

The Enneagram as a Facilitator of Self-Awareness in Emerging Leader Programs

A PROJECT SUBMITTED
TO THE FACULTY OF THE GRADUATE SCHOOL
OF THE UNIVERSITY OF MINNESOTA BY

Mary Kay Delvo

IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF LIBERAL STUDIES

May 2015

©Mary Kay Delvo, 2015

To my sons, Ben and Lucas for sharing me during their early teenage years.

To the numerous other special people who have
guided and supported my desire to make valuable contributions to the world.

*“You could be the most talented and skillful person in the world,
but if you cannot build relationships you cannot land work.”*

Steven Spielberg

CONTENTS

Introduction.....	1
Chapter 1 -- Relevance of self-awareness in emerging leader development.....	6
Common Characteristics of leadership.....	11
The Relationship between insight and self-awareness for leader effectiveness.....	13
Ignorance is bliss and the inner critic.....	14
Chapter 2 – Coming to know the Enneagram.....	20
History of the Enneagram.....	20
Brief Outline of the 9 Enneagram Personality Types, Table I.....	27
Levels of Development.....	28
Centers of Intelligence.....	32
The Outer Ring.....	35
The Enneagram and the Outer Ring.....	38
Chapter 3 -- Contributions of the Enneagram within emerging leader programs.....	41
Chapter 4 – Emerging Leader program design when combined with the Enneagram and the Outer Ring.....	50
Conclusion.....	53
Appendix -- Table 2 -- Nine Type Descriptions compiled from Riso and Hudson.....	57
References.....	62

Introduction

“The better we understand the way we behave in relationship to others the better equipped we are to fulfill the role we are meant to play in the larger process.”

Steven Covey, *Seven of Habits of Highly Effective People*, 2013 edition

Discovering the essential traits of effective leaders may well be the most long-standing question in the business, management, organizational and leadership development disciplines. What is it about leadership that makes common-core attributes so difficult to define? More importantly, why does it matter?

Leaders have enormous roles and shoulder great responsibility. Only the most effective leaders understand that beyond their fiduciary and legal responsibilities, their responsibility is for the emotional well-being of their organizations' personnel. If a leader does not understand that or know how to attain their own well-being they will be unsuccessful in fulfilling their responsibilities toward creating an emotionally healthy environment for their employees. Leaders play a significant role in the engagement level of their employees. Leaders who do not understand that are costing the U.S. an estimated \$450 billion annually (Gallup, 2013, p 5).

According to 2014 data released by global leadership and human resource professional organizations, human capital-related challenges were identified as the most significant of the challenges facing leaders today. Human capital refers to the human aspects of workers which connect to meeting outcomes of the organization. These are in-part defined as employees' strengths and talents, work experience, training, skill-sets, sound judgement and ability to lead and communicate. Human capital challenges have to do with either a limited supply of employees with experience and well-developed assets or the absence of available employees at all.

One factor currently driving human capital challenges is demographics. Availability of workers is the foundation of human capital resources. When workers are in short-supply or unequipped, organizations struggle to meet financial and production goals. Explanations for worker shortages range from the exodus of the Baby Boomer generation (born between 1946 & 1964) into retirement to flattened organizational structures related to the recession of 2008-2009. Middle-management positions took the brunt of organizational budget cuts, essentially eliminating internal leadership training grounds. Add to that the millennial generation, and organizations have the making for a perfect human capital storm.

Born between 1980 and 2001, the millennial generation is the largest generational cohort of our time. Collectively, these 92 million people are redefining why, how, when and where they want to work. This redefinition is challenging organizations to do things differently.

To succeed in meeting these challenges, organizations must have strategies pertinent for developing leaders equipped to manage issues never before faced by their predecessors. While human capital issues are principally internal challenges, organizational leaders must manage the challenges which come from outside the organization. In a modern-day society such issues may include: fast-paced technological changes, a global marketplace, and fluctuating economic conditions.

Emerging leader programs have become a core strategy for addressing human capital challenges but leader development programs as a strategy are not new. Leader and human resource professional survey results suggest that emerging leader programs could use a tune-up in curriculum design and structure.

Routinely used as a way to better inform employees with leadership potential, emerging leader programs commonly focus content around the organizations' business, values and principles. A different kind of program is being suggested to address twenty first century human capital challenges. Given the

fact that no two people have the same experiences, motivations or way of looking at the world, a single lens approach such as development of core leader traits may be missing the mark.

Paramount to a leader's development process is an understanding that personal interactions are based on each individual's view of the world. As a leader, one must understand what motivates their own view in order to better manage interactions. As organizations begin the work of redesigning emerging leader programs, they should consider self-awareness as a core component of future program design. Currently, an underutilized personality framework, The Enneagram should be considered for its value in the area of self-awareness.

The Enneagram has been used as a personality typology framework since the early 1970s. It became popularized as a personality trait typing tool. It has been used in business, coaching and therapy for decades to assist with team composition individual therapy and self-growth and executive coaching. The symbol itself is based on the concepts of wholeness, interconnectedness and nine unique ways of viewing the world. Depicted as a circle with nine points, each connected by intersecting lines, the Enneagram is a framework capable of assisting individuals to develop self-awareness and insight.

Developed on the premise that there are nine primary ways for viewing the world, the Enneagram is a psychology-based framework equipped to help us better understand ourselves separate from our ego. As a way to expand the Enneagram's value for self-awareness I developed a new component of the Enneagram called the Outer Ring. Using the Outer Ring provides individuals with new information and new ways of viewing themselves, both of which increase the potential for growth and change. For those interested in incorporating Enneagram work into personal or organizational life, it is important to start with the acknowledgement that the work of self-awareness is not easy, cannot be forced, and will be difficult to achieve under self- imposed or prescribed timelines.

To work with the Enneagram effectively, one must get beyond the labels and over-identification with selected traits but instead shift their focus toward noticing patterns of behavior.

All of us possess some traits of all nine Enneagram Types but only one type defines each individual's core patterns of behavior. Individual trait recognition can be done quickly but it takes time to recognize patterns, in part explaining why individuals may waver between two or three types prior to settling on their primary one.

As we coast through our days on autopilot, many of us fail to acknowledge or recognize how we actually behave or why we behave the way we do in particular situations. With or without our acknowledgment of behavior, our patterns of behavior become the lens we create our view of reality through. The more rooted our view, the stronger we identify with the reality we have created for ourselves.

Patterns can be difficult to break. Patterns are also structures which foretell the order of things to come. As a way to better equip individuals to utilize their patterns as opportunities for growth, Don Riso and Russ Hudson developed the Levels of Development.

An individual's reality is created by a part of our psyche called the Ego. Sigmund Freud is responsible for developing the ego as a construct of personality. This personality construct exists under the premise that in order to be loved and accepted we must experience pain and struggle. In order to maintain a state of pain and struggle, the ego created an inner critic. Often in the form of a subconscious voice, the inner critic helps offers us messages which encourage behavior which protects the ego.

Intangible constructs such as the Enneagram, personality and inner critics, can be difficult for individuals to grasp so I created a new component of the Enneagram in effort to make the Enneagram easier to recognize behavior patterns so they can begin to manage them., The Outer Ring encloses around the circle of the Enneagram, serving as a "spatial womb" for observing ourselves free from personality.

The full range of information provided by the Enneagram is useful as organizations develop leadership programming capable of moving an employee from unconscious awareness to self-awareness and ultimately increasing their opportunity for individual and organizational success.

The process of discovery through self-awareness is not an easy one so the developer of an emerging leader program utilizing the Enneagram and the Outer Ring will want to be strategic and deliberate about the design of the program.

As employees spend time in the Outer Ring they will observe things about themselves which may be surprising or disturbing and which bring up issues they thought were long buried. Because of this likely dynamic organizations are urged to have emotional and psychological support for employees lined-up in advance. While increased self-awareness is an intended outcome of emerging leader programs which incorporate the Enneagram, information may be uncovered for some participants and may be distressing, emotional and upsetting. Emerging leader program facilitators must be prepared to provide support directly or indirectly to those employees with such an experience.

The emotional and vulnerable work of self-awareness is well suited for inclusion within emerging leader programs. Emerging leader programs tend to be small in nature, and nurture the development of a trusting and supportive environment. Participation in emerging leader programs is frequently only available to a select group of people through a competitive application process or by senior leadership invitation. The honor associated with the exclusive nature of the group facilitates a natural buy-in and an implied code of trust among its members.

Proof of the Enneagram as a valid psychological assessment tool is increasing steadily. Since 2001 three independent investigations of the Enneagram have validated it as a personality typology. There is reason to believe the Enneagram will continue to receive validation and moving it from an unknown tool with mystical associations to a mainstream psychological tool. This paper will address the Enneagram's usefulness for facilitating self-awareness within emerging leader programs.

Chapter One: Relevancy of self-awareness in emerging leader development

For over forty-five years, Development Dimensions International (DDI) has been helping companies transform the way they hire, promote and develop their leaders and workforce. DDI, a pioneer in the professional human resources field, launched its comprehensive research on leadership in 1999 with the Global Leadership Forecast (GLF). The 2014/2015 DDI completed its seventh report of the Global Leadership Forecast report. The report includes survey responses of over 13,000 leaders and 1500 Human Resource (HR) professionals from across the world. The most comprehensive finding of the 2014/2015 Global Leadership Forecast (GLF) is that despite an estimated \$50 billion a year being spent on leadership development worldwide (Kellerman, 2012, p 13), leadership development efforts have stalled and continue to rank in the top ten of challenges facing organizations.

Leadership development challenges do not discriminate as they can be found in organizations of all sizes and industries. One such challenge was created by the reductions in mid-management positions in response to the recession of 2008-2009. The elimination of middle management positions robbed high-potential managers of critical on-the-job experiences. A second issue significantly facing organizations according to Rothwell (2002) is the rapidly aging workforce. The rapid and simultaneous loss of senior leaders across industries is draining the system of experienced managerial talent which is essential for mentoring and training the leaders who are forthcoming. In addition organizational structures have flattened, forced changes to organizational charts and organizational structures. In response, leadership development strategies are changing (Rothwell, 2002, p 32).

While emerging leader programs (ELPs) vary in content and structure, the use of ELPs has become part of a wider-spread strategy for addressing human resource challenges. Investments in ELPs

began as a way to develop high-potential employees throughout all levels of the organization. Cargill Foods, AgStar Financial Services, General Electric, Land O' Lakes and Hormel Foods are just a few of the organizations which have been investing in emerging leader programs for a number of years. Programs previously focused on bridging the gap between senior management and the front line, growing affiliation among employees toward the company, building commitment, and managing change. In response to a rapidly aging and retiring workforce, ELPs are being used in new ways.

Thirty-seven percent of those interviewed as a part of the in the 2014/2015 Global Leadership Forecast (GLF) say organizations have been investing resources in leader development programs at a high-level and rated their organization's leadership development program as effective. Yet this same group reported dissatisfaction with their organization's leadership development offerings. It is of interest that these same leaders who reported high-level investments by their organizations reported no vast difference in overall leader quality. These results beg the question why?

Leaders throughout the United States, Latin America, Europe, and Asia, were asked in the 2014/2015 GLF to name the top four board and CEO challenges. Across all geographical regions, leaders identified human capital as the number one challenge. Human capital is comprised of the human skills, talents, experiences and abilities to communicate, innovate, and produce a product. Human capital is particularly relevant for HR professionals in their role as leaders and implementers of organizational human capital development strategies.

Filling critical positions internally has been a long-held practice in organizations but as recently as last year, just 46% of critical positions have been filled internally and promptly (Global Leadership Forecast 2014/2015, p 43). Fifteen percent of leaders no longer feel the organization has a strong bench to draw from to address leader position vacancies. Low fill rates for internal positions contribute to high rates of leaders left feeling unprepared to address that challenge.

Other top-ranked human capital challenges include: customer relations, operational excellence, and innovation. Parallel to these highly ranked leader challenges, HR professionals rated fostering employee creativity, innovation and leading across countries and cultures as critical skills for HR departments. Despite their high rankings in the 2014/2015 GLF results, survey respondents feel HR professionals are not addressing the top ranked issues, suggesting there is room for improvement in the area of human capital development.

Despite survey respondents' apprehension toward how equipped they are to deal with the human capital challenges, 2014/2015 GLF survey results indicate that organizations do benefit from investing in building leaders' skills as indicated by financial performance. Organizations that focused on developing leaders to be more effective were three times more likely to rank in the top 20 percent for financial performance (GLF, 2014/2015, p 21).

2014/2015 GLF those leaders and HR professionals surveyed were asked about strategies for effectively addressing the identified human capital challenges. Ten overall strategies were identified, four of which were associated with leader development: 1) Improving leadership development programs, 2) Enhancing effectiveness of senior management teams, 3) Improving effectiveness of frontline supervisors and managers, and 4) Improving succession planning efforts. Strategies one and four are most relevant for the focus of this paper.

CEOs know that without people who can effectively lead, their organizations cannot retain highly engaged, high-performing employees. CEOs also know that professional and interpersonal skills are essential for leaders to be successful as a manager, coach, developer, and in order to inspire their multigenerational, globally dispersed, and tech-savvy teams.

CEB, an international member-based advisory company, compiled data from conversations with their customers throughout 2014. CEB works with over 16,000 senior leaders and more than 6,000 companies throughout Asia-Pacific, Europe and North America. As a course of their work, CEB has

hundreds of conversations with human resource (HR) executives each year. CEB included information from those client conversations in their annual *CEB Key Imperatives report*.

CEB is afforded a unique view into what matters through the trusted working relationship they have developed with human resource professionals. From this vantage point, CEB has a distinct perspective on finding the best solutions for human resource professionals. Human capital challenges are driven by a variety of forces, both internal to the organization, and external.

CEB has regular conversations with clients who are human resource (HR) professionals and following those conversations CEB assembled a list of challenges currently facing the HR profession. There is some overlap between challenges reported by CEB and those reported by the Global Leadership Forecast (GLF). The GLF leader survey and the CEB Report both verified challenges related to the following issues, 1) A shifting worker demographic that is changing the needs and expectations of critical talent and in turn, forcing organizations to change along with them, 2) altered social and interconnected patterns of work that are creating new opportunities (and barriers) for performance; 3) emerging technologies changing how employees collaborate and 4) a growing demand for improved analytics and tools to manage the workforce (CEB 2014 report, introduction).

To address human resource challenges successfully in the twenty first century, strategies must involve technology, be adaptable and flexible to accommodate a shifting worker demographic. Demographics will become more important than ever before with 72 million Baby Boomers (born between 1946 and 1964), 81 million Generation Xers (born between 1965 and 1981) and 92million millennials (born between 1980 and 2001) navigate the workplace at the same time.

Top-management can no longer operate as the primary solution finder or leader. The precipitous retirement of 72 million Baby Boomers is the primary contributing factor to leadership gaps and workforce shortages. Known for its idealism, workaholic nature, materialistic and competitive ways, the

Baby Boomer generation benefited from the economic growth following World War II (Howe & Strauss, 2000).

Generation X (often referred to as Xers), were born between 1965 and 1979. The first generation to claim the title 'technically savvy', Xers grew to believe they would need to fend for themselves as they witnessed political, organizational and family systems failures all around them indicating a need for self-reliance, adaptability and distrust (Howe & Strauss, 2000).

The largest generation of all time and born between 1980 and 2001, the 92 million millennials will strongly influence the workplace of the future (Howe & Strauss, 2000, p 33). Already known for their mobility, a 2010 study of millennials in the workplace reinforces the experiences of today's leaders with millennials in the workplace. A follow-up to the study conducted by Lyons and colleagues (2010) showed that a number of the millennials who interviewed on their job site at the beginning of the study could not be located in the same job three months later (Lyons, et. al, 2010, p 283).

The CEB *Key Imperatives report* and the 2014/2015 Global Leadership Forecast results have established the need for more formal leadership development in order to meet the current human capital challenges. The identification of emerging leader programs as a strategy will not bear the results needed unless the content and design of emerging leader programs are evaluated for their ability to develop leaders as people first and a skill set second.

In order to understand what leader development training ratios should look like in 2015, the GLF put that question in their survey of 13,000 leaders. According to the Learning and Development model created by Michael M. Lombardo and Robert W. Eichinger, the industry standard guiding leader training ratios is the 70:20:10. The 70:20:10 model found that 70% of learning occurs on the job; 20% from others; and 10% from formal development (Rabin, 2015, p 8). The model is based on research conducted by the Center for Creative Leadership and has been adopted by globally-branded companies dating back to the 1980s.

Respondents in the GLF shared that a ratio of 52:27:21 is strongly associated with high quality. Surprisingly, this ratio closely matches how leaders are actually spending their time; 52% represents learning that occurs on the job; 27% is based on learning from others; and 21% of learning is from formal development.

Leaders were also asked how much time they actually spend on leadership development and how much time they would like to spend on it. Their answers: actual time: 5.4 hours/month; and desired time: 8.1 hours/month. When asked where they would most prefer spending those additional learning hours they said more formal learning and learning from others (GLF, 2014/2015, p 29). Data provided by the 2014/2015 GLF and the 2015 CEB report lends powerful evidence for organizations with a desire to increase investments in leadership development activities. The next question becomes, “What aspect of leader development is most important?”

Kegan & Lahey are critical of the field of leadership development based on their belief the field has “over attended to leadership and under attended to development” (Hanssen, 2009, p 5). In other words, more attention should be directed toward helping leaders develop the psychological components of leadership and the influence their world view has on their ability to lead.

Common characteristics of leadership

Identifying the best combination of leader characteristics and traits continues to be a popular workshop, book, and training program topic. Themes have emerged grouping characteristics essential to leadership but yet nothing scientifically significant exists which can guarantee leader effectiveness. Experienced consultants in Human Performance Management, Vojta and Associates (2015), say outstanding leaders are created from the fine balance of traits, abilities, behaviors, and sources of

power (Vojta, 2015, April 4). What Vojta and Associates are referring to by sources of power is our internal balance, personality traits, defense mechanisms, natural skills/talents.

A decade of research by the Gallup Organization led to the 2008 Strength finder assessment tool. Gallup Organization uncovered the significance of individuality in leadership and determined three underpinning dynamics for leader effectiveness:

- 1) Knowing your strengths and investing in others' strengths.
- 2) Placing people with the right strengths on your team.
- 3) Understanding and meeting four basic needs of those who look to you for leadership; trust, compassion, stability, and hope.

The dynamics of leader effectiveness revealed by Gallup's 2008 research underscores the significance of understanding self in order to effectively lead others (Conchie & Rath, 2008, p 2).

Parallel to an individual's awareness of their innate talent strengths toward leader effectiveness is awareness of one's personality type, traits and patterns of behaviors. Understanding one's individual view of the world and one's resulting response to that world is paramount to the leader development process. Because no two people have the same experiences, motivations, or way of looking at the world, it may be unrealistic to approach leadership development from the single lens of a common attributes or leader traits.

Known as one of the most influential thinkers and writers on the subject of management theory and practice, Peter F. Drucker stated, "You cannot manage other people unless you have learned to manage yourself" (Drucker, Hutton, & Bolbeche, 2007, forward). Leaders are expected to be capable of managing a variety of external environments but first they must be able to manage their own internal environment.

Our society borders on obsession with how leaders behave and interact with their followers. But is that really what leadership is about? In the debate about what constitutes a good leader, more

research is shifting away from attributes and toward personality. For example, Maureen Metcalf in the 2012 *Innovative Leadership workbook for Emerging Leaders* devotes little space to leader attributes. Metcalf claims that personality, along with the way you live life, has a critical influence on who you become as a leader (Metcalf, 2012, p 15).

Jaworski in his 1998 book, *“Synchronicity: the inner path of leadership”*, does not view leadership as a path toward accomplishments, power or even what gets accomplished. More impactful Jaworski says, is the leaders’ ability for “creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world. Ultimately, leadership is about creating new realities” (Jaworski, 1998, p 3). These new realities can only be created by understanding the motivations behind one’s world views and the personality traits we display as a result. A person’s frame of reality is driven by experiences, motivations, and fears. These are the things which shape our views and our approach to the world. Understanding when and why we do things we do is central to preparation for the development of leadership.

The relationship between insight and self-awareness for leader effectiveness

From marketplace globalization to a world enamored with technology, social consciousness, and instant gratification, it is easy to understand why leaders might devote little time or primacy toward self-awareness. Attempting to lead without self-awareness would be equivalent to driving without headlights. While a driver may stay on the road, they will only see what is directly in front of them. What they will not see is what is ahead in the distance. While one’s outward behavior can be described tangibly, the motivation for that behavior is much more difficult to discern. In fact, most of us never even try to.

Motivators of behavior have significant influence over how and why we do what we do. Displayed in the form of defensive tendencies, emotional triggers, and repetitive thought patterns, these are the invisible

factors which repeatedly get in our way of presenting our best self in our relationships. Our driving motivations, fears, and desires carry great influence with regard to defining our reality. Metcalf (2012) suggests that emerging leaders spend time observing and understanding their own motivations and fears in relationship to their own behaviors (Metcalf, 2012, p 15).

Devoting regular and ongoing time for self-awareness works to prepare a leader for effectiveness when immediate action needs to be taken. Leaders are often forced to make quick decisions in a milieu of ambiguity, change, and unpredictability. When already in touch with their motivations, desires, and emotional triggers, a leader is better prepared to make reasoned and strategic decisions along with relaying a message of confidence and trust to employees, boards, and stockholders.

Metcalf suggests that understanding one's own behaviors ought to be paramount to the leadership process. In the absence of self-awareness, leaders are left with little control or influence, resulting in poor decision-making and potentially costly mistakes.

Ignorance is Bliss and the inner critic

Individuals who wish to avoid discomfort or vulnerability can become very skilled at seeing only what they want to about themselves. Tasked with protecting our internal structure from feeling pain, the ego structure is a part of Sigmund Freud's structural model of the psyche. The ego develops defense mechanisms which take many forms to accomplish this. Our ego, often through the inner critic's voice sends attacking unconscious messages that many of us are completely unaware of. Regardless of what the defense mechanism employed by the ego are, we become tricked into viewing situations from ego-reality instead of seeing situations for what they really are.

The Inner Critic

There are as many names which refer to the inner critic as there are tactics and messages delivered by the inner critic itself. Referred to as the monsters, gremlins, the girls, and the voice; the inner critic is the manager or voice of the personality. The inner critic's sole purpose is self-protection of the ego and its development begins early in childhood by influencing the most basic of developmental tasks; understanding lessons of right or wrong, what is safe and what is not, what is OK to desire and where or whether one feels they have a place to belong. All the while this process is taking place; our inner critic is determining the messages which will most resonate.

In their inner critic training sessions, Diana Redmond and Curt Micka have devised a way to help participants understand inner critic development and inner critic tactics by understanding the three primary sources of inner critic development: cultural, familial, and social.

1. **Cultural conditioning** is the result of spoken and unspoken messages related to association within cultural groups. A cultural group may be race related or it may be specific to geographic location, professional fields or gender. Regardless of how subtle or obvious cultural messages can be, they are powerful because of the function they play towards feelings of belonging.
2. **Familial conditioning** is extremely influential in the development of personality because of the prominent role these relationships play in our lives. Sources of family conditioning are most frequently parents, siblings and friends, or any primary relationship defined by the individual. Intentionally or unintentionally, our primary relationships play a significant role in delivering the childhood messages which contribute to ego development.

3) **Social conditioning** takes place in the mainstream. Significant to social conditioning is the role of media, social support groups, faith communities, schools and age and gender groupings. Inner critics will take on varying forms for each of us but Micka and Redmond identify three primary tactics employed by an inner critic to maintain our loyalty to our ego (Micka & Redmond, 2015).

Tactic 1: Dualism. In dualism, the inner critic leaves no room for compassion. In this form, the inner critic message is delivered as blame, shame and fault-finding, all of which restrict our energy, power and essence. The inner critic in dualism delivers messages such as “I am right, you are wrong.” Others include the inner critic placing thoughts of self-doubt into a person’s psyche. One example, “If you would have done a better job we would have met our goals.” “You embarrass the family with your decisions.” The inner critic’s intention is to cause doubt which leads to withdrawal and lack of conflict.

Tactic 2: Voice of Comparison. In comparison the inner critic works to keep us feeling inferior.

Messages may sound like, “If you were as kind like your sister, your mother would not cry so much.” “If you were a good parent, your kid would not be in trouble all the time.” “If you worked hard like your brother, your life would not be such a mess.” “People would love you more if you would not be so selfish.”

Tactic 3: Ego-deflation--Ego-inflation. Known as the two voices of the inner critic, ego-inflation and ego-deflation work to regulate each other: “I am at least smart enough to know I am a dumb schmuck.” “I may not be popular but at least I am not an outcast.” The inner critic creates stories for us that elicit fight or flight responses when it is not necessary (Micka, Redmond, 2015, workshop). Unaware of our inner critic, we are left void of choices. With awareness comes discernment and choice. The inner critic

becomes stronger when it goes unchallenged, further cementing one's subjective reality and ego-driven world view.

A simple story captures the "Ignorance is bliss" concept (this can also be referred to as the "bliss factor"). A young social worker new to her job as an outreach counselor for homeless adults diagnosed with serious and persistent mental health issues served roughly 400 people per year. Over the course of her job, she came to learn that it was possible even for people with good-paying jobs to lose everything in an instant should they develop a serious mental health condition.

As a matter of doing her job, she came to know the locations of homeless shelters and locations of the apartments run by slumlords. She learned that even in below zero temperatures people call empty semi-trailers home, and that dumpsters double as teenage bedrooms and temporary hiding places for belongings. To her surprise, she learned children can be removed from their homes under the guise of neglect because parents could not afford to wash bedding after their child's nightly soiling due to severe anxiety.

Prior to this job, this social worker experienced the "bliss factor." She visited her local grocery store, attended church services, and drove through neighborhoods viewing her community as a place of belonging, equality and homogeneity. This influenced how she spoke of her community and invested her time there. The experience of working with people who are homeless exposed her to a more realistic view of her community, a view which has made it no longer possible to ignore what she now knows.

Useful for understanding the internal human experience, this social workers' prior ignorance is bliss experience that makes a poignant case for the importance of self-awareness. Ignorance is accompanied by a false sense of comfort which comes with a certain permission to cling to one view, avoid responsibility, and stall any potential for growth. Another permission granted by ignorance is the

comfort which comes with having no desire to take action. The “bliss factor” allow us to become so comfortable with not-knowing that we lack the need for discovery.

Useful for emerging leader development, the process of self-awareness provides leaders the opportunity for cultivating their inner strength. Understanding our core behavioral traits helps us to recognize our tendency toward behavioral patterns. This understanding assists us in seeing how those patterns could be altered, allowing us to participate by utilizing more effective behaviors. Introspection does not come naturally to us, explaining our tendency to look outward and ahead for solutions. While looking inward may be more challenging than looking out, Drucker (2008) believes it is necessary.

Drucker identified ten components of leadership for the twenty first century. What difference would it make if the same principles were acted upon but without the component of individuality or personality type? What would that look like? How would a leader accomplish it?

Following are the leadership principles Drucker identified for the twenty first century:

- Identifying and dealing with your personal behaviors;
- Knowing your core values. At all times, your integrity and ethical behavior is essential.
You will be tested often by others;
- Active listening and open communication is a must. Hearing all the voices—customers, workers, community and others;
- Creating an excess of vision—not just yours but mine and ours;
- Being uncomfortable—looking for data that disconfirms what we believe to be true;
- Beginning with introspection, reflection, and self-assessment in order to keep your vision focused and consistent;
- Empowering yourselves and others—take risks that will continue the vision and mission of the organization, share information and decision making;

- Remaining focused on your goals and values. Trust and conviction is the foundation on which success is built;
- Integrity, commitment and vision;
- Building positive working relationships while making your intentions as a leader known to others. Soliciting feedback; and
- Building on active listening and open communication with everyone you encounter.

(Rodriguez, 2011, 4-7-15)

The tone of workplace interaction is set by a leader's demonstration of values through their behavior and interpersonal connections with others. Their every move affirms or disconfirms the potential for building high-quality connections and self-awareness has been identified as a way to understand those behaviors.

The less energy expended on managing ones' inner critic, the more energy that will be available for leaders to be empathetic, innovative and adaptable. By incorporating the Enneagram and the Outer Ring, into emerging leader programs, leaders gain the opportunity for self-observation and discernment of the inner critic's stories from reality.

Chapter Two - Coming to know the Enneagram

Brief History of the Enneagram

Derived from the Greek words for nine (*ennea*) and figure (*gramma*), the Enneagram is a symbol depicted as a circle with nine points and intersecting lines which are symmetrical vertically but not horizontally (Diagram 1). Rhodes (2005) says in order to understand the Enneagram, it is important to see how the three essential features of the Enneagram interrelate (Rhodes, 2005, p 1). Rhodes (2009) capitalizes on the individual components of the symbol as a way to understand the Enneagram as a system. The circle represents wholeness, the points distinguish the nine different ways of interacting within a system, and the lines signify the energy movement within the whole of the system (Rhodes, 2009, p 12).

The Enneagram has evolved from a mystical tool with a storied oral tradition to a personality typology which is under continuous adaptation and development. The symbolic nature of the Enneagram leaves it open to interpretation. A simple internet search shows that the Enneagram has been utilized in therapy, spirituality work, coaching, and business. It has even been utilized sporadically in an attempt to find a compatible mate. One component has remained consistent among its many alterations: its geometrical shape.

This paper introduces the Enneagram of Personality, its nine Enneagram Types, its Levels of Development, Centers, and a component I developed called the Outer Ring. There are many components of the Enneagram that will not be addressed in this paper in order to focus on the aspects

most relevant for learning within emerging leader programs.



Courtesy of The Enneagram Institute
Copyright 2005, The Enneagram Institute. All Rights Reserved. Used with Permission.

The Enneagram first appeared in the West around the turn of the twentieth century in the work of the Armenian mystic George Ivanovitch Gurdjieff. Gurdjieff was a teacher who, according to Goldberg (1999), used the Enneagram extensively as a mystical tool, but not as a personality system (Goldberg, 1999, p 342). Gurdjieff was known to speak of the Enneagram as a schematic diagram of perpetual motion, a machine of eternal movement and a universal symbol used for understanding the functioning of the universe. While Gurdjieff may be considered responsible for introducing the Enneagram to the West, today's Enneagram is no longer reflective of how Gurdjieff practiced the Enneagram (Maitri, 2001, p 5).

Despite the growing field of Enneagram practitioners, only a handful can be referred to for having made significant contributions toward the Enneagram as a comprehensive system for understanding oneself. Among the contributors are: Oscar Ichazo, Claudio Naranjo, Sandra Maitri, Don Richard Riso and Russ Hudson.

The Enneagram of Personality is central to the development of the Enneagram system that most modern Enneagram teachers use today. Oscar Ichazo is believed to be the originator of the Enneagram of Personality. He was the first to differentiate between the nine types based on trait identification, a step which made advancing the Enneagram as a psychological tool possible. Because of the significance of Ichazo's trait and type identification Riso and Hudson have little doubt that Ichazo is the father of the modern Enneagram (Riso & Hudson, 2000, 32).

Claudio Naranjo combined what he had learned from Ichazo in the 1970s with his knowledge in psychiatry to elaborate on the alignment between defense mechanisms and personality theory. Naranjo was a student of Ichazo and of the founder of Gestalt therapy, Fritz Perls. These connections underlie Naranjo's elaboration of the nine Enneagram Types of modern personality theory (Riso & Hudson, Enneagram Institute, articles/news, March 26, 2015).

Naranjo began teaching the ideas of Ichazo's Enneagram system to a small group of people in California in the 1970s. Among those who studied directly under Naranjo were Enneagram author and practitioner Sandra Maitri and A.H. Almaas, creator of the Diamond Approach to Self-Realization. To the best of Maitri's knowledge Naranjo's taught what was the first spiritual group in which the Enneagram was taught in the United States. Maitri (2001) says Naranjo's contributions to the Enneagram were influenced by his extensive study of Eastern spiritual traditions and Western psychological schools (Maitri, 2001, p 5). It is important to note that with the exception of Maitri and A.H. Almaas, no major Enneagram teacher has ever been a student of either Ichazo or Naranjo.

Naranjo's Enneagram of Personality is based on the premise that we each were born with sensitivities toward particular personality traits. Maitri (2001) says that as a result of experiences in childhood, our primary type becomes solidified, conditioning us to behave in particular ways and to embrace a primary perspective on reality (Maitri, 2001, p 7).

Riso and Hudson became the next big contributors to the Enneagram and probably the most well-known today. It was Riso and Hudson's development of the Levels of Development that transformed the Enneagram from a typing system into a tool capable of facilitating change. The Levels of Development serve as a barometer for individuals to assess how they are functioning based on awareness of specific trait behaviors. This information is invaluable for individuals and offers the opportunity to make choices about their behavior in lieu of operating on auto-pilot.

If we were to view the Enneagram only as a trait system, it would be static. We would have attributes of only one personality and would never veer from those traits. We may be predisposed to one primary type, but according to Ichazo, we have access to attributes of all nine Types and who we develop to be is in part a result of conditioning through our life experiences.

In order to live in the world it is necessary to determine how to best navigate relationships with others. Along with navigating how to interact with others is the challenging task of managing our behavioral and emotional responses to others. We are born to this earth free of conflict; yet, somewhere along the line we develop defenses and ways of behaving which are suspicious, defending, evading, controlling or perfectionistic.

As we navigate through the world we begin to define our own reality based on the verbal and nonverbal messages we receive from others. The response of others toward our behaviors is influential in shaping how we think about ourselves. For example, repeated praise for perfect performance but shame or blame for less than perfect performance has a powerful impact toward shaping how a person learns to behave in order to be accepted by others. In the case of a perfectionist who is a One Type, throughout their development they likely received repeated messages that perfect behavior equates to love and acceptance. With enough repetition we become conditioned to behave in that way without the message being directly delivered. This patterned response eventually creates our experience of reality.

During our formative years our primary task is to determine where and how we fit into the world. Because we enter the world with a blank slate, the formation of how we think and respond to each other is based solely on the messages we receive from others through our interactions. The messages we receive most frequently take hold in our psyche and have great influence toward defining who we are.

While the Enneagram has been popularized as a personality typing tool, when used only for this purpose, it will have little value beyond learning a few new facts and serving as a fun fad. The Enneagram can help us to discover deeper information about ourselves, but it is not likely to come easily or quickly. Unlike learning about type traits, the process of self-awareness is hard work and may uncover strong emotions and feelings of vulnerability.

Getting beyond the labels is essential for self-awareness and to gain the most benefit from the Enneagram. Those who use the Enneagram for the first time have a tendency to view the Enneagram as a parlor game or icebreaker activity. Enjoying the new jargon for talking about their coworkers and boss, individuals will rattle off their new personality types like it is a party game. The most frequent misuse of typing tools is as a labeling device for coworkers, bosses and themselves.

People newly introduced to the Enneagram commonly make three missteps according to Riso and Hudson (2000). First, there is a tendency to self-select the personality type you are most interested in versus the type whose traits actually reflect how you behave. Learning to be objective about ourselves and about our core motivations can be very difficult; nevertheless, objectivity is one of the very things the Enneagram can help us to discover.

Secondly, people tend to assess their type identification based on a single trait. For example, “Twos are kind, and I am kind, so therefore I must be a Two” (Riso & Hudson, 2000, p 21). One trait alone does not define a type. For example, perfection is a primary Type One trait, but it does not mean that all perfectionists are Type One. A primary differentiator is the motivator which gives the trait

purpose. For One Types, perfectionism is motivated to defend against the unconscious childhood message “It is not okay to make mistakes.” Ones’ fear of not being good enough becomes the ego’s motivation for protecting itself from ever being in a situation of not being good enough again. Perfectionism is the ego’s defense to ensure perfect performance at all times.

Third, our natural temptation is to pick and choose among the traits as if the descriptions were a smorgasbord. Riso and Hudson explain (2000) that our personality type is an expression of who we entered the world as at birth (Riso & Hudson, 2000, p 18). The real misstep is allowing ourselves to be guided by our ego instead of our essence. Essence, according to Enneagram practitioner Sandra Maitri (2001), is who we are when we experience ourselves free from the influence of the past (Maitri, 2001, p 23). In ego, we see what we want to see and what we have been conditioned to see, not necessarily what is before us. Free of internal conflict, in essence we are more aware, objective, and neutral.

When we explore the world of personality, rather than taking our personality as reality, we see there is a universe in which we filter our inner and outer experiences. Maitri (2001) says that what we see as reality is like our own home-movie that we have replayed over and over again. Shaped by our early and repeated childhood experiences, we become conditioned in our responses and gradually come to conclusions based on subjective realities. These conditioned responses take hold over time and establish the imprint of our type (Maitri, 2001, p 9).

Working with the Enneagram for self-awareness and personal development is a journey. Essential to progressing on the journey is openness to recognizing and witnessing ourselves. At first, it may be difficult to assess exactly which type fits the best as a person’s style. You may even find you waffle on determining what type best fits. This is a natural part of the type discovery process until a consistent behavioral pattern can be recognized.

As mentioned earlier, working with the Enneagram is a deeply personal process which can be helped along with use of the Enneagram. In her book *What Kind of Leader Are You?* Ginger Lapid-Bogda quotes one leader she works with who said, “I used to feel I was in a box. The Enneagram does not put me in a box; instead, it shows me the box I have been in and provides a path out of these constraints.” Lapid-Bogda essentially associates the self-reflective aspect of the Enneagram with potential for further personal development and growth (Lapid-Bogda, 2007, p 2).

A comprehensive description of the nine Enneagram Types is not necessary for the purpose of this paper. Brief type descriptions have been included and can be found in Table 1 as an introduction to the types. A more detailed description of the Enneagram Types as described by Riso and Hudson can be found in the Appendix, Table 2.

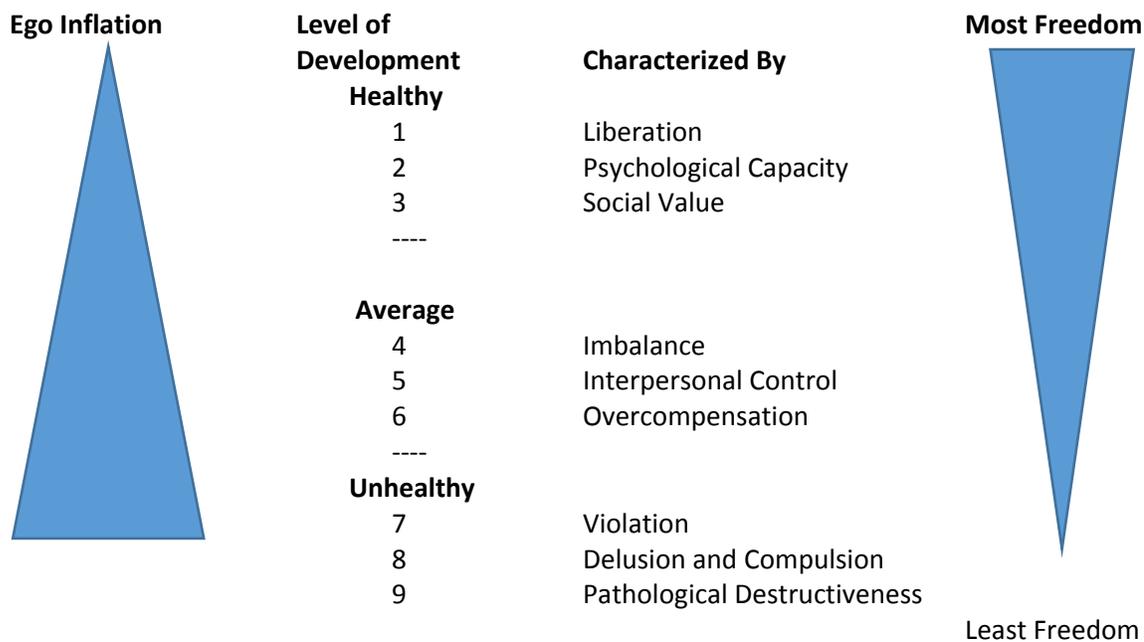
Table 1: Brief outline of the 9 Enneagram Personality types (Fawkes, 2006)

Enneagram Type	Strengths	Weaknesses
1. The Perfectionist	Eye for detail, ethics, morals, honesty, conscientiousness, responsibility, & reliability	Miss the big picture, overly self critical, restrict their own time for fun, suppressed anger, judgmental
2. The Giver	Helpfulness, warmth, friendliness, able to 'feel' the mood of a room/group, empathy, expressive and high energy. Know how people feel.	Manipulative, give too much attention to significant others in need (pride) for recognition
3. The Achiever	Delivery focused. Able to motivate and inspire others. Able to fit in well with what's needed. Enthusiastic & efficient	Need to maintain image = spin truths, omit some details, work too hard
4. The Idealist	Supportive. Empathy with those in difficulty. Able to draw on the widest experiences of feelings to inspire deeper thought/relationships. Inherent appreciation of creativity	Wallow in sadness, self-fulfilling of negative prophecies, dissatisfaction with the here and now, withdrawn, moody, guilt-ridden
5. The Observer	Ability to retain great depth of expertise in chosen fields. Reliability and steadfastness, perceptivity, sensitivity and objectivity	Tendency to withdraw, become aloof and unapproachable. Limit communication to minimum.
6. The Questioner	Can spot flaws in plans and ideas and see through insincerity. Very loyal, warm and compassionate friends, once initial distrust is overcome	Constant doubting can prohibit action or create railing against authority to test its legitimacy. Paranoid, controlling, defensive
7. The Epicure	Infectious positivity for new ideas and plans. Can make mental connections where others see dead ends or blockages. Confident and charming	Failure to face reality and to flight from negativity or commitment means they may be absent when needed. Unfocussed, restless
8. The Protector	Full-on energy means they deliver, regardless of obstacles. Great and reliable friends/colleagues. Direct, assertive, energetic and down to earth	Unaware of who or how they damage en-route to getting things done their way (the only way). Insensitive, domineering
9. The Mediator	Ability to see all arguments = good empathisers. Can bring out the best in all group members and have a calming, peaceful influence. Diplomatic	Can 'sit on the fence' for too long. This combined with the need to avoid conflict creates self-forgetting / stubbornness

(Sutton 2007)

Levels of Development

Don Riso's (1995) attempt to write a comprehensive description of each of the personality types resulted in his creating the Levels of Development (Riso & Hudson, 1995, p 138). While listing all the traits associated within the personality types, Riso began to detect natural groupings of traits. From these groupings further alignments surfaced revealing traits with characteristics which divided them from each other into three distinct trait groups; unhealthy, average and healthy. These discoveries made way for Riso's Levels of Development which help us to identify how hundreds of traits make up a larger pattern that when integrated creates our Type as a whole (Riso & Hudson, 1995, p 29). Riso presents the Levels of Development as three schematics, each containing three levels, each with core characteristics for each Enneagram Type.



Hudson & Riso (2000, p 157)

It is useful to understand your core traits as a part of identifying your primary type. Once identified, it becomes easier to see how the traits associated with your type can serve as a personalized navigation system. The idiomatic expression “like a canary in the coal mine” has some value toward understanding how the Levels of Development can be useful for avoiding interpersonal dangers zones. Much like the miners and canary in the coal mine, we can look to our type traits for warning signs to indicate if we are acting in our healthy levels, average levels or unhealthy levels. Miners looked primarily to the canary for warning signals fore-telling if routes were safe or unsafe. Observation and self-awareness become our canary. Like the miner looks and listens for the canary, we can observe and listen for behavior which indicate our level of functioning. Our capacity to look inside ourselves and observe our trait behaviors become our personal canary. With awareness of our patterned behaviors and traits we are given the option to choose a new way of behaving or responding.

Our capacity for self-awareness is paramount to understanding our personality Type and for functioning in the healthy range of the Levels of Development. Riso (2000) provides a thorough description of the characteristics of the Levels of Development for all nine types and each of the nine levels (Riso & Hudson, 2000, p 157). Because this article specifically claims self-awareness building as instructive for effective leadership, it is useful to compare trait characteristics for the nine types at different levels of development. Level 3 and Level 7 are used here to provide a side-by-side comparison.

Healthy Range- Level 3

Type One: Principles: Responsibility

Type Two: Generosity: Service

Type Three: Ambition: Self-Development

Type Four: Self-Revelation: Creativity

Type Five: Focus: Innovation

Type Six: Commitment: Cooperation

Type Seven: Realism: Productivity

Type Eight: Self-Confidence: Leadership

Type Nine: Stability: Support

(Riso & Hudson, 2000, p 160)

Unhealthy Range – Level 7

Type One: Self-Accusation: Intolerance of others

Type Two: Self-Deception: Manipulation of others

Type Three: Self-Rejection: Deception of others

Type Four: Self-Sabotage: Hatred of others

Type Five: Self-Negation: Rejection from others

Type Six: Self-Betrayal: Defiance of others

Type Seven: Self-Dissipation: Callousness with others

Type Eight: Self-Hardening: Ruthlessness with others

Type Nine: Self-Repression: Neglect of Others

(Riso & Hudson, 2000, p 164)

The side-by-side comparison of Level 3 and Level 7 characteristics shows the marked difference in the type of behavior and ways of interacting based on the level of health we are functioning in. Regardless of what attributes we feel emerging leaders need, these attributes are only useful to the extent that we learn how to incorporate them within our individual personality structure.

To facilitate a deeper understanding of the Levels of Development, walking through the full range of the levels for one type may be helpful. As an example, Type Eight has an overdeveloped ability to relate to and dominate the environment around them. How Type Eight interacts with others and which traits become most pronounced depends on which of the three ranges and levels Type Eight is in.

Beginning with the unhealthy range (levels 7-9) Eights behave in ways which violate the rights and space of others, they are compulsive, and destructive (Riso, 1995, p 77). Eights will have an external focus, and people on the other end of their interactions will often feel as though they are being

targeted, bullied or run over. As an example, Eights will bulldoze their way into rooms, take over conversations and very quickly assert their power to show they are in control. In the unhealthy range, there is no disputing a Type Eight is in the room. With their denial of emotional vulnerability, they see themselves as “the boss” and resist control by imposing their will on others.

As Eights move into the average range (levels 4-6), their behaviors become less vivid and harder to see. In the average range, they are more likely to turn their conflict and behaviors more inward. Others may feel an unspoken tension or control when around an Eight in the average range. Rather than attempting to control the entire room, they are likely to focus on interpersonal interactions by being confrontational, combative and intimidating. In an attempt to deny their own emotional vulnerability, Eights will also overcompensate by becoming adventuresome, risk-taking and overly hard-working. Anytime an Eight is seen dominating their environment and the environment of others, it is an indication they are sliding back down the slope toward the unhealthy range (levels of 7-9).

The healthy range (levels 1-3) is the place to strive to live in the majority of the time. Eights have an expanded psychological capacity and appreciation of social interactions when functioning in the healthy range. The openness which accompanies Eights in Levels 1-3 allows them to behave in ways which are liberating for themselves and others. When in the healthy range, Eights let go of their need to have a firm control of the situation and they embrace participation by others. When Eights are not driven by the need to protect their vulnerability, they have an inviting and open presence. Others find themselves attracted to the Eights’ enthusiasm, energy and confidence.

The paradox for the Eight is that when they attempt to overtly control everyone and everything around them, they actually have less control than when functioning in the healthy range. When a Type Eight is functioning in the healthy range, others become compelled to follow them because of their

dynamic, magnetic and engaging presence. In the healthy range, Eights show respect for others and generate an environment filled with positivity, excitement, and possibility.

The more cognizant we are of our behaviors and their characterization, the more able we will be to view those same behaviors not solely as negative parts of ourselves but as cues useful for managing our patterns of behavior. The more self-aware, the more proactive and the more expanded our chances are for living at higher levels of development. Riso's Levels of Development provide a valuable and tangible feedback loop for encouraging change, unlike other typology or assessment tools.

Centers of human intelligence: Thinking (head), Feeling (heart), and Instinct (gut)

The Thinking Center, Feeling Center, and Instinctual Center make-up the Centers of Human Intelligence.

Riso and Hudson based their understanding of Centers primary on the work of Gurdjieff

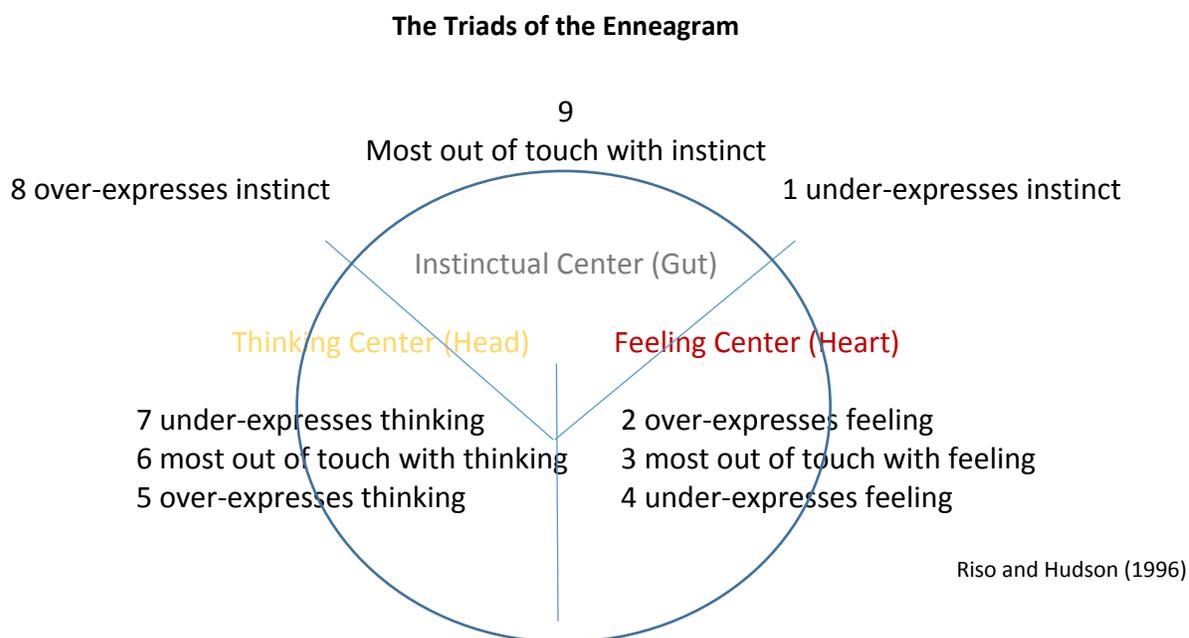
(Riso & Hudson, 2000, p 47). Also referred to as the Heart, Head, and Gut, the Centers closely

correspond to the psychological perspective of body – soul – mind. Hampson (2005) says,

The world we live in is full of continuously new situations. When we experience the world we rarely have time to consider—follow the head, follow the heart, or follow the gut. Instinctively, one of the three centers, head, heart or gut, takes the lead to guide us through the world (Hampson, 2005, p 14).

What do you notice about yourself? Do you dive right in and make decisions? Do you make decisions based upon your feelings, your thoughts or your instincts? Hudson and Riso view the Centers as one's predisposition for reacting to situations in particular ways, either through thinking with your feelings, feeling with your instincts, or having little or no communication between thought and instinct (Riso & Hudson, 2000, p 252).

Hudson and Riso approach the Centers from the perspective of inner work. Until our Centers can be brought into alignment, personality serves as a temporary basis for holding Centers together. The more attached one is to their inner critic and subjective personality construct, the more one undermines their ability to restore the proper function of the Centers.



Instinctual Center (gut): Types 8, 9, & 1

Direct engagement with the world is what drives the types in the Instinctual Center. Instinctual types have an inner life of instinct and intuition. They generally do not experience self-consciousness; they are immediate, practical and direct. A strength of those within the instinctual center is their ability to relate with their own instinctual energy – with their vitality and life force. The three types within each Center provide balance to each other. The three types in the Instinctual Center live through engagement. Eights test people out, Ones are on their best behavior and Nines keep it simple.

Thinking Center (head): Types 5, 6, and 7

The strategy of the Thinking Center is to observe the world. The Thinking Center is based on an inner life of logic, reasoning, details, and planning for the future. Types Five, Six and Seven balance each other within the triad. For example, Type Six sticks with what they know, Fives think things through first, and Sevens stay positive come what may.

Feeling Center (heart): Types 2, 3, & 4

The Strategy of the Feeling Center is to reach out to the world. Types in this center live in the emotional realm first. The inner life of types in the Feeling Center is one of emotions, memories, images, visions, and dreams. Type Three anchors the Feeling Center through achievements and leading, Type Two is rooted in giving and caring and Type Four is sustained by being true to self (Hampson, 2005, p 14).

The Centers can be helpful for understanding how and why others respond to new situations within the workplace. The instinctive response of the head is to remain objective and logical: to observe, assess, and then decide. The instinctive response of the heart is a longing to have some kind of emotionally meaningful interaction with the people around. The response of the gut is to see the situation in practical or functional terms: to engage in an unselfconscious and open manner, and see how it goes.

Hampson's (2005) description of how the responses differ is based on which center guides you. Our primary influence is our Type or "home base" and our secondary influence is located just off center from our home base. For example, a Type Eight has their home in the Gut Center and their secondary home, the One, is just off center from them but still in the gut center (Hampson, 2005, p 16).

This example may help to demonstrate the centers in play. For example, a person walks into a room full of people they do not know. In a head dominant response, the person will almost hear the cogs in their brain turning as they experience their thought processes going into overdrive; observing and assessing the situation first, in order to decide if they should engage or not. In contrast, those with a heart response wear their heart on their sleeve and want everyone else to do the same. They will experience the feel of their heart beating strongly and will long to reach out to the hearts of every other person in the room.

In direct contrast with the heart response, those guided by a dominant gut response engage directly with the situation based on their initial gut instincts. Others will experience the person with a strong gut response as direct, open, and very practical, with few to no openings for guessing. The Gut response is a reaction to what is going on immediately before them (Hampson, 2005, p 15). Hudson and Riso (2000) suggest the personality Types operate independent of one another, but the Centers work simultaneously in a triad.

The Outer Ring

I developed the Outer Ring as a way to help individuals observe themselves. As I worked on developing my own self-awareness I found it challenging to observe myself in a non-judging and neutral way. When I was able to visualize myself temporarily “stepping out” of my life and looking in at it I could more readily observe my behaviors and interactions free from the judgements, conditioning and my inner critics nagging messages. Having a place for spatial separation, even if only psychological in nature, has provided for a concrete way to grasp and understand the abstract nature of personality and my inner critic. The Outer Ring has been very useful for my ability to put myself in observation mode more frequently.

The Enneagram is a complex framework which sometimes makes it difficult for individuals to grasp. By breaking the Enneagram down into a system of building blocks we can more readily understand how the Enneagram can be useful. I have identified four building blocks for working with the Enneagram: 1) instruction, 2) classification, 3) observation and 4) regulation.

Instruction –We learn about the Enneagram, its history, the nine personality types, how they differ from each other, where and their relationships to the other types. This is a foundational piece for working successfully with the Enneagram.

Classification –We learn about the Levels of Development and behavioral pattern recognition. Knowledge of the Levels of Development helps us determine what our patterns of behavior are and how they interfere with our relationships. Recognizing patterns is a critical step toward determining the type which most accurately fits us. In classification we begin to understand how behavioral patterns can provide insight and warning signs related to our level of functioning in the world.

Observation – The Outer Ring is particularly beneficial in observation as it becomes a receptacle for understanding what motivations are behind our trait behaviors and patterns. Ironically, while in the Outer Ring, we visually separate ourselves from others. This separation is necessary in order to experience neutrality by having a space free from judgement, opinion and the need to act. In observation our sole role is self-awareness.

Regulation - The more we observe, the more we understand our patterns and the purpose of our behaviors. This increased understanding leads to improved insight of the tactics employed by our inner critic. Regulation is a critical building block for managing information uncovered during observation. Just as repeated observation is necessary for awareness, repeated reflection of one's observation is necessary for regulation. Regulation is not a check-off activity. It is most useful when developed as a habit because life is filled with change, adaptation and movement.

From the time of conception, human beings are surrounded by the warmth, neutrality and safety of the womb. Our time in the womb becomes the birthplace of our innate individuality and essence. It is the only period of our life free from the judgment or influence of others. At no other time do humans exist in a more neutral, distinctive and less judging state.

Our natural essence begins to be altered the moment we leave the womb. Messages and experiences throughout childhood give specific cues about how we are to behave in the world. Over time, the same people who swathed us in wonder and possibility unknowingly began to attach expectations and judgments as they envisioned their hopes and dreams for us.

We gradually learn about right and wrong, good and bad, and how best to respond when we doubt and fear that we may not be OK. Our ego takes these messages and develops methods for protecting us from what the ego determines to be threatening. In our interactions with others, we both give and receive subtle and not-so-subtle messages. These messages when heard repeatedly become lodged in our subconscious and we eventually believe them to be true.

We have the ability to alter these message through observation and reflection. More powerful than just observing our behaviors is asking ourselves questions such as, "What would happen if I was not always right?", "How does what I observed about my behavior differ from what how I really thought I behaved?", or "How do others respond to me, verbally, nonverbally, spatially?" and "What is it I am

defending?” Questions are powerful and have a way of initiating a deeper look into things. What would happen if you paid attention throughout the day for the occurrence of one of the behaviors you observed about yourself? Would you begin to see patterns? Would you realize you have overblown the need to be right?

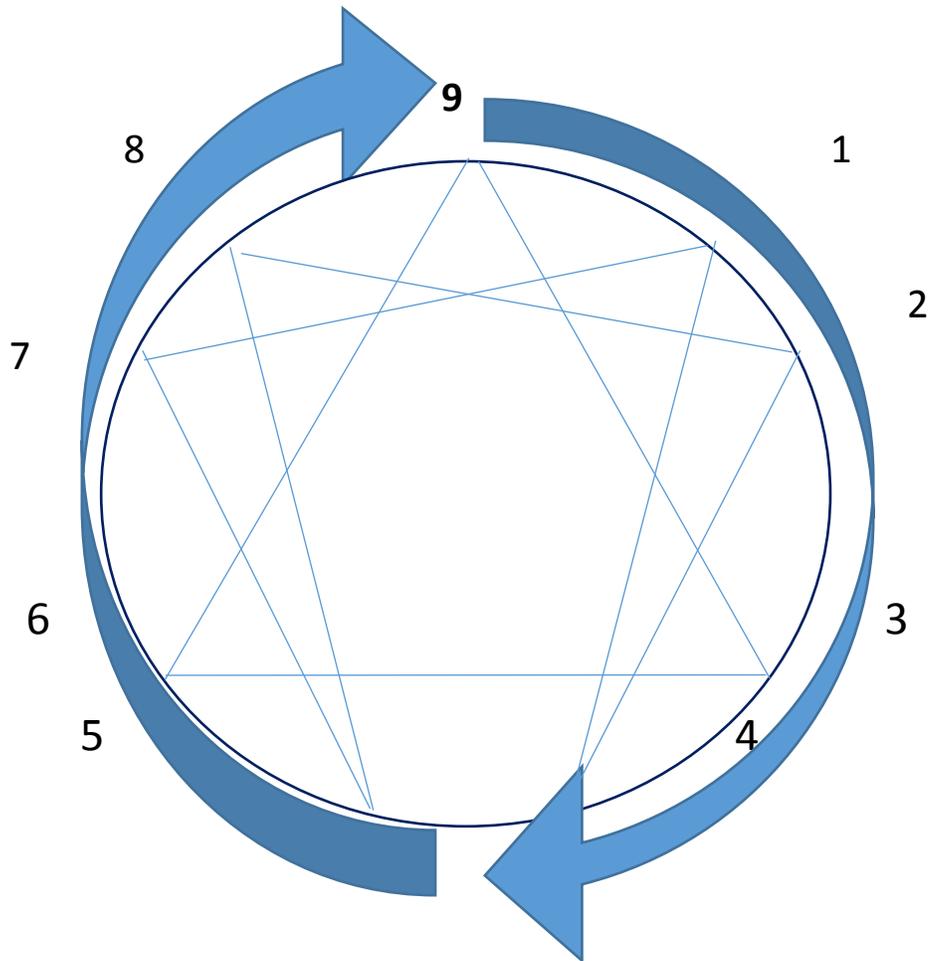
The Enneagram with the Outer Ring

Personality appears through our type traits which are determined by automatic or unconscious behaviors. Essence transcends personality and is an intuitive sense of interconnectedness.

(Kale & Shrivastava, 2001, p 238). The Outer Ring, while static and unchanging, provides individuals with a symbolically psychological space for making the distinction between personality and essence. The mere change in psychological environment creates space for viewing ourselves separately from our personality. In the absence of a conditioned reality, the inner critic is left without a source of power, which creates an opportunity for seeing ourselves in an unconditioned way.

In review, the Enneagram is a symbolic shape made up of a circle, intersecting lines and the points. The Nine Enneagram Personality Types are located on the points on the circle, and the intersecting lines within the circle mark a path of integration and disintegration for each of the Type traits. Riso took all the identified Types and their traits and categorized them into nine Levels of Development. These nine Levels of Development, which are not to be confused with the Nine Types, were found to have natural characteristic groupings aligning within three levels of functioning ranging from unhealthy to average to healthy.

The Enneagram with the Outer Ring



The Outer Ring, developed by Mary Kay Delvo, April 2015

It should not be expected that after reading this chapter one will have a full or clear understanding of the Enneagram and how it works. In fact, while in the initial learning phase, trying to understand the Enneagram and the Outer Ring will likely raise more questions than provide answers. Important to the learning process is learning to become comfortable with discomfort. One should not engage in working with the Enneagram in order to understand the Enneagram but to work to understand oneself.

A process for facilitating self-awareness is possible with the Enneagram and the Outer Ring. The next chapter will demonstrate the connection between the Enneagram and the Outer Ring, and the important role they can play in facilitating self-awareness within emerging leader program design. Enabling leaders to operate in the absence of self-awareness leaves organizations open to the risks associated with a revolving door of employee turnover and disengaged employees. Under such circumstances everyone loses--the leader, the employees and the organization, leaving the door open for human capital and productivity vulnerabilities.

Chapter three

Contributions of the Enneagram within emerging leader programs

“The privilege of a lifetime is being who you are.” Joseph Campbell

Neither leader development programs nor personality typologies are new strategies for organizations making an attempt to address human capital challenges. The question now becomes whether or not those strategies call for adaptation or in their present state adequately address the challenges of the twenty first century.

For decades, organizations have had access to a wide-range of personality typologies, assessments, and performance feedback models. The most well-known of the typologies is the Myers Briggs Type Indicator (MBTI). It tells us about the interaction of our four distinct styles of approaching life: extroversion/introversion; insight/intuitive; sensing/thinking; and judging/perceiving.

The MBTI was first published in 1962 and millions of people have taken the typology assessment since (Myers Briggs Foundation, 4-18-15). After nearly sixty years of use, the MBTI has become an accepted and valid assessment for personality among the business community and academia. The MBTI has achieved credibility for its application in the workplace as a development strategy for leaders, teams and organizations.

While less known about by mainstream culture than the MBTI, but growing in acceptance and use, the Enneagram has yet to achieve the same credibility status as the MBTI. Evidence in support of the Enneagram has been growing over the last decade as the Enneagram received validation by at least three independent studies.

Enneagram practitioner Anna Sutton reviewed the extent to which Enneagram research exists and what aspect of the Enneagram has been studied. The results of Sutton's review identified two important reasons for continued Enneagram research. According to Sutton, the Enneagram must first be seen as a valid framework of human personality and development rather than another industry fad. But of more concern to Sutton is the fear that without a primary Enneagram foundation, practitioners are left open to making type assumptions based solely on their own perceptions (Sutton, 2012, p 5).

Unlike other investigations of the Enneagram which examined the Enneagram's usefulness as a personality typology, Sutton's 2007 research addressed the Enneagram for its value as a self-awareness tool. She tested the effects of a four- hour introductory Enneagram workshop on work attitudes and personal development by asking over 80 workshop participants to answer questions before and after the session. Participants noted an improved understanding of themselves, a greater appreciation of diversity, improved communication with colleagues and increased confidence in themselves (Sutton, 2012, p 15). While the sample was too small to conclude statistical evidence, the results provide optimism and suggest a need for further study related to the Enneagram and the development of self-awareness.

In 1981, clinical psychologist and psychotherapist Jerome Wagner developed a 135-item measure called the Wagner Enneagram Personality Style Scales (WEPSS). The WEPSS assesses the psychological shifts which occur in individuals when in a state of relaxation, comfort or flow. It also assesses the shifts which occur when a person is under internal or external pressure and stress. The WEPSS was first included in the *Buros Mental Measurements Yearbook (MMY)* in 1981. The Oscar K. Buros library of Mental Measurements houses the largest collection of commercially available tests in the world. The MMY contains timely and consumer-oriented test reviews from respected authorities in the testing field along with descriptive information, one or two professional reviews, and reviewer references (Buros Center for Testing 4-28-15). The WEPSS received validation by the MMY as a reliable

and valid Enneagram inventory, an important step for practitioners working to validate the Enneagram's credibility as an assessment tool (Wagner, 1981, retrieved 4-19-15).

Awareness of psychological shifts helps individuals distinguish behaviors of the inner critic from one's essence. Identification of one's behavioral patterns is what differentiates the Enneagram typing system from personality trait systems. Each type's view is crafted by the work of the ego in its quest to protect our inner essence from pain and harm. In the absence of awareness, the ego assumes the title of chief architect in charge of framing our world view (Sutton, 2012, 5:1, p 5).

Several other notable investigations of the Enneagram occurred subsequent to the WEPSS. Of primary significance is the 1993 work of Richard Riso and Don Hudson. Riso and Hudson developed the Riso-Hudson Enneagram Type Indicator (RHETI), a 144-item forced-choice inventory of normal personality that measures nine ways of viewing the world through identification of behavior and trait patterns. The forced-choice statements yield information about one's primary personality along with more complex components of the personality structure.

In 2001, the Riso-Hudson Enneagram Type Indicator (RHETI, Version 2.5) was officially validated by Rebecca Newgent's independent research. Dr. Newgent concluded that the RHETI is scientifically "valid and reliable" as a test instrument with "solid psychometrics." Newgent utilized Enneagram test results from Riso and Hudson's existing client base and found that in the vast majority of cases the person's true personality type turns out to be one of the top three scores on the RHETI. Also found was that the lowest scores indicated areas of personality requiring more attention. Results point towards the RHETI as a reliable and valid instrument of a full personality profile across all nine types when viewed as the full development of "psychological functions." When this research was conducted in 2001, the RHETI was the only Enneagram-based test which produced such results.

Dave Bartram and Anna Brown (2005) used the 32-trait Occupational Personality Questionnaire (OPQ32) to investigate Riso-Hudson's interpretation of the Enneagram System. The OPQ32 is one of the most widely-used and highly regarded measures of personality in the workplace, and is backed by hundreds of validation studies involving data from tens of thousands of individuals. Bartram and Brown's investigation provided valid recognition for Riso-Hudson's interpretation of the Enneagram System. Psychometric evidence strongly supported the nine Types of the Enneagram as being "real and objective" results (Enneagram Institute, scientific validation, retrieved, 4-28-15).

A third independently-conducted study on the RHETI in 2009 by Mary Ann Giordano corroborates the validation work of Rebecca Newgent's early research and evidence of validity of nine personality types as proposed by the Enneagram typology (Enneagram Institute, retrieved on 4-28-15).

The most recent validation of the Enneagram came in 2011. Sara Ann Scott's factor analytic study of the Enneagram further corroborated empirical evidence of nine personality types as proposed by the Enneagram typology. In order to conform to accepted standards of scale instrument design, the RHETI's 144-item instrument was rewritten as a 124-item instrument, the RHETI Version 2.5. (Scott, 2011).

Research findings between 2001 and 2011 provide optimism for Enneagram practitioners and researchers toward making a case for conventional use of the Enneagram. Measurement systems, empirically-tested assessment results, and proof of knowledge acquisition are a few of the methods organizations utilize to demonstrate the connection between leader development investments and outcomes. Because data drives investment decisions, gaining investment support without data can be a hurdle for organizations. The Enneagram is often overlooked by organizations as a credible framework.

Common to all research tools or structures are limitations. In a 2007 review of the literature, Miles Matise addresses five limitations. This paper will deal only with the two which apply to the Enneagram when utilized as a facilitator of self-awareness within emerging leader programs: 1) the high-potential for the enneagram to be viewed only as a labeling device, and 2) the abstract nature of the Enneagram for grasping something as nebulous as personality.

Already several steps removed from Gurdjieff's original presentation, the Enneagram has been under continuous development since its introduction into the West in the 1960s and '70s. While contributing to the Enneagram's depth and richness, these developments also contribute to its complexity. Learning new things takes energy, and learning new things which are complex requires even more, creating a natural barrier to participation. When concepts are too complex, short cuts are inevitably created as a way to speed up the process, leaving the Enneagram vulnerable to being used as a labeling device. For organizations wanting to develop leaders in more meaningful ways, the Enneagram should not be used as a labeling device.

In an effort to help users of the Enneagram realize the highest level of gain, I developed the Outer Ring as an extension of the Enneagram symbol. The types within the Enneagram work as a system within the confines of the circle. When living in personality within the circle we respond to, interact with and instigate situations in supportive and not so supportive ways.

Positioned around the Enneagram symbol, the Outer Ring appears to be embracing and protecting what lies within. Similar to the judgement-free experience of the womb, the Outer Ring becomes a tangible place for observing and understanding the life we have been conditioned by.

Enneagram

Sandra Emma Shelley, Ph.D., has linked the journey of the Enneagram to Carl G. Jung's process of individuation. Jung referred to the important role consciousness plays in bringing unconscious material to light. The integration of our unconscious material with our consciousness is what Jung referred to as individuation. This is not to say individuation is to strive for perfection but rather to build our capacity to openly work at integrating our unconscious within our personality. This can be a scary proposition as this work requires us to take off our defensive and protective shields in order to remain open and to accept our entire being (Appel, 2011, p 63).

The Enneagram is best understood experientially. This experiential opportunity for growth can only take place if a person is willing to confront the pain necessary to get beyond it. Once behaviors and patterns are moved from one's unconscious to one's conscious, there is room for choice. Outward Type –trait behaviors become the clues and warning signs. Information becomes available which helps in quieting the inner critic.

Sutton (2013) suggests the traits identified and categorized by the Enneagram and the Levels of Development provide the opportunity for identifying patterns of behavior. Essential for self-awareness and growth is behavioral and trait pattern identification (Sutton, 2013, p 238).

How does one work with the Enneagram?

Identifying type traits and their patterns becomes the method for management of the inner critic. The act of observing allows us to view things with a fresh perspective. Perspective can lead to new viewpoints helpful for managing our inner critic in a new way. A fresh perspective helps us to

understand the motivation driving our inner critic. Such new and valuable information is the key to our management of the inner critic versus our inner critic managing us.

To demonstrate, let us look at the Seven Type. Motivated by the basic fear of being deprived or trapped in pain, the Seven was conditioned by the message "It is not okay to depend on anyone for anything." These messages over time become the driver of the inner critic's tactics. An inner critic works away at Type Seven by persisting until they believe the more experiences they have the better. The inner critic becomes successful in getting the Seven to believe the only way to maintain freedom and happiness is through the constant activity of new experiences.

In paradox, the constant flurry of activity and new experiences leaves no time for a Seven to feel emotions or build intimate or in-depth relationships. The inner critic's goal is to protect the Seven Type from needing to depend on anyone. By staying busy, they are allowed to live shallowly and avoid facing the pain, risk, and joy that comes with emotionally intimate relationships. What the Seven Type fears is being trapped in pain or depending on anyone. The inner critic succeeds in this case by protecting the Seven Type from needing to depend on anyone because they are always moving onto the next thing.

The Three Type is motivated by attention, impressing others, being recognized, admired and affirmed by others. The Three's fear is of being worthless or without inherent value. Conditioned by the unconscious message "It is not okay to have your own feelings and emotions," the Three leans towards achieving status and over identifies self-worth with achievement. A Three's inner critic may send comparison messages such as "The only way you will get ahead is if you are the best at everything you do." "This is not the time to take a vacation. You will never be promoted if you stop now."

No two people are identical in their motivations, desires, fears, and passions; nor do they share the same set of lifelong experiences. Yet research continues to determine the perfect skill-set for defining a leader. The following hypothetical scenario of Dan, a former two-star U.S. Navy Admiral, now COO of a \$500 million company, articulates why strategies aimed at developing leader skill-sets are deficient for preparing leaders for the twenty first century:

Dan had publicly berated his VP before and on numerous occasions in less charged more private settings; only this time, his VP quit on the spot. The immediate departure of Dan's VPs became the catalyst Dan needed to finally reassess his approach. While it was clear Dan's harshness was hurting morale and transparency in his organization, Dan's directness was a strength – people always knew where they stood with him so when asked to look at his harshness and take stock of its unintended impact, he resisted. "Hold on a second," he said. "I need to be strong. If people do not perform, I have to hold them accountable. I do not want to become a wimp!"

Corporate leaders often attribute their success to drive, ambition, and a "hard-ass" attitude and getting rewarded for doing whatever it takes to get the quotas or numbers. Leaders like Dan who believe ego is their strength, frequently fear that changing their style this will cause them to lose their edge. The reality is—they have been successful despite their ego, not because of it. When an employee did not perform to Dan's standards, he got impatient evenharsh, even to the point of bullying. What he did not realize was that his behaviors distracted from his message. With people afraid to bring him bad news or admit mistakes, issues did not emerge until they became crises. Dan provided little constructive mentoring to his direct reports. As a result, they repeatedly made the same mistakes, further reflecting poorly on Dan-- exactly what he was trying to avoid (Nuer, web, 2014).

A revolving door of open-positions is just one of the risks to which organizations expose themselves.

Enabling the Dans of the world to continue leading without support for psychological growth is damaging to the leader, the employees and the organization. Leader development strategies which train solely for skill-set development leave organizations open to human capital and productivity vulnerabilities.

As Dan bullies, shames, and blames his aggressive at-work communication style indicates his need for having the upper-hand in situations. Orchestrated by his inner critic, these behaviors serve to protect him from one of his greatest fears; feeling vulnerable. Every time Dan engages in this way it reinforces for his inner critic that he really does need protecting. Over time he develops a pattern of behavior which keeps him constricted in the unhealthy levels of development, preventing him from discovering his inner self. Regardless of the time organizations spend on training a leader like Dan for skill development, if his psychological development is ignored, little improvement in how he leads is likely to take place.

In the situation of the social worker, it took the presence of an outside influence to force her to see with new eyes. Similarly, exposure from an outside force is often necessary for emerging leaders in order to see the reality about themselves that others experience. The Enneagram and the Outer Ring provide a suitable framework for such work.

Chapter 4

Emerging Leader Program Design when Combined with the Enneagram and the Outer Ring

The facilitator of the emerging leader program should understand the limitations of traditional classroom style learning for a program which includes the Enneagram and the Outer Ring. The Enneagram and the Outer Ring are most effective when individuals are offered the opportunity for daily practice within the program as a way to ease them into incorporating daily practice into their work lives beyond the formal program length.

A number of other key elements should be considered by organizations interested in developing leader self-awareness through emerging leader programs utilizing the Enneagram and Outer Ring. Imperative to the success of emerging leader programs is advance participation and buy-in of those senior leaders responsible for making the large –scale organizational decisions. If leaders at the top of the organization refuse to do the hard work of self-awareness themselves, they will likely have difficulty buying into the program at all. Employees will ferret that out, and the emerging leader program will be doomed before it gets off the ground.

Opportunities for self-reflection are an essential component for identifying one's inner critic and viewing oneself from expanded perspectives. Facilitators must incorporate a range of methods to support individuals with a variety of learning styles. A range of methods also gives facilitators and participants the opportunity to observe behavior in a variety of interpersonal arrangements such as small group discussion, writing, speaking in front of others, and having to navigate decision-making within a group setting. Methods for reflection may include group discussions, writing/journaling, drawing/art, public reflection, active listening and peer-to-peer support.

Time should be set aside during each session for participants to visualize themselves in the Outer Ring. Learning to observe one's own behavior without judgment does not come easily to most. Much in the same way meditation does, it will take practice to become comfortable with observing oneself without judgment. Offering regular time within formal emerging leader programs will help participants to establish observation as a regular practice. Individual Outer Ring time could be followed by time for participants to process their observations. Eventually, Outer Ring time could be assigned as homework.

Beyond teaching methods, structure is also important for emerging leader program design. Cohort models, which are made up of groups of people who come together for a common purpose over a specified or unspecified length of time, are well-suited for emerging leader programs using the Enneagram and the Outer Ring. Cohort models tend to create environments of trust, support, and friendship-- important for nourishing continued growth beyond the program's formal end date.

Because self-awareness is not something that can be mandated, memorized or tested, I recommend voluntary participation when working with a system like the Enneagram and Outer Ring. Active participation and buy-in are essential to self-awareness and personal growth. Even though most emerging leader programs are not completely voluntary in nature, it is still possible to work around the volunteer participation component. It is standard for organizations that operate emerging leader programs to either accept applications for participation or to be hand-selected to participate. In either case, the idea of being selected to participate in an elite group contributes to participants' belief that their participation is an honor and an opportunity for advancement and recognition.

Participants who view themselves as honored are more likely to fully participate and engage in the program at a higher-level. High-level engagement increases the likelihood for genuine participation.

As participants dive deeply into the work of self-awareness, an attitude of buy-in will be essential for them to develop their capacity for honest self-observation as they grapple with exposed vulnerabilities.

Early in the emerging leader program facilitators are urged to inform participants of the potential for emotional, vulnerable and intense feelings to emerge. Upfront and open communication with participants about the potential for this to exist can be reassuring. Organizers should inform participants of the support services available and how to access them should challenging emotional issues arise. Program developers are advised to prepare for this potential and have trained psychological support available in advance of starting the program session.

In the absence of self-awareness and insight, leaders regularly function at unhealthy levels. The earlier scenario with Dan demonstrates what can happen when leaders are allowed to blindly operate out of ego. In Dan's case his lack of awareness left his direct reports spending their energy on exit strategies rather than strategies for advancing their organizations.

Conclusion

How one lives life cannot be separated from how one leads. Consciously or unconsciously, they are intertwined. As in the hypothetical situation of Dan, it is easy to see how our convictions can become so basic to our worldview that they present themselves without our knowledge. This scenario highlights the powerful presence that personality plays in effective leadership. In Dan's false view of reality, he views his direct communication style as what is required of him as a leader in order to ensure that the job gets done. If Dan were to observe himself from the Outer Ring of the Enneagram, he may discover a new view of how a different approach to his role would reap benefits for himself, his employees and the organization.

The scenario with Dan illustrates what can happen in the absence of self-awareness. Inner critic tactics hold us hostage to ourselves and without the ability to see options and possibilities. Having an ability to see options is essential for leaders if they are to be effective in navigating the challenging, changing and uncharted waters of leadership. We must ask ourselves, "If a leader feels as though they have lost options and possibilities for themselves, how do they lead others in ways that are meaningful?"

The process of trait and pattern development takes place slowly and subconsciously. The ego, through the inner critic, tells stories to engage us in making our beliefs our reality. When conditioned over time, those beliefs become imprinted in our subconscious, creating ingrained patterns and traits which form our personality type. We repeatedly act those patterns out at the insistence of our ego. Such repetition advances our identification with our type, further embedding it into our view of who we are. No quick-fix solution exists for disrupting this cycle. Freedom from this view of reality can only be realized through the hard work of self-awareness.

Since its introduction to the West in the early twentieth Century, the Enneagram has been used in a variety of situations, such as coaching, business, therapy, and organizational team building.

Depicted as a symbol made up of nine points and intersecting lines within a circle, the Enneagram facilitates a powerful discovery process for viewing ourselves with fresh eyes. Each of the nine points on the circle corresponds to one of nine Enneagram types.

Each of us has traits represented in each of the nine Types, but only one of them is our primary type. Conditioned responses based on our experiences and messages become the basis of our type. Through the process of self-discovery, it is possible to understand our patterns in order to disrupt them. Such disruption will not alter our primary type, but it offers us choices. The more we understand the motivation for our behavior, the more proactive we can be in determining if that behavior serves us well or not.

Three independently-conducted studies on the Riso-Hudson Enneagram Type Indicator (RHETI, Version 2.5) was validated between 2001 and 2011, providing the first and only empirical evidence of nine personality types as proposed by the Enneagram typology. Rebecca Newgent's 2001 investigation was the first validated study indicating these results. Mary Ann Giordana's 2009 study of the RHETI corroborated Newgent's full personality profile across all nine types as the full development of "psychological functions".

Additional emerging leader program research is necessary for understanding the program design elements most effective for emerging leader programs which incorporate the Enneagram and the Outer Ring. As a newly developed component of Enneagram, the Outer Ring should be included in Enneagram research to help determine it as a component of the Enneagram valid for its ability to assist leaders in developing self-awareness. Such research could also examine whether a construct like the Outer Ring enhances one's ability to identify traits, type, and patterns more accurately and quickly. We need additional research to determine the relevance of self-awareness in effective leader development. Having one overall type for life is not equivalent to being trapped in one such pattern. In fact, the Enneagram and the Outer Ring facilitate an opportunity for just the opposite.

There is no expectation that readers should have a complete and clear understanding of the Enneagram. While one is in the initial learning phase, trying to understand the Enneagram and the Outer Ring will likely raise more questions than answers. Discomfort is part of the process of the Enneagram. Observing, remaining open, and asking oneself questions will facilitate an altered view of the world. When combined with the Outer Ring, the Enneagram creates a psychological space for observing one's existing realities in a safe and honest way. With observation comes new ways of viewing our world, and with this new view comes self-awareness. With self-awareness comes new ways of behaving. With new ways of behaving comes freedom from the constraints of ego.

Specific program design components are important for the success of emerging leader programs utilizing the Enneagram and the Outer Ring. Program elements include: A cohort model rich with practice components such as journaling, discussion, reflection time, and small group interaction; a teaching framework including dialog; selection of emerging leader participants in the form of senior-leader invitation or application process; pre-arranged resources for psychological support which are promoted and easily accessible for all participants; and inclusion of ongoing opportunities for discussion and support among participants beyond the formal end date of the emerging leader program. While not an inclusive list, all are necessary components of emerging leader programs which include the Enneagram and Outer Ring.

The Enneagram, when applied solely as a personality typology or labeling device, leaves individuals open to the risks of labeling. Labeling reinforces already slanted views of reality. Any reinforcement of that view increases one's potential for being trapped by those labels. Instead of as a labeling device, the Enneagram combined with the Outer Ring offers an instructive way for cultivating the kind of self-knowledge leaders require. Newly discovered self-knowledge leads to personal growth. Behavioral traits become signals for change rather than messages of our faults.

Riso and Hudson's Levels of Development system, based on trait groupings associated with all nine Types, provides benchmarks for gauging one's level of functioning. Trait groupings associated with each of the three Levels of Development--healthy, average and unhealthy-- become a map guiding personal growth related to ego mastery.

The Enneagram and the Outer Ring offer possibilities for emerging leader development programs to encourage the growth of essential self-awareness for generations of leaders to come. But along with use of the Enneagram and the Outer Ring comes discomfort. An individual's capacity for openness and vulnerability will determine the level of self-awareness and personal growth they will achieve. Personal growth will follow only for those who can be open to that process and for those able to view things for what they could be rather than what they think they should be. Imposed deadlines or timelines should be avoided. Personal growth will happen when an individual is able to ask themselves questions and discover the answers without judgment

The reality that leaders are human beings first and leaders second is foundational to leader development work. A leader's human characteristics can be their greatest strength or their most obstructive weakness. To best leverage the human capital of an organization, those responsible for employee development programs should incorporate methods for developing and sustaining self-awareness and personal growth.

Organizations which embrace the view that leaders are human first and leaders second will be able to connect their investment in emerging leader development programs to their bottom lines. If organizations expect their leadership teams to attend to the personal and human sides of their employees, then they should expect to develop leaders in a way that supports their ability to do so. The sooner emerging leaders develop self-awareness, the higher the return on investment will be for the organization.

Appendix

The Nine Enneagram Types

Type One–The Reformer	Table 2
Traits	Principled, purposeful, self-controlled, and perfectionistic
Description	Ones are conscientious and ethical, with a strong sense of right and wrong. They are teachers, crusaders, and advocates for change: always striving to improve things, but afraid of making a mistake. Well-organized, orderly, and fastidious, they try to maintain high standards, but can slip into being critical and perfectionistic. They typically have problems with resentment and impatience. At their Best: wise, discerning, realistic, and noble; can be morally heroic.
Passion of Ones	Anger. This passion might be more accurately described as Resentment. Anger in itself is not the problem, but in Ones the anger is repressed, leading to continual frustration and dissatisfaction with themselves and with the world.
Basic Fear	Of being corrupt/evil, defective
Basic Desire	To be good, to have integrity, to be balanced
Basic desire deteriorates to:	Critical perfectionism
Unconscious childhood message	"It is not okay to make mistakes."
Lost childhood message	"You are good."
Wings	Enneagram One with a Nine-Wing: "The Idealist" Enneagram One with a Two-Wing: "The Advocate"
Key Motivations	Want to be right, to strive higher and everything, to be consistent with their ideals, to justify themselves, to be beyond criticism so as not to be condemned by anyone.
Spiritual jumpstarts	Value –judging, condemning yourself and others
Core Identification	Identifies powerfully with the superego with the capacity to evaluate, compare, measure, and discern experiences or things. Resists recognizing anger-based tension. Sustain the self-image of being: Reasonable, sensible, objective, moderate, prudent, moral, "good," and rational.

Type Two–The Helper	
Traits	Generous, demonstrative, people-pleasing, and possessive
Description	Twos are empathetic, sincere, and warm-hearted. They are friendly, generous, and self-sacrificing, but can also be sentimental, flattering, and people-pleasing. They are well-meaning and driven to be close to others, but can slip into doing things for others in order to be needed. They typically have problems with possessiveness and with acknowledging their own needs. At their Best: unselfish and altruistic, they have unconditional love for others.
Passions of Twos	Pride refers to an inability or unwillingness to acknowledge one's own suffering. Twos deny many of their own needs while attempting to "help" others. This Passion could also be described as <i>Vainglory</i> —pride in one's own virtue.
Basic Fear	Of being unwanted and unworthy of being loved
Basic Desire	To feel loved
Basic desire deteriorates into	The need to be needed
Unconscious childhood mess	"It is not okay to have your own needs."
Lost childhood message	"You are wanted."
Wings	Enneagram Two with a One-Wing: "Servant" Enneagram Two with a Three-Wing: "The Host/Hostess"
Key Motivations	Want to be loved, to express their feelings for others, to be needed and appreciated, to get others to respond to them, to vindicate their claims about themselves.
Spiritual jumpstarts	Giving your value away to others
Core Identification	Identifies powerfully with feelings for and about others and feelings about others' responses to them. Resists recognizing own feelings about self and needs. To sustain the self-image of being: Loving, caring, selfless, thoughtful, warm-hearted, concerned, kind and compassionate.

Type Three – The Achiever	
Traits	Adaptable, excelling, driven, and image-conscious
Description	Threes are self-assured, attractive, and charming. Ambitious, competent, and energetic, they can also be status-conscious and highly driven for advancement. They are diplomatic and poised, but can also be overly concerned with their image and what others think of them. They typically have problems with being a workaholic and competitiveness. At their Best: self-accepting, authentic, everything they seem to be—role models who inspire others.
Passions of Threes	Deceit means deceiving ourselves into believing that we are only the ego self. When we believe this, we put our efforts into developing our egos instead of our true nature. We could also call this passion Vanity, our attempt to make the ego feel valuable without turning to our spiritual source.
Basic Fear	Of being worthless or without inherent value
Basic Desire	To be valuable and worthwhile
Basic desire deteriorates into	Chasing after success
Unconscious childhood message	"It is not okay to have your own feelings and identity."
Lost childhood message	"You are loved for yourself."
Wings	Enneagram Three with a Two-Wing: "The Charmer" Enneagram Three with a Four-Wing: "The Professional"
Key Motivations	Want to be affirmed, to distinguish themselves from others, to have attention, to be admired, and to impress others.
Spiritual jumpstarts	Trying to be other than you authentically are
Core Identification	Identifies powerfully with a self-image developed in response to what they perceive as admiration by others. Resists recognizing feelings of emptiness, and own self-rejection. To sustain the self-image of being: Admirable, desirable, attractive, outstanding, well-adjusted, effective, and having "unlimited potential."

Type Four–The Individualist	
Traits	Expressive, dramatic, self-absorbed, and temperamental
Description	Fours are self-aware, sensitive, and reserved. They are emotionally honest, creative, and personal, but can also be moody and self-conscious. Withholding themselves from others due to feeling vulnerable and defective, they can also feel disdainful and exempt from ordinary ways of living. They typically have problems with melancholy, self-indulgence, and self-pity. At their Best: inspired and highly creative, they are able to renew themselves and transform their experiences.
Passion of Fours	Envy is based on the feeling that something fundamental is missing. Envy leads Fours to feel that others possess qualities they lack. Fours long for what is absent but often fail to notice the many blessings in their lives.
Basic Fear	Being without identity or personal significance
Basic Desire	To be oneself and create an identity
Basic desire deteriorates into	Self-indulgence
Unconscious childhood mess	"It is not okay to be too functional or happy."
Lost childhood message	"You are seen for who you are."
Wings	Enneagram Four with a Three-Wing: "The Aristocrat" Enneagram Four with a Five-Wing: "The Bohemian"
Key Motivations	Want to express themselves and their individuality, to create and surround themselves with beauty, to maintain certain moods and feelings, to withdraw to protect their self-image, to take care of emotional needs before attending to anything else, to attract a "rescuer."
Spiritual jumpstarts	Making negative comparisons
Core Identification	Identifies powerfully with feelings of "otherness," of being flawed, and with emotional reactions. Resists recognizing authentic positive qualities in self and being like others. To sustain the self-image of being: Sensitive, different, unique, self-aware, gentle, intuitive, quiet, deep, and honest with self.

Type Five– The Investigator	
Traits	Perceptive, innovative, secretive, and isolated
Description	Fives are alert, insightful, and curious. They are able to concentrate and focus on developing complex ideas and skills. Independent, innovative, and inventive, they can also become preoccupied with their thoughts and imaginary constructs. They become detached, yet high-strung and intense. They typically have problems with eccentricity, nihilism, and isolation. At their Best: visionary pioneers, often ahead of their time, and able to see the world in an entirely new way.
Passion of Five	Avarice; Fives feel that they lack inner resources and that too much interaction with others will lead to catastrophic depletion. This Passion leads Fives to withhold themselves from contact with the world. Thus they hold on to their resources and minimize their needs.
Basic Fear	Being useless, incapable, or incompetent
Basic Desire	To be capable and competent
Basic desire deteriorates into	Useless specialization
Unconscious childhood message	"It is not okay to be comfortable in the world."
Lost childhood message	"Your needs are not a problem."
Wings	Enneagram Five with a Four-Wing: "The Iconoclast" Enneagram Five with a Six-Wing: "The Problem Solver"
Key Motivations	Want to possess knowledge, to understand the environment, to have everything figured out as a way of defending the self from threats from the environment.
Spiritual jumpstarts	Over-interpreting your experience
Core Identification	Identifies powerfully with sense of being detached, outside observer of the world—not part of it. Resists recognizing physical presence and state, feelings and needs. To sustain the self-image of being: Perceptive, "smart," curious, self-contained, insightful, unusual, alert, and objective.

Type Six –The Loyalist	
Traits	Engaging, responsible, anxious, and suspicious
Description	Sixes are the committed and security-oriented type. Sixes are reliable, hard-working, responsible, and trustworthy. Excellent "troubleshooters," they foresee problems and foster cooperation, but can also become defensive, evasive, and anxious—running on stress while complaining about it. They can be cautious and indecisive, but also reactive, defiant and rebellious. They typically have problems with self-doubt and suspicion. At their Best: internally stable and self-reliant, courageously championing themselves and others.
Passion of the Sixes	Fear, which might be more accurately described as Anxiety, because anxiety leads us to be afraid of things that are not actually happening now. Sixes walk around in a constant state of apprehension and worry about possible future events.
Basic Fear	Being without support or guidance
Basic Desire	To be secure and have support
Basic desire deteriorates into	An attachment to beliefs
Unconsc. childhood message	"It is not okay to trust yourself."
Lost childhood message	"You are safe."
Wings	Enneagram Six with a Five-Wing: "The Defender" Enneagram Six with a Seven-Wing: "The Buddy"
Key Motivations	Want to have security, to feel supported by others, to have certitude and reassurance, to test the attitudes of others toward them, to fight against anxiety and insecurity.
Spiritual jumpstarts	Becoming dependent on something outside yourself for support
Core Identification	Identifies powerfully with the need to respond and react to inner anxiety about perceived lack of support. Resists recognizing support and own inner guidance. To sustain the self-image of being: Reliable, dependable, trustworthy, likeable, "regular," careful, having foresight, and questioning.

Type Seven – The Enthusiast	
Traits	Spontaneous, versatile, acquisitive, and scattered
Description	Sevens are extroverted, optimistic, versatile, and spontaneous. Playful, high-spirited, and practical, they can also misapply their many talents, becoming over-extended, scattered, and undisciplined. They constantly seek new and exciting experiences, but can become distracted and exhausted by staying on the go. They typically have problems with impatience and impulsiveness. At their Best: they focus their talents on worthwhile goals, becoming appreciative, joyous, and satisfied.
Passion of the Sevens	Gluttony refers to the insatiable desire to “fill oneself up” with experiences. Sevens attempt to overcome feelings of inner emptiness by pursuing a variety of positive, stimulating ideas and activities, but they never feel that they have enough.
Basic Fear	Deprived or trapped in pain
Basic Desire	To be happy, satisfied, and content, and have their needs fulfilled.
Basic desire deteriorates into	Frenetic escapism
Unconscious childhood message	“It is not okay to depend on anyone for anything.”
Lost childhood message	“You will be taken care of.”
Wings	Enneagram Seven with a Six-Wing: "The Entertainer" Enneagram Seven with an Eight-Wing: "The Realist"
Key Motivations	Want to maintain their freedom and happiness, to avoid missing out on worthwhile experiences, to keep themselves excited and occupied, to avoid and discharge pain.
Spiritual jumpstarts	Anticipating what you are going to do next
Core Identification	Identifies powerfully with a sense of excitement which comes from anticipating future positive experiences. Resist recognizing personal pain and anxiety. To sustain the self-image of being: Enthusiastic, free-spirited, spontaneous, cheerful, eager, outgoing, energetic, and positive.

Type Eight – The Challenger	
Traits	Self-confident, decisive, willful, and confrontational
Description	Eights are self-confident, strong, and assertive. Protective, resourceful, straight-talking, and decisive, but can also be ego-centric and domineering. Eights feel they must control their environment, especially people, sometimes becoming confrontational and intimidating. Eights typically have problems with their tempers and with allowing themselves to be vulnerable. At their Best: Self-mastering, they use their strength to improve others' lives, becoming heroic, magnanimous, and inspiring.
Passion of the eights	Lust does not only refer to sexual lust: Eights are “lusty” in that they are driven by a constant need for intensity, control, and self-extension. Lust causes Eights to try to push everything in their lives—to assert themselves willfully.
Basic Fear	Of being harmed or controlled by others
Basic Desire	To protect oneself; to be in control of their own life and destiny
Basic desire deteriorates into	Constant fighting
Unconscious childhood message	“It is not okay to be vulnerable or to trust anyone.”
Lost childhood message	“You will not be betrayed.”
Wings	Enneagram Eight with a Seven-Wing: "The Maverick" Enneagram Eight with a Nine-Wing: "The Bear"
Key Motivations	Want to be self-reliant, to prove their strength and resist weakness, to be important in their world, to dominate the environment, and to stay in control of their situation.
Spiritual jumpstarts	Trying to force or control your life
Core Identification	Identifies powerfully with sense of intensity coming from resisting or challenging others and environment. Resists recognizing own vulnerability and need for nurturing. To sustain the self-image of being: Strong, assertive, direct, resourceful, action-oriented, tenacious, robust and independent.

Type Nine-The Peacemaker	
Traits	Receptive, reassuring, complacent, and resigned
Description	Nines are accepting, trusting, and stable. They are usually creative, optimistic, and supportive, but can also be too willing to go along with others to keep the peace. They want everything to go smoothly and be without conflict, but they can also tend to be complacent, simplifying problems and minimizing anything upsetting. They typically have problems with inertia and stubbornness. At their Best: indomitable and all-embracing, they are able to bring people together and heal conflicts.
Passion of the Nine	Sloth - refers to the desire to be unaffected by life. It is an unwillingness to arise with the fullness of one's vitality to fully engage with life.
Basic Fear	Loss of connection, fragmentation and separation
Basic Desire	To be at peace; inner stability
Basic desire deteriorates into	Stubborn neglectfulness
Unconscious childhood message	"It is not okay to assert yourself."
Lost childhood message	"Your presence matters."
Wings	Enneagram Nine with an Eight-Wing: "The Referee" Enneagram Nine with a One-Wing: "The Dreamer"
Key Motivations	Want to create harmony in their environment, to avoid conflicts and tension, to preserve things as they are, to resist whatever would upset or disturb them.
Spiritual jumpstarts	Resisting being affected by your experiences
Core Identification	Identifies powerfully with sense of inner stability coming from disengagement from intense impulses and feelings. Resists recognizing own strength and capacity. To sustain the self-image of being: Peaceful, relaxed, steady, stable, gentle, natural, easygoing and friendly.

Source

Riso, Don Richard, and Russ Hudson. 1999. *The Wisdom of the Enneagram: The complete guide to psychological and spiritual growth for the nine personality types*. New York. Bantam Books.

Riso, Don Richard, and Russ Hudson, The Enneagram Institute, 1998-2013. Retrieved Dec 5 2013.
<http://www.enneagraminstitute.com/descript.asp#.UqDF-OLld8E>.

References Cited

- Appel, Wendy. (2011). *Inside Out Enneagram: The Game-Changing Guide for Leaders*. San Rafael, California: Palma Publishing.
- Buros Center for Testing. 2015. University of Nebraska-Lincoln. Lincoln, Nebraska. Retrieved from: <http://buros.org/about-us-0>.
- CEB. (2015). *Key Imperatives for HR in 2015: Insights from CEB's Leadership Council Research* (Leadership Council Research) (p. 26). Arlington, VA: CEB. Retrieved from <http://www.executiveboard.com/exbd/about/index.page?>.
- Conchie, Barry, R., Tom. (2008). *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow*. New York: Gallup Press.
- Drucker, Peter F., H., Will, & Bolbeche, Linda. (2007). *Drucker: Management Challenges for the 21st Century* (Revised). Burlington, MA: Elsevier Ltd.
- Gallup, Inc. (2013). *State of the American Workplace: Employee Engagement Insights for U. S. Business Leaders*. (B-annual No. 2013) (p. 68). Retrieved from <http://www.gallup.com/services/178514/state-american-workplace.aspx>.
- Global Leadership Forecast No. 2014/2015. *Ready-Now Leaders: Meeting Tomorrow's Business Challenges*. Development Dimensions International (DDI). p. 56. Retrieved from <http://www.ddiworld.com/glf2014>.
- Gobeski, Kirsten T. (2015). *Millennial Development: Cultivating the Next Generation of Leaders* (White Paper). Institution for Personality and Ability Testing, Inc. (ipat). Retrieved from http://www.ipat.com/resources/white_papers/Pages/default.aspx.
- Goldberg, M. J. (1999). *The 9 ways of working: How to use the Enneagram to discover your natural strengths and work more effectively*. Da Capo Press.

Hampson, Michael. (2005). *Head versus Heart and our Gut Reactions: The 21st Century Enneagram*. OBE, U.K.: O Books.

Hanssen, Sine Bjerregård. (2009, December). *Self-Awareness in Leadership: A Case Study on how a Leadership Development Course can contribute to Self-Awareness NTNU* (Master Thesis in Counseling Pedagogy). NTNU - Department of Education Faculty of Social Sciences and Technology Management, Trondheim.

Howe, Neil, and Strauss, William. (2000). *Millennials Rising: The Next Great Generation*. New York: Vintage Books.

Hudson, Russ, R., Don Richard. (1999). *The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types*. New York: Bantam Books.

Hudson, Russ, R., Don Richard. (2000). *Understanding the Enneagram: The Practical Guide to Personality Types*. Houghton Mifflin Harcourt.

International Enneagram Institute. 2005. Independent Researchers Conclude First Validation Study of the Enneagram System. August. Retrieved from http://www.enneagraminstitute.com/articles/SHLrelease_full.asp#.VT6KxyFVhBc.

International Enneagram Institute. 2009. The RHETI (Version 2.5) has been Scientifically Validated Most Recent Independent Validation Study. Retrieved from <https://www.enneagraminstitute.com/validated.asp?discoverretrieved%204/28/>.

International Enneagram Institute. 2014. The RHETI Enneagram Test. Retrieved from <http://www.enneagraminstitute.com/discover.asp?flash#.U69MMrHrySo>.

International Enneagram Institute. Enneagram contributions. 2015. [International Enneagram Institute Resource and Information]. Retrieved from <http://www.enneagraminstitute.com/articles/Ncontribute.asp#.VUn1WJMjXlc>.

Jaworski, J. (1998). *Synchronicity: The Inner Path of Leadership*. Berrett-Koehler Publishers.

- Kale, S., & Shrivastava, S. (2001). Guidelines for introducing the enneagram in the workplace. In Proceedings of the 4th Annual Conference on Spirituality, Leadership, and Management (pp. 237–57). Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.195.6071&rep=rep1&type=pdfKellerman>.
- (2012). *The End of Leadership*. New York: HarperCollins.
- Lapid Bogda, Ginger, Ph.D. (2007). *What Type of Leader Are You? Using the Enneagram System to Identify and Grow Your Leadership Strengths and Achieve Maximum Success*. New York: McGraw-Hill. Retrieved from http://www.theenneagraminbusiness.com/wp-content/uploads/2013/10/Leadership2_Lapid-Bogda.pdf.
- Lyons, Sean T., Ng, Eddy S., W. S., Linda (2010). New Generation, Great Expectations: A Field Study of the Millennial Generation. *Journal of Business and Psychology*, 25(2), 282–292. Retrieved from <http://link.springer.com/article/10.1007/s10869-010-9159-4>.
- Maitri, S. (2001). *The Spiritual Dimension of the Enneagram: Nine Faces of the Soul*. Penguin.
- Matise, M. (2007). The enneagram: An innovative approach. *Journal of Professional Counseling: Practice, Theory & Research*, 35(1). Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnI=15566382&AN=27873000&h=%2B8j%2FS09xPv6oAbcPL%2BIlbZYEKUlxyVMnIAvgSE5GnQFkGHEQ%2FuFck0YyXQhWQHqHXs5R4pOQWPkQX6MQpv8a7g%3D%3D&crl=c>.
- Metcalfe, Maureen. (2012). *Innovative Leadership Workbook for emerging leaders and managers*. Tucson, AZ: Integral publishers. Retrieved from <http://www.innovativeleadershipfieldbook.com/wp-content/uploads/2012/10/Emerging-Leaders-WORKBOOK-Sample.pdf>.
- Micka, C and Redmond, Diana. 2015. Me and my inner critic: who is leading? Workshop presentation. Carondelet Center, St. Katherine's University, St Paul MN. April 18, 2015. <http://www.curtmicka.com/events/>.

- Myers Briggs Foundation. (2015, April 18). Retrieved from <http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/home.htm?bhcp=1>.
- Myers Briggs Foundation. (2015, April 18). Retrieved from <http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/home.htm?bhcp=1>.
- Newgent, R. A., Parr, P. E., & Newman, I. (2002). The Enneagram: Trends in Validation. Retrieved from <http://eric.ed.gov/?id=ED468827>.
- Nuer, Lara. (2014, August 25). Forgo Your Ego or Forget the Promotion [leadership consulting agency]. Retrieved from <http://learnaslead.com/2014/08/25/forgo-your-ego-or-forget-the-promotion/>.
- Ng, Eddy S. W., S., Linda, & Lyons, Sean T. (2010). New Generation, Great Expectations: A Field Study of the Millennial Generation. *Journal of Business and Psychology*, 25(2), 282–292. Retrieved from <http://link.springer.com/article/10.1007/s10869-010-9159-4>.
- Rhodes, Susan. (2005). Reconciling Personality with Process: Linking Two Different Views of the Enneagram [Enneagram practitioner website]. Retrieved from http://www.enneagramdimensions.net/articles%5Creconciling_personality_with_process.pdf#start.
- Rhodes, Susan. (2009). *The Positive Enneagram: A New approach to the nine personality types*. Seattle, Washington: Geranium Press.
- Riso, Don Richard, H., Russ. (1998–2013). The Enneagram Institute [International Enneagram Institute Resource and Information]. Retrieved from <http://www.enneagraminstitute.com/descript.asp#.UqDF-OLld8E>.
- Riso, Don Richard, H., Russ. (1999). *The Wisdom of the Enneagram: The Complete Guide to Psychological and Spiritual Growth for the Nine Personality Types* (Print). New York: Bantam Books.
- Rodriguez, Dr. Paul A., W., Dr. Ron. (2011, June). *Qualities of Effective Leadership: Principles of Peter F. Drucker*. Slide Share. Retrieved from <http://www.slideshare.net/cacuna0828/qualities-of-effective-leadership-8180175>.

- Rothwell, William J. (2002). PUTTING SUCCESS INTO YOUR SUCCESSION PLANNING. *Journal of Business Strategy*, 23(3), p.32 – 37.
- Scott, Sara A. 2011. An analysis of the validity of the Enneagram. College of William and Mary. Dissertation #346707. Retrieved from: (<http://search.proquest.com/docview/883420602>).
- Sutton, Anna, W., Dr. Helen, & Allinson, Prof Chris. (2007). Hidden Personality at Work - Predicting occupational outcomes by combining knowledge of employees' implicit and explicit personality. British Psychological Society. Leeds University Business School. a.sutton@mmu.ac.uk.
- Sutton, A. M., Allinson, C. W., & Williams, H. M. (2009). Capturing patterns of traits using a typology net. Retrieved from <http://www.business.mmu.ac.uk/staff/annasutton/DOPConference2009.pdf>.
- Sutton, Anna. (2012). "But is it real?" A review of research on the Enneagram. *The Enneagram Journal*, 5(1), 5–19.
- Sutton, A., Allinson, C., & Williams, H. (2013). Personality type and work-related outcomes: An exploratory application of the Enneagram model. *European Management Journal*, 31(3), 234–249.
<http://doi.org/10.1016/j.emj.2012.12.004>.
- Vojta, Marilyn. (2015). Characteristics of the Effective Leader [Executive Search with middle and senior level sales and marketing positions within consumer related companies.]. Retrieved from <http://www.vandasearch.com/resourcecenter.html>.
- Wagner, Dr. Jerome. (n.d.). Wagner Enneagram Personality Style Scales [Consulting organization]. Retrieved from <http://www.wepss.com/>.