natural lead brain function is our ‘best’ guide to our potential, so let’s now return to the Jungian functions that provided the foundation for our E-pattern natural lead brain roles and their Jungian prototypes—sensing, intuition, thinking, and feeling.

We already know our natural lead brain role. It is one of the following:

- Basal Left (Sensing)
- Frontal Right (Intuition)
- Frontal Left (Thinking)
- Basal Right (Feeling)
- R-Brain Instinctive (Moving)

Each function has a *hierarchy of potential* that reflects a natural pathway of development. These levels of brain/function development and their respective E-patterns are shown below. As you read each level, seek to identify the one that you normally operate at. The natural brain function you have already identified should be the main focus of your ‘in the zone’ potential where you act effortlessly. What level are you operating at in your natural brain function?

Level	Basal Left
	Sensing
	E-patterns 6 and 8
1	At this first level, sensation is typically ignored—resulting in absent-mindedness or failures to notice details. Individuals may even deny the ‘reality’ of the material world (solipsism) or complain about the constrictions imposed by accidental physical contingencies. Or, in the grip of inferior sensation, persons may seek pleasures associated with crude or exaggerated sensations (e.g. over-spicy foods), or attach a ‘numinous’ significance and appeal to such sensations.
2	At the second level of development of the sensing function, the individual begins to appreciate that the sensory world can provide useful information, which manifests as ‘fact’ acquired through ‘sensation’. Skill in empirical observation is acquired, the world is organised according to classification systems, measuring devices are employed; instruments for enhancing our sensory faculties are sought. Tastes are refined; the subtleties of the ‘real’ world are explored.
3	At the third level of development of the sensing function, sensing is experienced as a complex phenomenon in which the details of perception are linked in such a fashion as to create the impression of ‘figures’ brought into relief against an integrated whole. The inner physical world is felt as a delicate balance of subtle energies. Sophisticated statistical, inductive, and empirical methods of observation and analysis (e.g. differential equations, probability) reign supreme in the outer world. Information systems are designed to gather and disseminate complex relational databases.
4	At the fourth level of development of the sensing function, the individual begins to appreciate the essential qualities that make the (physical) world ‘real’—their ‘system’ qualities. There is an

	appreciation for subtle form and structure (e.g. so-called ‘dissipative’ structures and ‘chaotic’ forms). The physical sciences observe inter-related ‘orders’ of reality, such as is described by physicist David Bohm, who speaks of the ‘implicate’ and ‘explicate’ order of the physical world, which emerges out of the ‘holo-movement’.
5	At the fifth level of development of the sensing function, the individual is more likely to be able to directly experience the phenomenon of ‘embodiment’—from the ‘inside out’, as it were, as a ‘movement’ that precedes our perception of the reified and alienated ‘thing’ that we call the ‘body’. We observe the ‘real’ world with the sophisticated eyes of modern science, in its multiple levels of description, as implicate and explicate order.

Level	Frontal Right
	Intuition
	E-patterns 4 and 7
1	At this first level, intuition is typically experienced as premonitions or ‘suspicions’, vaguely associated with ‘death’ or ‘objectless-ness’. They threaten to destabilise the individual, pulling the rug out from under their sense of ‘reality’. Individuals at this stage may deny the existence of intuition as a mental faculty, or, unable to do so fall under the grip of relatively crass (‘occult’) spiritual systems or practices.
2	At the second level of development of the intuitive function, the individual starts to accept the prospect of change, explore ‘possibilities’ and acknowledge an innate capacity to predict future outcomes by looking into what is presently ‘unknown’. They pay attention to ‘hunches’ and can see crises as ‘opportunities in disguise’. Learning to ‘let go’, they become able to accept ambiguity and play with it. Open to inspiration, they can appreciate what it is to be able to think ‘out of the box’, to brainstorm, to imagine.
3	At the third level of development of the intuitive function, the individual acquires a deeper appreciation for ‘symbols’—those strange entities that ‘point beyond’ themselves to a ‘whole’ that is somehow, paradoxically, contained within the symbol itself. Metaphor is explored, and ‘irony’—the capacity of things to ‘be what they are not’. Intuition, or ‘inspiration’, is recognized as the faculty that puts one in touch with the source of creativity—a level of awareness that precedes and underlies duality, which arises out of it. One may thus become familiar with experiences of ‘emptiness’ (in the Buddhist sense of the word) or ‘absence’.
4	At the fourth level of development of the intuitive function, the individual’s interest in ‘symbol’ broadens to include an appreciation for the larger systems—the ‘paradigms’ and ‘myths’—in which they are embedded. Skill in deconstruction of existing frames, and thus in paradigm shifting, is acquired—one learns to ‘actively imagine’. Anomaly and paradox become increasingly important and one uses them to tap into the ‘source’ and play with the root metaphors that are the seed around which paradigms form and from which culturally relevant creations emerge
5	At the fifth level of development of the intuitive function, the individual participates in the co-creation of the socio-symbolic fields in which we are immersed. An appreciation for complex (and paradoxical) whole-part relationships emerge—holographic, fractal organisations which wrap back around on themselves in such a way that the part ‘includes’ the whole, and the largest is experienced as ‘within’ the smallest. An undifferentiated holistic awareness that is not ‘object-oriented’ is realised and integrated into everyday consciousness.

Level	Frontal Left
	Thinking
	E-patterns 1 and 5
1	The individual who has thinking as inferior is likely to speak in ‘platitudes’ or be overly ‘critical’.

	Thoughts are experienced as mere ‘ideas’, mental ‘images’ as opposed to hypothetical conditionals capable of mapping complex ‘cause-effect’ relationship. The ‘laws’ uncovered by more advanced forms of thinking are likely to be perceived as a threat to the freedom of the individual, associated with ‘conditioning’, and experienced as constraining and controlling.
2	At the second level of development of the thinking function, the individual begins to appreciate cause-effect relationships and ‘hypothetical conditionals’ (‘if a, then b’). We begin to explore how knowledge of the causal ‘laws’ that can be expressed using these forms of thought render control over the phenomena that they govern. Rational decision-making, logical argument, and systematic operational planning are valued.
3	At the third level of development of the thinking function, thinking is experienced as ‘critical reason’, and there is a burgeoning capacity for building complex conceptual systems for the purpose of analytical analysis and for strategic planning. There is a glimmer of appreciation for the ‘context-specific’ nature of knowledge—for how language and concepts are cognitively layered into deep and surface structures and how logic arises from the complex relationships pertaining between elaborately nested and intersecting sets.
4	At the fourth level of development of the thinking function, there is insight into the way in which paradigms form, operate, and change—how they <i>frame</i> conclusions, but cannot validate their own premises. There is understanding of how rival paradigms constitute incommensurable frames of thought, and a deepening interest in how thought itself develops—e.g. the dialectical movements that it progresses through, from thesis and antithesis towards synthesis—and how the mind imposes conceptual structures on the realities it seeks to understand.
5	At the fifth level of development of the thinking function, thought comprehends its own nature, conceiving itself. The ‘one’ gives birth to itself by turning back on itself—simultaneously becoming container and contained—reflectively telescoping itself out into an infinite series of nested ‘Chinese boxes’ that wraps back around on itself. This capacity to ‘act upon one’s self’ is appreciated as the primordial core around which ‘will’ and ‘intentionality’ comes into being, and ‘control’ over the outside world becomes possible.

Level	Basal Right
	Feeling
	E-patterns 2 and 9
1	At this level, feelings are typically repressed. Individuals may even deny the very existence of ‘feeling’. When feeling is experienced, individuals are overwhelmed by it, in sudden outbursts of extreme emotion—anger, lust, jealousy, etc. When individuals with underdeveloped feeling do feel, their feelings can be comparatively crass—thus there is a tendency towards being ‘sentimental’.
2	At the second level of development of the feeling function, individuals begin to accept their feelings and finds a positive use for them. They begin to discern a wider variety of ‘emotions’, subtler in nature, less threatening. They realise that feelings help to orient them with respect to objects in the outside world—giving them a reading on their ‘likes’ and ‘dislikes’. It performs a useful, though still often painful, evaluating function
3	At the third level of development of the feeling function, feeling is experienced as a continuous, ongoing ‘process’. The individual begins to recognise the presence of an ‘underlying feeling state’ in the background of consciousness, manifesting as subtly changing ‘moods’ that orient one in respect to the world, guiding the selective attention process. By virtue of the constant presence of this subtly shifting background field, consciousness ‘self-organises’.
4	At the fourth level of development of the feeling function, the individual begins to experience the ‘underlying feeling field’ that is constantly present in consciousness as interpersonal in nature. As the individual begins to appreciate the essentially inter-subjective nature of personal experience, relationship plays a more prominent role in the individual’s value system. Our skill in empathising with others (literally ‘feeling into’ their experience) is honed; we have learnt how to resonate with them, through a confluence of individual personal ‘process’.

5	At the fifth level of development of the feeling function, the individual begins to experience what is called 'inter-being'. At this level, it is recognised that in some basic (i.e. 'ontological') sense, we are 'one' with each other. The 'individual' is a 'singularity' in the inter-subjective field, a construct. We are essentially social beings, in the most profound sense of the word.
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Level	R-brain Instinctive
	Moving
	E-pattern 3
1	The individual who has moving as inferior is likely to be highly image conscious to the extent that they will spend hours on personal grooming, physical conditioning, choosing the 'in' fashion labels and be highly agitated and miffed if they do not attract instant compliments and praise for their appearance. They will be totally absorbed with their success, especially material success, and anything that provides cultural or familial status. They will be self-promoting and expedient in relationships and may engage in self and other deception. They will have a superficiality about them that they are oblivious to.
2	At the second level of development of the moving function, the individual begins to identify with the trappings of their success and will be highly committed to ensuring that their personal performance is rewarded. They become very competitive and highly presentable in the business, sporting, or professional niche that they are in. They are career-oriented and status conscious. They have a sound understanding of the qualities that make them successful and seek material recognition of those qualities. They become efficient and yet at the same time remain pragmatic.
3	At the third level of development of the moving function, moving is experienced as goal-orientation and becomes more about self-improvement. They are ambitious and confident about their own abilities. There is an industriousness and persistence about their approach to developing themselves. They are more diplomatic and effective in their interpersonal relationships. There is a singular focus about getting things done, and they encourage others to develop personal goals.
4	At the fourth level of development of the moving function, there is insight into their attachment to the trappings of success and they become more other directed in their activities. They develop an adaptability and self-assuredness that is admired by others. They are realistic and recognise their connectedness to the outside world. They sense that they and others have unlimited potential and work to develop that motivation in others. They are purposeful, charitable, and poised.
5	At the fifth level of development of the moving function, moving comprehends its own nature, conceiving itself. There is an awareness of the inner-directed nature of their well-being, and they no longer need to impress others. They become authentic, self-deprecating, and modest. They let go of the image that their value is dependent on the positive regard of others. There is a sense of communion with life itself that embodies self-acceptance and genuine affection for others.

These five levels of our mental functions are the foundation for developing an awareness of our potential and its relationship with our purpose.

However, just so that we don't become too embedded in the intellectual or emotional appeal of this hierarchy of potential, we need to reflect on where we are going. The Enneagram of Pathways leads us to transition point 9<sup>1</sup>—Presence, where we will be confronted with the challenge of freeing ourselves from our mind trap.

On this point Eckhardt Tolle says thus:

The good news is that you can free yourself from your mind. This is the only true liberation. You can take the first step right now. Start listening to the voice in your head as often as you can. Pay particular attention to any repetitive thought patterns, those old gramophone records that have been playing in

your head for many years. This is what I mean by ‘watching the thinker’, which is another way of saying: listen to the voice in your head, be there as the witnessing presence.

When you listen to that voice, listen to it impartially. That is to say, do not judge. Do not judge or condemn what you hear, for doing so would mean that the same voice has come in again through the back door. You’ll soon realise: there is a voice, and here I am listening to it, watching it. This ‘I am’ realisation, this sense of your own presence, is not a thought. It arises from beyond the mind.

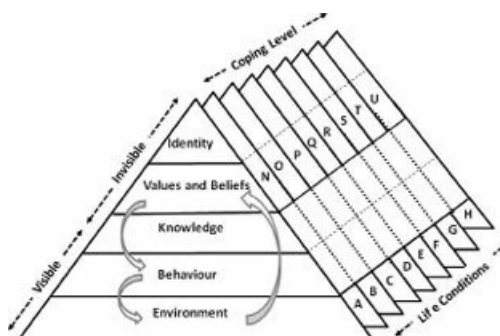
Our identification of the natural lead brain role of our E-pattern gives us a clue about what voice to listen for. It is this voice that suggests our life purpose to us. Once we can establish our sense of purpose, then we will be able to make the journey to becoming fully present and access our ‘will to be’, the source of our integrity. Our Perceptive Self is capable of ‘watching the thinker’.

### **Life Conditions: The World We Interact With**

Let’s now return to the idea of deep values that we discussed earlier using the Gravesian/Spiral Dynamics approach to get some appreciation of the way life conditions (our family, work, and communal environment) impact upon our development of purpose.

The other dimension to life conditions contemplated by the Gravesian/Spiral Dynamics approach is our coping means level. Coping means reflect the underlying nature of our beliefs and values and evolve over time as we become open to broader experiences and learn to stand back from our Reactive Self. Becoming perceptive is about recognising the interrelatedness of all things. Life conditions and coping means are interrelated and become self-reinforcing and rigid without the realisation of their relationship with each other.

If we bring all of this together with the two Gravesian/Spiral Dynamics dimensions, it looks something like this:



[Figure 64: Spiral Dynamics and Identity](#)

The Spiral Dynamics approach, adapted from the Graves model by Beck and Cowan, has the following zones that comprise congruent world views, key goals, strategies, themes, approaches to work, and ‘me or we’ focus.

Zones in the Spiral Dynamic Cycle
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World View		Key Goal	Strategy	Theme	Approach to work	Focus
<b>Beige</b>	AN	Just staying alive	Respond as instincts and senses direct to meet biological needs	To survive as a physical being	Instinctive, automatic, and reflective	Me
<b>Beige/Purple</b> —Awakening of a sense of dependent self in a mysterious and frightening world						
<b>Purple</b>	BO	Finding safety/kinship/harmony/reciprocity	Follow ancestral ways and elders, listen to spirit world, form safe tribes	To find safety and bring honour to family and ancestors	Ritual ways where all share in and follow elders, chief, customs	We
<b>Purple/Red</b> —Awakening of an egocentric self that is determined to break the shackles of the family or tribe and become independent						
<b>Red</b>	CP	Raw individualism/exerting dominance/power/ survival	Exploit others, feel no guilt, be courageous, avoid shame, live in the moment	To get power and respect, have a good time, be heroic	Hands-on, tough work controlled by firm, respected boss	Me
<b>Red/Blue</b> —Awakening of purposeful self with guilt in search of a meaningful existence and reasons why we live and die						
<b>Blue</b>	DQ	Meaning in life and death/stability/order/deserve reward	Seek absolute truth, obey rightful higher authority, keep things in order	To find purpose and ultimate security by living righteously	Linear processing, by-the-book with errors punished, dutiful	We
<b>Blue/Orange</b> —Awakening of an independence-seeking self who challenges higher authority and tests possibilities						
<b>Orange</b>	ER	Autonomy/success/best options/material gain/novelty/ change	Strive to win, make things better now, risk as needed, network, explore options	To make things better by setting goals and mastering life's game	Competing to gain advantage and come out in control, on top	Me
<b>Orange/Green</b> —Awakening of a socio-centric self who strives for belonging and acceptance to discover inner harmony						
<b>Green</b>	FS	Affiliation/peace of mind/balance/sense of community	Sacrifice for mutual gain, share, cooperate to build consensus, teamwork	To find peace in a sharing community by becoming useful	Cooperative in joint ventures where all contribute and share	We
<b>Green/Yellow</b> —Awakening of an inquiring, interdependent self who no longer needs approval yet can collaborate						
<b>Yellow</b>	GT	Knowledge/freedom to be free/discovery of what life is about	Learn diverse things, follow personal	To be free to explore important things	Independent focus on complex	Me



			principles, be flexible, non-competitive	and interconnections	systems and functional flow states	
<b>Yellow/Turquoise</b> —Awakening of an experiential self who seeks ways of being that use knowledge to restore natural harmony and balance						
<b>Turquoise</b>	HU	Viability for all beings in a complex, sustainable world	Explore consciousness, be holistic, exercise global responsibility and interests	To become one with all things and thus a responsible being	Unify and integrate diverse knowledge and ways of being	We

[Table 47: Zones in Spiral Dynamics Cycle](#)

Beck and Cowan provide some useful ‘meme’ recognition principles that can be used in any important interaction.

1. Step outside your own meme (self-identity) profile.
2. Identify the prevailing life conditions
3. Look and listen for differences between how the other person thinks (their meme structure) and what the other person thinks (their values contents)
4. Recognise different meme structure create different ways of thinking
5. Recognise that memes ebb and flow as conditions get better or worse.

These principles are useful in enabling us to step back from what is being said to why it is being said. This will help in understanding the level of the spiral the other person is operating from and provide the real foundation for flow of meaning or dialogue.

Spiral Dynamics describes the increasing levels of complexity created by the level before and provides us with our hidden and deep values context. Awareness of Spiral Dynamics provides the foundation for developing our Perceptive Self. There is a significant ‘comfort zone’ between our coping means level and our E-pattern and our level of development.

The work of Fabien & Patricia Chabreuil has identified the following ‘comfort zones’ between the E-patterns and Spiral Dynamics:

	Inside or Outside One’s ‘Comfort Zone’									
<b>E-pattern /Level</b>	<b>Focus Me/We</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>
<b>Purple</b>	We	+	+	+	+/-	+	+++	—	+	+
<b>Red</b>	Me		—	+	+(x)/-	—	+(cp)	++	+++	—
<b>Blue</b>	We	+++		+	—	—	++	—	+	++
<b>Orange</b>	Me	+	+(s)	+++	+(x)	++	-	++	+	-
<b>Green</b>	We	++	++	+	++/-	—	+++	—	—	+++

<b>Yellow</b>	Me		-	+	-	+++	+	+++		+
<b>Turquoise</b>	We	Difficult to discern at this stage								
+++ = highly positive, ++ = quite positive + = positive --= highly negative, — = quite negative, — = negative cp = counter-phobic: s = social subtype: x = sexual subtype										

[Table 48: E-pattern and Spiral Level Comfort Zones](#)

The ‘me-we’ relationships are very illuminating and correlate well with the expected E-pattern dynamics. E-pattern 3 has a positive identification with every level which also tends to confirm its image-based moving function that is culturally adaptive.

Consider your E-pattern and the ‘comfort zone’ that your indicated Spiral level have in common and then consider the following explanations for each E-pattern provided by Fabien and Patricia Chabreuil.

**E-Pattern 1** is particularly comfortable in blue: the existence of an absolute truth, of specific rules defining the right way of doing things suit E-pattern 1. The negative, sometimes punishing, attitude towards behaviours seen as deviant easily matches an E-pattern 1 functioning. The sacrifice of self required by this level is easy. Of course, that does not mean that all E-pattern 1s are centred in blue. It means that for E-pattern 1, reaching the blue level in the Spiral is easy and once there, it’s difficult to detach from blue. Because they feel so at ease in there, E-pattern 1 prefers to ‘live’ there and even when circumstances require a move to orange, they put up more resistance than other patterns.

**E-Pattern 2** does not like red. Red’s impulsiveness and potential to explode frightens them. They feel much more comfortable in green, which is sensitive and takes others more into consideration, but that level is probably too egalitarian for them. E-pattern 2 is one of the types who haven’t found a world yet that seems perfect for them.

**E-Pattern 3** is able to feel comfortable in any level, thanks to their ability to adapt and to their cultural role-playing capacity. But individualistic, opportunity-driven, competitive orange is their favourite field in reflecting the presently dominant capitalist and celebrity admiring Western culture.

**E-Pattern 4** has not yet found a world that suits their self-identity. E-pattern 4 is original, individualistic, and yet respectful of others, that is why they could easily like orange or green. But green implies a level of sacrifice of the self that E-pattern 4 is not comfortable with and orange is a little too competitive. It may be that they are in waiting for the emergence of turquoise with its potential for transpersonal consciousness.

**E-Pattern 5** is suited to orange with its focus on rationality and scientific knowledge. However, they have a stronger higher preference for yellow, which relates to the world through mental thought and information gathering. On the other hand, E-pattern 5 cannot bear blue’s insistence on an absolute and indisputable truth, or red’s lack of ‘rationality’, even though they may personally present their own knowledge with a level of arrogance at times.

**E-Pattern 6** can feel comfortable in strong, hence secure, social structures: purple with its traditions, it’s referring to authority and its wish to find an explanation for the world; green with its importance of a strong belonging to a community; and somehow, blue, there again, with its authority, rules and belonging. But counter-phobic (will to power) behaviours can lead E-pattern 6 to reject those same systems.

**E-Pattern 7** with its highly developed individualism, centred round avoiding pain and satisfying impulses, connects them superficially to red. E-pattern 7 feels comfortable in orange: they share its wish for material success, the same progress-orientated optimism, and the same taste for change and

technology. If E-pattern 7 manages to discipline their mind, yellow, which is curious and understanding-oriented, can play a prominent part.

**E-Pattern 8** is highly attracted to Red, which favours strength, refuses to be dominated, likes fighting to get power and control and is the level in which they can satisfy their taste for action. They also identify with blue, if they are the authority, and orange, in meeting their need for material things. On the other hand, green's search for consensus, and the rhythm that goes with it, can seem unbearably soft to E-pattern 8.

**E-Pattern 9** is horrified by red's impulsive violence. They feel reassured by blue's traditionalism; but green, with its search for consensus inside the community and its purpose to belong, not only represents their main values but also their potential shortcomings: vagueness, inaccuracy and indecisiveness.

In considering the nature of our E-pattern, the work of Graves, and its evolution into the Spiral Dynamics model, provides a values-based dimension to the way our E-pattern expresses itself comfortably in a particular worldview.

By now you will have an emerging sense of your latent potential and will begin to ask 'How do I begin to apply all of this?' This is a book that will provide ideas for you to consider and not a book of 'How to' solutions.

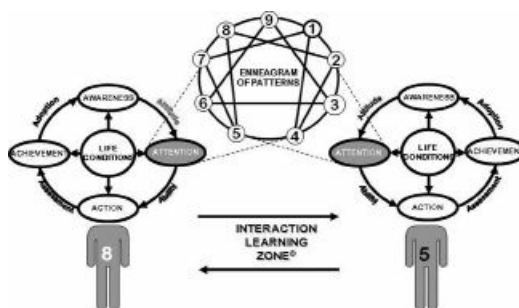
To get some understanding of why we are not going to provide 'how to' solutions, we need to return to how we got to learn what we know. It began before we were born and reflects our innate 'learning by being present' nature—learning by immersion. In his book, *Supersense*, Bruce Hood relates an example of our 'learning by being present' nature.

If you get pregnant mothers in their third trimester to read aloud passages from Dr Seuss's *The Cat in the Hat*, their unborn babies can hear and remember this experience. When they are born, if you stick a rubber nipple in their mouth to measure their sucking, they will stop when they hear the tape recording of their mother reading the same passages. The only way they could have heard this was from inside the womb. Learning clearly takes place before birth.

Much of what we learn involves the unfolding of our inbuilt natural mechanisms of human development, from initial grasping of objects to eventually sophisticated discernment of complex phenomena, such as face recognition and language subtleties. Our learning initially progresses by trial and error, and as we learn, we give up earlier ideas about how the world works. Remember when you believed that the moon followed you on a clear night! Of course, most of us still retain superstitions that have no validity in fact, but we struggle to give them up even in the face of clear evidence to the contrary. As new ideas emerge in our world of doing, we assess them against what we have already experienced, and if they make sense, we adopt them without consciously or fully discarding the old idea. That is perhaps, in part, why supernatural ideas persist.

The ideas presented in this book will induce different sense-making and meaning-making responses in each different reader. We are all in unique and ever-changing interactive learning contexts. No universal 'how to' is useful in that situation. You are still in the awareness stage of the awareness-attention-action cycle. The Enneagram of Patterns provides the vehicle for understanding the 'interaction learning zone'

dynamics that are shown below. It illustrates that learning cannot occur in isolation from our environment and that we each see our environment through a different lens of perception. Once you have absorbed the information in this book, you will only know its ‘truth’ for you by applying the ideas in it to interactions with your environment and others in it.



[Figure 65: The Interaction Learning Zone](#)

You may choose to incorporate your changed level of self-understanding into your daily interactions. Although there are a range of exercises that we could propose, our view is that you do not need the burden of more to do. Your changed level of awareness and emerging sense of purpose needs to be a part of the natural fabric of your life conditions and coping means. This may mean changing your life conditions to match your coping means or developing your coping means to deal with your life conditions. Any exercise we might suggest may be futile if it is out of your personal context. What is more likely is that you will read a book, attend a class or watch a video of some other personal development opportunity that will make sense to you in your heightened level of awareness.

At this point, you may find these ideas are either resonating with you or confronting you intellectually or emotionally. It is important to be aware that your natural brain lead function will be either sorting this information in a sensing (basal left) or intuitive (frontal right) way or deciding whether to act on it in a thinking (frontal left) or feeling (basal right) way. The judging or perceiving aspect of your temperament will also be at play in a deliberation (this information is right/wrong) or liberation (in need of more information) way. The lens of your E-pattern, even in a conscious state, struggles with all of this. Being conscious is founded in the ‘will to do’ as ‘awakened doing’ and demands intentionality. It requires constant self-insight that emerges from a well-developed ‘will to see’ as ‘sensitive insight’. Some of you will want to talk about it (extraversion temperament) and others reflect on it (introversion temperament).

### **[Reflection Point](#)**

Now might be a good time to put this tome down and reflect on the past two chapters before we consider the third face of self: the Creative Self. Seek to remain open, and see the simplicity in all of this apparent complexity. Reconnect with the Enneagram of Pathways, and once again stand at each vantage point to get a sense of the

movement around the circle, along the inner lines and within the triangle.

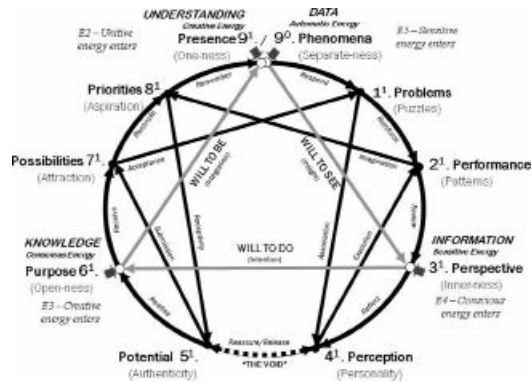


Figure 66: Enneagram of Pathways

What are you seeing at each intersection and how is that affected by your personal E-pattern?

How much are you evaluating versus exploring the ideas expressed?

Are there any 'aha' responses that are worth recording for later review?

Who could you share your discoveries with?

Our Perceptive Self is the bridge for moving from our Reactive Self to our Creative Self.

## CHAPTER 9

### OUR CREATIVE SELF PATHWAY

#### Creativity

Where are we? At this point, we have a deeper sense of our potential and an emerging sense of our high-level purpose. Our potential at E-point 5<sup>1</sup> reflects our authenticity—our deep sense of self—and we have arrived there by understanding our core E-pattern and how it is anchored in our natural lead brain function and our temperament. Our purpose is values based and is anchored in the basic desire of our E-pattern and the core values and high-level purpose that basic desire reflects. Our potential and purpose are both ‘work in progress’ and will evolve as we take action in the real world with our enhanced insight and intention.

We now get to our idea of Creative Self, and it could be assumed it is about your disposition towards creativity or not. Creativity is generally attributed to a certain class of people who are highly competent in the arts, music, literature, and so on and often reflects a lifestyle that is somewhat unusual and not part of society’s mainstream except perhaps when they are successful and acquire celebrity status—because their work becomes an object with material value or their lifestyle is at the fringe of social norms that become fashionable. Object consciousness of the audience supplants the cosmic consciousness of the creator!

In our approach to the Creative Self, we take the view that it reflects the innate innocence that is with us from birth and is moulded and disenfranchised by life experiences. It is a child like quality but not a childish one. Some have called this essence, and seek to develop the notion that we need to return to our essence as some sort of qualities that existed before our nature encountered nurture. What we know is that as a child, we emerged from being helpless to learning to be self-sufficient. Our learning is as much a part of our essence as our genetic inheritance is. We are born to learn. Without the capacity to learn, we would not survive. We accept that some responses to our environment are genetic responses to environmental signals. Bird migration is an example of that.

However, we are born with innocence and that is the essence of creativity. Creativity flourishes when we recognise we don’t know and more importantly can’t know. Creativity is the continuous search for knowledge as futile as that is at times. Paradoxically, curiosity is often killed by knowledge. We experience the curiosity of childhood when we observe the innocence of children as they explore the world around them using their natural lead brain function.

Creativity is the essence of the ever-evolving cosmos. It is universal. The coming into existence of the new is a product of the interactions that occur at every moment, much of which we are oblivious to. We have already discussed the nature of emergence, the idea that when things interact qualities emerge that cannot be found in the interacting parts. Creativity will happen just because we are there. However, with purpose and presence, we can see possibilities for creativity and align them through our priorities. When we intentionally intervene in our environment, we create a state of disequilibrium that generates opportunities as the environment seeks to attain a new state of equilibrium. The search for equilibrium is the essence of disequilibrium: it is called life.

Our purpose, being values based, enables us to see personal meaning in some of the opportunities that emerge. If we understand our potential, we can grasp those meaningful opportunities and achieve our priorities. Objective success is always transient. Values-based purpose is always accessible. Because the Creative Self is anchored in our purpose, it gives us access to our 'will to be', and we have integrity—an integrity that is receptively in tune with the creative energy of the cosmos rather than just a mechanical adoption of the moral imperatives of our social order, which are often anchored in our present level of life conditions and coping means in Graves/Spiral Dynamics terms.

As we discussed in the last chapter, it is this third element of the Perceptive Self, the 'will to be', that informs our Creative Self dynamics. We can only experience the Creative Self in each present moment. It is not about the past or the future notwithstanding that we are inevitably preoccupied with one or the other. Some have suggested there is no present, and others have suggested there is only the present. We take a pragmatic view and acknowledge that there is a past, present, and future nature to our construct of time. We also take the view that our memory of the past and sense of the future are merged in our present simply because the present is all that is open to us to act upon.

The ways in which societies have seen creativity have changed over the years and were to great extent determined by the sense of independence and freedom that individuals had in society. Because of the impact of Christianity, which defined creation as God's act of 'creation from nothing', there was a long-standing reluctance to accept the idea of human creativity. By the end of the eighteenth Century and the Age of Enlightenment, the concept of human creativity was being seen more and more in the world of the creative arts and was being linked to imagination: art was synonymous with creativity. In the Eastern context, creativity was a kind of discovery and had nothing to do with 'creation from nothing'.

It is well recognised that the brain's frontal lobes and the cognitive functions of the cerebellum collaborate to produce creativity and innovation. There is considerable evidence that all processes of our working memory (responsible for processing all thought) are adaptively modelled by the cerebellum. The cerebellum (consisting of 100 billion neurons, which are more than the entirety of the rest of the brain) is also

widely known to adaptively model all bodily movement. The cerebellum's adaptive models of working memory processing are then fed back to frontal lobe working memory control processes where creative and innovative thoughts arise. Apparently, creative insight or the 'aha' experience is then triggered in the temporal lobe. Since the cerebellum adaptively models all movement and all levels of thought and emotion, the emergent interactive approach we are taking using the Enneagram of Pathways helps explain how creativity occurs.

Creativity is a complex idea that we define according to our conditioning. It is related to the idea of emergence that we discussed earlier, and because of that, it seems to have a serendipitous quality about it. In every interaction between living entities, there is the potential for creativity—the generation of new forms out of existing forms as ideas, concepts, associations, or objects. The model of the Enneagram is an emergent interactive-adaptive approach model and provides us with a way of bringing the key elements of our Creative Self into our consciousness.

### Obstacles to Creativity

The essential nature of our Reactive Self is directed at survival in our life conditions context. Our innocence is inducted into a world that is already 'knowledgeable'—we are socialised into 'success patterns' by experienced others who have the good intentions of ensuring our survival. The Gravesian life conditions levels that we are socialised into become our objective means of determining whether we are successful or not. In the blue and orange life conditions levels, we are given emphatic signals that 'working hard' is the way, 'being good' is important, 'making money' matters, 'having a career' counts, and 'getting married' is normal. They, along with many other similar signals, form the underlying rationale for the striving nature of our Reactive Self.

We were also born into a hierarchy. Everything has a pecking order; discrimination is the outcome. Being better than someone else in gender, race, religion, political persuasion, sexual orientation, age, job, etc. has become the underlying and unconscious foundation of the Reactive Self. The Reactive Self is very good at blaming others and protesting too much about not being discriminatory against any minority 'that is not like us'. Paradoxically, these differences are creativity in waiting.

In our present dominant Western world, blue-orange life conditions creativity is often used to justify self-delusion, blaming others, rejecting minorities, and to put it more bluntly, telling lies and half-truths, which go under the acceptable journalistic label of 'spin'. Creativity has been hijacked by the Reactive Self and diminished to outdoing the other guys before they outdo you. It is about clever marketing which in many cases are simply deceptive practices. All of this has resulted in calls for more and more government regulation. Someone else is expected to fix our problems. The Reactive Self loves blaming others and sees imposing regulations and rules on others as the answer to our survival in a 'them and us' world. We have lost our innocence, and creativity is just another commodity.



In our day-to-day context, we have been conditioned to believe that we are not creative. Because you have already reached this point in the book, you should have a renewed sense of your creativity. You may even accept by now that you are a naturally creative part of the cosmic living system. However, as soon as you take your new-found sense of creativity into the world of the other Reactive Selves in your environment, you become a potential threat; you are a new minority, and you will see the discrimination first-hand.

It will take the form of criticism in all of its many forms. Your Reactive Self will kick in, and you will tend to defend your creations. However, it is no different than the flat tire that you had to fix when we discussed the idea of acceptance earlier. Acceptance invokes conscious energy and allows you to simply pursue your purpose creatively and recognise that the harm others see you doing to yourself and them in pursuing your creative purpose is no more than a reflection of the level of their coping means and life conditions.

Creativity is not for others to appreciate or denigrate; it is your connection to the joy of being. It is the joy of being that flows from your inner space orientation that will be evident to others, rather than the object orientation of some masterpiece you may have created. The distinction will not easily be made if your masterpiece is acclaimed and the applause ignites your Reactive Self. You could become a 'one hit wonder'.

If we consider the innocence of children for a moment, we can understand this idea better. We know about this because it is embedded in the synaptic pathways of our brain just waiting to be resuscitated. I came across this very illuminating anecdote on a blog site in my Internet travels that put the creativity of innocence into perspective for me. I am indebted to the author's amazing insightfulness and innate creative storytelling approach. It goes as follows:

From the moment we could move, make a sound, bang a drum, splash paint, dig sand, throw food and hold a crayon, we were creating something. It was who we were. What we did. We didn't really understand the world, so we created our own story. Perhaps it was through a song. Or a work of art. A musical masterpiece with our very excellent guitar. It might have been a sandcastle. A cubby house. A tent in the living room. Or should I say, a fortress. An impenetrable fortress. A monster-free zone. You remember monsters right?

And sometimes, the only thing our boring, sensible, uncreative parents could see was a mess. A problem. Something else to clean up. Pity.

There was a phase of our existence when we hadn't yet learnt about concepts like talent, judgment, criticism, approval and rejection. At that stage of our journey, embarrassment was something we were still to learn. Neither had we learnt to over-think things. In fact, we didn't think much at all. We just did because doing was such fun.

So we created. And we created. For fun. We danced, sang, painted and explored our way through life. We were happy. Ever seen a dancing, singing, painting, creating kid who's miserable? Me either.

We didn't wonder if our creative output was *good* enough. Or how it compared. Ever.

Then sadly, one day we began to learn about the importance of things like artistic ability. And

comparisons. Apparently, there's good and bad art. Who knew? And we learn about singing in tune. What's tune? We learn about dancing in time and knowing the right steps—apparently freestyle is now out. Pity; that was my specialty. And apparently, there are wrong steps? The grown-ups begin to judge our work and now we get rewarded for colouring inside the lines. There are lines? We learn that some colours just don't go together (but I love the blue-green combo) and we also learn that creating purely for enjoyment, is only for the little kids. Now I have to be creative for a reason. A reason other than fun. And if I'm going to express myself creatively, then I need to work at 'getting better'. To improve my skills. Now I'm confused.

Maybe it's because I'm six.

Along the way, we are taught (consciously or not, intentionally or not) that spelling, mathematics and science are more important than the creative stuff. Most education systems teach us this 'truth'. Not all, but most. Obviously, we're never gonna get anywhere dancing, painting, singing and writing. Of course.

Then one day we wake up and we wonder: What ever happened to the singer? The dancer? The poet? The painter? The storyteller? The builder of sandcastles? The happy kid who allowed herself to create purely because it made her happy? The kid who didn't need approval, permission or a trophy? The kid who just needed some crayons?

Just reading that alerts us to our inner creative space. We have all been there and done that. Once we eliminate the blocks and inhibitions of our Reactive Self that hold us captive, creativity will naturally unfold.

### **Complexity and Chaos**

The environment we live in is in a constant state of disequilibrium and, as an open system, is self-organising—there is no one in charge directing the system what to do—apologies to any believers to the contrary. All systems that exhibit disequilibrium and self-organisation are called dissipative and have a dissipative structure—they are continually breaking up and reforming. If you don't believe, then just lie on the grass and watch the clouds go by. Not only is our physical body itself such a dissipative structure, but every organ and cell as well. The term itself expresses a paradox, because dissipative suggests falling apart or chaos, while structure suggests organisation and order. Dissipative structures are those which are able to maintain identity only because they are open to flows of energy, matter, or information from their environments. More recently, this idea has been expanded to include whole systems, which are labelled dissipative systems.

Dissipative structures and systems, rather than responding to disturbance by breaking down into a system of lower order, (as we were taught to believe is an inevitable consequence of Newton's second Law of Thermodynamics) can, in some instances, respond by re-configuring into a system of higher order.

Understanding how systems are able to do this is a dramatic departure from traditional methods that focus on analysis. Complex adaptation is characterised not only by a high degree of interaction among component parts but also by the way that the particular nature of this interaction—the way that the system is organised—generates outcomes not linearly related to initial conditions. Whereas linear organisation is generally predictable in its consequences, emergence is characterised

by a non-linear mode of organisation that can generate non-obvious or surprising consequences.

Consequently, emergence concerns not only relationships among parts of a 'whole' but also the possibility of new levels emerging over 'evolutionary' time and the non-linear relationships between qualities or properties at different levels.

Complex systems are not only non-linear but also adaptive. Chaos and complex theory focus is on relationships and transitions, turbulence being the relational state of a system in transition, be it a weather system, stock market prices, molecular biology, or rock formations. The distinctive attribute of complex systems is their iterative nature.

The Enneagram is an open system that describes relationships and transitions and results in turbulence. Emergence suggests a random-like absence of a purposeful nature to evolution, but if we look beneath the surface, there is innate purpose in our development: at its most obvious, it is to reach the maturity of adulthood. At its most obscure, it is to be co-responsible creative agents for the good of the whole system. Complexity, chaos, and creativity have a symbiotic relationship in that purpose. What we are seeking to discover is the nature of the co-responsible creative role for the good of the whole system. We are best equipped to engage in this role through the identification of our personal sense of purpose described by our E-pattern.

We can do all the analysis we like of brain images with the most sophisticated technology available, but it will not help in fully understanding the brain as a complex adaptive living system that exhibits the quality of emergence. However, we can discover a purposeful role for ourselves in the greater living system that enables us to engage creative energy, relate to emergent phenomena with maturity, and be co-responsible creative agents who contribute to the good of the whole system. The Enneagram of Pathways provides us with a tool to enhance our adaptiveness as well as underpin our personal evolution to mature adulthood. Once we attain a mature sense of self insight, we know the door we must enter; having a sense of purpose is the key to unlocking the door of our limiting Reactive Self.

### **Positive Emotions**

Developing a sense of purpose is itself a creative act. Paradoxically, the purpose of purpose is partly to enable us to be receptive to creative energy that enters the Enneagram of Pathways at transition point 6<sup>1</sup>. What we know is that we are immersed in continuous creation. It is a normal feature of our existence. It manifests itself as unwelcome change to our stability seeking Reactive Self, which is not aligned with our purpose, and generates negative emotions. When we are in tune with our Creative Self, change is purposeful and natural and is seen as the presence of creative opportunity and generates positive emotions and is embraced.

We should recall what Bennett said about creative energy so that we can appreciate the nature of its presence. He said as follows:

Creative energy is released in the transformation of our consciousness. This transformation we can know in terms of the diminishing power that ‘negative emotions’ have over us and the increasing power that ‘positive emotions’ have in us. The ‘negative emotions’ are the ordinary emotions which are under the law that they must produce their opposites, so that pity turns to disgust and love to hate. The ‘positive emotions’ have no opposites, though they may have the same names as negative ones, such as ‘joy’, ‘hope’, or ‘love’. The positive emotions are not reactions but something evoked in our consciousness by the creative energy.

Understanding the brain structure that underpins creativity is one thing, but it is entirely another to access the creative energy that flows from the transformation of our consciousness. While we can access a form of creativity through negative and stressful conditions, it is inevitably about getting rid of something we don’t want in our life and returning to the mind-numbing state of stability and security that society values, in the ever-increasing perception that we live in a threatening and hostile world. This is not the creativity of renewal and transformation.

The notion of ‘positive emotions’ is anchored in an understanding of our ‘will to do’ as ‘awakened doing’ and the implications that has for our purpose, as a personal values driven construct that evokes a positive emotional state. Eckhardt Tolle talks about the three modalities of ‘awakened doing’ that flow into what we do and connect us to the awakened consciousness that is necessary for the development of our Creative Self. The three modalities he identifies are acceptance, enjoyment, and enthusiasm—all of the attributes we mentioned earlier. Because Tolle’s descriptions are fully complementary to our approach to purpose and the role of ‘awakened doing’, we will quote the essence of what he has said about each modality.

About **acceptance**, Tolle says thus:

Whatever you cannot enjoy doing you can at least accept that this is what you have to do. Acceptance means: For now, this is what this situation, this moment, requires me to do, and I do so willingly... Performing an action in the state of acceptance means you are at peace while you do it. That peace is a subtle energy vibration which flows into what you do. On the surface acceptance looks like a passive state, but in reality it is active and creative because it brings something entirely new into this world. That peace, that energy vibration, is consciousness, and one of the ways it enters this world is through surrendered action, one aspect of which is acceptance.

If you can neither enjoy nor bring acceptance to what you do—stop. Otherwise you are not taking responsibility for the only thing you can take responsibility for, which also happens to be the one thing that really matters: your state of consciousness.

About **enjoyment** Tolle says thus:

Expansion and positive change on the outer level is much more likely to come into your life if you can enjoy what you are already doing, instead of waiting for some change so that you can start enjoying what you do. Don’t ask your mind for permission to enjoy what you do. All you will get is plenty of reasons why you can’t enjoy it. ‘not now’ the mind will say. ‘Can’t you see I’m busy? There’s no time. Maybe tomorrow you can start enjoying...’ That tomorrow will never come unless you begin enjoying what you are doing now.

When you say, I enjoy doing this or that, it is really a misperception. It makes it appear that joy comes from what you do, but this is not the case. Joy does not come from what you do, it flows into what you

do and thus from a world deep within you... Then what is the relationship between something that you do and a state of joy? You will enjoy any activity in which you are fully present, any activity that is not just a means to an end. It isn't the action you perform that you really enjoy, but the deep sense of aliveness that flows into it. That aliveness is one with who you are... That is why anything you enjoy connects you with the power behind all creation.

About **enthusiasm**, Tolle says thus:

Enthusiasm means there is deep enjoyment in what you do plus the added element of a goal or vision that you work toward. When you add a goal to the enjoyment of what you do the energy-field or vibrational frequency changes. A certain degree of what we might call structural tension is now added to enjoyment, and so it turns into enthusiasm. At the height of creative activity fuelled by enthusiasm, there will be enormous intensity and energy behind what you do... Unlike egoic wanting, which creates opposition in direct proportion to its wanting, enthusiasm never opposes. It is non-confrontational. Its activity does not create winners and losers. It is based on inclusion, not exclusion, of others. It does not need to use and manipulate people, because it is the power of creation itself, and does not need to take energy from some secondary source. The ego's wanting always tries to take from something or someone, enthusiasm gives out of its own abundance... Enthusiasm knows where it is going, but at the same time, it is deeply at one with the present moment, the source of its aliveness, its joy, and its power.

These three modalities provide us with the capacity we need to develop to make a shift from an active/reactive approach to a receptive/creative approach in accessing the emerging sense of purpose we encounter at E-point 6<sup>1</sup>—a shift from accessing conscious energy to being open to creative energy.

Tolle sums up by saying the following:

**Enjoyment of what you are doing combined with a goal or vision that you work towards, becomes enthusiasm.** Even though you have a goal, what you are doing in the present moment needs to remain the focal point of your attention; otherwise you will fall out of alignment with universal purpose. Make sure your vision or goal is not an inflated version of yourself, and therefore a concealed form of ego, such as wanting to become a movie star, famous writer, or wealthy entrepreneur. Also make sure your goal is not focused on having this or that, such as a mansion by the sea, your own company, or ten million dollars in the bank. An enlarged image of yourself having this or that are all static goals and therefore don't empower you. Instead **make sure your goals are dynamic, pointing toward an activity that you are engaged in through which you are connected to other human beings as well as to the whole.** Instead of seeing yourself as a famous actor and writer and so on, see yourself inspiring countless people with your work and enriching their lives... All this implies that your goal or vision is already a reality within you, on the level of mind and feeling

Understanding these three modalities in this way provides us with a way of accessing our inner purpose, based on our innate potential that is 'already a reality within us' as our perceptive E-pattern, which we discussed in the previous chapter. These are the so-called 'positive emotion' aspects of creative energy referred to by Bennett. We see creativity in its positive state, connected to positive notions of purpose, potential, and priorities. Positive emotions are not a reaction to our objective world, but they arise out of acceptance, enjoyment, and enthusiasm.

### [Creative Self—Developing Our Purpose—Transition Point](#)<sup>61</sup>

Understanding the nature of creativity and positive emotions provides us with a window to our life purpose. What we are naturally good at—our latent potential—connects us to the creative energy of the cosmic living system and provides us with a

sense of effortless contribution to its unfolding emergent nature. We begin to understand the dynamics of multicausation and learn to be fully in the present. We become part of the flow of our context rather than being the master of its content. We move from knowledge to understanding.

Complexity is no longer a daunting prospect but simply becomes the natural order of things. It is 'normal' to define complexity from the perspective of our Reactive Self (that applies active linear problem-solving as its approach) rather than from the perspective of our Creative Self (that applies receptive non-linear synthesising as its approach). Our Perceptive Self provides us with the opportunity to change what we give attention to and act on in the present in a way that is consistent with our life purpose. Purpose creates a 'lock on' to the relationship between things rather than the things themselves. It enables us to see the opportunities for connection to cosmic flows of the living system through being receptive to conscious energy.

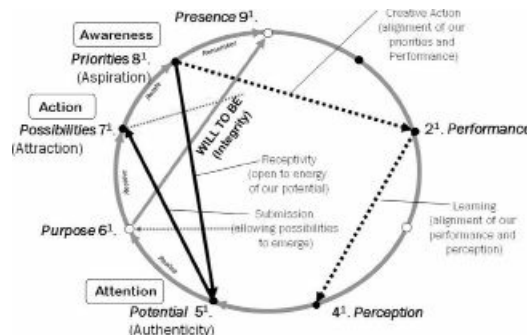
Our work at E-point 3<sup>1</sup>—Perspective has provided us with a new way of focusing our attention—on our potential. The direction of our development can now be guided by our access to conscious energy that emerges by developing our sense of purpose at E-point 6<sup>1</sup>. This is about harnessing the power of our 'will to do' and developing our potential with intention. This is not about the usual notion of goal-setting. It is about aligning our potential and our purpose from a values-based perspective so that we see new possibilities and develop our priorities—it is the 5-6-7-8 work steps we can now embrace. We move from a striving, problem-solving Reactive Self to an integrating, opportunity attracting Creative Self by fully embracing the role of our Perceptive Self.

Our instincts are genetically encoded into us, and we are nurtured in a way that is also inherently instinctive—our family and significant others teach us from their own instinctual and experiential biases that they have learnt by reacting successfully to their world. Our approach to the world is indelibly ingrained into our psyche. What we are now proposing is that our instinctive reactions are only half the story. We cannot, nor should we, abandon them as they are very useful in ensuring our survival, but they are not able to provide us with true fulfilment. We are for the first time releasing ourselves from the grip of our egoic personality, our family obligations, and our cultural bondage, and it is a scary place to enter unless we understand this paradigm shift is the generative transformation that transcends, but does not replace, our instinctive foundations and limiting beliefs. We will still need to look both ways before we cross the road!

We started with understanding our latent potential, and we are now about developing our sense of life purpose by accessing our will to do—our intention. Our life purpose is the foundation of our integrity, which is creatively applied by accessing our will to be and developing and understanding the power of presence at E-point 9<sup>1</sup>.

This is not a gradual process—either you get it or you don't. When purpose is developed from an understanding of our natural potential (our natural brain lead role),

it provides us with our connection to the cosmic living system, instead of alienating us from it. Purpose gives us a ‘connective’ capability to the flow of life itself; it is not about goal-setting. You will have the opportunity to develop priorities as personal goals that reflect the specific needs and wants of yourself, your family, and your community, from the rich tapestry of possibilities that emerge later. Life will be about being rather than just doing.



Let's now look at how we can develop such an elusive concept as life purpose. The starting point is to recognise the hold that our Reactive Self has over us. It is evident through our complaining, berating, whinging, role playing, and other reactive responses to stimuli. Consequently, developing our purpose is an impossible process when we try to undertake it from the place of our Reactive Self, even when we have learnt to access the sensitive energy that enables true 'yes and no' choices to be made. It is a process that needs the support of conscious energy. Recall what Bennett said about conscious energy:

**It is because conscious energy is a cosmic energy that we cannot ‘make’ ourselves conscious. It does not come directly from efforts, as sensitivity does.** As we learn more about the transformation of energies, we will come to understand that there is always a spontaneous component in the arising of consciousness. That is why the act of voluntary attention, which awakens consciousness, is essentially creative.

and effect, but the cosmos is non-linear in its multiplicity of interactions creating continuously emergent phenomena that cannot be understood by analysing their parts. Purpose moves us from content to context—from a state of doing (defining and solving our specific problems) to a state of being (understanding our connection to the whole).

What might the inner purpose of each E-pattern look like? We have a sense of this by the observations we have made about the levels of development of each E-pattern and the related Jungian levels of development. Purpose is an inner values state and so it is useful to consider the nature of each E-pattern's inner purpose from a values perspective. Values have three features that could equally define the features of our life purpose, namely,

- Values (*and Purpose*) are a motivational construct. They refer to the desirable goals people strive to attain.
- Values (*and Purpose*) transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.
- Values (*and Purpose*) guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards for choices we make.

We have identified forty-five values (derived from the fifty-six values of Schwartz) that can be highly correlated with the nine E-patterns. Based on a reordered and modified view of the Schwartz scales, our proposed values regime for each E-pattern, which informs each E-pattern's Purpose, is shown below.

<b>E-pattern 1: The principled perfectionist</b>	Integrity (being principled, honourable) Organisation (valuing neatness and tidiness) Discipline (exercising self-restraint, resisting temptations) Idealism (identifying with noble causes, right-mindedness) Politeness (courtesy, good manners)
<b>E-pattern 2: The helpful altruist</b>	Intimacy (seeking deep and mature love) Friendship (having close, supportive friends) Helpfulness (working for the welfare of others) Forgiveness (willingness to pardon others) Reciprocation (avoidance of indebtedness to others)
<b>E-pattern 3: The aspirational catalyst</b>	Ambition (being hard working, goal-oriented, aspiring) Image (projecting an appropriate appearance, style) Wealth (having material possessions and money) Success (achieving personal goals) Social recognition (respect, approval by significant others)
<b>E-pattern 4: The creative individualist</b>	Creativity (having an artistic and aesthetic imagination) Uniqueness (being different and unusual, individual) Beauty (appreciation of nature and the arts) Originality (being non-conformist and imaginative) Self respect (belief in one's own self-worth)
<b>E-pattern 5: The knowledgeable specialist</b>	Rationality (thinking logically based on knowledge) Privacy (having the right to have a private sphere) Learning (seeking a deep understanding of life)



	Curiosity (interested in how things work and fit together) Intelligence (logical, knowledgeable)
<b>E-pattern 6: The dependable loyalist</b>	Loyalty (being faithful to my friends, group) Security (safety for loved ones, protection from harm) Tradition (preserving time-honoured customs) Dependability (being reliable and stable) Dutiful (meeting obligations, accepting authority)
<b>E-pattern 7: The free-spirited enthusiast</b>	Freedom (having freedom of action and self-expression) Pleasure (doing what is enjoyable in the moment) Variety (seeking novelty and change) Enthusiasm (showing spontaneity, eagerness) Excitement (having stimulating experiences)
<b>E-pattern 8: The independent realist</b>	Power (having personal influence over others/events) Authority (having the right to lead or direct events) Independence (being self-reliant, self-sufficient) Courage (having strength against the odds, tenacity) Influential (having impact on people and events)
<b>E-pattern 9: The self-effacing harmonist</b>	Harmony (being at peace with myself and the world) Moderation (avoiding extremes of feeling and action) Peacefulness (having inner serenity) Humility (being modest and self-effacing) Acceptance (submitting to life's circumstances)

[Table 49: E-pattern Core Values](#)

While we have not completed our research into these values, as either a comprehensive personality set or as valid descriptors of each E-pattern, we have confidence that they are a viable hypothesis for that research. Semantically, they correlate well with E-pattern descriptions and early evidence suggests that perceptive individuals identify with these clusters in a way that confirms their E-pattern.

In a generic values sense, we can also develop a purpose perspective for each E-pattern that reflects its basic desire and engages our capacity to access conscious energy as a pathway to being receptive to creative energy. Remember that we are referring to an inner values-based state, not the specific goals or vision that this inner state will support. The idea of desire is one that has been relegated to the subjective domain, is denigrated, and is seen as an animalistic expression of our primal instincts such as lust and craving. It needs to be seen as the energy that is the foundation of purpose. Without desire, purpose is a pipe dream. Paradoxically, when we identify our purpose by accessing conscious energy, it seems to have desire as its essential property. Riso and Hudson describe the Basic Desire of each E-pattern as follows:

<b>E-pattern</b>	<b>Basic Desire</b>
<b>1</b>	The desire to have integrity
<b>2</b>	The desire to be loved
<b>3</b>	The desire to be valuable
<b>4</b>	The desire to be oneself
	The desire to be competent

5	
6	The desire to be secure
7	The desire to be happy
8	The desire to protect oneself
9	The desire to be at peace

[Table 50: Basic Desire of each E-Pattern](#)

Once we become conscious of our basic desire and core values, we can begin to recognise the intangible yet powerful nature of our high-level purpose. Our purpose opens us up to the creative cosmic energy that makes accessing our potential effortless. We intuitively ‘know’ our purpose when we experience a deep connection to something we are doing.

Our ‘will to do’ is accessed by the intentionality of our purpose—it is not an intentionality imposed by us on our Reactive Self; it is an intentionality that we receive through our Perceptive Self when we fully appreciate our potential and basic desire and begin to access them in an integrated way in the present moment. If we take the basic desire for each E-pattern and attribute a core value and higher level purpose to it, we can begin to see the emergence of a foundation block for developing our own purpose:

<b>E-pattern</b>	<b>Core Value</b>	<b>High-Level Purpose</b>
1	Idealism	To provide moral and ethical compass
2	Love	To show loving altruism
3	Success	To be a model of success
4	Originality	To create aesthetic connection
5	Intelligence	To be a source of wisdom
6	Loyalty	To engender communal loyalty
7	Optimism	To inspire an optimistic vision
8	Independence	To take independent action
9	Harmony	To promote peaceful coexistence

[Table 51: Core Value and High-Level Purpose of each E-pattern](#)

If you have already identified your core/lead brain E-pattern, you can now identify with the basic desire and core value that underpins your high-level purpose. Using your identified core E-pattern, complete the following and reflect upon them to see how they resonate with your deep sense of self.

Your Core E-pattern:

Your E-pattern 5 Values:

- 
- 
- 
- 
- 

Your Basic Desire:

Your Core Value:

Your High-Level Purpose:

What is this saying about your purpose in various areas of your life?

We will come back to this when we consider the nature of our Creative Self and the development of priorities at E-point 8<sup>1</sup>. For now, just get a sense of the way your high-level purpose is operating or not in the various areas of your life.

The challenge we have at this point is that we are still very much ‘in our minds’. The role of our Perceptive Self is to act as a bridge between our *perception*, which is anchored in a self-other duality and our *purpose*, and provides a sense of unity with life itself. As strange as it may seem, we need to appreciate our perception just as much as we will come to appreciate our purpose. They are both intrinsically valid parts of our integrated Self. Our brain-based response is as normal as our breathing and has evolved as a product of our interactions with our environment.

It is naïve to expect that we can survive in our environment by reaching some higher state that enables us to abandon our natural brain lead role and the associated competencies we have developed. Transformation is a complementary process that enhances our natural brain lead role and associated competencies by taking them to a higher plane.

Our Perceptive Self is our metaphor for the process that enables us to build a bridge between our perception-based Reactive Self and our purpose-based Creative Self. We will continue to live and interact in a world largely driven by the unconscious automatic actions of others and will be shaped by the way that information is presented to us.

The Enneagram provides us with a perspective about who we believe we truly are and a process to help us develop a deeper insight about our purpose and potential. Our E-pattern gives us an appreciation of our Perceptive Self; we have a sense of our core values, we have certain beliefs, and we live in a particular context. Our Perceptive Self opens us up to our purpose. It suggests that if we want something, then it is good to give it to others; outflow creates inflow as part of a reciprocal feedback loop.

If our E-pattern resonates with us in a positive way, now is the time to act with the confidence that flows from our basic desires and core values, which have remained largely unmanifested within us. Our purpose enables us to see the fullness of life that is around us. Purpose, in an inner sense, is not a goal that we strive for. It is not a selfish ‘me-me-me-oriented’ thing. It is about our connection to the flow of life where we operate with the authenticity of our natural basic desires and core values.

Purpose moves us from knowing *about* ourselves to knowing our Self. Much of what we did in the earlier part of this book was directed to knowing about ourselves because we wanted to get above ourselves as a starting point for releasing the Reactive Self’s hold over us. It was about content. It tends to reflect the ‘good’ and ‘bad’ about us. By now, we know a lot more *about* ourselves. However, knowing *our* Self is about moving beyond this ‘good’ and ‘bad’ duality to a state of ‘one-ness’. It is a state of alignment with the flow of life: it is about seeing the emergent possibilities in all that happens and it is about presence in the moment.

### **Creative Self—Priorities and Possibilities— Vantage Points <sup>71</sup> and <sup>81</sup>**

In this context, we need to consider what may be termed our outer purpose, which is about our personal goals: what we call our priorities which we develop at E-point 8<sup>1</sup>. Our outer priorities are informed by our inner purpose and are secondary in nature rather than primary as many self-help gurus would have it. Our outer purpose, as priorities in the form of goals, creates structural tension between what we have and what we want in our life.

Our priorities at E-point 8<sup>1</sup> are merely a product of our dissatisfaction at E-point 2<sup>1</sup> if we do not first develop our sense of Purpose at E-point 6<sup>1</sup> by accessing our ‘will to do’. Accessing our ‘will to do’ is not so much about being action-oriented but about engaging in ‘awakened doing’. Without accessing our ‘will to do’, we are merely engaging our Reactive Self in the development of another ‘persona’ that is not grounded in authenticity: in our latent potential.

If you have a real sense of meaning in your purpose and a deeper appreciation of your potential, then your priorities will be in alignment with your inner identity. You will not experience the usual striving, try harder, guru motivational talk nature of goal setting that is often about getting out of a situation you don’t want.

The hidden aspect of the relationship between our inner identity and our outer priorities is found in the connection between creativity and action. The hidden aspect resides in our life purpose and informs our personal priorities and makes us alert to the possibilities that we could act upon in the present moment. Possibilities are fleeting and that is why our presence in the moment is so important. Possibilities represent ‘windows of opportunity’ to act in the present moment to achieve our priorities. We have developed a simple model for identifying the *life focus* areas and *personal well-being* dimensions of the priorities we might consider.

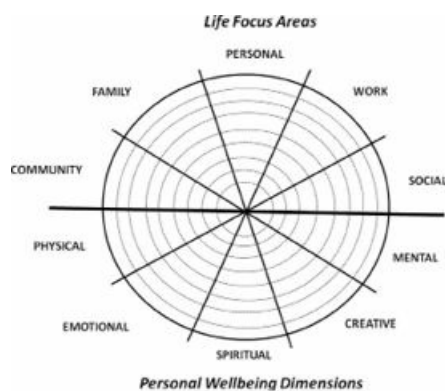
In the *life focus* areas, we include the following:

- Personal—your goals of personal needs and wants (home, travel, investments, hobbies, etc.),
- Family—your support for and from your partner, immediate and extended family,
- Work—your role, income, learning and relationship goals,
- Community—your contribution to your local, national and international communities,
- Social—your relationships and support to and from friends and associates.

In the *personal well-being* dimensions, we include the dimensions of the following:

- Physical—exercise regime, sports, active leisure,
- Emotional—relaxation and meditation practices,
- Spiritual—connection to life forces, beauty, and nature,
- Creative—play, art, dance, music, improvisation, new experiences, and games,
- Mental—reading different stuff, reflection, and solving problems.

Our model is shown below and can be modified to include areas and dimension that reflect your personal sense of your priorities. Don't be trapped by the model; use it as a guide.



[Figure 68: Life and Well-being Dimensions](#)

Consider each of the life focus areas first and think about the priority weight out of nine you want to give to them and shade the area with your score. Then consider what your aspirations are in fairly specific terms for each of them at the prioritised level. To a great extent, these life focus areas will be informed by your emerging sense of purpose.

Now consider each personal well-being dimension and give a priority weight to each of them out of nine so that they are aligned with the prioritised life focus aspirations. Then describe what you will be doing in each of these dimensions in fairly specific terms. To a great extent, these well-being dimensions will be informed by your

surfaced sense of potential.

You will begin to see that there is a synergy between the Life Focus Areas and the Personal Well-Being Dimensions that is informed by your potential and life purpose out of which possibilities will present themselves. It is almost as though you have a power of attraction even though it is nothing more or less than what emerges from the interaction between your purpose, potential, and priorities. Unfortunately, we don't have super natural powers but we can become more receptive to, and better aligned with, the natural creative energy that pervades the cosmos.

### **Creative Self—Engaging Our ‘Will to Be’**

The third triangle dimension of our Perceptive Self, that provides access to our Creative Self, is the ‘will to be’. It is about integrity, not just in the traditional sense of honesty, probity, and virtue, but in the sense that we are part of the unifying nature of the cosmic living system itself. Integrity is about being. Being is the state of life and our immediate presence in it. Our ‘will to be’ underpins our Creative Self as it embraces our purpose and engages our potential. Purpose has two sides to it: an outer side, focused on awakened doing, and an inner side, based on ever-present being. These two sides are evident in the 3<sup>1</sup> to 6<sup>1</sup> and 6<sup>1</sup> to 9<sup>1</sup> lines of the Enneagram of Pathways, respectively. Our purpose, that you now have a sense of at transition point 6<sup>1</sup>, informs both the outer and inner aspects of your Creative Self.

In his book *A New Earth*, Eckhardt Tolle discusses ‘object consciousness’ and ‘space consciousness’ and says thus:

Most people's lives are cluttered with things: material things, things to do, things to think about. Their lives are like the history of humanity, which Winston Churchill described as ‘one damn thing after another’. Their minds are filled up with the clutter of thoughts, one thought after another. This is the dimension of object consciousness that is many people's dominant reality, and that is why their lives are so out of balance. Object consciousness needs to be balanced by space consciousness...

Space consciousness means that in addition to being conscious of things—which always come down to sense perceptions, thoughts and emotions—there is an underlying current of awareness. Awareness implies that you are not only conscious of things (objects), but you are also conscious of being conscious. If you can sense an alert inner stillness in the background while things happen in the foreground—that's it! This dimension is there in everyone, but most people are completely unaware of it. Sometimes I point to it by saying ‘Can you feel your own presence?’

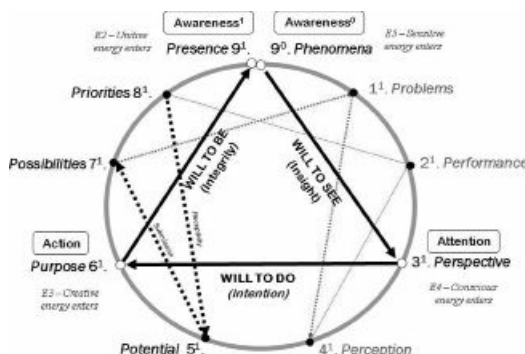
Space consciousness represents not only freedom from ego, but also dependency on the things of this world, from materialism to materiality. It is the spiritual dimension which alone can give transcendent and true meaning to this world.

The essential nature of engaging creative energy through the ‘will to be’ emerges from this receptive state that Tolle calls ‘space consciousness’. Our Creative Self is purpose driven—we need to have intentionality that is aligned with our latent potential—and receptive to our life conditions and personal well-being priorities so that we can submit to and see the possibilities that emerge in the present moment.

The role of our Perceptive Self is to enable us to see, engage with, and act in accord with the three energy levels that enter at transition points 9<sup>0</sup>, 3<sup>1</sup>, and 6<sup>1</sup> so we can

access our ‘will to see’, ‘will to do’ and ‘will to be’.

Our Enneagram of Pathways shows the energy and ‘will’ dynamics of the Perceptive Self and how they underpin the 8-5-7 lines of the Creative Self.



[Figure 69: Perceptive and Creative Self](#)

The ‘will to be’ is about accessing—more correctly being open to—our unconditioned inner space. We have a natural and available innocence with us from birth that progressively gets conditioned by our life conditions and the development of coping means. Just recognising that the ‘creative energy of innocence’ of our inner space is still accessible is the most significant role of our Perceptive Self. We have arrived at this understanding of the presence of our innocence in this inner space, by first understanding our latent potential (our authenticity) and our life purpose (our values based intention). This inner space is not about ‘zoning out’ or being in some kind of euphoric state; it is about being fully and consciously present in each moment. Tolle in discussing inner space says as follows:

Many poets and sages throughout the ages have observed that true happiness—I call it the joy of being—is found in simple, seemingly unremarkable things. Most people, in their restless search for something significant to happen to them, continuously miss the insignificant, which may not be insignificant at all. The philosopher Nietzsche, in a rare moment of deep stillness, wrote ‘For happiness, how little suffices for happiness! . . . the least thing precisely, the gentlest thing, the lightest thing, a lizard’s rustling, a breath, a wisk, an eye glance—little maketh up the best happiness. Be still’.

Why is it the ‘least thing’ that makes up ‘the best happiness’? Because true happiness is not caused by the thing or the event, although this is how it first appears. The thing or event is so subtle, so unobtrusive, that it takes up only a small part of your consciousness—and the rest is inner space, consciousness unobstructed by form. Inner space consciousness and who you are in your essence are one and the same. In other words, the form of little things leaves room for inner space. And it is from inner space, the unconditioned consciousness itself, that true happiness, the joy of Being, emanates. To be aware of little, quiet things, however, you need to be quiet inside. A high degree of alertness is required. Be still, Look. Listen. Be present.’

The real challenge for us is to move our sense of identity from our Reactive Self to our Creative Self by engaging our Perceptive Self—Jung called this as a move from Ego to Self and believed that it occurred naturally in later adulthood. We see little evidence of that in most people. In fact, we see people becoming more fixed and

belligerent, or alternatively passive and disengaged, as they get older—nostalgia becomes their crutch as they yearn for the ‘good old days’. Change is an unwelcome problem. Of course, there will be unwelcome change and that is where the modality of acceptance and the energy associated with it becomes important.

### Creative Self—Presence—Transition Point <sup>91</sup>

As we have discussed, the first key to moving from seeing problems to seeing opportunities is in understanding the connection between our purpose, our potential, and our priorities. Once we develop a life purpose that is aligned with our authentic potential, develop priorities and access our ‘will to be’, we become part of a cosmic living system with its natural disposition for creativity, and we embrace the possibilities that emerge. They get us closer to our sense of being.

The second key to seeing possibilities is to make the choice to join the creative realm of existence rather than resist it. Resistance strengthens the qualities being used—it strengthens our Reactive Self—which is useful for survival—being able to run faster than the other person when confronted by a man-eating tiger is a useful survival quality to develop. Our Reactive Self has a legitimate role in our existence that we need to recognise in all of this. However, by reacting to the results of ongoing creative evolution rather than being receptive to our natural connection to it, we deny the very nature of our existence.

The third key to seeing opportunities is presence—being fully in the present moment. It is a state of being free from our thinking mind in a way that opens us up to what is there but is concealed by the strength of our Reactive Self and its need to ‘lock on’ (remember the LOLLO mechanism) to stuff that it is familiar with—whatever has ‘now value’. Our Reactive Self has an attention-getting structure that ‘locks on’ to phenomena based on our instincts, temperament, and coping means and ‘locks out’ everything else. Our purpose and priorities rather than our experience and beliefs inform that ‘lock on’ mechanism when we are operating from our Creative Self, and we get to see the opportunities as they emerge in the present moment—we are ‘in the zone’.

What is this thing called presence? *It is the art of being mindful or aware.*

The question arises—aware of what? *Aware of whatever is happening right here, right now.*

Presence is the awareness that emerges through paying attention on purpose, in the present moment and non-judgmentally to things as they are.

Presence, therefore, is the practice of being mindful or being aware of whatever is happening now and not wanting it to be different in any way; there is an acceptance of what is there. It is important to point out that accepting the situation does not mean resignation to it or approval of it because this would be too passive and could make us feel helpless. When we have non-judgemental acceptance, we become free to work



positively and constructively towards a resolution. It just is!

There are two fundamental ways of relating to ourselves and the world around us, and they are the reactive mode and the creative mode.

The reactive mode by definition is about wanting a situation to be different from what it is: to change what is occurring in each moment. The reactive mode manifests itself in constant questioning and/or analysis of ourselves and our life situations. In the reactive mode, we are lost in the barrage of thoughts, which make up the core of our mind activity. Given that most of us experience a range of emotions and moods during the day, we aren't in states of happiness or peace all the time. So, to focus on the difference between what we are experiencing and what we would like, or what would have expected to experience can leave us with a sense of frustration, anger, or unhappiness. We end up feeling worse than we did in the first place.

The creative mode (notice that these are the same letters that form reactive) is about accepting a situation for what it is. When we are in this mode, there is no need to create reasons or excuses about what is happening because we are tuned into and focused on what is there. Therefore, the creative mode is another way of describing presence: while it sounds a little tautologous, when we are practicing presence, we are in the creative mode. During those times when we are in the creative mode, we are simply acknowledging and accepting what is happening in the situation we're in—we suspend judgement. When we are in the creative mode, we open ourselves to the possibility of fulfilling our purpose—we attract creative energy.

Our E-pattern operates in a way in that it has a preferred way of directing our senses. By having our purpose, as living values, aligned with our natural brain lead E-pattern, we will be fully present in a way that enables us to notice opportunities in our environment and be able to contribute to the good of the whole system in ways that are aligned with our authentic potential. It is important to recognise that being induces action. Otherwise we would not be able to move from being to doing. It is our sense of being that then becomes the catalyst for our doing rather than our automatic response to stimuli.

This idea is confirmed by the Enneagram of Pathways connection between priorities and performance—E-point 8<sup>1</sup> to 2<sup>1</sup>. Our priorities at E-point 8<sup>1</sup> are initiated by the possibilities we see at E-point 7<sup>1</sup>, and we act upon them at E-point 2<sup>1</sup>. There is a mutually reinforcing loop between E-points 7<sup>1</sup> and 8<sup>1</sup>: E-point 8<sup>1</sup>, and its structural tension with E-point 2<sup>1</sup>, creates focus for us in the moment on what we want, and E-point 7<sup>1</sup> locks onto opportunities to creatively act on those priorities at E-point 2<sup>1</sup>. The Enneagram is a diagram that needs to be seen as constantly in motion to appreciate these and other connections that are operating simultaneously.

Of course, we will retain our automatic learnt responses as they are essential for efficient and effective resolution of the things that we need to competently deal with in our daily lives. However, we will now resolve problems from a better developed

sense of perception at E-point 4<sup>1</sup> and will evaluate our performance, at E-point 2<sup>1</sup> in resolving these ‘immediate crises’, against our priorities at E-point 8<sup>1</sup>. The new sense of purpose we have at E-point 6<sup>1</sup> will provide the values foundation for our decision making. We have a more integrated and sustainable approach to our identity.

We need to emphasise that the map provided by the Enneagram of Pathways and the Enneagram of Patterns is just that, a map. Like any maps, they do not profess to understand the territory: only you can provide that. Maps do not give us judgement about when to cross the road, whether the road is flooded, or when the train is coming through. While it may be frustrating, there are no ‘how to’ solutions in all of this, if you are able to use these maps to develop a better understanding of ‘Who am I?’ and ‘Where am I?’, and practice being fully present in the moment, then we know that you will generate the ‘How do I operate?’ solutions in rather serendipitous ways—a book on a shelf, a class advertised in your local newspaper, a chance encounter with an old friend, taking up a hobby—for that is the way you have always learnt.

There are many resources out there that you will see afresh and for the first time. They are much more useful than anything we could provide or develop and some of them are mentioned in our resources glossary at the back of this book. As the classic graffiti sign said, ‘Be alert, lets have more fun!’

But there is one more thing—bringing it all together.

## EPILOGUE

### OUR EVOLVING INTEGRATED SELF

#### Evolutionary Spiral

We are co-responsible creative agents in the cosmic evolutionary process. We have the intelligence to understand our impact on our environment and others in it and that is why we are co-responsible. We have the innate capacity to invent new things in our environment that is why we are creative. Our social and economic systems ignore this fundamental truth at the peril of our environment. Our creativity is at the centre of our destiny on this planet. Our creativity is causing complexity and emergent outcomes that cannot be understood by twentieth century cause and effect analysis. We are evolving as a species at the fastest rate any species has ever evolved. We will soon be technology enhanced while we remain spiritually stunted.

What has this got to do with the Enneagram? It may just be the spiritual development map that helps us develop an understanding the evolutionary potential we must develop to get the technology/spiritual balance right. In our journey so far, we have considered the translation of data into information into knowledge and into understanding. These steps are the foundation of wisdom.

In all of what we have considered, we have not taken the very important aspect of the Enneagram of Pathways into that consideration. It is the ‘evolutionary spiral nature’ of the Enneagram. You will recall that E-point 9<sup>1</sup> is above E-point 9<sup>0</sup> in all of our diagrams, although that was not visually easy to discern. The earlier diagram depicting this characteristic is shown below as a refresher.

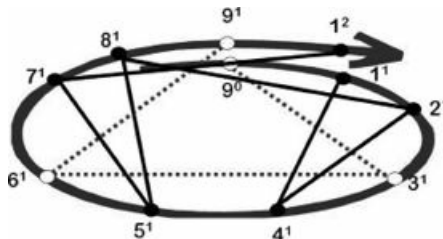


Figure 70: The Enneagram Spiral

When we place the Riso and Hudson levels of development, the Gravesian levels of life conditions and coping means and the levels of each Jungian function into the context of the Enneagram of Pathways as a ‘personal evolutionary spiral’, we can see that *to move from one level to the next requires a full circuit of the Enneagram of Pathways*. If this idea is not recognised, we fall into the trap of intellectualising our

development rather than experiencing it. Read that again as it opens up a whole new dimension of what we have considered to this point.

Accessing the Perceptive Self for us at a typical E-pattern reactive (Riso and Hudson average) level of development will potentially move us to a perceptive (Riso and Hudson healthy) level on the first loop. We will have a sense of accessing creative energy, but it will be from a sense of potential and purpose that is likely to be underdeveloped. The Reactive Self will still tend to be a dominant influence, especially in times of stress. We will, however, be aware of the potential of the three modalities of our Perceptive Self of acceptance, enjoyment, and enthusiasm when we reflect on the 'What just happened?' question.

Reflect on how the spiral development process of the Enneagram of Pathways would enable you to surface your next level of development and identify the purpose, potential, and priorities that would engage your Creative Self.

### Wisdom

Wisdom can be defined as the coordination of 'knowledge and experience' and 'its deliberate use to improve well-being.' With this definition, wisdom can be described using the following criteria:

- A wise person has self-knowledge,
- A wise person is sincere and direct with others.
- Others ask wise people for advice.
- A wise person's actions are consistent with his/her ethical beliefs.

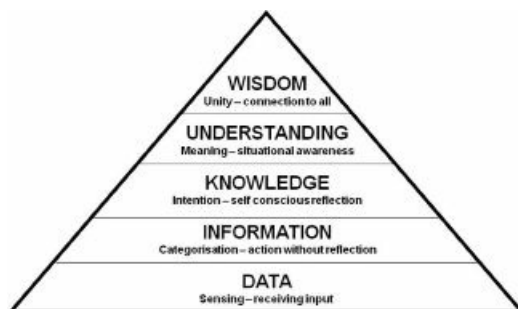
The ultimate outcome of self-development is the attaining of a state of wisdom built on the alignment of our understanding, knowledge, and information. A standard philosophical definition says that wisdom consists of making the best use of knowledge. It can be said that wisdom

- is a deep understanding of people, things, events, or situations, resulting in the ability to choose, or act, to consistently produce the optimum results with a minimum of time and energy.
- is the ability to optimally (effectively and efficiently) apply perceptions and knowledge and so produce the desired results.
- is comprehension of what is true or right coupled with optimum judgment as to action.
- often requires control of one's emotional reactions so that one's principles, reason, and knowledge prevail to determine one's actions.

Wise people sense, work with, and align themselves and others to life. Wise people help others appreciate the fundamental interconnectedness of life.

If we consider the nature of our self-development as evolutionary, then it also comprises a series of refinements to, and alignments of, the inputs we access on our journey from noise to data to information to knowledge to understanding to wisdom

represented by the diagram below.



[Figure 71: Knowledge Hierarchy](#)

Noise is the undifferentiated stuff happening around us; data is the first level of organisation of noise and can be discerned and differentiated by us; information is about patterns and relationships between data that are starting to form meaning in our mind; knowledge is the organisation of information in a way that in the right context, it becomes useful in deciding to act; understanding is the organisation of knowledge by us in a manner useful for conceiving, anticipating, evaluating, and judging as a unique personal experience. Wisdom is integrity-driven: it is personal development for the joy of being. It is about being in open interaction with the cosmic living system, and it involves creative processes, self-directed, open-ended explorations, and profound self-questioning.

We can return to our earlier table that brings all of this together.

Level	Energy Level	E-point	Source
<b>Data (E-point 9<sup>0</sup>)</b> <i>Sensing:</i> The data mode of development is at sensory input level.	Automatic	Phenomena	Instinct
<b>Information (E-point 3<sup>1</sup>)</b> <i>Action without reflection:</i> Instinctive, imitative, and instructional development that entails taking a course of action to follow a pre-determined pattern.	Sensitive	Perspective	Will to see
<b>Knowledge (E-point 6<sup>1</sup>)</b> <i>Self-conscious reflection:</i> Development from an expanded perspective that involves challenging existing habit patterns, evaluation and modification of the goal, as well as design of the path or process to get there.	Conscious	Purpose	Will to do
<b>Understanding (E-point 9<sup>1</sup>)</b> <i>Understanding context, relationships, and trends:</i> Development involves the making of meaning, which includes understanding context, comprehending roles and relationships, recognising latent potential and being open to attracting possibilities	Creative	Presence	Will to be
<b>Wisdom (E-point integration)</b> <i>Integrity-driven:</i> Development for the joy of being. In open interaction with the living cosmos. It involves creative processes, heuristic, open-ended explorations, and profound self-questioning.	Unitive	Power	Integrated Will

In terms of the Enneagram of Pathways, wisdom sits at its centre and is accessible through the alignment of the three transition points—3<sup>1</sup>, 6<sup>1</sup>, and 9<sup>1</sup>—the access points for information, knowledge, and understanding.

The diagram is a circular model of 'Living Energy' centered on 'WISDOM'. It is divided into eight segments, each representing a different aspect of human experience and energy. The segments are numbered 1 through 8, with corresponding concepts and sub-segments. The diagram is also divided into four quadrants, each with a specific energy type and concept. The center is labeled 'WISDOM Living Energy' and 'THE VOID'.

- Segment 1: Problems (Puzzles)**
  - Sub-segments: Expansion, Contraction, Willing, Wanting
- Segment 2: Performance (Patterns)**
  - Sub-segments: Wanting, Willing, Contraction, Expansion
- Segment 3: Perspective (Inner/Outer)**
  - Sub-segments: Inner/Outer, Expansion, Contraction, Willing, Wanting
- Segment 4: Perception (Personality)**
  - Sub-segments: Willing, Wanting, Contraction, Expansion
- Segment 5: Potential (Authenticity)**
  - Sub-segments: Expansion, Contraction, Willing, Wanting
- Segment 6: Purpose (Open/ness)**
  - Sub-segments: Willing, Wanting, Contraction, Expansion
- Segment 7: Possibilities (Attraction)**
  - Sub-segments: Expansion, Contraction, Willing, Wanting
- Segment 8: Priorities (Aspiration)**
  - Sub-segments: Willing, Wanting, Contraction, Expansion

**Quadrants and Energy Types:**

- Understanding (Creative Energy, Presence):** Top-left quadrant, associated with 'E2 - Diverse energy enters'.
- Data (Automatic Energy, Phenomena):** Top-right quadrant, associated with 'E3 - Simultaneous energy enters'.
- Knowledge (Creative Energy, Purpose):** Bottom-left quadrant, associated with 'E3 - Creative energy enters'.
- Information (Automatic Energy, Perspective):** Bottom-right quadrant, associated with 'E4 - Conscious energy enters'.

**Center:** WISDOM Living Energy, THE VOID

If our present life conditions are in a Spiral Dynamics blue-orange transition with the emergence of some green-level behaviour, the paradox that we experience comes from an appreciation that ‘creating’ new technologies has beneficial impacts for some groups of people but detrimental impacts for the common good. This realisation is a manifestation of our Reactive and Creative Self tension and is an indication that we are on a pathway to wisdom. Most of our Reactive Self responses are based on a narrow definition of common good. Common good, just like common sense, is usually defined in personal, local, or cultural territorial terms rather than as a reflection of our connection to the whole planet or more importantly, the living cosmos.

Again there is a paradox here that suggests before we can move to a new level of life conditions, we must create a sense of urgency in our present life conditions. As strange as it may seem, this sense of urgency does not lead to regression back to another level, although we may go there as a stress response, but induces creativity to get us to a higher level. That is the essence of evolution and reflects the idea of emergence that we keep coming back to. This state of tension, when we understand it, is also the essence of hope—a realisation that we have the creative capacity to solve

the problems our reactive capacity created. It is about continuous learning based on intentionality.

In our approach, it is the role of the Perceptive Self, that is the source of energy based on the will to see, the will to do, and the will to be, which provides us with the potential to reconcile the Reactive-Creative Self tension and which ultimately provides the potential for experiencing the nature of our integrated Will, and the getting of wisdom.

In an article by Henry Thomson entitled 'A New Jungian Paradigm for the Twenty-First Century: in the Georgia Association for Psychological Type newsletter, December 1997', he says thus:

My research for a new book, *A Systems Model of Psychological Type*, has convinced me, more than ever, that Jung was describing a nonlinear, dynamical system, not a static model of 16 types.

Most scientific historians agree that the three most important scientific contributions of the 20th Century have been the theories of relativity, quantum mechanics and chaos. These three theories continue to explain more and more of the different phenomena in the universe—to include personality. A commonality they all share is a systems framework.

During the past five years, these theories have begun to appear in the behavioural science literature, especially psychology, personality, and psychotherapy. Personality, from a systems model, is viewed as a phase-space landscape covered with attractors, bifurcations, and chaos. At the beginning of this decade, chaotic behaviour was seen as abnormal and, consequently, unhealthy. Viewing personality development through the systems lens reveals that stability within a personality system results in ego defences and other unhealthy behaviours, whereas chaotic conditions predispose the individual to adaptation and healthy change.

The new Jungian paradigm for the 21st century will incorporate concepts of living systems, chaos, complexity, and quantum mechanics. We need to expand our current 'type' vocabulary to include such concepts as strange attractors, dissipative structures, iteration, sensitive dependence on initial conditions, and wormholes. In the process, our view of Jung's typology will change from a two-dimensional cross to a three-dimensional landscape! (Most of us have had an analogous experience while staring at a dimensional stereogram and all of a sudden a three-dimensional image jumps out at us.)

Those of us who want to stay on the cutting-edge of the study and understanding of personality will have to move our mindsets to a state of disequilibrium in order to evolve to a higher order of understanding. Some will find this to be a very disconcerting experience regardless of their perceiving preference!

We could not have put it better.

### [A Final Word](#)

Now that we have got to this point there is a horrible truth that confronts us, we realise that in the context of the cosmic living system we are insignificant! This truth is captured by what Piero Ferrucci said in his book, *What We Might Be*. He says thus:

The chair on which you are sitting at this moment is travelling through interstellar space at the speed of 18.5 miles per second—together with the planet Earth, of course, and with the whole solar system including the sun. The sun itself is a middle-aged yellow star on the periphery of our galaxy (the Milky Way), one star among the hundred billion others composing it. Astronomers tell us that there are numberless other galaxies like our Milky Way, each of them made up of myriads of stars, most of which

are quite likely to have their own planets circling around them. 'If only 1/10,000 of 1 percent of those planets harbours a technical civilisation—and this seems to be a conservative estimate—the universe must teem with more than 100 trillion civilisations.

It is easy to see that, in the context of such grandeur, we are insignificant. However, the sense we now have of our own uniqueness allows us to understand that we are a galaxy within galaxies. We have come to a point where we can appreciate the three faces of self and find a way for their expression in our daily life that respects the role they each play in our uniqueness. Our significance is in our uniqueness, not in our grandeur.

The nine dots of the Enneagram, in both of its forms, provide the template for self appreciation which was the unstated goal of this book. We hope that it has gone some way to helping you achieve that.

We can now operate from a perspective that is inside, outside, and beyond the nine dots... by accessing the three faces of self... using the Enneagram.

May you know your purpose and realise your potential.



## APPENDIX 1

### PERSONALITY THEORIES AND MODELS

This appendix explores a range of personality theories and models and can be regarded as optional reading for those who want to get to the core ideas of the book.

Without wanting to diminish a number of well-regarded models, we will look at three personality constructs that have gained wide acceptance in Western personality theory that may give us some fundamental insight into the Enneagram of Patterns.

The three are all derivations of the work of Carl Jung. They are

- Type or Preference Theory (Myers Briggs, Singer Loomis, and Socionics),
- Temperament Theory (Keirsey and Berens), and
- Brain Theory (Benziger and Hermann).

We will also consider the Five Factor Model.

Finally, we will look at a clever approach researched and adopted by Margerison and McCann that looks at work preferences in teams in order to explore and understand another potential dynamic of type.

#### Jungian Foundations

Jung proposed that there were four main functions of consciousness:

Two of them being irrational (perceiving) functions: sensing and intuition, and two being rational (judging) functions: thinking and feeling. These functions are moderated by two main attitudes: extraversion and introversion.

The irrational functions of sensing and intuition are the information-gathering or input (perceiving) functions. They describe how new information is understood and interpreted.

Jung proposed that individuals who prefer *sensing* are more likely to trust information that is in the present, tangible, and concrete: that is, information that can be understood by the five senses. They tend to distrust hunches that seem to come out of nowhere. They prefer to look for details and facts. For them, the meaning is in the data. On the other hand, those who prefer *intuition* tend to trust information that is more abstract or theoretical, that can be associated with other information (either remembered or discovered by seeking a wider context or pattern). They may be more interested in future possibilities. They tend to trust those flashes of insight that seem

to bubble up from the unconscious mind. The meaning is in how the data relates to a pattern or theory.

The rational functions of thinking and feeling are the decision-making or output (judging) functions. The thinking and feeling functions are both used to make decisions, based on the data received from their information-gathering or input functions (perceiving) of sensing or intuition.

Those who prefer *thinking* tend to decide things from a more detached standpoint, measuring the decision by what seems reasonable, logical, causal, and consistent and that matches a given set of rules (external or personal). Those who prefer *feeling* tend to come to decisions by associating or empathising with the situation, looking at it ‘from the inside’ and weighing the situation to achieve, on balance, the greatest harmony, consensus and fit, considering the needs of the people (self or others) involved. People who prefer thinking do not necessarily, in the everyday sense, ‘think better’ than their feeling counterparts; the opposite preference is considered an equally rational way of coming to decisions and, in any case, is a measure of preference, not ability. Similarly, those who prefer feeling do not necessarily have ‘better’ emotional reactions than their thinking counterparts.

The following table summarises the Jungian functions.

Function	Focus	Purpose	Approach	Application
<b>Sensing</b>	Something that exists	Sense perception	Realistic, down to earth, practical, sensible	Both are opposite information gathering and perceiving functions—people consciously prefer one or the other—called ‘irrational’
<b>Intuition</b>	Where it is from and where it is going	Possibilities and patterns	Hunches, future, speculative, fantasy, imaginative	
<b>Thinking</b>	What that something is	Meaning and understanding	Objective, analytic, principles, standards, criteria	Both are opposite reasoning/deciding and judging functions—people consciously prefer one or the other—called ‘rational’
<b>Feeling</b>	Whether it is good or not	Weight and value	Subjective, personal, valuing intimacy, humane	

The orientations for extraversion and introversion are sometimes referred to as attitudes. Jung recognised that each of the four mental functions can operate in the external world of behaviour, things, and action (*extraverted orientation*) or the internal world of concepts, thoughts, and reflection (*introverted orientation*).

The terms *extravert* and *introvert* are used in a special sense when discussing the Jungian psychological types. People who prefer extraversion draw energy from

action: they tend to act, then reflect, and then act further. If they are inactive, as their level of energy and motivation tends to decline, they need stimulation from outside. Conversely, those who prefer introversion become less energised as they act: they prefer to reflect, then act, and then reflect again. People who prefer introversion need time out to reflect in order to rebuild energy—they get stimulation from inside.

The extravert's flow is directed outward towards present stimuli, people, and objects, and the introverts is directed inward towards past experiences, concepts, and thoughts. There are several contrasting characteristics between extraverts and introverts: extraverts are action-oriented and desire breadth, while introverts are thought-oriented and seek depth. Extraverts often prefer more frequent interaction, while introverts prefer more substantial interaction. Extraverts are initiators; introverts are responders.

Jung theorised that whichever function dominates consciousness, its opposite function is repressed and will characterise unconscious behaviour.

On this basis, the eight Jungian psychological types are categorised as follows:

- Extraverted Sensation
- Introverted Sensation
- Extraverted Intuition
- Introverted Intuition
- Extraverted Thinking
- Introverted Thinking
- Extraverted Feeling
- Introverted Feeling

Let's look further at this simple model of Jung—the eight Jungian psychological types and their high-level descriptions proposed by Linda Behrens in her book *Understanding Yourself and Others*:

*Extraverted Sensation (Se)* occurs when we become aware of what is in the physical world in rich detail. We may be drawn to act on what we experience to get an immediate result. We notice relevant facts and occurrences in a sea of data and experiences, learning all the facts we can about the immediate context or area of focus and what goes on in that context. An active seeking of more and more input to get the whole picture may occur until all sources of input have been exhausted or something else captures our attention. Extraverted Sensing is operating when we freely follow exciting physical impulses or instincts as they come up and enjoy the thrill of action in the present moment. A oneness with the physical world and a total absorption may exist as we move, touch, and sense what is around us. The process involves instantly reading cues to see how far we can go in a situation and still get the impact we want or respond to the situation with presence.

*Introverted Sensation (Si)* often involves storing data and information, then comparing and contrasting the current situation with similar ones. The immediate experience or words are instantly linked with the prior experiences, and we register a similarity or a difference—for example, noticing that some food doesn't taste the same or is saltier than it usually is. Introverted Sensing is also operating when we see someone who reminds us of someone else. Sometimes a feeling associated with the recalled image comes into our awareness along with the information itself. Then the image can be so strong, our body responds as if reliving the experience. The process also involves reviewing the past to draw on the

lessons of history, hindsight, and experience. With Introverted Sensing, there is often great attention to detail and getting a clear picture of goals and objectives and what is to happen. There can be a oneness with ageless customs that help sustain civilisation and culture and protect what is known and long-lasting, even while what is reliable changes.

*Extraverted Intuition (Ne)* involves noticing hidden meanings and interpreting them, often entertaining a wealth of possible interpretations from just one idea or interpreting what someone's behaviour really means. It also involves seeing things 'as if,' with various possible representations of reality. Using this process, we can juggle many different ideas, thoughts, beliefs, and meanings in our mind at once with the possibility that they are all true. This is like weaving themes and threads together. We don't know the weave until a thought thread appears or is drawn out in the interaction of thoughts, often brought in from other contexts. Thus a strategy or concept often emerges from the here-and-now interactions, not appearing as a whole beforehand. Using this process we can really appreciate brainstorming and trust what emerges, enjoying imaginative play with scenarios and combining possibilities, using a kind of cross-contextual thinking. Extraverted Intuiting also can involve catalysing people and extemporaneously shaping situations, spreading an atmosphere of change through emergent leadership.

*Introverted Intuition (Ni)* involves synthesizing the seemingly paradoxical or contradictory, which takes understanding to a new level. Using this process, we can have moments when completely new, unimagined realizations come to us. A disengagement from interactions in the room occurs, followed by a sudden 'Aha!' or 'That's it!' The sense of the future and the realizations that come from Introverted Intuiting have a sureness and an imperative quality that seem to demand action and help us stay focused on fulfilling our vision or dream of how things will be in the future. Using this process, we might rely on a focal device or symbolic action to predict, enlighten, or transform. We could find ourselves laying out how the future will unfold based on unseen trends and telling signs. This process can involve working out complex concepts or systems of thinking or conceiving of symbolic or novel ways to understand things that are universal. It can lead to creating transcendent experiences or solutions.

*Extraverted Thinking (Te)* involves contingency planning, scheduling, and quantifying. Extraverted Thinking helps us organise our environment and ideas through charts, tables, graphs, flow charts, outlines, and so on. At its most sophisticated, this process is about organizing and monitoring people and things to work efficiently and productively. Empirical thinking is at the core of Extraverted Thinking when we challenge someone's ideas based on the logic of the facts in front of us or lay out reasonable explanations for decisions or conclusions made, often trying to establish order in someone else's thought process. In written or verbal communication, Extraverted Thinking helps us easily follow someone else's logic, sequence, or organization. It also helps us notice when something is missing, like when someone says he or she is going to talk about four topics and talks about only three. In general, it allows us to compartmentalise many aspects of our lives so we can do what is necessary to accomplish our objectives.

*Introverted Thinking (Ti)* often involves finding just the right word to clearly express an idea concisely, crisply, and to the point. Using Introverted Thinking is like having an internal sense of the essential qualities of something, noticing the fine distinctions that make it what it is and then naming it. It also involves an internal reasoning process of deriving subcategories of classes and sub-principles of general principles. These can then be used in problem solving, analysis, and refining of a product or an idea. This process is evidenced in behaviours like taking things or ideas apart to figure out how they work. The analysis involves looking at different sides of an issue and seeing where there is inconsistency. In so doing, we search for a 'leverage point' that will fix problems with the least amount of effort or damage to the system. We engage in this process when we notice logical inconsistencies between statements and frameworks, using a model to evaluate the likely accuracy of what's observed.

*Extraverted Feeling (Fe)* often involves a desire to connect with (or disconnect from) others and is often evidenced by expressions of warmth (or displeasure) and self-disclosure. The 'social graces,' such as being polite, being nice, being friendly, being considerate, and being appropriate, often revolve around the process of Extraverted Feeling. It involves keeping in touch, laughing at jokes when others laugh, and trying to get people to act kindly to each other. Using this process, we respond according to expressed or even unexpressed wants and needs of others. We may ask people what they want or need or self-disclose to prompt them to talk more about themselves. This often sparks conversation and lets us know more about them so we can better adjust our behaviour to them. Often with this process, we feel pulled to be responsible and take care of others' feelings, sometimes to the point of not separating

our feelings from theirs. We may recognise and adhere to shared values, feelings, and social norms to get along.

*Introverted Feeling (Fi):* It is often hard to assign words to the values used to make Introverted Feeling judgments since they are often associated with images, feeling tones, and gut reactions more than words. As a cognitive process, it often serves as a filter for information that matches what is valued, wanted, or worth believing in. There can be a continual weighing of the situational worth or importance of everything and a patient balancing of the core issues of peace and conflict in life's situations. We engage in the process of Introverted Feeling when a value is compromised and we think, 'Sometimes, some things just have to be said.' On the other hand, most of the time this process works 'in private' and is expressed through actions. It helps us know when people are being fake or insincere or if they are basically good. It is like having an internal sense of the 'essence' of a person or a project and reading fine distinctions among feeling tones.

It is also appropriate to consider the high-level definitions of Judging and Perceiving that are not reflected in the above psychological types as this may give us some further insight into attitudes towards closure.

*Judging (Je/i)*—Judgers are very organized and seek closure. They like to 'plan their work and work their plan.' A Judger most likely has a day planner or if they don't have one, they carry one around in their head. Work is carried out in an orderly fashion. Even holidays need to follow a plan. There is a place for everything and everything should be in its place. Judgers like things to be in order. The Judging person likes everything put away. Don't just drop your coat at the door; pick it up and put it in the closet. The strength of Judging is in having a well thought out plan and sticking to it. It is more of a bulldozer approach, but it gets the job done. They don't get sidetracked by other issues. They decide then act, then they just keep moving.

*Perceiving (Pe/i)*—Perceivers are very flexible and like to go with the flow. If they have a 'to do' list, it will likely be just a scrap of paper. They are always looking for new information. They put off making decisions because there might just be that last little bit of information that would help them make a better decision. Perceivers follow an 'event' schedule. They are waiting for everything to come together, and then at the right moment, they are energized to make their move. Unfortunately, sometimes things never come together and they lack the energy to achieve what was expected of them. Perceivers tend to be much messier, and woe betides you if you try to straighten up their mess. Even if it looks chaotic, they know exactly where everything is. The strength of Perceiving is the urge to keep on looking for new information and new opportunities. The Perceiver does not have a fixed plan and when something new comes up, they easily change directions. They seize the moment.

In addition to the eight types, Jung identified a psychological disposition he called Persona. Persona is the Greek word for an actor's mask—the face shown to others. The word 'persona' comes from the Greek word for the large masks that early Greek actors would use to portray their characters. With audiences in the big Greek amphitheatre, the nuances of performances could easily be lost. The primary function of the mask was not to hide the actor but give information about the character.



It reveals certain selected aspects of the individual and hides others. Jung saw the persona as a vital part of the personality which provides the individual with a

container, 'a protective covering for his or her inner self'. A well-developed individual may have several personae appropriate to business and social situations. The problem comes not in having a persona but in identifying with it to the neglect of our inner life. Jung said that the persona is that which in reality one is not, but which oneself as well as others think one is. The persona can be seen as our 'psychological clothing.' The persona refers to that aspect of the self that we present to the world for its approval. It is like a mask and we can hide behind it. The persona is the mask or role that a person plays in society. While it gives information, it can be used to hide the inner sense of who we are, to others and often, our self.

As a social role, the concept of the persona is useful in allowing an individual to move in and out of relationships without being too vulnerable. A persona can be the oil to ease potential social friction. A persona, as a social role, provides for some predictability of relationship. For example, the personae of doctor and patient or of student and teacher can be useful in knowing what to do, when, and where. Other examples of the persona are mother, father, husband, wife, lawyer, judge, policeman, and baker. Our persona becomes a problem only when a person becomes too attached to it and cannot put it aside; for example, when someone who is a judge is a 'judge' all the time at work and at home, or perhaps, a teacher who is in that role all the time. When a person cannot move flexibly between roles, then the persona not only hides the person from others but also from themselves. It is difficult for such a person to have appropriate self-knowledge.

Persona can be defined at a high level as follows:

*Persona:* Adaptable and highly aware of image being projected; instinctively recognises social position, consummate role players adjusting to the dominant culture or social situation, may seek applause and approval, and, in western culture, often competitive and materialistic.

We now have a basic Jungian framework to consider the evolution of Jung's approach by Myers Briggs, Singer Loomis, Socionics, Keirsey, Berens, and others.

### **Preference Theory of Myers Briggs**

The Myers-Briggs typology model (MBTI) regards personality type as similar to left or right handedness: individuals are either born with, or develop, certain preferred ways of thinking and acting. The MBTI sorts these personality preferences into four opposite pairs, or 'dichotomies,'

Extraversion (E) versus Introversion (I)—Relating attitudes  
Sensing (S) versus Intuition (N)—Perceiving functions  
Thinking (T) versus Feeling (F)—Judging functions  
Judging (J) versus Perceiving (P)—Organising orientations

with a resulting sixteen possible psychological types.

None of these types is 'better' or 'worse'; however, Myers and Briggs theorised that individuals naturally *prefer* one overall combination of type differences. In the same

way that writing with the left hand is hard work for a right-hander, so people tend to find using their opposite psychological preferences more difficult, even if they can become more proficient (and therefore behaviourally flexible) with practice and development. It conveniently overlooks ambidextrous capabilities of some people.

The sixteen resultant types are often referred to by an abbreviation of four letters, the initial letters of each of their four type preferences (except in the case of *iNtuition*, which uses N to distinguish it from Introversion). For instance:

- ESTJ—Extraversion, Sensing, Thinking, Judging,
- INFP—Introversion, iNtuition, Feeling, Perceiving,

and so on for all sixteen possible type combinations.

Although people use all four functions, one mental function is generally used in a more conscious and confident way. This dominant function is supported by the secondary (auxiliary) function and to a lesser degree, the tertiary function. The fourth and least conscious function is always the opposite of the dominant function. Myers called this inferior function the *shadow*.

Myers Briggs takes an emphatic and deterministic approach to the sequence of functions and their attitudes which determine type in the following way:

- The *decision making preference* (Judging or Perceiving) determines whether the judging (Thinking-Feeling) or perceiving (Sensing-Intuition) preference is most evident in the outside world, that is, which function has an extraverted attitude.
- The *attitude* preference (Extraversion-Introversion) determines whether the extraverted function is dominant or auxiliary.
- For those with an overall preference for extraversion, the function with the *extraverted attitude* will be the dominant function. For example, for an ESTJ type the dominant function is the judging function (denoted by the J) thinking (denoted by the T), and this is experienced with an extraverted attitude (denoted by the E). This is notated as a dominant Te. For an ESTP, the dominant function is the perceiving function, sensing, notated as a dominant Se.
- The *Auxiliary* function for extraverts is the secondary preference out of the judging or perceiving functions, and it is experienced with an Introverted Attitude: for example, the auxiliary function for ESTJ is Introverted Sensing (Si) and the auxiliary for ESTP is Introverted Thinking (Ti).
- For those with an overall preference for introversion, the function with the extraverted attitude is the *auxiliary*; the dominant is the other function in the main four letter preference. So the externalised auxiliary function for ISTJ is Extraverted Thinking (Te) and dominant function is Introverted Sensing (Si).
- The *Tertiary* function is the opposite preference from the Auxiliary. For example, if the Auxiliary is thinking then the Tertiary would be feeling. The orientation or attitude of the Tertiary is the subject of some debate and therefore is not normally indicated, that is, if the Auxiliary was Te then the Tertiary would be F (not Fe or Fi).

- The *Inferior* function is the opposite preference and attitude from the Dominant, so for an ESTJ with dominant Te the Inferior would be Fi and for ISTJ with dominant Si it would be Ne.

This means that for extraverts, the *dominant* function is the one most evident in the external world. For introverts, however, it is the *auxiliary* function that is most evident externally, as their dominant function relates to the interior world.

A couple of examples of whole types may help to clarify this further. Considering ESTJ as our first example:

- Extraverted Function is a judging function (T or F) because of the overall J preference and in this case is T,
- Extraverted Function is dominant because of overall E preference,
- Dominant (1st) function is therefore Extraverted Thinking (Te),
- Auxiliary (2nd) function is the preferred perceiving function and is introverted: Introverted Sensing (Si),
- Tertiary (3rd) function is the opposite of the Auxiliary: intuition,
- Inferior (4th) function is the opposite of the Dominant: Introverted Feeling (Fi).

Looking at the diametrically opposite four-letter type, INFP:

- Extraverted Function is a perceiving function (S or N) because of the overall P preference and in this case is N,
- Introverted function is dominant because of the I preference,
- Dominant (1st) function is therefore Introverted Feeling (Fi),
- Auxiliary (2nd) function is Extraverted Intuition (Ne),
- Tertiary (3rd) function is the opposite of the Auxiliary: sensing,
- Inferior (4th) function is the opposite of the Dominant: Extraverted Thinking (Te).

The following table shows each type grouped by function combination, the preference order, themes, and notional name that applies:

Type	Preference Order				Themes	Name
	1st	2nd	3rd	4th		
<b>NT (Intuition + Thinking)</b>					<b>Theoretical concepts—see the whole logic picture from the abstract concept</b>	<b>Conceptualisers</b>
INTJ	Ni	Te	F	Se	Independent, individualistic, single-minded, visionary, and determined	Theorist
INTP	Ti	Ne	S	Fe	Rational, curious, theoretical, abstract, autonomous, and conceptual	Originator
ENTJ	Te	Ni	S	Fi	Logical, organised, structured, objective, decisive, and controlling	Implementer
ENTP	Ne	Ti	F	Si	Innovative, strategic, versatile, analytical, entrepreneurial, and resourceful	Inspirer
<b>NF (Intuition + Feeling)</b>					<b>Ideals worth striving for—diplomacy and idealism interact with humanity</b>	<b>Mediators</b>



INFJ	Ni	Fe	T	Se	Insightful, visionary, compassionate, quietly influential, and creative	Counsellor
INFP	Fi	Ne	S	Te	Open-minded, idealistic, insightful, flexible, and creative	Idealist
ENFJ	Fe	Ni	S	Ti	Understanding, interpersonal, tolerant, appreciative, and people developers	Influencer
ENFP	Ne	Fi	T	Si	Enthusiastic, insightful, innovative, versatile, and people inspirers	Motivator
<b>ST (Sensing + Thinking)</b>					<b>Policies and procedures—objective concrete realistic thinkers</b>	<b>Concretes</b>
ISTJ	Si	Te	F	Ne	Thorough, exacting, systematic, hard working, and careful with detail	Duty Fulfiller
ISTP	Ti	Se	N	Fe	Pragmatic, aware of facts, expedient, realistic, logical, and independent	Crafter
ESTJ	Te	Si	N	Fi	Logical, analytical, decisive, systematic, and tough-minded	Realist
ESTP	Se	Ti	F	Ni	Action-oriented, pragmatic, resourceful, realistic, and efficient	Objectivist
<b>SF (Sensing + Feeling)</b>					<b>Service to others—need a supportive system where their values are expressed</b>	<b>Supporters</b>
ISFJ	Si	Fe	T	Ne	Sympathetic, loyal, considerate, kind, and supportive behind-the-scene	Caregiver
ISFP	Fi	Se	N	Te	Gentle, considerate, compassionate, open-minded, and flexible	Composer
ESFJ	Fe	Si	N	Ti	Helpful, tactful, compassionate, orderly, and desire to please	Provider
ESFP	Se	Fi	T	Ni	Friendly, outgoing, fun-loving, likable, and enthusiastic	Performer

## Myers Briggs Step II

In the 1980s, Kathy and Peter Myers put together a team of type experts, and a factor analysis was conducted. This resulted in the identification of five subscales (with corresponding pairs of facets) for each of the four MBTI scales.

These break down the uniqueness of individuals into greater detail, by bringing to light the subtle nuances of personality type; thus avoiding the reduction of all of personalities to just the sixteen types.

There are a number of new concepts introduced in Step II that are not part of MBTI; they include

- Each of the original four preference pairs (E-I, S-N, etc.) are broken down into five *facets*. Whilst the facets reflect different aspects of the main orientations and functions, they do not combine to create the whole of the original preference. In other words, you cannot say that, for example, a preference for *Thinking* over *Feeling* is simply a combination of the five Thinking facets.
- While within MBTI, each of the preference pairs is considered to be a polar opposite, some of the Step II facets are more ‘trait-like’—that is, there may be degrees of strength or aptitude.
- Any individual taking Step II is likely to find some of the facets to be aligned to their overall preference (called *in preference*, e.g. preference for the Logical facet and an overall Thinking preference); others may be more flexible or

variable (called *mid zone*, e.g. no clear preference for either the Concrete or Abstract facet despite an overall Intuition preference); and there may be some facets that are opposite to the overall preference (called *out of preference*, e.g. a preference for the Intimate over the Gregarious facet despite an overall Extraversion preference)

Personality theory has for a long time focused on behaviour traits, defining individual differences along a scale that reflected the degree to which an individual possessed such traits. Jung's model of psychological types is a different paradigm, describing people differences in terms of mental functions and mental attitudes. These are inherent predispositions not behaviour traits. Myers used the term 'preference' to describe these characteristics in an attempt to honour Jung's distinction, yet provide a user-friendly concept.

In an extension of this Step II approach, Gary and Margaret Hartzler take a different, more pragmatic position. Their approach seems to be: 'people are interested in traits and skills, so we should talk about these subjects and how personality type relates to them.' In their book *Facets of Type: Activities to Develop the Type Preferences*, the Hartzlers identify forty traits that correlate well with the eight kinds of preferences—five for each preference.

What is unique about these traits is that they are aligned in opposing pairs in keeping with the Myers-Briggs philosophy of describing differences in value neutral terms. For example, in conventional trait psychology, a person who scores quite modestly on the trait of being gregarious would be judged as deficient in this generally admirable trait—and thus relegated to a lesser status. In contrast, under the Step II MBTI instrument, that person who would ordinarily be labelled as deficient in the trait of gregariousness ends up scoring quite well on its polar opposite characteristic—the intimate trait. And they can take comfort in the fact that those who do score quite high on gregarious will be rated quite poorly on intimate. The authors identify 'gregarious' as a facet of extraversion and 'intimate' as a facet of introversion. There are four other facets identified with extraversion and four others aligned with introversion. Likewise there are five facets identified with the other six preferences—S, N, T, F, J, & P—for a total of forty facets or traits.

What is comforting about this approach is that the intimate person is not advised to change their spots into gregarious (as is the case with many self-help approaches), but rather value what they are and through practice develop some skills outside of their natural realm. Consequently, we never abandon our natural talent—simply expand our repertoire.

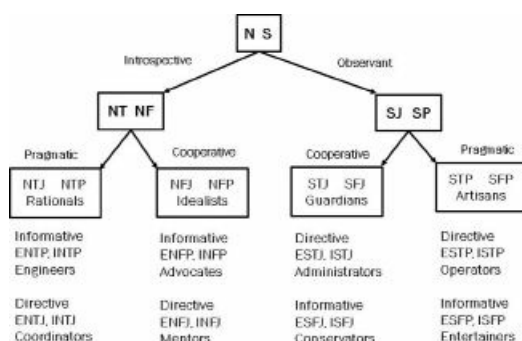
### [Temperament Theory \(Keirsey\)](#)

Keirsey's work refers significantly to the age-old 'Four Temperaments' model and to the work of Carl Jung, and Katharine Briggs and Isabel Briggs Myers. According to Keirsey,

There are two sides to personality, one of which is temperament and the other character. Temperament is a configuration of inclinations, while character is a configuration of habits. Character is disposition, temperament pre-disposition. Thus, for example, foxes are predisposed—born—to raid hen houses, beavers to dam up streams, dolphins to affiliate in close-knit schools, and owls to hunt alone in the dark. Each type of creature, unless arrested in its maturation by an unfavourable environment, develops the habit appropriate to its temperament: stealing chickens, building dams, nurturing companions, or hunting at night.

Put another way, our brain is a sort of computer which has temperament for its hardware and character for its software. The hardware is the physical base from which character emerges, placing an identifiable fingerprint on each individual's attitudes and actions. This underlying consistency can be observed from a very early age—some features earlier than others—long before individual experience or social context (one's particular software) has had time or occasion to imprint the person. Thus temperament is the inborn form of human nature; character, the emergent form, which develops through the interaction of temperament and environment.

Keirsey has a different view of the 'aspects' of personality, and because the perceiving (information gathering) functions of intuition and sensing (N/S) are his 'first cut', he says this is our primary interaction with our world rather than extraversion or introversion as proposed by Jung and Myers Briggs. His approach can be viewed as a tree diagram (or as an unfolding of an individual's temperament).



[Figure 73: Keirsey Model](#)

Like Myers Briggs, Keirsey's temperament model analyses human personality according to sixteen types, as shown in the table below.

<b>Artisan (Action/Sensation seekers)</b>	<b>SP sensing- perceiving (Observer- Pragmatics)</b>	<b>Rational (Knowledge/Reason seekers)</b>	<b>NT intuitive- thinking (Reflector- Pragmatics)</b>
Promoter	ESTP	Field Marshall	ENTJ
Crafter	ISTP	Mastermind	INTJ
Performer	ESFP	Inventor	ENTP
Composer	ISFP	Architect	INTP
<b>Guardian (Duty/Security seekers)</b>	<b>SJ sensing- judging (Observer- Cooperatives)</b>	<b>Idealist (Ideal/Identity seekers)</b>	<b>NF intuitive-feeling (Reflector- Cooperatives)</b>
Supervisor	ESTJ	Teacher	ENFJ
Inspector	ISTJ	Counsellor	INFJ

Provider	ESFJ	Champion	ENFP
Protector	ISFJ	Healer	INFP

There are fundamental similarities between the Keirsey types and the Myers Briggs types, but there are also some significant differences, so do not see the two systems as being the same thing.

Jung (hence Myers) viewed Introvert/Extrovert scale as a preference determining aspect, so much so that they talked about Introverted Thinkers and Extroverted Thinkers. Keirsey, on the other hand, regards the Jung-Myers Briggs N/S ‘scale’ as the temperament determining aspect. Keirsey takes the position that abstract (intuition) versus concrete (sensing) ways of viewing the world are significant in determining one’s long-term behaviours.

In other words, ‘how’ one’s mind primarily processes the world (through concepts or precepts) is the major determinant on how one evolves and reacts in life; not, whether one is more or less comfortable with people (extraverted or introverted). We will contend later, in considering temperament, that extraversion and introversion are more about initiating (seeking stimuli) and responding (suppressing stimuli) than about comfort with people and consequently have more impact on the expression of temperament than Keirsey suggests.

Myers-Briggs in their descriptions mostly treat the personality aspects as independent scales. Their descriptions of the sixteen types essentially are a combination of the relevant aspects. They had a descriptive paragraph for ‘I’, and a paragraph for ‘E’, a paragraph for ‘N,’ and so on. To get their descriptions, for example, an INTP, they initially took their ‘I’, ‘N’, ‘T’, and ‘P’ descriptive paragraphs, stuck them together, and created a full description of a person (an INTP, for example). The problem with this ‘Chinese menu’ method of personality is that it’s too simplistic. These have subsequently been integrated more fully, but the underlying ‘formula’ remains the foundation for the MBTI type descriptions.

However, Keirsey has a different sort of problem that is difficult to comprehend. Because he uses the NT, NF, SP, and SJ relationships as his second ‘cut’ to create his four temperaments, there are some other potential combinations that are not considered—NP, NJ, ST, and SF. In fact, one could ask the question, ‘Why did he not use these configurations rather than the ones he chose?’ The latter two are catered for by the Jung/MBTI model but are ‘hidden’ within the Keirsey model.

Keirsey’s conundrum is cleverly illustrated by John Fudjack in a paper called *The Keirsey Stratagem*, where he creates an analogy to identify the thing that unsettles Myers Briggs advocates. He assigns, to each of the letters involved, another concrete meaning, in the following way—

F = fat

T = skinny  
 N = female  
 S = male  
 J = poor  
 P = rich

When we do this, we can see that the MBTI function grouping is rather like saying, there are four types of people—fat men (SF), skinny men (ST), fat women (NF), and skinny women (NT). However the Keirsey grouping is equivalent to saying there are four types of people—fat women (NF), skinny women (NT), rich men (SP), and poor men (SJ).

Although the Keirsey grouping is logically consistent—describing a set with mutually exhaustive and exclusive members—it does seem to be ‘mixing apples with oranges’. One is likely to ask ‘What about the rich women (NP) and poor women (NJ) and the fat men (SF) and skinny men (ST)?’

This is not to say that the Keirsey approach is wrong or better or worse than Myers Briggs. It just highlights the challenge of reconciling the two when so much is potentially missing.

For the sake of completeness, the following table provides an illustration of the Jungian-Myers Briggs model with Keirsey types using the same S/N entry point and the Myers Briggs descriptors and using perceiving for informative types and judging for directive types—a more appropriate description of the dominant function role.

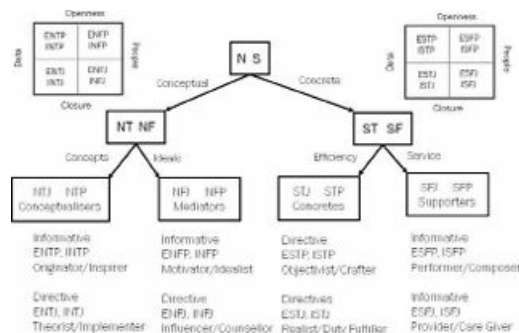


Figure 74: Jung and Myers Briggs S-N Functions

## Temperament Theory (Berens)

In her book *Understanding Yourself and Others*, Linda Berens says that in each of the sixteen types, each of the eight processes plays a different ‘role’ in the personality. The type code lets you know what role each process plays for each type. She calls this ‘type dynamics.’ These roles are explained below to help you better understand the patterns. Berens says that in most of what we do, we rely on two of the processes—a preferred way of accessing information and a preferred way of organising and evaluating that information and that one process takes a leading role and the other

takes a supporting role. We have access to all eight cognitive processes; however, the other six are often in the background, playing other kinds of roles. Each has a positive and a negative way of expressing itself.

### **The Primary Processes**

The primary processes described by Berens are those used in the first four roles—dominant, auxiliary, tertiary, and inferior. Each process tends to emerge and develop at different times in our lives. During these times, we are drawn to activities that use these processes. Then, learning the content and the skills that engage these processes is often nearly effortless. We find our interest is drawn to them and our interest is pulled away from things we were drawn to before.

**Leading Role (Dominant)** (sometimes referred to as the 1st function). The process that plays the leading role is the one that usually develops early in childhood. We tend to engage in this process first, trusting it to solve our problems and help us be successful. Being the most trusted and most used, it usually has an adult, mature quality to it. While we are likely to engage in it rather automatically and effortlessly, we have much more conscious control over it. The energy cost for using it is very low. However, we can sometimes ‘turn up the volume’ on this process and become overbearing and domineering. Then it takes on a negative dominating quality.

**Supporting Role (Auxiliary)** (sometimes referred to as the 2nd function). The supporting role is how we are helpful to others as well as supportive of ourselves. Once we have developed some facility with our leading role process, we are more likely to feel comfortable engaging in our supporting role process. In its most positive form, this can be quite like a nurturing parent. In its more negative aspect, it can be overprotective and stunting rather than helpful. When the leading role process is an extraverted one, the supporting role process is introverted. When the leading role process is an introverted one, the supporting role process is extraverted and may be quite active and visible as it provides a way of dealing with the outer world.

**Relief Role (Tertiary)** (sometimes referred to as the 3rd function). The relief role gives us a way to energize and recharge ourselves. It serves as a backup to the supporting role and often works in tandem with it. When we are younger, we might not engage in the process that plays this role very much unless our life circumstances require it or make it hard to use the supporting role process. Usually, in young adulthood we are attracted to activities that draw upon this process. The relief role often is how we express our creativity. It is how we are playful and childlike. In its most negative expression, this is how we become childish. Then it has an unsettling quality, and we can use this process to distract ourselves and others, getting us off target.

**Aspirational Role (Inferior)** (sometimes referred to as the 4th function). The aspirational role usually doesn’t develop until around midlife. We often experience it first in its negative aspect of projecting our ‘shoulds,’ fears, and negativities onto others. The qualities of these fears reflect the process that plays this role, and we are more likely to look immature when we engage in the process that plays this role. There is often a fairly high energy cost for using it—even when we acquire the skill to do so. As we learn to trust it and develop it, the aspirational role process provides a bridge to balance in our lives. Often our sense of purpose, inspiration, and ideals have the qualities of the process that plays this role.

### **The Shadow Processes.**

The other four cognitive processes described by Berens operate more in the background of our awareness. It is as if they are in the shadows and only come forward under certain circumstances. We usually experience these processes in a negative way, yet when we are open to them, they can be quite positive.

*Opposing Role (sometimes referred to as the 5th function).* The opposing role is often how we get stubborn and argumentative—refusing to ‘play’ and join in whatever is going on at the time. It might be

easy for us to develop skill in the process that plays this role, but we are likely to be narrow in our application of this skill, and it will likely take more energy to use it extensively. In its positive aspect, it provides a shadow or depth to our leading role process, backing it up and enabling us to be more persistent in pursuit of our goals.

*Critical Parent Role (sometimes referred to as the 6<sup>th</sup> function).* The critical parent role is how we find weak spots and can immobilize and demoralize others. We can also feel this way when others use the process that plays this role. It is often used sporadically and emerges more often under stressful conditions when something important is at risk. When we engage it, we can go on and on. To access its positive side of discovery, we must learn to appreciate and be open to it. Then it has an almost magical quality and can provide a profound sense of wisdom.

*Deceiving Role (sometimes referred to as the 7<sup>th</sup> function).* The deceiving role fools us into thinking something is important to do or pay attention to. The process that fills this role is often not trusted or seen as worthy of attention, for when we do engage it, we may make mistakes in perception or in decision making. Then we feel double-bound—trapped between two bad options. Yet this role can have a positive side as it provides comic relief. Then we can laugh at ourselves. It can be refreshing and join with the relief role as we recharge ourselves through play.

*Devilish Role (sometimes referred to as the 8<sup>th</sup> function).* The devilish role can be quite negative. Using the process that plays this role, we might become destructive of ourselves or others. Actions (or inactions) taken when we engage in the process that plays this role are often regretted later. Usually, we are unaware of how to use the process that fills this role and feel like it just erupts and imposes itself rather unconsciously. Yet when we are open to the process that plays the devilish role, it becomes transformative. It gives us the impetus to create something new—to make lemonade out of lemons, rather than lament their sourness.

Berens suggests that we can use all the processes, and we can become skilled in that use. Skill comes through practice. As we go through life, we seem to be drawn to activities that develop our primary processes. Sometimes the environment doesn't allow or foster that development or it can heighten it. Thus, she proposes that while the personality pattern will be the same for each type, there will be considerable variation among individuals of the same type due to their varying stages of development.

We are more likely to identify and claim those processes we are aware of, rather than those we are unaware of. If we are competent in using a process yet unaware of it, we will take it for granted. If we are incompetent and unaware, we are likely to project the negative aspects of this process onto others and even deny that it can have any value anywhere.

The primary and shadow processes for each type are shown below along with Berens name for each type.

The 16 Type Patterns	The Primary Processes				The Shadow Processes			
Type Code + Type Name	1st	2nd	3rd	4th	5th	6th	7th	8th
ESTP—Promoter Executor	Se	Ti	Fe	Ni	Si	Te	Fi	Ne
ESFP—Motivator Presenter	Se	Fi	Te	Ni	Si	Fe	Ti	Ne
ISTJ—Planner Inspector	Si	Te	Fi	Ne	Se	Ti	Fe	Ni
ISFJ—Protector Supporter	Si	Fe	Ti	Ne	Se	Fi	Te	Ni
ENTP—Explorer Inventor	Ne	Ti	Fe	Si	Ni	Te	Fi	Se

ENFP—Discoverer Advocate	Ne	Fi	Te	Si	Ni	Fe	Ti	Se
INTJ—Conceptualiser Director	Ni	Te	Fi	Se	Ne	Ti	Fe	Si
INFJ—Foreseer Developer	Ni	Fe	Ti	Se	Ne	Fi	Te	Si
ESTJ—Implementer Supervisor	Te	Si	Ne	Fi	Ti	Se	Ni	Fe
ENTJ—Strategist Mobilizer	Te	Ni	Se	Fi	Ti	Ne	Si	Fe
ISTP—Analyzer Operator	Ti	Se	Ni	Fe	Te	Si	Ne	Fi
INTP—Designer Theorizer	Ti	Ne	Si	Fe	Te	Ni	Se	Fi
ESFJ—Facilitator Caretaker	Fe	Si	Ne	Ti	Fi	Se	Ni	Te
ENFJ—Envisioner Mentor	Fe	Ni	Se	Ti	Fi	Ne	Si	Te
ISFP—Composer Producer	Fi	Se	Ni	Te	Fe	Si	Ne	Ti
INFP—Harmonizer Clarifier	Fi	Ne	Si	Te	Fe	Ni	Se	Ti

Berens went on to develop four Interaction Styles that give us information about the psycho-physiological drives we have. Her model builds on Keirsey’s Temperament model and its subcategories and is based on observable behaviour patterns that are quite similar to David Merrill’s ‘Social Styles’ and William Marston’s DISC theory.

The result of Berens approach is that each of the four interaction styles shares one of the sixteen personality types with each of the four Keirsey temperaments.

Temperaments and Interaction Styles				
Berens Interaction Styles	Keirsey Temperaments			
	Catalyst (NF)	Theorist (NT)	Stabilizer (SJ)	Improviser (SP)
In Charge (Choleric—Expressive/Directive)	Envisioner Mentor (ENFJ)	Strategist Mobilizer (ENTJ)	Implementer Supervisor (ESTJ)	Promoter Executor (ESTP)
Chart the Course (Melancholic—Reserved/Directive)	Foreseer Developer (INFJ)	Conceptualiser Director (INTJ)	Planner Inspector (ISTJ)	Analysar Operator (ISTP)
Get Things Going (Sanguine—Expressive/Informing)	Discoverer Advocate (ENFP)	Explorer Inventor (ENTP)	Facilitator Caretaker (ESFJ)	Motivator Presenter (ESFP)
Behind the Scenes (Phlegmatic Reserved/Informing)	Harmonizer Clarifier (INFP)	Designer Theorizer (INTP)	Protector Supporter (ISFJ)	Composer Producer (ISFP)

Like temperament, Berens says that this lens can provide a good cross-check for type verification, for example, INFJ has a Chart-the-Course style and the INTP, a Behind-the-Scenes style.



Interaction Styles	In-Charge	Chart-the-Course	Get-Things-Going	Behind-the-Scenes
<b>Drive</b>	Urgent need to accomplish	Pressing need to anticipate	Urgent need to involve	Pressing need to integrate
<b>Core Belief</b>	It's worth the risk to go ahead and act or decide.	It's worth the effort to think ahead to reach the goal.	It is worth the energy to involve others and get them to want to.	It's worth the time to integrate and reconcile many inputs.
<b>Aim</b>	Get an achievable result	Get a desired result.	Get an embraced result	Get the best result possible
<b>Some stressors</b>	Feeling like the situation is out of control. Nothing being accomplished.	Having no plan of action. Not seeing progress.	Not being a part of what's going on. Feeling unlikely or not accepted.	Not enough input or credit. Pressed to decide before information is integrated.
<b>Types</b>	ENFJ, ESTJ, ENTJ, ESTP	INFJ, ISTJ, INTJ, ISTP	ENFP, ENTP, ESFP, ESFJ	INFP, INTP, ISFP, ISFJ

Berens also provides some useful ‘windows’ that enable a more comprehensive appreciation of the relationships between types. The two we want to mention are the directing/informing language window (the ways we use words) and the responding/initiating roles window (the ways we interact).

**Directing-Informing Language Window:** (Ways we use words)—Language provides us a way to think about things, a way to translate back and forth between our thoughts, feelings, and world views and the events and people in our world. Our language usually reflects our natural way of viewing the world.

- *Abstract Language:* Thinking and talking about concepts and patterns, referencing sensory detail as needed. Implication, hypotheses, or symbolic meanings might occupy most free ‘thought time.’
- *Concrete Language:* Thinking and talking about tangible realities backed up by sensory observation. Free ‘thought time’ is likely filled with reviewing events, facts, images, memories, and how things look, feel, taste, and sound.

**Responding-Initiating Roles Window:** (Ways we interact)—When people come together to accomplish something, they typically either (a) refer to other people and strive to get the job done together in an affiliative manner; or (b) refer to the desired outcome and more autonomously take whatever action they see fit to get the outcome in a pragmatic manner.

- *Affiliative roles:* Affiliative roles require that people act in community, with a sense of what is good for the group. They may be people or task focused. They may be practical or idealistic. No matter what, there is always some sense of cooperation and agreement, even if competing or being an individual.
- *Pragmatic roles:* Pragmatic roles require that individuals act in accordance with what they see needs to be done to get the desired result. They may be people—or

task-focused. They may be practical or idealistic. When a decision needs to be made or an action needs to be taken, their first inclination is to act independently.

Berens went on to develop the Interaction Styles of the types arranged in a matrix that describes their similarities and things in common.

Interaction Styles and the 16 Personality Types		Directing		Informing	
		Abstract	Concrete	Abstract	Concrete
Responding	Affiliative	<b>INFJ</b> <i>Chart- the- course™</i>	<b>ISTJ</b> <i>Chart- the- course™</i>	<b>INFP</b> Behind- the- scenes™	<b>ISFJ</b> Behind- the- scenes™
	Pragmatic	<b>INTJ</b> <i>Chart- the- course™</i>	<b>ISTP</b> <i>Chart- the- course™</i>	<b>INTP</b> Behind- the- scenes™	<b>ISFP</b> Behind- the- scenes™
Initiating	Affiliative	<b>ENFJ</b> In- charge™	<b>ESTJ</b> In- charge™	<b>ENFP</b> Get- things- going™	<b>ESFJ</b> Get- things- going™
	Pragmatic	<b>ENTJ</b> In- charge™	<b>ESTP</b> In- charge™	<b>ENTP</b> Get- things- going™	<b>ESFP</b> Get- things- going™

The Interaction Styles model is based on observable behaviour patterns of interaction with others, especially when we are trying to influence others. These patterns tell us the ‘how’ of our behaviour,

## Socionics

Socionics is also an intertype theory and is an alternative theory of types similar to Myers-Briggs theory of types, but being the closest to Jung’s psychological types. The name Socionics comes from socio-, which means ‘social’ or ‘society’, and Socionics itself is a study of social interactions within a society. Socionics was founded by a Lithuanian researcher Aushra Augustinavichute (Augustina) in the 1970s, when she combined different knowledge of the human psyche into one structural theory and then a model.

Socionics is based upon the idea that a person’s character acts like a set of blocks called ‘psychological functions’. Different ways of combining and chaining these functions result in different ways of accepting and producing information, which in turn results in different behaviour patterns and thus different character types.

Socionics' structural approach to the functioning of the human psyche made it possible to go beyond the theory of psychological types. The main advantage of Socionics is the intertype relations theory. It is suggested that by knowing the basic mechanics of type interactions, we can anticipate the development in human relationships with incredible accuracy.

In Socionics, Jung's functions are always introverted or extroverted and are referred to as *functions of information metabolism*. These functions are said to process *information aspects*. Let's look at the irrational and rational functions from a Socionics perspective.

### **Irrational Functions (Sensing and Intuition)**

**Extraverted Sensing** is also called volitional sensing, or space-capturing sensing.

This sensing function directs itself to occupation of space. People with this strong function are usually demanding people, who like other people to comply with their wishes and demands. Sometimes they become managers, and sometimes good sellers that can sell even unnecessary things. They are very persistent in life: 'If I want it, then it should be achieved', and they often gladly help other people, especially those who accept their leadership. Their outbursts of anger may frighten some people, but in fact, it is usually short-term; in several minutes, they become calm again and restore their good mood.

**Introverted Sensing** is also called comfort sensing or space-settling sensing.

This kind of sensing is rather passive, and it focuses on getting as many pleasant feelings as possible, on reducing the quantity of unnecessary motions and on the quality and functionality of work. People with this function as their dominant one do not like to argue (if they begin it means that something very serious happened). They are often efficient at work that requires attention to small details and monotonous activities. They like intellectuals, but they also ridicule them for their 'impractical approach'. They like new ideas, because these ideas make their life more diverse.

**Extraverted Intuition** is also called intuition of possibilities, or intuition of potential.

This function is 'responsible' for considering the world in all its possibilities and alternatives, in generalization of what is going on and developing new concepts. People with this function are usually curious, full of ideas; they gladly look for new ideas in books, or make new interesting acquaintances. Usually they are not aggressive, and even though talented, often have difficulty getting recognition for their ingenuity. They usually see a lot of positive possibilities in other people. However, when their ideas are challenged, they can be very persistent. As a negative trait, when they promise, it usually does not mean 'I will certainly do', often it means 'I wish it would happen when somebody helps'.

**Introverted Intuition** is also called time intuition.

This function, instead of lots of possibilities, considers people and the world as if flowing in a big and insuperable stream of time. What does people's potential mean when it cannot be realised? Fate rules their world. Their usual condition is something like meditation. However, in spite of such 'Buddhist' vital philosophy, they are very smart in adapting to different crises that happen in life, and stoically tolerate even somebody else's petty tyranny. They are intellectuals, but they do not often want to demonstrate their ideas, preferring that other people would pay attention to them, and for this reason often seem to be 'passive'. In fact, they do not think they are 'passive'—they are just 'waiting for the good moment'.

### **Rational Functions (Logic and Ethic).**

**Extraverted Logic** is also called procedural or practical logic.

It estimates everything in terms of efficiency: not so much abstract analysis, but 'how to make it work', and not systems, but methods. They are energetic, active, and mobile. As scientists, they are strong in improvement of methods, but often they choose a business career. However, people who work together with them, often blame these types of being 'too dry, cold-hearted', even in spite of their high emotionality. In general, this type of thinking may be called 'algorithmic'.

**Introverted Logic** is also called systematic logic, or structural logic.

This type of logic is inertial. Instead of 'making things work', it rather focuses on elimination of

contradictions, on systematisation, or in more general meaning—on ‘justice’ (as if it only exists). The types for which this function is dominant are often not too energetic. They are rather stable in mood, work without noticeable ‘ups’ and ‘downs’, logical and reticent in their sayings and deeds. On the one hand, other people respect them for being ‘just’, for their cold and sober analysis of situations; on the other, they do not ‘feel’ people well.

**Extraverted Ethic** is also called emotional ethic.

This function reflects person’s own emotions, his/her emotional, highly personal and passionate reaction to what is going on around. Types with this dominant function are eloquent, often smiling, artistic, charming but somewhat ‘fussy’ and ‘too artistic’, can speak and persuade others, but they perceive situations too emotionally, too personally, and sometimes they ‘sink’ in their own emotions and cannot calm down for long time.

**Introverted ethic** is also called ethic of relations.

This function is inertial; many emotions are inside such a person, but they do not go outwards, and rather stay ‘conserved’. Such people are very passionate in evaluating other people, but from outside, they seem to be ‘emotionless’, smiling just as much as etiquette requires. They are good spectators of relations: in a small group setting, they very quickly feel who has which relations with whom. They can work with people—as lawyers, teachers, etc. However, being so attentive to people’s relations, they do not like, even more, they are afraid of ‘intellectual initiative’, do not like arguing, because it can ‘break’ or just significantly change relations with other people.

The following table summarises these characteristics:

Element	Abstracted definition	Jungian Acronym	Description
Extraverted Sensing	external statics of objects	Se	Is responsible for the perception, control, defence, and acquisition of space, territory, and control. It observes outward appearances, estimates whether forces are in alignment or conflict, and uses strength of will and power-based methods to achieve purposes. Se understands territory and physical aggression. It is also the function of contact and apprehension of the essential quality of things.
Introverted Sensing	external dynamics of fields	Si	Is responsible for perception of physical sensations; questions of comfort, cosiness, and pleasure; and a sense of harmony and acclimatisation with one’s environment (especially physical). Understanding how well a person or thing’s behaviour agrees with its nature as well as the differences between comfortable behaviours and positions and uncomfortable ones.
Extraverted Intuition	internal statics of objects	Ne	Is responsible for understanding the essence (permanent traits) of a thing, estimating opportunities and possibilities for people and things, and visualising potential outcomes of events. It is responsible for the sense of interest or boredom. Ne will speculate as to why an event occurs, but sees the specific event as static and unalterable.
Introverted Intuition	internal dynamics of fields	Ni	Is responsible for the estimation of the passage of time, the understanding of a course of processes in time, and forecasting. Ni understands how things change and evolve over time and throughout history. Ni is acutely aware of events
			that are occurring outside of the immediate perception of the moment, and sees events as part of a continuous flow. Ni perceives the inevitability of future events and notices ties to the past. Ni observes behavioural patterns and can assess a person’s character.
Extraverted logic (Thinking)	external dynamics of objects	Te	Is efficiency of an action, technical processes, the accomplishment of work, the efficient and prudent use of resources, factual accuracy, and the acquisition of relevant and useful information. Te understands the difference between effective and ineffective behaviour when performing a procedure or accomplishing a task, and aspires to increase the frequency of productive outcomes within a system.

Introverted Logic (Thinking)	external statics of fields	Ti	Is responsible for understanding logic and structure, categorisations, ordering and priorities, logical analysis and distinctions, logical explanations, and the derivation of true statements from ‘self-evident’ rules. Ti interprets information according to how it fits into a system. Ti is particularly aware of syntactic correctness and how concepts relate to each other in meaning and structure.
Extraverted Ethics (Feeling)	internal dynamics of objects	Fe	Is responsible for the perception of an emotional state in an individual and the bodily and linguistic expression of emotions. Fe is able to influence others’ emotional condition and to communicate its own, ‘infecting’ others. Fe is used especially in generating and recognising excitement and enthusiasm.
Introverted Ethics (Feeling)	internal statics of fields	Fi	Is responsible for understanding the quality, nature, and proper maintenance of personal relations; makes moral judgments; and aspires to humanism and kindness. Fi has a strong understanding of the social hierarchy and how people feel about each other, their attitudes of like or dislike, enthrallment or disgust, repulsion or attraction, enmity or friendship.

Socionics divides people into sixteen different types, called Sociotypes. They are most commonly referred to by their two strongest functions, which in Socionics are called the *leading* function (Jung’s dominant) and the *creative* function (Jung’s auxiliary). The creative function is opposite to the leading function in extraversion and rationality.

The following tables provide a list of sociotypes with the names most commonly used in Socionics:

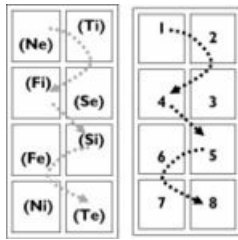
Formal name	Four-letter name	Jungian Primary/Auxiliary	MBTI Type	Socionic role
Intuitive Logical Extrovert (ILE)	ENTp	Ne and Ti	ENTP	Seeker/Inventor
Sensory Ethical Introvert (SEI)	ISFp	Si and Fe Fi and Se	ISFJ or ISFP	Mediator/Peacemaker
Ethical Sensory Extrovert (ESE)	ESFj	Fe and Si	ESFJ	Enthusiast/Bon Vivant
Logical Intuitive Introvert (LII)	INTj	Ti and Ne Ni and Te	INTP or INTJ	Analyst/Mastermind
Ethical Intuitive Extrovert (EIE)	ENFj	Fe and Ni	ENFJ	Mentor/Actor
Logical Sensory Introvert (LSI)	ISTj	Ti and Se Si and Te	ISTP or ISTJ	Inspector/Pragmatist
Sensory Logical Extrovert (SLE)	ESTp	Se and Ti	ESTP	Conqueror/Legionnaire
Intuitive Ethical Introvert (IEI)	INFp	Ni and Fe Fi and Ne	INFJ or INFP	Romantic/Lyricist

Sensory Ethical Extrovert (SEE)	ESFp	Se and Fi	ESFP	Politician/Ambassador
Intuitive Logical Introvert (ILI)	INTp	Ni and Te Ti and Ne	INTJ or INTP	Critic /Observer
Logical Intuitive Extrovert (LIE)	ENTj	Te and Ni	ENTJ	Enterpriser/Pioneer
Ethical Sensory Introvert (ESI)	ISFj	Fi and Se Si and Fe	ISFP or ISFJ	Guardian/Conservator
Logical Sensory Extrovert (LSE)	ESTj	Te and Si	ESTJ	Administrator/Director
Ethical Intuitive Introvert (EII)	INFj	Fi and Ne Ni and Fe	INFP or INFJ	Humanist/Empathic
Intuitive Ethical Extrovert (IEE)	ENFp	Ne and Fi	ENFP	Psychologist/Reporter
Sensory Logical Introvert (SLI)	ISTp	Si and Te Ti and Se	ISTJ or ISTP	Craftsman/Artisan

As you can see from this table, there is no straightforward conversion between the Myers Briggs and Socionics. This obviously creates quite a lot of confusion, especially when it comes to the introverted types, who Myers Briggs seems to disenfranchise because of its insistence on the role of the judging and perceiving orientations. The relationship between Socionics and Myers-Briggs types is controversial, and most Socionists deny any strict relationship between the two, so the difference in terminology helps to differentiate them.

Augustina also developed a model of personality called Model A, which includes eight functional positions. Every human has every function and can perceive and process any available information aspect by applying them; however, depending on where the energy converting function for an aspect is located in a type's functional ordering, the actual quality of the produced information and the means of its use may vary. The following diagram is an example of the positions of the functions in Model A. The numbering of the functions is semi-arbitrary and is intended to represent, on the one hand, the smooth flow of information from function 1 to 4 (the so-called 'mental' track), and the mirroring of that flow by the other four (the so-called 'vital' track).

For example, the Intuitive Logical Extrovert—ILE (ENTp) type has the following version of Model A:



### Nature of functional positions

- Function 1—*leading* (or program, primary, base, or dominant) function. This is the strongest conscious function, and the most utilised function of the psyche. A person's outlook and role in life is largely determined by the nature of this function. One is generally very confident in the use of this function and may defend it when challenged.
- Function 2—*creative* (or secondary) function. This is second in influence only to the leading function. It assists the leading function in achieving its essence. One is generally less confident with the use of this function than with their leading function. As a result, the creative function is sometimes less instrumental when a person is challenged or threatened, or when dealing with new and complex tasks and data.
- Function 3—*role* function. This is a weak but conscious function. One generally tries to be at least adequate in areas where use of the role function is necessary. However, generally one has very little control or confidence over the role function and criticism is painfully acknowledged with respect to it. Tactful assistance is required from one's suggestive function (function 5) to overcome the problems associated with the role function.
- Function 4—the *vulnerable* function or *place of least resistance*. This is a weak and conscious function, in addition to being the weakest function of the psyche. One painfully perceives his complete inability to use this function and reacts negatively to its imposition upon him. Tactful assistance is required from one's mobilizing function (function 6) to overcome the problems associated with this function.
- Function 5—*suggestive* function. This is a weak and unconscious function. One requires assistance from somebody confident in this function in order to overcome the difficulties it presents. When left to one's own devices, the suggestive function goes unnoticed.
- Function 6—*mobilizing* function. This is a weak and unconscious function which one often understands poorly. Nonetheless, this function has a strong influence over one's actions. Individuals require assistance from someone who uses it confidently in order to understand it. Often an individual is only aware that they are totally unaware of how to use this function.
- Function 7—*observant* or *ignoring* function, the function of personal knowledge. This is a strong but unconscious function. One generally has a good grasp of this function, but attempts to limit its use considerably. Individuals will disregard this function when an argument calls for restraint or when it will be difficult to

indulge in its essence.

- Function 8—*demonstrative* function. This function is so deeply rooted into the psyche that one is usually not consciously aware of its existence or utilization.

### Singer Loomis Theory

Starting more than two decades ago, two independent streams of activities began to erode MBTI's dominance as the primary instrument to apply Jung's theory. First, Jungian analysts June Singer and Mary Loomis used Jung's original theory to develop an instrument as an alternative to the MBTI. Their motivation to develop their own instrument grew from their increasing experience that many individuals' characteristics did not fit their MBTI profiles. Second, other researchers had increasingly raised concerns about the validity of the MBTI's assertions. In particular, through its use of forced choice items, the MBTI asserts that the attitudes and functions fall into a predetermined sequence, that is, the dominant function determines a person's auxiliary, tertiary, and inferior functions.

In 1979, Singer and Loomis started development of a more sophisticated expression of Jung's original concepts in a new personality inventory, the Singer-Loomis Type Deployment Inventory (SL-TDI). Singer and Loomis suspected that the discrepancy between clinical observation and the observations provided by the MBTI was due to the structure of the MBTI rather than the limitations of Jung's concepts. They identified the problem as the oppositional pairs in the forced choice items of the MBTI inventory. Singer and Loomis viewed the two orientations as inseparable from the four functions—that is, each function finds its expression separately through Introversion and Extraversion—for example, when the Thinking Function combines with Introversion, 'people are likely to begin their problem-solving from a subjective position, starting with an inner conviction'. By contrast, when the Thinking Function combines with Extraversion, people 'want to live their lives in accordance with a universal ideal or law. They tend to judge their own behaviour and the behaviour of others, on the basis of "shoulds and oughts" connected with that ideal.'

Singer and Loomis administered the standard MBTI and a scaled version of the inventory (with forced-choice removed) to a sample of seventy-four adults. If the bipolar assumption were correct, removing the forced choice of items should result in identical personality profiles. Singer and Loomis compared the results of both inventories and found that 46 per cent of subjects reported a different Dominant function on the scaled version of the instrument, compared to the results of the standard version of the MBTI. Moreover, the Inferior (or Least Developed) Function changed in 36 per cent of cases as compared with MBTI's results. Singer and Loomis had empirically demonstrated that the bipolar assumption did not hold for a significant proportion of the research sample. This study suggested the need for a less presumptive approach to Jung's personality concepts.

The SL-TDI instrument developed by Singer and Loomis measures an individual's Type Modes in twenty specific situations that yield results seeking to reflect what a person actually does, rather than MBTI's results, which attempt to present one's



preferences. Each reaction corresponds to a unique combination of the two Jungian orientations with the four possible functions. Using a five-point Likert scale, respondents indicate how often they would make that response.

By eliminating the forced choices, the SL-TDI directly measures the Extraverted *and* Introverted expression of each of Jung's four functions. The instrument independently assesses each of the eight dimensions (i.e. Extraverted Sensing, Introverted Sensing, Extraverted Intuition, Introverted Intuition, Extraverted Thinking, Introverted Thinking, Extraverted Feeling, and Introverted Feeling) to examine the personality of individuals including those who possess two opposite but well-developed Type Modes.

The SL-TDI represents a departure from previous attempts to apply Jung's theory of psychological types. Four central assumptions provide the theoretical underpinning of the instrument.

First, *the Extraverted and Introverted aspects of each function are expressed independently of each other*. Based on empirical evidence, the instrument independently measures the Extraversion and Introversion dimension of each function.

Second, *the four functions—Sensing and Intuition, and Thinking and Feeling—can act independently of each other*. The functions may or may not act in conflict with each other. If they do conflict with each other, this reflects the person's behaviour in practice. If one scores high on one function, one does not automatically score low on another function.

Third, *a person's behaviour reflects both inner traits and outer states*. The instrument assumes that its scores result from the interaction between two variables: the person's personality and the situation or context in which the person acts. It assumes that both enduring character traits and immediate life and work circumstances affect real-time personality functioning.

Fourth, *change occurs throughout the person's lifetime*. The instrument assumes that an individual's Type Mode skills and capacities will change as the person develops and takes on new challenges.

It is interesting to reflect on Jung's theory of personality differences. You will recall that it consists of three pairs of constructs or six dimensions:

- a) two orientations—Introversion and Extraversion; and
- b) four functions—Sensing, Intuiting, Thinking, and Feeling.

Jung originally suggested that these six dimensions operate in a bipolar relationship, that is, if the person uses one highly, they necessarily use the other minimally or not at all. Myers and Briggs predicated the development of their personality instrument

on this bipolar assumption. However, a careful reading of the 1923 version of *Psychological Types or the Psychology of Individuation* reveals a number of instances where Jung backs away from this assumption.

By asking questions in a certain attitude and thus relieving people from giving answers to bipolar questions, Singer and Loomis have created a way where a single dimension can emerge as the primary and secondary function. This is in disagreement with Jung's ideas where the inferior function is always the opposite of the primary function.

### Brain Theory (Herrmann)

Ned Herrman's Whole Brain Model combines MacLean's triune model (reptilian brain, mammalian brain, and neo-cortex) and Sperry and Gazzaniga's left/right brain theory to produce a quadrant model of the brain.

The triune brain is a model proposed by MacLean to explain the function of traces of evolution existing in the structure of the human brain. In this model, the brain is broken down into three separate brains that have their own special intelligence, subjectivity, sense of time and space, and memory. The triune brain consists of the R-complex, the limbic system, and the neo-cortex.

- The R-complex, also known as the 'Reptilian brain', includes the brain stem and cerebellum. The term 'Reptilian brain' comes from the fact that a reptile's brain is dominated by the brain stem and cerebellum which controls instinctual survival behaviours and thinking. This brain controls the muscles, balance, and autonomic functions (e.g. breathing and heartbeat). It is, thus, primarily reactive to direct stimuli.
- The 'limbic system' is a portion of the brain that derives from 'the old mammalian brain'. The limbic system is the source of emotions and instincts (e.g. feeding, fighting, fleeing, and fornicating behaviour). MacLean observed that everything in the limbic system is either 'agreeable or disagreeable.' Survival is based upon the avoidance of pain (disagreeable) and the recurrence of pleasure (agreeable). The limbic system comprises the amygdala, the hypothalamus, and the hippocampus. The limbic system cannot function entirely on its own and must interact with the neo-cortex in some way.
- The neo-cortex, also known as the *cerebral cortex*, is found in the brain of higher mammals and is responsible for higher order thinking skills, reason, speech, and learning.

Though still popular among some psychiatrists, the triune brain model is not accepted by researchers in comparative, evolutionary neuro-anatomy.

Roger Sperry and later Michael Gazzaniga developed the idea of left and right brain or split brain theory. A longitudinal fissure separates the brain into two distinct cerebral hemispheres, connected by the corpus callosum. The sides resemble each other, and each hemisphere's structure is generally mirrored by the other side. Yet

despite the strong similarities, the functions of each cortical hemisphere are different. Linear reasoning and language functions such as grammar and vocabulary are attributed to the left hemisphere of the brain. In contrast, rhythmic language functions, such as intonation and accentuation, are attributed to the right hemisphere of the brain. Functions such as the processing of visual and audio-logical stimuli, spatial manipulation, facial perception, and artistic ability seem to be functions of the right hemisphere.

Ned Hermann integrated these approaches and developed a whole brain theory. The Hermann brain quadrants are

- Left Cerebral (upper left)
- Left Limbic (lower left)
- Right Limbic (lower right)
- Right Cerebral (upper right)

Each area has functions associated with it that create a model of thinking and learning. Hermann Brain Dominance Theory uses the following labels each quadrant for persons whose strongest preference is in that quadrant:

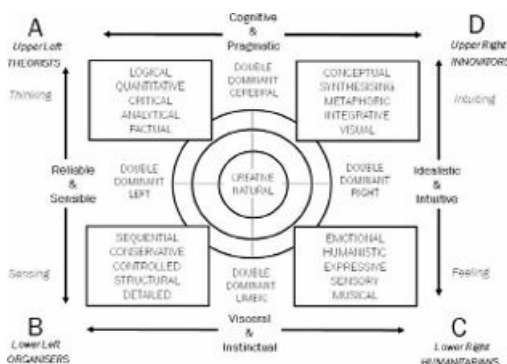
- Quadrant A—Left Cerebral: Theorists—Analytical Thinking
- Quadrant B—Left Limbic: Organizers—Sequential Thinking
- Quadrant C—Right Limbic: Humanitarians—Interpersonal Thinking
- Quadrant D—Right Cerebral: Innovators—Imaginative Thinking

In his brain dominance model, Herrmann defines four different modes of thinking:

- **Analytical thinking** (A quadrant)  
Key attributes: logical, factual, critical, technical, and quantitative.  
Preferred activities: collecting data, analysis, understanding how things work, judging ideas based on facts, criteria and logical reasoning.
- **Sequential thinking** (B Quadrant)  
Key attributes: safe keeping, structured, organised, complexity or detailed, planned.  
Preferred activities: following directions, detail-oriented work, step-by-step problem-solving, organisation, and implementation.
- **Interpersonal thinking** (C Quadrant)  
Key attributes: kinesthetic, emotional, spiritual, sensory, feeling.  
Preferred activities: listening to and expressing ideas, looking for personal meaning, sensory input, and group interaction.
- **Imaginative thinking** (D Quadrant)  
Key attributes: Visual, holistic, intuitive, innovative, and conceptual.  
Preferred activities: Looking at the big picture, taking initiative, challenging assumptions, visuals, metaphoric thinking, creative problem-solving, long-term

thinking.

The following diagram illustrates the thinking style structure of the HBDT model and the notional correlation with Jungian functions:



[Figure 75: Hermann Brain Model](#)

**Theorists:** These are people who like learning through lecture, facts and details, critical thinking, textbooks and readings, etc. The brain dominance for theorists is the upper left (cerebral) and corresponds to the Jungian Thinking function.

**Organisers:** These are people who prefer to learn by outlining, checklists, exercises, and problem-solving with steps, policies, and procedures. People with these preferences have lower left (limbic) brain dominance, which corresponds to the Jungian Sensing function.

**Humanitarians:** Prefer cooperative learning and group discussion, role-playing, and dramatisation. Their brain preference is lower right (limbic), which corresponds to the Jungian Feeling function.

**Innovators:** Innovators prefer brainstorming, metaphors, illustrations and pictures, mind mapping and synthesis, and holistic approaches. The brain dominance for innovators is upper right (cerebral), which corresponds to the Jungian Intuition function.

### [Brain Theory \(Benziger\)](#)

Benziger's model is relatively recent compared to the Jung, Myers Briggs, Socionics, Keirsey, and Berens models. Her theories and tools have been widely used by many of the world's major corporations and are still the subject of ongoing research and refinement. Benziger's key book, *The Art of Using Your Whole Brain*, was first published in 1989, revised as *Thriving In Mind* in 2000.

Benziger focuses on the function of the cerebral cortex and its role in utilising the capabilities of the limbic system for decision making and action. She uses the terms frontal and basal and left and right to describe the specialised function that each

region of the cerebral cortex plays in perception and thinking. Basal is equivalent to the region behind and a little below the frontal (anterior) lobe that is properly described as the posterior convexity.

Benziger says that thinking is the flow of electricity through our brain from one neuron to another through a bath of neuro-chemicals. How we skilfully think depends on three-interdependent factors: our preference, our competencies and whether or not we are falsifying type.

**Preference:** A preference is a functionally specialised set of abilities, or gifts, which occur naturally within us as a result of the specific combination and distribution of neuro-chemicals within our brain. Benziger has established that the specific chemicals present create a markedly lower level of electrical resistance and as a consequence we have a natural thinking preference in one of the brain quadrants. Here, the flow of electrical current we call 'thinking' is easy, almost effortless.

Benziger says that because using our preference is energising, all else being equal, people will develop and use their natural preference. In addition, when using their preference, people report they are absorbed by what they are doing and find concentration is natural. Significantly, she has found that our preference is stable throughout our lives. It exists and persists whether we use it or not.

Where the chemicals present create a markedly higher level of resistance no such preference exists. It has been established that the level of resistance in these other areas is generally 100 times the level of resistance enjoyed in our area of natural preference. In these 'non-preferred' modes, we must work hard to 'think' at all. For this reason, all other factors being equal, we generally procrastinate or avoid tasks that rely heavily on our non-preferred modes, even when we have developed a substantial amount of skill or competency using them. In any case, no amount of competency will change a non-preference into a preference.

**Competencies:** Benziger says competencies are not generally innate, but are created and strengthened by usage or practice. They are the normal, natural result of repeatedly using a particular ability. In some ways competencies are more flexible than our preference. At one time of our life we may develop competencies in one area. At another time, in response to different needs or opportunities, we may develop a completely different set of competencies in a very different area of the cortex.

Not surprisingly, preferred competencies, those we develop in our natural preference, are highly dependable and energy efficient, even energising. Despite this, experience has shown that a person's natural preference is often overshadowed or obscured by environmental pressures. Many environments (families, organisations, cultures) regularly reward certain types of thinking, while ignoring and punishing others.

**Falsification of Type:** Benziger is unusual compared to many other personality thinkers because she places greatest emphasis on 'wellness' and the need to help people avoid 'falsifying' their true type. Benziger says that very many people 'falsify type', so as to fit into a role or career path that might not be right for them, which has a negative impact on health, happiness and personal effectiveness. This is akin to having a persona or mask.

Accordingly Benziger says each of us possesses natural strengths in only one of four specialised areas, which causes us to favour and use a certain style ahead of others. Outside of that one style, we may have strengths and weaknesses, which are based on

what competencies we have been exposed to, or developed, and indeed which competencies we have not been exposed to. Put simply, Benziger’s theory expresses personality in terms of four quadrants of the brain:

- Basal (Posterior) Left—process and routine
- Basal (Posterior) Right—intuition and empathy
- Frontal (Anterior) Left—logic and results
- Frontal (Anterior) Right—vision and creativity

Benziger refers to the natural specialised area as the ‘preferred thinking and behavioural mode’. Typically, this will equate to the Jungian ‘superior function’ and the Myers Briggs ‘dominant function’ as described in this chapter. Here’s how Benziger’s model relates to Jung’s Four Functions.

Benziger Brain Quadrant	Brain Functions	Benziger Descriptive Characteristics	Related Jungian ‘function’
Frontal Left	Structural analysis Prioritising and logic Mathematics	Analytical, objective, principles, standards, criteria, critiques	Thinking
Basal Left	Order and habit Ordered procedures Sequential routines	Realistic, down-to-earth, practical, sensible, the past	Sensing
Basal Right	Spiritual experience Rhythm and feeling Harmony	Subjective, personal, values intimacy, sees extenuating circumstances, humane, seeks harmony	Feeling
Frontal Right	Internal imaging Metaphor and imagination Expressiveness	Hunches, speculative, fantasy, imaginative, the future	Intuition

Benziger’s model can be illustrated in the following way:



[Figure 76: Benziger Brain Model](#)

Benziger certainly acknowledges and makes use of Jung's Extravert-Introvert dimension however it is not represented within Benziger's four-quadrant brain model.

Benziger says that people possess one and only one natural leading function in which their brain is naturally efficient. However, as you can see from the double and triple combinations that occur, people do develop complementary competencies to support their natural lead brain function. When we do this in practice, we will be using more areas of our brain, and when we do this, the competencies outside our natural lead are always somewhat draining, which links to Benziger's ideas about the dangers of falsification of type. If it is 'draining' using competencies that are not our natural strength, it must be more stressful still when we have to work exclusively in a competence other than our natural preference.

Significantly, we believe that the Benziger Model offers a major improvement over Myers Briggs and most other assessments in use today. This is because it is the only model that acknowledges and tracks the phenomenon Jung called 'Falsification of Type'. In discussing Falsification of Type, Jung indicated that people can be seen as functionally specialised much as tools are functionally specialised, which are most efficient and effective when they are used for the task for which they are designed. Thus, although we can use a wrench instead of a hammer to drive a nail, we will do a better, faster job using a hammer.

When put into a position which requires that we falsify type, we use mostly skills which are outside our area of natural effectiveness and we tend to have difficulty, become irritable, make errors, and often resent our job and our manager.

Falsification of type occurs whenever a person is doing a task which requires them to use primarily skills which are outside their brain's area of natural efficiency. One study by Benziger says that 70 per cent of the workforce in the United States is falsifying type to perform their jobs. This has significant implications for the correlation of type to E-patterns that we will consider shortly.

### [The Five Factor Model](#)

The Five Factor Model is a hierarchical organisation of personality traits in five basic dimensions:

- Extraversion (sometimes called Surgency), which encompasses traits like talkative, energetic, and assertive,
- Agreeableness, which includes traits like sympathetic, kind, and affectionate,
- Conscientiousness, which includes traits like organised, thorough, and planful,
- Neuroticism (sometimes reversed and called Emotional Stability), which encompasses traits like tense, moody, and anxious,
- Openness to Experience (sometimes called Intellect or Intellect/Imagination) including traits like having wide interests, imaginative, and insightful.

The factors and underlying traits of the Five Factor Model are said to be orthogonal, that is non-correlated, and therefore describe quite different personality dimensions.

The following table provides a summary of the Five Factor Model.

Factor Initial (Number)	Five Factor Domains				
	E (Factor I)	A (Factor II)	C (Factor III)	N Factor IV)	O (Factor V)
<b>Verbal Labels</b>	<b>Extraversion</b> Energy Enthusiasm	<b>Agreeableness</b> Altruism Affection	<b>Conscientiousness</b> Constraint Control of impulse	<b>Neuroticism</b> Negative Emotion Nervousness	<b>Openness</b> Originality Open-minded
<b>Conceptual Definition</b>	Implies an energetic approach towards the social and material world and includes such traits as sociability, activity, assertiveness, and positive emotionality.	Has a pro-social and communal orientation towards others and includes such traits as altruism, tender-mindedness, trust, and modesty.	Describes a socially prescribed impulse control that facilitates task and goal-directed behaviour such as thinking before acting, delaying gratification, following norms and rules and planning, organising and prioritising tasks.	Contrasts emotional stability and even-temperedness with negative emotionality such as feeling anxious, nervous, sad, and tense	Describes the breadth, depth, originality, and complexity of an individual's mental and experiential life.
<b>Behavioural Examples</b>	Approach strangers at a party and introduce self, take the lead in organising a project, speak up when I disagree	Emphasise the good qualities of other people when I talk about them, lend things to people I know, console a friend who is upset.	Arrive early or on time for appointments, study hard in order to get the highest grade, double-check work for typing and spelling errors, don't let dirty dishes stack up in the sink for one more day	Accept the good and the bad in my life without complaining, get upset when somebody is angry with me, have difficulty taking it easy and relaxing	Take time to learn something simply for the joy of learning, watch documentaries or educational TV, come up with novel set-ups for living space; look for stimulating activities that break up my routine.

We have included the Five Factor Model because it provides a window to the trait-based approach that underpins many questionnaires including those designed to elicit Enneagram type.

### [Margerison-McCann Team Management Wheel](#)

This question leads us to the final model we will consider: the Margerison-McCann Team Management Wheel, which is an innovative dialectic rearrangement of the Jungian and Myers Briggs functions and orientations based on research around an integrated types of work and types of people model. The importance of their approach will be evident shortly, so let's look at what they discovered.



They identified eight types of sequentially related work that they discovered were fundamental to team success and illustrated them in a wheel construct shown below. The eight types of work they identify are defined as follows:

- Advising—Gathering and disseminating information.
- Innovating—Creating and experimenting with new ideas or new ways of doing things.
- Promoting—Exploring ideas; garnering support and buy-in.
- Developing—Assessing and testing ideas.
- Organising—Establishing and implementing ways of making things work.
- Producing—Consistently delivering outputs.
- Inspecting—Controlling and auditing procedures.
- Maintaining—Upholding and safeguarding standards and processes.

Then as a stroke of genius, they identified that there was a significant correlation between how people behave (using the scales derived from the Jungian/Myers Briggs types) and the types of work people preferred to do. They described the orientations and functions with more readily understandable descriptive words (although they would say there is no substantial correlation between their model and Myers Briggs). They retained Extraverted and Introverted but renamed Sensing and Intuition as Practical and Creative, Thinking and Feeling as Analytical and Beliefs, and Judging and Perceiving as Structured and Flexible. They then overlaid these people attributes on to the types of work wheel and described the sixteen different work preferences from a type of work perspective to create what they called the Team Management Wheel.

This resulted in two preference types (major roles) that correlated highly with each type of work based on two dominant attitude and/or function relationships as shown in the following table:

Type of Work	Major Role	Preferences	Preference code	Jungian Dominant /Auxiliary
Advising	Reporter Advisor	Beliefs and Flexible	ICBF, EPBF	Fi-Ne, Se-Fi
Innovating	Creator Innovator	Flexible and Creative	ECBF, ICAF	Ne-Fi, Ti-Ne
Promoting	Explorer Promoter	Creative and Extraverted	ECAF, ECBS	Ne-Ti, Fe-Ni
Developing	Assessor Developer	Extraverted and Analytical	ECAS, EPAF	Te-Ni, Se-Ti
Organising	Thruster Organiser	Analytical and Structured	EPAS, ICAS	Te-Si, Ni-Te
Producing	Concluder	Structured and	IPAS,	Si-Te, Fe-Si

	Producer	Practical	EPBS	
Inspecting	Controller Inspector	Practical and Introverted	IPBS, IPAF	Si-Fe, Ti-Se
Maintaining	Upholder Maintainer	Introverted and Beliefs	IPBF, ICBS	Fi-Se, Ni-Fe

To illustrate their concept, they found that a person with an ECBF profile (Myers Briggs ENFP) with a CF (Myer Briggs NP) preference would prefer to do Creator Innovator work in a way that reflects extraversion (seeking stimulation from outside) and beliefs (having an emotional idealism, perhaps passion)—Myers Briggs EF—preference, whereas a person with an ICAF preference (Myers Briggs INTP) also with a CF (Myers Briggs NF) preference would also prefer to do Creator Innovator work but from an introverted (reflective and away from distractions) and analytical (researching data and facts) preference. There are two types of Creator Innovator preferences: advertising executive and researcher.

This approach did not separate the roles of attitudes/orientations and functions but looked at them as independent variables. Nor did it give special powers to the judging-perceiving orientation. The following Team Management Wheel construct illustrates their approach.

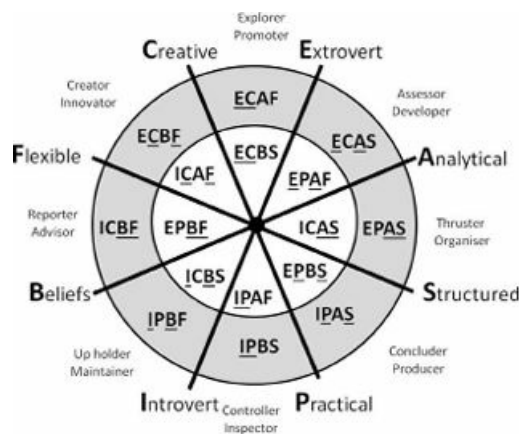


Figure 77: Team Management Wheel Construct

However, the clever next step is what puts the potential of the Jungian and Myers Briggs model in a whole new light. Margerison and McCann abandoned the notion of preference order and decided to adopt a Major Role and Related Roles approach to the profiles that people generated which reflected the capacity of a person to ‘flex’ to another role where they had relatively lower scores on an orientation or function.

The following table illustrates the attitude/function flexing implications for eight of the sixteen Major Roles that emerge from this approach.

Major Role	Potential-Related Roles			
	E-I Flex (Low E-I score)	P-C Flex (Low P-C score)	A-B Flex (Low A-B score)	S-F Flex (Low S-F score)
ICBF— Reporter Advisor	ECBF— Creator Innovator	IPBF— Upholder Maintainer	ICAF— Creator Innovator	ICBS— Upholder Maintainer
EPBF— Reporter Advisor	IPBF— Upholder Maintainer	ECBF— Creator Innovator	EPAF— Assessor Developer	EPBS— Concluder Producer
ICAF— Creator Innovator	ECAF— Explorer Promoter	IPAF— Controller Inspector	ICBF— Reporter Advisor	ICAS— Thruster Organiser
ECBF— Creator Innovator	ICBF— Reporter Advisor	EPBF— Reporter Advisor	ECAF— Explorer Promoter	ECBS— Explorer Promoter
ECBS— Explorer Promoter	ICBS— Upholder Maintainer	EPBS— Concluder Producer	ECAS— Assessor Developer	ECBF— Creator Innovator
ECAF— Explorer Promoter	ICAF— Creator Innovator	EPAF— Assessor Developer	ECBF— Creator Innovator	ECAS— Assessor Developer
EPAF— Assessor Developer	IPAF— Controller Inspector	ECAF— Explorer Promoter	EPBF— Reporter Advisor	EPAS— Thruster Organiser
ECAS— Assessor Developer	ICAS— Thruster Organiser	EPAS— Thruster Organiser	ECBS— Explorer Promoter	ECAF— Explorer Promoter

We are leaving aside ‘dual and triple flexing’ possibilities for the sake of brevity—that is where a person has low scores on two or three dimensions and consequently demonstrates significant situational versatility. We would also mention that a person with high scores on all four preference dimensions will not be likely to flex from their major role—so we have described the flexing from the major role as potential-related roles.

We need to remember that the Margerison-McCann preferences relate to Benziger’s competencies and do not necessarily reflect a natural brain lead function. They say what we practice, we become proficient in and then learn to prefer. However, there will be a ‘felt’ tension between our work-based preference and our natural lead brain function, if they are not the same. We could for example be very proficient (competent) with detail and procedural work (basal left) but recognise that our natural lead brain function is frontal right—innovative, spatial, and dynamic.

It is often the ‘felt’ tension between the competence demanded of us by a role and the natural lead brain function that leads to lack of satisfaction, frustration, and being drained of energy that is the signal for changing jobs or dissolving relationships rather than exploring this tension as a natural lead brain function dilemma.

We are highlighting this flexing capacity because we believe that it reflects the approach that Socionics takes to function order and the Singer Loomis research. It takes Myers Briggs theory into a more ‘living systems’ construct that gets it off its absolutist and deterministic ‘hook’ we mentioned under the problem with typing earlier.

### Summary

All of these tools and models are potentially valuable starting points for developing self-awareness, but they often lead nowhere and provide self-justifying evidence for being ‘self-centred’. The proliferation of these instruments and models can in part be attributed to so-called human resource ‘professionals’ who spend most of their life trying to be relevant to their organisations by having some ‘objective manna from heaven’ they can use to measure everything: especially in a management culture that often demands objective micro-measurement and ignores the macro-dynamics of the situation. It derives from the dominance of historical cost accounting in managerial information sources. They are constructs that are a reflection of the mechanical era from which they emanated. The children’s game ‘pin the tail on the donkey’ reminds me of the problem—in real life, the donkey does not remain still like a picture stuck to the door. Similarly, in real life, the person being ‘typed’ doesn’t remain still long enough for their ‘type’ to be pinned on them.

That is not to say that we do not have an innate and unique disposition that we rely on to interact with our world and the people in it. In fact, we will take the position that everyone operates from a ‘home base’ preference—their natural brain lead function—and develops situationally responsive competencies that often become second nature.

The very nature of living social systems suggests that we need to have a more dynamic understanding of our sense of self in the evolving context in which we interact with others and our environment. The Self-Others dichotomy is a natural tension that has both an exogenous (externally derived) and endogenous (internally derived) dimension that requires a way of understanding our sense of self that is dynamic and yet stable.

We make the observation that there is very little empirical evidence to support any of the type models; they are largely hypotheses that have been culturally and professionally accepted by those who apply them because they seem to work most of the time and exceptions are ignored once they become the resident dogma. Value is a relative phenomenon—something is better than nothing! Consequently, as a matter of principle we are taking a descriptive rather than a prescriptive approach—psychodynamic rather than psychometric. It may just be that human behaviour with

its interactive nature defies psychometric approaches because we are dealing with a non-linear construct—the brain. Always remember the nature of emergence—some things cannot be explained by the qualities of their parts.

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