



Breckenridge Institute
HARNESSING THE POWER OF CULTURE™

Personality in Context™

Breckenridge Type Indicator™ (BTI™)

Plus Report

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Introduction

How we see the world develops from our earliest years as our innate, inborn tendencies (our temperament) interact with our experiences and the environment to build underlying patterns of thinking, emotions, and other characteristics that become what is commonly called our *personality*. The Breckenridge Type Indicator™ (BTI™) is an instrument designed to help identify key elements of your personality type using the Breckenridge Enneagram™ model of personality.¹ In many ways, your personality (how you see the world) is like your *philosophy of life*. Knowing your personality type allows you to *dive into* what's happening in your life and your relationships, and to identify the root causes of ineffective ways of seeing and interacting that lie deep below the surface of day-to-day life. This report is structured in three steps.

- STEP 1: The Process of Personality Formation
- STEP 2: Understanding Your Enneagram Type
- STEP 3: The Path of Personal and Professional Growth

This report is an introduction to the principles and practices of understanding your personality. We strongly recommend that you verify your results through feedback and discussion with a person who is knowledgeable in personality type, as well as explore the material referenced throughout the report.

STEP 1 The Process of Personality Formation

While the material in this section describes the process by which our Enneagram type is formed, it is important to note that the See-Do-Get Process® is a meta-model that is independent of any personality typology. More specifically, it describes the psychological process by which all personality typologies are formed, including Jungian type, temperament, DiSC, and the Five-Factor and primary emotions models.

What You See Is What You Get

A customer (Curt) walks into a store and a sales person (Sarah) at the counter recognizes him from a previous visit. Sarah “sees” Curt as someone who gave her a hard time, so she ignores him, trying to avoid conflict. Curt reads the emotional message in Sarah’s behavior and actually feels ignored. After a few minutes of just standing around, Curt snaps critically, “Hey, young lady! I need some help over here!” Sarah thinks to herself, *See - I knew he’d give me a hard time!* The See-Do-Get Process® is simple, yet profound. It’s a way of describing how our knowledge and beliefs are shaped by how we see ourselves, other people, and the world around us (see Figure 1). First, we see the world a certain way and specific behaviors and emotions naturally flow from that worldview because we believe that it is “reality.” When we act these behaviors out in relationships, people read our body language and respond to the message they see in us. Their response then reinforces how we see them and create patterns of interaction in our relationships.

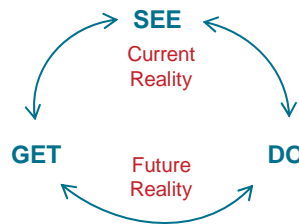


Figure 1

Let’s say you have poor self-esteem and see yourself as nobody special. You “see” Paul, a colleague at the office, as someone who doesn’t think highly of your work although unbeknownst to you he has complimented your abilities to numerous co-workers. During an important presentation that you’re making to your company’s senior managers, Paul yawns repetitively because his neighbor’s dog had barked all night. Of all the events happening in the meeting (including the fact that the company’s President is really engaged in what you’re saying), you focus on the fact that Paul is yawning, and then impose meaning on it, saying to yourself, *He never did think much of me, or my work.* Paul is actually interested in what you’re saying, and he’s embarrassed by the fact that the President is there and he’s struggling to stay awake. When the meeting is over, you make a defensive comment to a colleague about Paul falling asleep and he overhears you without you knowing it. Offended, Paul throws his hard copy of your presentation on the table, and as he’s walking out the door he says contemptuously to a co-worker, “Boy, I’m glad that’s over.” So you think to yourself, *See – that proves he didn’t think much of me, or my work!* Now you’re absolutely certain that Paul is out to frustrate and undermine you and your career. Over time, a definable pattern of interaction for that relationship solidifies and it becomes a blind spot for you. Having a blind spot is like having a learning impairment because it filters out any information that doesn’t agree with how you “see” Paul. Within a year, Paul gets promoted to department head and becomes your boss. You try to change your attitude toward him – to no avail. You know that if your relationship with Paul continues on its current path, that he’ll begin to “see” you as a performance problem and may ultimately fire you. But trying to change your behavior and control the emotional messages your body language transmits is useless without changing how you see Paul. There are no shortcuts.

In both examples, the individuals see themselves, others and the world in a certain way and then specific behaviors and emotional messages flow from that worldview. People read these behaviors and emotional messages and respond in ways that reinforce how they are being seen. This only deepens the conviction that these perceptions are reality. What if something you view as a *negative* could be transformed into something *positive* by changing how you “see” it? In fact, knowing how the See-Do-Get Process® works can open Pandora’s box because it causes people to question how they see all areas of their lives. Think about it - a single mom sees her child as an unwanted intrusion on her busy life, and then wonders why her kid always gets into trouble. High school teachers see students as lazy and unmotivated, then wonder why they drop out. A family sees their oldest son as a loser who’ll never go anywhere in life, then can’t understand why he can’t keep a job. You see your boss as a moron, and then wonder why he never assigns you to more interesting projects. The See-Do-Get Process® applies to everyone, everywhere.

Understanding Personality Differences

Our philosophy of life (Tacit Creed) develops from our earliest years as our experiences and interactions with our environment build and accumulate underlying patterns of thinking, emotions, behavioral responses, biological needs and other characteristics that become what is commonly called our *personality*. The formation of personality is both: a) an *inside-out* process where innate, inborn tendencies (our temperament) predispose us to behaviors and emotional responses through which we try to influence and relate to others, and b) an *outside-in* process where people, organizations, social structures, and the culture we grow up in teach us how to see ourselves, others, and the world.² Our innate, inborn tendencies function like an Excel file in our brain that defines the structure and organization of our human nature and our personality. The rows and columns of this mental Excel file are filled in with the empirical data of our experiences and interactions with our environment and the culture in which we are raised. The sorting, binning, and codifying process is called *learning* and is how we accumulate what we know about ourselves, others, and the world; e.g., our body of knowledge. By the time we are two or three years old, these underlying patterns shape and define how we see ourselves, others, and the world around us. They become a *philosophy of life* that powerfully defines the kinds of people, relationships, and experiences to which we are attracted or repulsed, and over time these preferences shape our relationships, families, careers, and lifestyles.

Healthy mental and social development demands that these underlying patterns be on automatic pilot as a way of freeing up the psychological energy we need to navigate through a world of constant demands, decision-making and problem-solving. In fact, the vast majority of knowledge that causes our behavior is tacit – just below the surface of consciousness. Tacit knowledge, beliefs, and assumptions allow us to skillfully perform tasks and make decisions in the blink of an eye without consciously thinking about what we’re doing. As adults, without this type of unconscious decision-making, it would be impossible for us to manage the on-going stream of responsibilities that our personal and professional lives place upon us. But this cognitive efficiency is a double-edged sword. While the underlying patterns free up the psychological energy we need to live our lives, they can become *too* automatic and ultimately self-defeating. They become *Tacit Creeds* that we live by; e.g., unquestioned assumptions and automatic pilot responses to people and life. For example, a young child named John slowly develops the Tacit Creed “I must be perfect” where he believes that is not okay to make mistakes and errors, yet he feels helpless to change. Another child (Linda) develops the Tacit Creed “I must be enthusiastic” believing that mistakes are the result of things that *can* be changed and that learning new approaches to problem-solving will help her succeed in areas where she has made mistakes the next time she tries them. Twenty-five years later, John becomes Linda’s boss.

John’s Tacit Creed (I must be perfect) makes him hyper-aware of every mistake he makes, as he constantly tries to correct, fix and improve himself. He’s also hyper-sensitized to every mistake that Linda makes and feels obligated to point out and correct even non-work-related mistakes, despite the fact that Linda doesn’t want his advice. Whether it’s the weekly status report, quarterly reviews, her annual performance appraisal, or where she goes on vacation, John sees “mistakes” as something to be fixed or punished. Because of Linda’s Tacit Creed (I must be enthusiastic) she either doesn’t see her behaviors as “mistakes” or views the real mistakes she makes as opportunities to learn and to start over. It’s the same objective world out there, but Linda and John see it very differently. Countless cycles through the See-Do-Get Process® deepen the conviction that the view of the world that we have through the lens of our dominant Tacit Creed is actually reality. As Maslow said, “He who is good with a hammer thinks everything is a nail.” When we unpack the automatic pilot operation of the See-Do-Get Process®, we discover four distinct, but related autopilot steps that are shown in the figure below.³ Let’s return to the example of John and Linda and examine how the four steps shown in the diagram below happen on autopilot - in the blink of an eye.

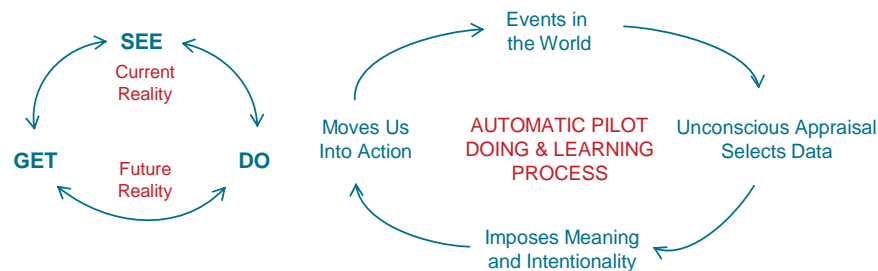


Figure 2

First, the interactions between John and Linda about her on-the-job performance could be recorded with a video camera. Video cameras don’t have a personality and don’t interpret or impose meaning on situations - they record events as they actually are. Second, John’s Tacit Creed (I must be perfect) makes him hyper-sensitive to identifying mistakes in himself

and Linda, so he unconsciously selects a small sub-set of data from the total events in the world. These data are selected again and again, regardless of how often others occur, or even how important other data are to the total picture. That's because they have special meaning and significance for John; e.g., they match the underlying patterns of his personality (his philosophy of life) and allow him to feel more comfortable in a world of constant and frenetic change. *Third*, John's personality imposes meaning and intentionality on what Linda does; e.g., he automatically interprets her actions through the autobiographical lens of *his* dominant Tacit Creed and personality. *Fourth*, personality produces behaviors and emotional responses that have been shaped by, and naturally flow from underlying patterns, often against his best intentions to act otherwise. With most people, all four steps happen on autopilot, without conscious thought or intention - in the blink of an eye.

The four autopilot steps and Tacit Creed powerfully shape our day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle we are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of our lives. By the time we are young adults, we have identified with our Tacit Creed to the point where we become locked into a cognitive, emotional, social, and contextual configuration that solidifies, reaches a state-of-equilibrium, and becomes our day-to-day reality. John's inner mandate to be "perfect" becomes externalized and objectified as a social mirror that seems to objectively affirm the belief that his way of seeing himself, others, and the world is *the* way that life should be lived. Consequently, John and Linda's lives are perfectly aligned to get the results they get – good or bad. But what if John could develop a new philosophy of life and begin to see Linda differently? What if he could begin to focus on the destructive *results* his behaviors are causing in their relationship? What if he could begin to question his Tacit Creed as a total life philosophy? How might this positively change his life and their working relationship?⁴

How Personality Creates Problems in Relationships

Our personality does not exist in a vacuum independent of the relationships and social contexts in which we live. In fact, other people and situations can bring out the very best (or the very worst) in our personalities. For example, John and Linda had an intense conflict over John's cynical attitude about the level of productivity of Linda's direct reports. On the way into work the next day, John reflects on the conflict and would like to make his interactions with Linda more constructive. He decides to discuss his plan to improve their communication when he gets to the office. That morning Linda also wants to own her part in the conflict and make their interactions with John more constructive, so she gathers her group around her desk for a cup of coffee to discuss how they can increase their productivity. John walks into the department, sees that Linda and her people are standing around drinking coffee when they should be working. He tells her to follow him to his office and words of criticism begin flying out of his mouth before he can stop them, "Must be nice to have the luxury of just standing around drinking coffee with your friends?" Linda responds, "Don't I even get a 'good morning' before you start hammering on me?" They both intended to improve and create a positive, affirming, conciliatory climate, but they got the *unintended result* of being drawing into a destructive pattern of interaction where they began arguing over the very problem they wanted to solve. As shown by the Learning Loop in the diagram below, John intended to try to "see" the situation differently and to "do" something to show Linda that he really cared for her and valued their work relationship. Linda intended to try to "see" John differently and to "do" something to acknowledge her role in the conflict and to affirm his concerns about productivity. The good intentions of both were motivated by a deep desire to improve their relationship; e.g., the growth-motivator shown in Figure 3.

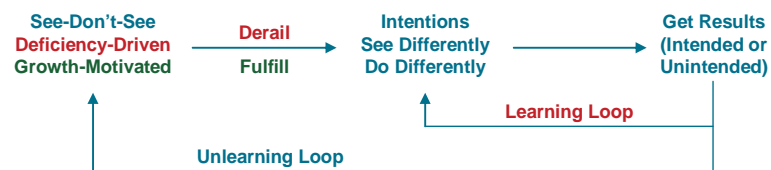


Figure 3

But both John and Linda's good intentions were *derailed* by circumstances and the destructive autopilot responses of their deficiency-driver and patterns of interaction that have emerged over time through countless cycles through the See-Do-Get Process®.⁵ Intending to do one thing, but getting an unintended result is a *red flag* and is almost always caused by the derailing, autopilot power of our personality and destructive patterns of interaction. As long as John and Linda continue to fall into the Learning Loop shown in Figure 3, they will remain the unwitting victims of the same arguments over-and-over again. Using the Learning Loop creates a vicious cycle of trying harder and thinking positively about the relationship, but secretly John and Linda feel helpless to change the powerful, unpredictable derailing forces that are frustrating and undermining their relationship.

The Socialized-Self and the Natural-Self

Our *Natural-Self* is the dimension of our personality that includes behaviors and cognitive or emotional responses that are on autopilot, *regardless* of whether they are innate or learned; e.g., it's the part of who we are that happens "naturally" on autopilot.⁶ But there are many situations where behaving out of our Natural-Self would be inappropriate and would have negative consequences socially; e.g., how we behave at home with friends or family is often not how we behave professionally with coworkers, senior managers, other work-groups, regulatory agencies, customers, or news media. In these instances, we act out of our *Socialized-Self* which is the dimension of our personality that includes conscious, intentional behaviors and emotional responses that have been shaped or required by social settings that teach us how to "see" ourselves and to "do" specific things in order to "get" the results that we want from others.⁷ The behaviors and emotional responses of the Socialized-Self are largely conscious and intentional – they are not on autopilot.

In many instances, we intentionally alter our actions and interactions to "fit" a specific social setting, but the essential elements of our Natural-Self remain unchanged. When the actions and interactions of the Socialized-Self are performed often enough, they can become habitual and slip below the surface of conscious awareness, go on autopilot, and become part of our Natural-Self. In other words, we *have* a personality composed of the innate and previously learned elements that are embodied in the Natural-Self, and our personality is *created* over time as the conscious, intentional actions of the Socialized-Self become automatic. This is the same learning process that happens in childhood, but in the first years of life the cognitive and emotional functions of our brains are highly elastic. Emotional responses to situations are the key element of this deep, early learning and the stronger the emotions are the more clearly experiences are "imprinted" on our brains.⁸ But by the time we reach early adulthood, the complex structures of neurons in our brain are solidified and our ability to change them is drastically diminished. But this migration process from conscious, intentional behaviors and emotional responses (Socialized-Self) to autopilot responses (Natural-Self) continues throughout life at a much reduced (and sometimes glacial) rate, which is why deep personal change is so difficult later in life. This migration process underlies the common-sense notion that we become what we do, and that who we are reflects the social settings in which we live.

To illustrate, let's return to the example where John had an intense conflict with Linda over the productivity of her direct reports. When he was hired, John was told by senior management that because they were an R&D organization and depended so heavily on employee innovation for new product development that he should encourage staff members to use their creative abilities to solve work-related problems, even if it sometimes resulted in failure. A twenty-year history of solid financial earnings showed top managers that this approach paid off handsomely. Initially, John said he fully supported this approach and even practiced it himself, but as time went on his natural micro-managing, no-risk, perfectionist tendencies began to dominate his interactions with Linda who was one of the company's brightest and most productive researchers. At first, the newness of the job combined with sheer discipline enabled John to "morph" the natural tendencies of his Tacit Creed (I must be perfect) and conform to the organization's cultural demands through his Socialized-Self. The natural tendencies of Linda's Tacit Creed (I must be enthusiastic) combined with her technical brilliance and view that mistakes could be learned from were aligned with the company's cultural norms. Linda's high performance and alignment with the company's core ideology put even more pressure on John to act and interact within the parameters of his Socialized-Self.

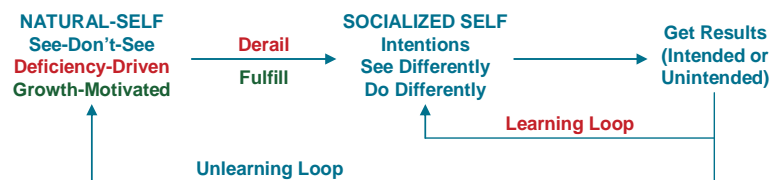


Figure 4

With each passing day it became more and more difficult for John to bite his tongue, look the other way, openly support Linda's way of working and provide leadership to his work-group. Within a few months, the best intentions and plans of his Socialized-Self were increasingly derailed by destructive conflict created by his Natural-Self as shown in Figure 4. While we can consciously and intentionally decide to act and interact in ways that align with the demands and norms of a given social setting, the *wider the gap* is between our Socialized-Self and Natural-Self, the more discipline and mental energy it takes to live in the Socialized-Self, and the more likely it is that our attempts will be derailed by the autopilot responses of our Natural-Self.

STEP 2 Discovering Your Enneagram Type

Identifying Your Enneagram Group

As shown in Figure 5, the nine Enneagram types are divided into three groups of three with the three shown in red (Helpful, Excellent, Original) being the Heart Group, the three shown in blue (Expert, Secure, Enthusiastic) being the Head Group, and the three shown in green (Powerful, Malleable, Perfect) being the Action Group.⁹ The process of discovering your Enneagram type begins by identifying which of the three groups and nine types best fits what you know about yourself and life experience.



Figure 5

Heart Group: The types in the Heart Group (red) emerge from the Emotional Brain which resides in the Amygdala and other related neurophysiologic and sensory structures. The heart types tend to “lead” with the emotional part of their being, with the neuropsychological functions of the Head and Action Groups playing key support roles. Heart types tend to be *past-oriented* because emotions are reactions to events, situations, and experiences that have already occurred. Twos, Threes, and Fours tend to be overly-preoccupied with the key question of human existence, “How do I find an identity?”, although the three types tend to answer this same question in a very different way. It’s not that the other types don’t care about finding an identity it’s just *not* the central concern of their lives and the focus of their values.

- **Twos** tend to find their identity in relationships, where family, friends and working associates become defining elements of their lives.
- **Threes** tend to find their identity in defining and emulating standards of excellence which become an objective measurement of who they are and what they’ve achieved in life.
- **Fours** tend to find their identity by looking within – through deep introspection and self-exploration.

The question, “How do I find an identity?” can include *external criteria* like physical appearance, external criteria used to establish a person’s identity, or a set of behavioral and personal characteristics by which a person is recognizable as a member of a specific group. Identity can also include *inner criteria* like a sense of self that distinguishes one person from other individuals (or groups of individuals) in terms of the uniqueness and continuity of their personality, character, and personal paradigm; e.g., how they “see” themselves, others, and the world.

Head Group: The types in the Head Group (blue) emerge from the Cognitive Brain which is localized in the Neocortex and other related neurophysiologic and sensory structures. The head types tend to “lead” with the cognitive rational part of their being, with the neuropsychological functions of the Heart and Action Groups playing key support roles. Head types tend to be *future-oriented* because their ideas and intellectual concepts are not bound to the realities of the past or present (space and time), and consequently they can travel far into the future. Fives, Sixes, and Sevens tend to be overly-preoccupied with the key question of human existence, “How do I face the future?”, although the three types tend to answer this same question in a very different way. It’s not that the other types don’t care about facing the future it’s just *not* the central concern of their lives and the focus of their values.

- **Fives** tend to face the future by gathering information, preparing, and trying to think through every possible scenario that might occur.
- **Sixes** tend to face the future by minimizing all possible risks in order to ease their fear and uncertainty.

- **Sevens** tend to face the future by just moving into the future without much planning or thought of risk mitigation – they just go.

The question, “How do I face the future?” can include *external criteria* like dealing with the physical, financial, and relationship challenges of life and trying to age effectively. It can also include *inner criteria* like the fact that our future is contained within us in the sense of our actuality (who we currently are) and potentiality (who we could become). We can powerfully shape our own future by creating it daily through our choices.

Action Group: The types in the Action Group (green) emerge from the Sensory Brain which is localized in the Brainstem and other related neurophysiologic and sensory structures. These Action types tend to “lead” with the action-oriented-part of their being, with the neuropsychological functions of the Head and Heart Groups playing key support roles. Action types tend to be *present-oriented* because they are inextricably bound to the immediate context of what’s going on in the world around them, including where things are happening and who’s involved. Eights, Nines, and Ones tend to be overly preoccupied with the key question of human existence, “How do I deal with the environment?”, although the three types tend to answer this same question in a very different way. It’s not that the other types don’t care about dealing with the environment it’s just *not* the central concern of their lives and the focus of their values.

- **Eights** tend to deal with the environment by dominating it and expanding their sphere of control and influence over the people and situations around them.
- **Nines** tend to deal with the environment by not dealing with it or checking out, especially when they encounter conflict or when their involvement in a situation might “rock the boat.”
- **Ones** tend to deal with the environment by trying to fix and improve it as they stand apart from life’s circumstances and critique them.

The question, “How do I deal with the environment?” can include *external criteria* like the personal and professional challenges that we face day in and day out, navigating the edicts and demands of our culture, and remaining autonomous from people and situations that frustrate and undermine our desired path in life. It can also include *inner criteria* like having the inner force of will, courage, wisdom, and insight to deal effectively with the challenges we face in our personal and professional lives.

Identifying Your Enneagram Type

The exercise and quantitative results in this section are designed to help you more clearly identify your Enneagram type. The self-discovery process continues by identifying your *dominant* personality type from the nine choices shown below. Knowing your dominant personality type *anchors* your self discovery process to a position on the diagram shown below. Read through the descriptions of all of the nine types sequentially and try to identify which one fits you best. Note that looking at your scores *prior* to completing this self discovery exercise may bias your interpretation of the results.

Type Two (I Must Be Helpful)



When Twos are at their best, they are helpful, empathic, warm, supportive, compassionate, sensitive, and nurturing. They enjoy being close with (and connected to) people and focus on others’ well-being by identifying and meeting their needs. When under pressure, they become overly intimate and intrusive, prone to building dependencies – they give to get and impose their will on others through flattery, guilt, and manipulation.

Core Assumption and Tacit Creed

Twos have a basic need to have a sense of personal significance in life, but they live with the secret fear that their lives *lack personal significance*. The emphasis is on the word “personal” and the belief that their lives will have little or no impact, significance, import, consequence or meaning in the lives of other people – the *human* dimension of life. Twos experience this core assumption as a deep and

abiding sense that, “If I died tomorrow, people would do just fine without me, and the lives of the people that matter most to me would go on *unchanged* and without *disruption*.” The secret fear associated with the core assumption *forces* a shift in the Two’s focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having personal significance in life, they *displace* the problem using the unconscious strategy; “I lack personal significance in life, so I will create personal significance by being helpful.” Over time, the Tacit Creed (I must be helpful) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being “helpful” is ultimately self-defeating because it can never fill the Two’s deep inner need and sense that “something’s missing” in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the “lost key” that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Twos are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) others' needs, desires, interests, and preferences. They constantly evaluate their relationships and the environment for opportunities to "help" others (even when they don't want to be helped), and take pride in how important they are in others' lives. Pride and Manipulation *emerge* when they are under pressure, or when they don't get the result they want; e.g., people either object to, or don't respond to, their desire to "help," seduce, and manipulate people with the goal of building dependencies. When Twos are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying people's needs and preferences gives way to an attitude of learning about people – for their own sake. They experience a sense of Humility where they develop a more realistic estimate of their importance in people's lives, as well as understanding the intrinsic-value of other people – independent of others' ability to meet the Two's needs. They experience a sense of Deference where they respectfully submit and yield to the judgments, decisions, opinions, and will of others to decide what's best for *their* lives. They also see that true (disinterested) compassion, caring and nurture in relationships cannot exist when people are dependent on the Two, and this inner insight and new way of "seeing" gives Twos a deep sense of inner freedom and personal growth. The extent to which a Two's interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Two's life.

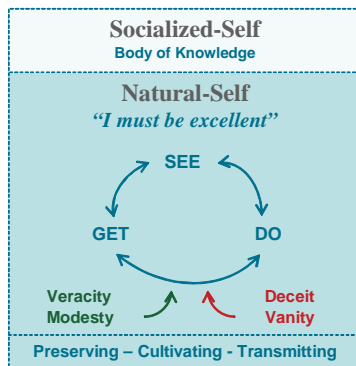
Ways of Working

The natural tendencies of Twos are to: a) be focused on effective human resource management and developing the competencies, talents, and capabilities of individual managers and staff members, and the work-groups and functional units that compose the overall organization, b) care about how strategic and tactical decisions will affect the managers, staff members, customers, suppliers and the overall human perspective of an organization's performance, c) create an organizational climate that is people-oriented where operations meetings, team-building sessions, retreats, and annual planning meetings are used to build a sense of group identity and organizational purpose, d) encourage work-groups, functional units, and departments to communicate and cooperate with each other so that key information is shared and the left hand knows what the right hand is doing, and e) lead indirectly as a "right-hand-person" or the "power behind the throne" who supports leaders and line managers in both strategic and tactical operations, yet they sometimes have inner conflict about wanting to lead, and wanting to please the people they support.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed "I must be helpful" accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type Three (I Must Be Excellent)



When Threes are at their best, they are role models of achievement and success and establish and exemplify standards of excellence within their cultural context. They are ambitious, competitive, goal-oriented, and embody highly valued competencies and talents. When under pressure, they become overly focused on self-promotion, creating an "idealized" self to be seen by others – they lose access to their depth feelings and true identity and mobilize their achievements as an "objective" validation of their value and worth.

Core Assumption and Tacit Creed

Threes have a basic need to have a sense of personal identity, but they live with the secret fear that their lives *lack personal identity in life*. The emphasis is on the word "identity" and the belief that their lives lack any inward experience of self that would provide a sense and experience of *sameness* and *continuity* of personality over time and in varied situations; e.g., an inner "fingerprint" that identifies them as who they are. Threes experience this core assumption as a deep and abiding sense that, "I don't know who I am, apart from the roles I play. When I do a job at the office, a project at home, or get involved with a hobby I am often the very best; but when I look inside and ask myself

who I am apart from these things – I have no idea.” The secret fear associated with the core assumption *forces* a shift in the Three’s focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having a personal identity in life, they *displace* the problem using the unconscious strategy; “I lack personal identity in life, so I will create a personal identity by being excellent.” Over time, the Tacit Creed (I must be excellent) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being “excellent” is ultimately self-defeating because it can never fill the Three’s deep inner need and sense that “something’s missing” in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the “lost key” that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Threes are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) differences between their own achievements and others, they constantly evaluate their relationships and the environment for opportunities to improve themselves and compete with others. Vanity and Deceit *emerge* when they are under pressure, or when they don’t get what they want; e.g., people either object to, or don’t respond to, their desire to showcase of their achievements as evidence of their worth and value, image morphing, pragmatism, and superficiality. When Three’s are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying differences between their own achievements and level of success, and the achievements and level of success of others gives way to an attitude of learning about people – for their own sake. They begin to experience a sense of Modesty where they become increasingly free from self-promotion and develop a desire to live by inner standards of excellence and to build genuine self-esteem. They experience a sense of Veracity where they become increasingly authentic and truthful in everything they do and say for their own sake, *not* as a strategy for being “seen” by others. They also see that they must accept themselves and their limitations for what they are, and take personal responsibility for modeling behaviors and social values that are authentic and embody integrity and truth. The extent to which a Three’s interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Three’s life.

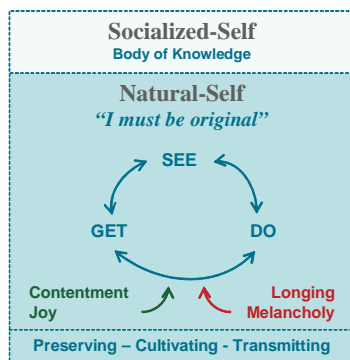
Ways of Working

The natural tendencies of Threes are to: a) assume the leadership position and demand that individual managers, staff members, and the work-groups and functional units that compose the overall organization be the very best that they can be in strategic and tactical operations, b) build broad consensus and commitment among managers and key personnel around an organization’s overall direction, and communicate the organization’s purpose, goals, and objectives to managers and staff members inside the organization, and to stakeholders, customers, and suppliers outside the organization, c) be pragmatic, single-minded, energetic, highly competitive, results-oriented, competent, and to insist that staff members, managers, and the organizations they lead achieve their goals, objectives, and deliver on commitments, d) motivate managers and staff members to practice the desired behaviors and styles of working and to discourage actions, interactions, and ways of working that frustrate and undermine an organization’s core values and its ability to achieve its goals and objectives, and e) be the prototypical professional who may have difficulty separating their professional/work role from who they are as a person – “I am what I do.”

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed “I must be excellent” accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type Four (I Must Be Original)



When Fours are at their best, they are original, creative, self-revealing, authentic, different from others, and express their own way of “seeing” the world *indirectly* by creating something; e.g., art, music, literature, technology, architecture, services, etc. When under pressure, they experience deep inner turmoil, depression, compulsive longing for love, envy, a poignant sense of “cosmic” suffering, and they express the emotional intensity of this inner experience through creative and symbolic means as a way of “making sense” of their suffering, pain, neediness, inner-poverty, and alienation from themselves, others, and the world around them.

Core Assumption and Tacit Creed

Fours have a basic need to have a sense of individual existence in life, but they live with the secret fear that they *lack individual existence*. The emphasis is on the word “individual” and the belief that they are not a *single* (distinct) human being, as distinguished from a group, socio-cultural context, or the collective masses of all humanity. Fours experience this core assumption as a deep and abiding sense that, “I’m lost in the collective ocean of people and life, and long to have an independent existence *apart from* things that are “common” to all. I want to be distinguished by special, singular, and markedly personal qualities that set me apart from the sea of humanity.” The secret fear associated with the core assumption *forces* a shift in the Four’s focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having an individual existence in life, they *displace* the problem using the unconscious strategy; “I lack an individual existence in life, so I will create an individual existence by being original.” Over time, the Tacit Creed (I must be original) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being “original” is ultimately self-defeating because it can never fill the Four’s deep inner need and sense that “something’s missing” in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the “lost key” that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Fours are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) ways to express their originality and individualism, they constantly evaluate their relationships and environment for ways to express their inner experience and depth of emotions in different and unique ways, even when doing so is unnecessary or inappropriate. Longing and Melancholy *emerge* when they are under pressure, or when they don’t get the result they want; e.g., people object to, or don’t respond to, their focus on suffering, loneliness, compulsive longing for love and true contentment, poor self-image, envy, giving-to-get, and emotional intensity, that are masked beneath a façade of appearing special, different, unique. When Fours are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying ways to express their originality and individualism gives way to Contentment, Joy and a deep sense of equanimity, inner calm, and emotional balance where the experience of authentic love comes from loving others and making meaningful contributions to their lives. They see that true originality comes from being an open, receptive conduit for the original, archetypal, collective source of all life and creative power in the universe, and concretizing their own way of seeing the world in natural, spontaneous, authentic ways. The extent to which a Four’s interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Four’s life.

Ways of Working

The natural tendencies of Fours are to: a) invest heavily in R&D, product development, creating intellectual property, and encouraging people to look for new, cutting-edge capabilities that make an organization distinctive among competitors, b) create a vision, purpose, and long-term perspective for what an organization can become, and then inspire managers and staff members to make that vision a reality by helping them understand how each one will contribute to achieving the organization’s goals and objectives, c) encourage managers and staff members to be unconventional, take risks, and use non-traditional approaches to problem solving because creativity and innovation are viewed as a key part of every job, d) have a distinctly personal leadership style that “humanizes” the work place and makes managers and staff members feel like their concerns and feelings are heard and understood, and e) be the atypical professional who has intuitive insight and a sense for authenticity that sees through facades, and is acutely aware of the duplicity between the business mask and their true self.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed “I must be original” accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?



Type Five (I Must Be and Expert)



When Fives are at their best, they are reflective, analytical, curious, pioneering, open-minded, independent thinkers with deep insight into the connections between complex and seemingly unrelated concepts, bodies of knowledge, and human-natural phenomena. When under pressure, they detach from the arena of life’s problems and become provocative, iconoclastic, apathetic, stoically resigned to life’s “cosmic” meaninglessness, and accumulate knowledge and understanding in order to ignore and repress their profound and deeply hidden sense of neediness, inner-poverty, isolation, and alienation from themselves, others, and the world around them.

Core Assumption and Tacit Creed

Fives have a basic need to have the material existence to face the future, but they live with the secret fear that they *lack the material existence to face the future*. The emphasis is on the word “material” and the belief that they lack the physical and financial resources, available time, psychological energy, and other

sources of physical and corporeal supplies needed to face the challenges that life presents. Fives experience this core assumption emotionally as a deep and abiding sense that, “If I allowed it, I’d be engulfed by the collective demands and needs of life and other people who would consume the tiny bit of resources that I’ve managed to store away to ensure my own survival; and I have no support mechanisms to augment the supply of resources that I currently have.” The secret fear associated with the core assumption *forces* a shift in the Five’s focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having the material existence to face the future, they *displace* the problem using the unconscious strategy; “I lack the material existence to face the future, so I will create a material existence by being an expert and gathering resources.” Over time, the Tacit Creed (I must be an expert) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being “an expert” is ultimately self-defeating because it can never fill the Five’s deep inner need and sense that “something’s missing” in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the “lost key” that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Fives are *Deficiency-Driven* they are hyper-sensitive to identifying (selecting) areas where they lack knowledge, expertise, and the resources to face life, they constantly evaluate their relationships and environment for situations that require commitment and perceived demands (internal-external) for fear they will be overwhelmed by life’s activities. Detachment and Hoarding *emerge* when they are under pressure, or when they don’t get the result they want; e.g., people either object to, or don’t respond to, their desire for knowledge-understanding, lack of empathy (meanness), cynical-critical attitude, retentiveness, and stonewalling (placating) others about commitments the Five has made to them. When Fives are *Growth-Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying areas where they lack knowledge, expertise, and the resources to face life gives way to the experience of Engagement and Release, and a strong desire to experience, confront, and move beyond their deeply hidden sense of neediness, inner-poverty, isolation, and alienation from self, others, and the world around them, rather than trying to gratify these basic needs by accumulating expertise. They also see that true knowledge and wisdom *connect* the underlying structures, patterns, and processes of how the world works to the concrete, mundane, pedestrian experiences of day-to-day life, and to common-sense strategies for solving life’s problems. The extent to which a Five’s interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Five’s life.

Ways of Working

The natural tendencies of Fives are to: a) view organizations as complex sets of structures and systems that act as an integrated whole, but can be logically analyzed and subdivided into constituent units that are operationally connected in seemingly unrelated ways, b) use fact-based decision-making with quantitative data, systematic analysis, and scientific analytics, not business experience, intuition, or how decisions will affect the human dimension of the organization, c) play a key role in long-term strategic planning because their analytical capability allows them to develop a deep knowledge of seemingly unrelated data, information, and trends in the business environment, d) be comfortable with the ambiguity and uncertainty that typifies the frenetic pace of change in today’s global economy and multiple plans of action for dealing with

this ever-changing reality, and e) lead best from behind the scene in collaboration with a more aggressive type who is more sensitive to human issues and can protect them from the front-line interactions of day-to-day management and operations.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed “I must be an expert” accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type Six (I Must Be Secure)



When Sixes are at their best, they are cautious, responsible, hard-working and vigilant about identifying potential problems in order to create a reliable and safe environment for themselves and others. When under pressure, they are hyper-alert, suspicious, chronically uncertain, looking for hidden meanings and underlying patterns of intention, and filled with anxiety in the absence of real threats.

Core Assumption and Tacit Creed

Sixes have a basic need to have the discernment to face the future, but they live with the secret fear that they *lack discernment to face the future*. The emphasis is on the word “discernment” and the belief that they lack the ability to judge, discriminate and make the distinctions needed to tease apart the difference between threatening from non-threatening situations and navigate their way through the waters of day-to-day life. Sixes experience this core assumption emotionally as a deep and abiding sense

that, “I don’t trust my own ability to make decisions and cope with life. I lack inner guidance and the inner gyroscopic sense of orientation that I need to face life’s challenges and make the choices that life requires of me.” The secret fear associated with the core assumption *forces* a shift in the Six’s focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having the discernment needed to face life, they *displace* the problem using the unconscious strategy; “I lack the discernment to face the future, so I will create a sense of discernment by minimizing risk to be secure.” Over time, the Tacit Creed (I must be secure) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being “secure” is ultimately self-defeating because it can never fill the Six’s deep inner need and sense that “something’s missing” in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the “lost key” that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Sixes are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) potential threats, harm, or danger, they constantly evaluate and remain vigilant for hidden motives, special meanings, ulterior motives, and trickery because they see themselves as living in a dog-eat-dog world of people who are out for themselves. Fear and Uncertainty *emerge* when they are under pressure, or when they don’t get the result they want; e.g., people either object to, or don’t respond to, their desire to test and probe others’ motives and intentions, being overly-cautious, compulsively checking and rechecking, avoiding decisions, and being paralyzed by doubt. When Sixes are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying potential threats, harm and danger gives way to Courage, Trust, and a deep sense of inner guidance and direction, combined with discernment that helps differentiate between actual instances of potential threats and harm, and those that are an artifact of their basic need to be secure. They also see that they can put their welfare in the hands of others and are no longer bound by indecision, doubt, and ambiguity because they experience an inner gyroscopic sense of orientation and direction that enables them to face the problems and challenges of life effectively. The extent to which a Six’s interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Six’s life.

Ways of Working

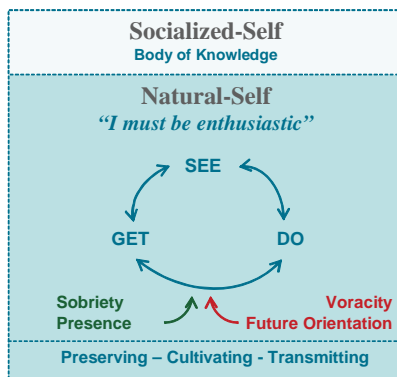
The natural tendencies of Sixes are to: a) analyze strategic information about opportunities and threats from industry trends, target markets, and competitors, as well as analyze an organizations strengths and weaknesses, b) help develop broad consensus, unity, and commitment among managers and key personnel around the overall goals and objectives in the

strategic plan, c) create a reliable and safe environment for themselves and others where managers and staff members are free to present the unvarnished truth about organizational matters without fear of retribution, d) focus on managing the human, physical, and financial risks associated with day-to-day operations, and e) lead with clarity when there's a crisis to be solved and obstacles to be overcome when they are sure that their views are aligned with owners or top management, and when an organization has well-defined structures, systems, and culture, especially a clear chain of command with well defined lines of authority.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed "I must be secure" accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type Seven (I Must Be Enthusiastic)



When Sevens are at their best, they are a limitless source of thoughts and ideas – they are spontaneous, curious, and adventurous, with quick, agile minds that focus on the positive aspects of life. When under pressure, they become restless, easily bored, overcommitted, stifled by stability and continuity in life, addicted to excitement, narcissistic with a subtle attitude of superiority and “entitlement” clothed beneath a calm, relaxed, confident exterior.

Core Assumption and Tacit Creed

Sevens have a basic need to have the inner-vitality to face the future, but they live with the secret fear that they *lack the inner-vitality to face the future*. The emphasis is on the word “inner-vitality” and the belief that they lack the capacity to survive, live, grow, and develop in the face of the mundane, pedestrian activities of day-to-day life. Sevens experience this core assumption emotionally as a deep and abiding sense that, “My inner world is a desolate, dry desert that’s devoid of life so

I lack the capacity to live, grow, develop, and enjoy the simple, everyday things of life in any meaningful way.” The secret fear associated with the core assumption *forces* a shift in the Seven’s focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having the inner-vitality to face the future, they *displace* the problem using the unconscious strategy; “I lack the inner-vitality to face the future, so I will create inner-vitality by being enthusiastic.” Over time, the Tacit Creed (I must be enthusiastic) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being “enthusiastic” is ultimately self-defeating because it can never fill the Seven’s deep inner need and sense that “something’s missing” in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the “lost key” that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Sevens are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) things that are boring and don’t stimulate their enthusiasm, they constantly evaluate their relationships and environment for things that are boring, mundane, unexciting, unadventurous, and lack novelty. Voracity and Future Obsession *emerge* when they are under pressure, or when they don’t get the results they want; e.g., people either object to, or don’t respond to, their desire for stimulation and excitement, their lack of discipline, seductive pleasing, narcissism, and tendency to confuse imagination and reality. When Sevens are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying things that are boring and don’t stimulate them gives way to Sobriety, Presence, and a deep desire to become grounded and centered, enjoying the mundane aspects of life for their own sake, rather than to meet their need to be enthusiastic. They also find a deep sense of fulfillment in the ongoing stability and continuity of day-to-day life and this insight and new way of “seeing” gives Sevens a deep sense of inner freedom and personal growth. The extent to which a Seven’s interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Seven’s life.

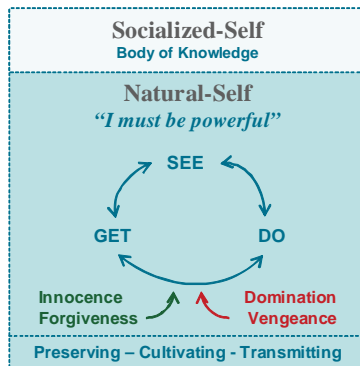
Ways of Working

The natural tendencies of Sevens are to: a) anticipate changes from the business environment (sometimes even before the details are fully understood) and experiment with multiple strategies and lines of action when responding to these changes, b) inspire and energize managers and staff members with innovative and creative approaches to identifying and solving operational problems that will enable an organization to achieve (or exceed) its goals and objectives, c) use brainstorming and generating possibilities to explore an overall direction for achieving an organization's mission and purpose through strategic and tactical planning processes, d) prefer to explore future projects rather than current ones, and are strong in the early phases of projects, especially open-ended projects that don't move to routine implementation, and e) promote a positive mood in an organization because they tend to look on the bright side (turn lemons into lemonade), and are a limitless source of thoughts and ideas about making organizations high performers.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed "I must be enthusiastic" accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type Eight (I Must Be Powerful)



When Eights are at their best, they are strong, assertive, persistent, tenacious, seeking challenges, action-oriented with a take-charge attitude and enormous determination and will-power to triumph over all obstacles and be influential in their world. When under pressure, they become hostile, vindictive, defiant, emotionally insensitive, desiring to control and dominate people and situations to get what they want, or exploiting people and situations by taking what they want by force and/or cunning.

Core Assumption and Tacit Creed

Eights have a basic need to receive their needs from the environment, but they live with the secret fear that they *lack the ability to receive their needs from the environment naturally*. The emphasis is on the words "receive" and "naturally" and the belief that that they are incapable of having their needs met through the natural, spontaneous, ordinary course of life, so they just take what they need. Eights experience this core assumption emotionally as a deep and abiding sense that, "I'm weak and vulnerable when getting my needs met by people and the world." The secret fear associated with the core assumption *forces* a shift in the Eight's focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of lacking the ability to receive their needs from the environment naturally, they *displace* the problem using the unconscious strategy; "I lack the ability to receive my needs from the environment naturally, so I will gratify my needs by being powerful and just taking what I need." Over time, the Tacit Creed (I must be powerful) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being "powerful" is ultimately self-defeating because it can never fill the Eight's deep inner need and sense that "something's missing" in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the "lost key" that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Eights are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) areas in which they can expand their span of domination and control, they constantly evaluate their relationships and environment for opportunities to assert their primitive-instinctual lust for life, thirst for intensity, oppose authority, conquer and vindictively triumph over people and situations. Domination and Vengeance *emerge* when they are under pressure, or when they don't get the results they want; e.g., people either object to, or don't respond to, their desire to expand their control over their environment through intimidation, humiliation, and fighting for pleasure. When Eights are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying ways to expand their control and domination over their world gives way to Innocence, Forgiveness, and a deep desire to develop inner strength, self-mastery, and no longer see vulnerability and child-like innocence as something to be stamped out in order to meet their basic need to be powerful.

They also see how they can have an enormous positive influence and impact on their world by using their strengths and abilities for constructive, not destructive ends. The extent to which a Eight's interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Eight's life.

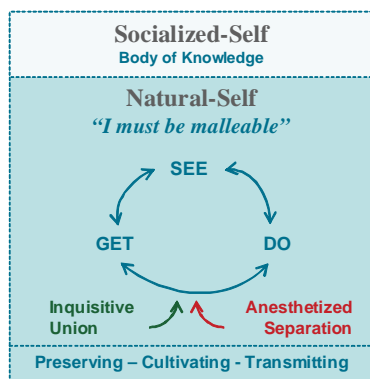
Ways of Working

The natural tendencies of Eights are to: a) be assertive in taking action, want to be in charge, with the ability to make tough decisions and the determinism and resolve to persevere in achieving an organizations goals and objectives, even in the face of challenges and obstacles, b) centralize power to a protective handpicked group of "trusted" people rather than delegate power down through the line organization, c) create a tops-down, *outcome-focused*, approach that sees day-to-day operations as a set of structures and systems that need to be directed, tightly managed, and controlled in order to achieve an organization's goals and objectives, d) have a bias toward action and producing practical solutions (issues don't get studied to death) so their meetings and task assignments tend to be action-oriented and result in task assignments, deliverables, and follow-up, and e) be tough-minded, direct, and confrontational in regards to calling unproductive or irresponsible managers and staff members to accountability, and in standing up to and testing people in authority structure.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed "I must be powerful" accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type Nine (I Must Be Malleable)



When Nines are at their best, they are self-aware, seekers of self-actualization, engaged and connected to life, good-natured, friendly, easy-going, patient, tolerant, creative, imaginative, excellent mediators and communicators, emotionally stable, non-confrontational, and focused on life's simple pleasures. When under pressure, they become overly submissive and agreeable (peace at any price), distractible, mechanically going through the motions in life and desensitized to the point where their capacity for psychological insight is diminished substantially - they long not to long, to stay blind to their blind spots.

Core Assumption and Tacit Creed

Nines have a basic need to act on the environment, but they live with the secret fear that they *lack the ability to act on (and make tangible differences in) the environment*. The emphasis is on the word "act" and the belief that they lack the ability to make a physical difference in the world with their own energy and force, so they just go through the motions. Nines experience this core assumption emotionally as a deep and abiding sense that, "My presence makes no tangible difference in life – relationships, events, good-times, bad-times, victories, and defeats all happen without any substantive input from me." The secret fear associated with the core assumption *forces* a shift in the Nine's focus in order to avoid the embarrassment and threat, and rather than face (or test) the *truth* of not having the ability to act on the environment, they *displace* the problem using the unconscious strategy; "I lack the ability to act on the environment, so I will just go through the motions and be malleable." Over time, the Tacit Creed (I must be malleable) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being "malleable" is ultimately self-defeating because it can never fill the Nine's deep inner need and sense that "something's missing" in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the "lost key" that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When Nines are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) situations in which asserting their desires could "rock the boat" and create conflict, they become anesthetized to their true desires, inner life, personal views

and go along with what others want too easily. The downward pull (under-tow) of being Anesthetized and Separation are *accelerated* when they are under pressure, or when they don't get the result they want; e.g., people either object to, or don't respond to, their psychological inertia, distractibility, and their desensitized, indirect approach to relationships and life. When Nines are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying and avoiding conflict gives way to Inquisitiveness, a sense of being in Union with themselves and others, and a deep desire to be directly and authentically connected to their inner world, other people, situations, and the opportunities for personal growth and self-actualization that life brings their way. They also see themselves, the human race, and the natural world as an interdependent whole to which they are vitally connected with a sense of union. The extent to which a Nine's interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a Nine's life.

Ways of Working

The natural tendencies of Nines are to: a) communicate and cooperate with other work-groups and functional units so that key information is shared and the left hand knows what the right hand is doing, b) discourage "we versus they" thinking, so one work-group or functional unit's performance is not optimized at the expense of others because Nines see themselves as working toward common goals and a common purpose, c) create an organizational climate where people feel at ease and diverse ways of working and perspectives on organizational life are harmonized so day-to-day operations becomes a team effort, d) seek to reconcile destructive conflict, mediate differences, settle disagreements, and balance-out opposing perspectives on both strategic and tactical operations in organizations, and e) prefer known strategies and ways of working to the risks, demands, and pressures that are associated with organizational change and transition.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed "I must be malleable" accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Type One (I Must Be Perfect)



When Ones are at their best, they are conscientious, proper, correct, rational, self-disciplined, placing a high value on integrity, objectivity which gives them an extremely keen sense of what's right and wrong. When under pressure, they become overly critical, demanding, rigid, intolerant, overly detailed, methodical, afraid to make mistakes, and too focused on rule-keeping.

Ore Assumption and Tacit Creed

Ones have a basic need to do what's right in the environment, but they live with the secret fear that they *lack the ability to do what's right in the environment*. The emphasis is on the word "right" and the belief that they lack the ability to know, and do, what is right in the context they're in. Ones experience this core assumption emotionally as a deep and abiding sense that, "I'm fundamentally flawed and lack the ability to do what's correct, just, and moral." The secret fear associated with the core assumption *forces* a shift in the One's focus in order to avoid the

embarrassment and threat, and rather than face (or test) the *truth* of not having the ability to do what's right in the environment, they *displace* the problem using the unconscious strategy; "I lack the ability to do what's right in the environment, so I will bear down and be perfect." Over time, the Tacit Creed (I must be perfect) solidifies into autopilot patterns-of-interaction early in life through countless cycles through the See-Do-Get Process®. But being "perfect" is ultimately self-defeating because it can never fill the One's deep inner need and sense that "something's missing" in life because it tries to address an *inner* (existential) issue with *outer* behavior which is not the "lost key" that unlocks the door to our true selves.

Deficiency-Driven or Growth-Motivated

When One are *Deficiency Driven*, they are hyper-sensitive to identifying (selecting) errors, mistakes, broken rules, and imperfections, they constantly evaluate their relationships and environment for opportunities to critique and correct through criticism, over-control, discipline, and demanding that others comply with their standards and values. Anger and Resentment *emerge* when they are under pressure, or when they don't get the result they want; e.g., people either object to, or don't respond to, their desire for perfectionism, criticism, discipline, value judgments, and being too demanding. When Ones are *Growth Motivated*, they are free to question their default way of seeing and their hyper-sensitivity toward identifying errors and mistakes gives way to Patience, Tolerance, and a deep desire to help others increase their competencies and grow for their own sake, not just to meet the One's own basic need to be perfect. They also see life and relationships as a glass that's half-full, not half-empty, where duty is enriched by pleasure, work balanced by play, and maturity deepened by child-like spontaneity; and they experience this insight and new perspective as inner freedom and personal growth. The extent to which a One's interactions are either Deficiency-Driven or Growth-Motivated powerfully shapes their day-to-day preferences about the people, relationships, careers, hobbies, and lifestyle they are attracted to (and repulsed by), and over time these myriad choices are woven into the fabric of a One's life.

Ways of Working

The natural tendencies of Ones are to: a) ensure that roles and responsibilities are clearly defined in order to eliminate confusion about who does what, and that lines of authority for reporting and decision-making are clearly defined and focused on achieving results, b) use regular operations reviews of goals, objectives, and budgets to keep the outputs of business processes and projects on track, c) ensure that an organization's structure allows the right people to work together on the right tasks to achieve their goals and objectives, d) build business processes and workflows that effectively deliver products and services to customers, with relatively little downtime, work-arounds, and quality issues, and e) be high-quality performers who are conscientious, accurate and precise with the details of day-to-day operations, focused on implementing and enforcing processes and procedures, yet sometimes their over focus on details and aversion to taking risks and being wrong prevent them from seeing strategic, long-terms issues.

Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above description that fit you. To what extent does the Tacit Creed "I must be perfect" accurately reflect how you see yourself, others, and the world; e.g., your philosophy of life?

Summary Chart of Enneagram Types

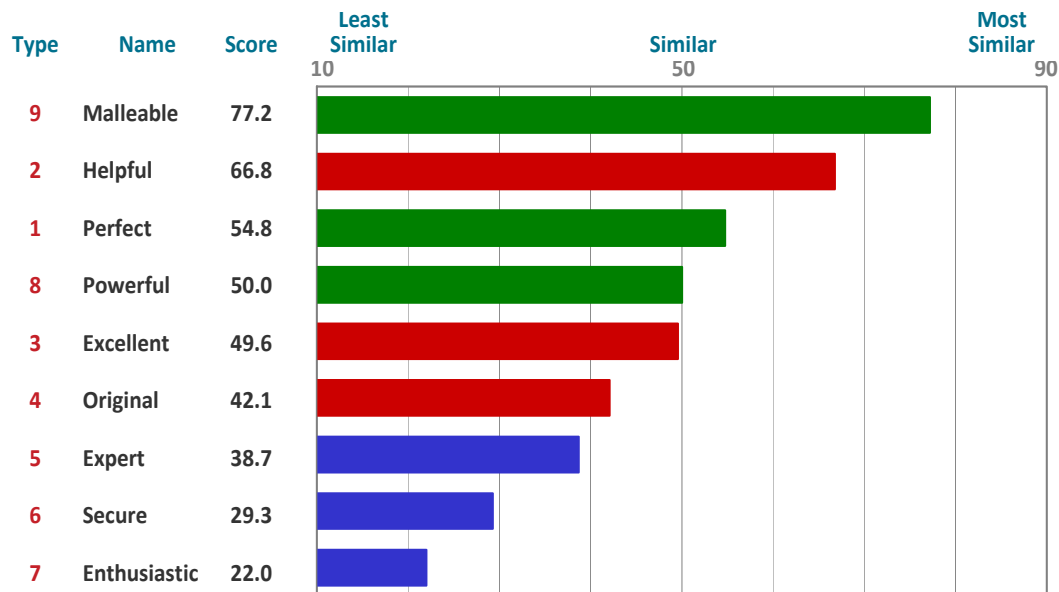
The chart below is a summary of the nine types and how they connect to each other on the Breckenridge Enneagram™. It shows how a given Tacit Creed can either be: a) deficiency-driven by dependency and fear, or b) growth-motivated by autonomy and trust.

Type	Group	Tacit Creed	Deficiency, Dependency (Fear)	Growth, Autonomy (Trust)
Two	Heart	I must be helpful	Pride-Manipulation	Humility-Deference
Three	Heart	I must be excellent	Vanity-Deceit	Modesty-Veracity
Four	Heart	I must be original	Longing-Melancholy	Contentment-Joy
Five	Head	I must be an expert	Detachment- Hoarding	Engaged-Release
Six	Head	I must be secure	Fear-Uncertainty	Courage-Trust
Seven	Head	I must be enthusiastic	Voracity-Future-Obsession	Sobriety-Presence
Eight	Action	I must be powerful	Domination-Vengeance	Innocence-Forgiveness
Nine	Action	I must be malleable	Anesthetized-Separation	Inquisitive-Union
One	Action	I must be perfect	Anger-Resentment	Patience-Tolerance

The deficiency drivers are viewed as being inappropriate in most cultures, with social sanctions against expressing them in personal and professional relationships, so they tend to be suppressed by the Socialized-Self. The growth motivators are coveted in most cultures, so people prefer to see their behavior in relationships as being motivated by these more noble characteristics.

BT™ Data about Your Enneagram Type

The chart below shows your reported results for the nine Enneagram types ranked from highest to lowest, with the Heart Group shown in red, the Head Group shown in blue, and the Action Group shown in green. While the nine types have very different characteristics, over time *one* of them tends to dominate the others as your primary way of seeing the world. This becomes your dominant type which is probably indicated on the chart below as your highest score. Occasionally, the second highest score will indicate the dominant Enneagram type. This is not an error, but simply indicates that you have responded to the questions in a way that demonstrates a strong relationship to how people with that Enneagram type as dominant answered the questions.



As a rule of thumb, a *clear* preference for one of the nine types is indicated when the highest score is more than ten points higher than the second highest score (more than one standard deviation). This does not happen frequently. A *moderate* preference for a dominant type is indicated when the highest score is between three-to-nine points higher than the second highest score. A *slight* preference for a dominant type is indicated when the highest score is less than three points higher than the second highest score.

Compare the scores above with the observations and reflections you recorded in the Self Discovery boxes for each of the nine types. To what degree do the scores accurately reflect the words and phrases that you wrote in the Self Discovery boxes? How well do they explain your day-to-day life experiences and interactions with people? If you have similar or identical scores for more than one type, review these write-ups again to determine which one fits you the best. Profiles containing extremely high scores in the majority of the nine types should be examined carefully because they may reflect ways that you would like to see yourself (Socialized-Self), rather than the preferences of your Natural-Self. When what you actually “do” day-to-day differs from what you “say” you believe (as indicated by the above scores), the “do” of day-to-day life is almost always a more reliable indicator of your dominant Enneagram preference.

Maslow’s Hierarchy

As humans, we have a biological heritage that powerfully affects us. The Somatic Instincts are a subtle, but profound, remnant of this heritage. While the patterns and dynamics of the nine Enneagram types are primarily intra-psychic (psychological) interactions that occur within the human brain and associated sensory apparatus, the Somatic Instincts are the part of the human organism that *links* people to key aspects of survival within a given environment. In other words, our physiological needs, psychological needs, and the resources available to us in our context are *interdependent*; e.g., our bodily needs, psychological needs, and contextual resources all interact together at the same time. This is not unlike what Maslow suggested in his Hierarchy of Needs (see Figure 6). We experience this mind-body-contextual interaction through the Somatic Instincts.

The Somatic Instincts are largely shaped and defined during the first year of life; e.g., prior to (and independent of) the Tacit Creed and the cognitive elements, and are a key element of our overall psychology and personality. In terms of our overall well-being, quality of life, and sense of purpose, the instincts are probably *more important* than our Tacit Creed because they describe the fundamental goals and underlying objectives of all human behavior, and are the arena within which the underlying emotions of the Tacit Creed express themselves and are most pronounced. Figure 6 shows the relationship between the Tacit Creeds of the nine Enneagram types and the Somatic Instincts “mapped” to Abraham Maslow’s Hierarchy of Needs.

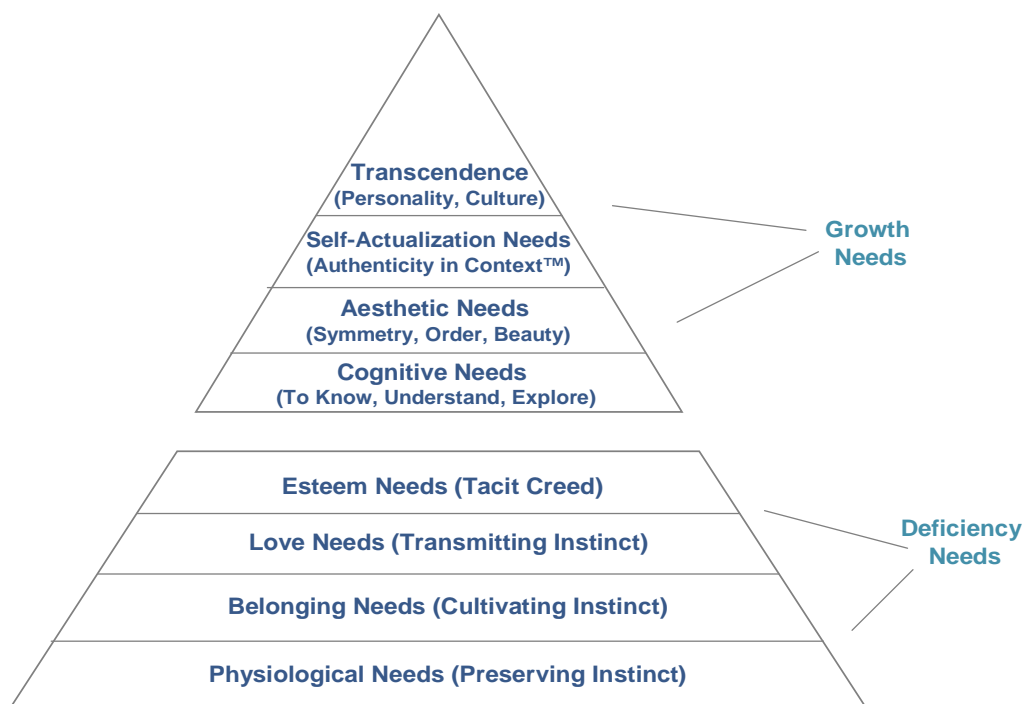


Figure 6

The bottom part of the pyramid contains four levels of Basic Needs that frequently are not *fully* gratified in childhood and are experienced later in life as deficiency needs. The *preserving* instinct is associated with the first level of physiological needs, while the *cultivating* instinct maps to the second level of belonging needs, and the *transmitting* instinct is associated with the third level of love needs. The top part of the pyramid contains four levels of Growth Needs that are largely eclipsed from awareness in most people until the Basic Needs are gratified to a moderate-to-high level. Maslow’s

Hierarchy is one of the most wide-spread theories of human growth and human motivation anywhere. Using the framework shown in Figure 6 places the Breckenridge Enneagram within the larger context of a complete theory of personal growth that spans a lifetime.

Identifying Your Somatic Instinct

The Somatic Instincts have three dimensions, including an underlying *biological purpose* (human survival), a *cultural expression* (human survival within a given context), and the *emotional connection* that people have to the biological and cultural dimensions based on early childhood experiences. So the *biological purpose* of the Somatic Instincts is a constant, underlying driving force of human behavior for all people, in all times, in all places. The *cultural expression* of the instincts is dependent on the physical, geographical, and cultural context in which people live, and the *emotional connection* that they develop toward the instincts is powerfully shaped by the subjective experience of their biology, culture, and personality working together interdependently through the See-Do-Get Process®. Probably the best way to see the relationship between the biological purpose and cultural expression of the Somatic Instincts is to do a simple “thought” experiment with people living in Papua New Guinea and Boulder, Colorado.

Snap your fingers and imagine that you’ve been transported to a primitive jungle tribe in Papua New Guinea where people live without electricity, clean running water, cars, computers, the Internet, indoor toilets, airplanes, supermarkets, modern medicine, or myriad other things that modern science and technology make possible. In this setting, the relationship between the biological purpose and the cultural expression of the Somatic Instincts is clear because the context is so close to nature or what I would call a “natural” culture. A “natural” culture is one in which the natural forces and biological processes of nature are seamlessly woven into the active, tacit, and cultural teaching of how people “see” themselves, others, and the world around them through the See-Do-Get Process®. The setting in Papua New Guinea clearly reflects the context in which our ancestors lived for tens of thousands of years prior to the modern era of science and technology. In this natural context:

- The *preserving* instincts will be focused on the daily gathering and preparation of food, securing a supply of clean water, patterns of sleep and relaxation, making clothing, building shelter from the elements, nurturing of children, and overall safety from harm. The basic human emotions of nurture, comfort, and biological-safety are associated with this cluster of instincts. The preserving instincts are a short-term survival strategy,
- The *cultivating* instincts will be focused on finding strength in numbers by building alliances within the social structure of a tribe or between tribes, using gift-giving to create reciprocity (putting others in our debt), observing tribal rituals, ceremonies, and traditions to create and maintain common purpose and common identity, and other ways of banding together with groups of people who can provide help or defense in time of need. The basic human emotions of belonging, affiliation, and physical-social-safety are associated with this cluster of instincts. The cultivating instincts are a mid-term survival strategy.
- The *transmitting* instincts will be focused on producing large numbers of progeny by the literal passing on of genes through reproduction. In addition, this Somatic Instinct has the social value of carrying on specific blood lines, and the ability of grown children to carry out the functions of the preserving and cultivating instincts. The basic human emotions of love, affection, caring, and emotional-safety are associated with this cluster of instincts. The transmitting instincts are a long-term survival strategy.

While a main focus of the transmitting instincts is on love and intimacy in one-on-one relationships (rather than groups and social networks), the cluster of instincts that make up the transmitting instinct were named as an adaptation of Richard Dawkins’ metaphor for explaining the development and transmission of culture by cultural-units called *memes*, which is a play on the word *genes*.¹⁰ While *genes* are *replicators* that transmit genetic information from person-to-person, *memes* are units of cultural information such as words, ideas, concepts, metaphors, tunes, images, beliefs, values, interest areas, stereotypes, and worldviews held by individuals or groups that can be passed from brain-to-brain through the See-Do-Get Process®. Transmitting memes causes other people to become carriers of these units and powerfully shapes how they “see” themselves, others, and the world. Dawkins argues that when we die, the only things that we leave on earth are *genes* and *memes*, and our memes can have much more staying power and longevity than our genes. Our genetic contribution and the visual likeness between us, our children, and their progeny may last for two or three generations before returning to the gene pool, but memes can last for thousands of years. I doubt that there is a single intact genetic strand from Alexander the Great left on the earth, but the memes that he spread through Greek culture are with us today almost 2,400 years later in the form of Greek architecture, ways of thinking, and language.

Now snap your fingers again and imagine that you have been transported to present day Boulder, Colorado where the human innovations in science, technology, social structure, and culture have given people all the comforts of modern living in the 21st Century. In modern society, the *connection* between the biological purpose and the cultural expression of the instincts is much less direct, because the “reality” of everyday life is far removed from the natural,

more primitive setting just described. In fact, the biological purpose of the instincts operates on autopilot far below the surface of consciousness, which is why it is so difficult for some people to recognize it in their day-to-day lives. Like a person who practices a social or religious ritual without any conscious understanding of what it *means*, people are unconsciously driven to practice the behaviors associated with their Somatic Instincts, without any conscious intention of carrying out their biological purpose.

In terms of the third dimension of the Somatic Instincts, emotional connection, human emotions are universal in the sense that all people, in all times, in all cultural settings have experienced them. Although human emotions are universal, the rules for expressing them within specific cultural contexts vary greatly. So the emotions that are connected with home-nurture, belonging to the group, and expressing and receiving love can vary dramatically from person-to-person, family-to-family, or culture-to-culture. For one person, the feelings associated with “home-nurture” may be linked to hearing the song, “I’ll be home for Christmas.” For another person, home-nurture-related emotions may be connected to the smell of a fire made from cow dung that is cooking fresh fish that was caught on the reef outside a village in Papua New Guinea. So while the biological purpose of the Somatic Instincts will be invariant in different cultural settings (human survival) the *cultural expression* and *emotional connection* in Boulder or any other modern city will look very different than they did in the example of the tribe in Papua New Guinea. For example:

Preserving Instincts

- The *cultural expression* of the preserving instincts in modern society would manifest themselves as a strong tendency to: a) have a conservative attitude toward money and financial matters (spending, saving, and credit cards), b) focus on home-related activities (comfortable furniture, well-stocked cupboards and refrigerator, comfortable climate and surroundings, home-related hobbies), c) dress more for comfort than for style, d) focus on food and health issues, and e) family and home-related traditions with sentimental associations (memorabilia, pictures, knick-knacks).
- The *emotional connection* of the preserving instincts in modern society would manifest themselves as the basic human emotions of maternal and paternal nurture, comfort, and a sense of biological-safety. When *preserving* is the dominant instinct, people find themselves preoccupied by the thought of having a home, even when they have a place to live, because having a home where they can nurture those they love (and be nurtured) matters more to them than almost anything in life. Their need to build a home for themselves and those they love is like a deep inner emptiness that needs to be filled. Their physical comfort and having an abundant supply of material resources matter deeply to them and they are happiest when they have a plentiful supply of these things. In addition, having their own space where they can keep their personal things is very important to them. This is the most basic level of physiological needs on Maslow’s Hierarchy (see Figure 6).

Cultivating Instincts

- The *cultural expression* of the cultivating instincts in modern society would manifest themselves as a strong tendency to: a) cultivate a strong network of the “right” kind of people, b) cultivate a large number of friendly yet casual acquaintances as social connections, c) understand and orchestrate group dynamics, d) help connect people to what’s going on in the world, e) build alliances and create reciprocity through fair dealings with people and repayment for favors, f) use of public rituals, ceremonies, and traditions to create and maintain common purpose and common identity, and g) have a good understanding of their own role in group dynamics and social interactions.
- The *emotional connection* of the cultivating instincts in modern society would manifest themselves as the basic human emotions of belonging, affiliation, and a sense of physical-social safety. When *cultivating* is the dominant instinct, people have a deep need to belong that’s like an inner emptiness that needs to be filled, and “belonging” and knowing where they fit in the group matter more to them than almost anything in life. They find themselves preoccupied by the thought of belonging, even when they’re part of a group. In fact, being accepted by the group is a key to their happiness. Given a choice, they prefer being with a group of people to intimate one-on-one connection, and they long to have the respect and admiration of the group. This is the second level of needs on Maslow’s Hierarchy (see Figure 6).

Transmitting Instincts

- The *cultural expression* of the transmitting instincts in modern society would manifest themselves as a strong tendency to: a) reproduce, create a family, and communicate emotions, ideas, and beliefs using literal and metaphorical sexual expressions, b) seek conversations where people are deeply connected with others about interests and views they hold in common, c) be passionate and intense about getting others to

understand and adopt our ideas and world view with the goal of making others the carriers and vehicles of that information.¹¹

- The *emotional connection* of the transmitting instincts in modern society would manifest themselves as the basic human emotions of love, affection, caring, and a sense of emotional-relational safety. When *transmitting* is the dominant instinct, people find themselves preoccupied by the thought of giving and receiving love and affection, even when they are in a relationship because they have a deep need for love that's like an inner emptiness that needs to be filled. Given a choice, they prefer intimate one-on-one connection to being with a group of people. Being deeply loved matters more to them than almost anything in life, and they long to be deeply loved by a special someone. In fact, being deeply loved by someone is a key to their happiness. This is the third level of needs on Maslow's Hierarchy (see Figure 6).

When the dominant somatic instinct of individuals in a relationship are significantly different, entrenched, and on autopilot, these differences can frustrate and undermine effective action and interaction in relationships.

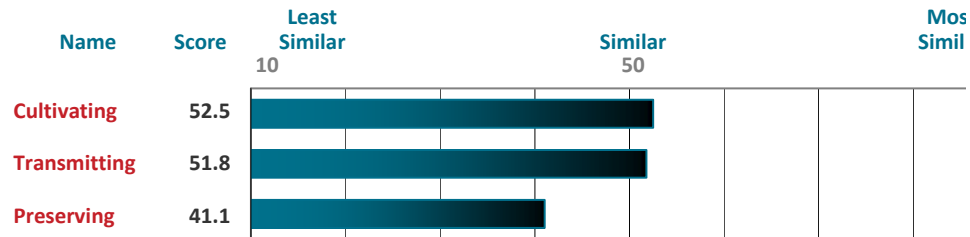
Self Discovery

Reflect on your day-to-day life and experiences then use the box below to write down words or phrases from the above descriptions that fit you. Which somatic instinct is more dominant in your day-to-day life?

BTI™ Data about Your Somatic Instinct

The somatic instincts are three clusters of biologically-based drives that are a key element of the basic needs of the Natural-Self. They play an important role in all relationships, with the greatest impact being on different ways of seeing lifestyle issues and needs. The three clusters are: *preserving* instincts, *cultivating* instincts, and *transmitting* instincts.

The chart below shows your scores on the Somatic Instinct portion of the BTI™ ranked from highest to lowest. While the three clusters of instincts have very different characteristics, over time *one* of them tends to dominate the others as your primary way of seeing the world. This becomes your dominant Somatic Instinct which is probably indicated on the chart below as your highest score. Occasionally, the second highest score will indicate the dominant instinct. This is not an error, but simply indicates that you have responded to the questions in a way that demonstrates a strong relationship to how people with that Enneagram type as dominant answered the questions.



As a rule of thumb, a *clear* preference for one of the three instincts is indicated when the highest score is more than ten points higher than the second highest score (more than one standard deviation). This does not happen frequently. A *moderate* preference for a dominant instinct is indicated when the highest score is between three-to-nine points higher than the second highest score. A *slight* preference for a dominant instinct is indicated when the highest score is less than three points higher than the second highest score.

Because they are on autopilot as part of the Natural-Self, most people are largely unaware of the extent to which the three instincts motivate and determine their day-to-day preferences and decisions, so reflect carefully on how all three Somatic Instincts manifest themselves in your relationships and everyday life.

STEP 3

The Path of Personal and Professional Growth

When we are finally old enough to realize that we *have* a personality it's too late to have a hand in fashioning it. Who we are has already been largely defined by our innate, inborn tendencies interacting with our environment through experiences that teach us how to see ourselves, others, and the world through the See-Do-Get Process®. As adults we experience the same learning process as children, but the complex structures of neurons in our brains are more solidified so our ability to change them is drastically diminished. This is why deep personal change is so difficult to obtain later in life. But what if we could change the “scripts” that we were given as children and the roles we’re playing in our lives? What if we could create a different “reality” by changing how we see? What if we could escape the self-fulfilling prophecy of the See-Do-Get Process® and become who we were meant to be? This section of the BTI™ report describes a method for doing just that. We do this by living in the Essential Tension™ between:

- *Striving* to “see” differently, to “do” more effectively, and to “get” different results, and
- *Becoming* who we were meant to be by allowing new ways of seeing, doing, and getting to reshape our lives

This is how we find the path of personal and professional growth. Walking that path is a life-long process of alternatively constructing ways of seeing ourselves, others, and the world, and then deconstructing them in order to develop new and more robust views of reality and life.

Recognizing the Problem

Because our personalities are formed so early in life through the See-Do-Get Process® and the family and cultural setting in which we are raised, most people never think to question whether they could have developed other (equally legitimate) ways of seeing themselves, others, and the world. They never stop to reflect on what different lives they could have lived. While we believe our selves to be free (self-determined) agents in life, most of us are unaware of how much our childhood environment and personalities have narrowed our field of choices in life, and made us dependent on others to meet our basic needs. In other words, we are blind to how blind we are, and unaware of the extent to which we are prisoners of the “reality” created for us by endless cycles through the See-Do-Get Process®.¹²

Deep sustainable change within ourselves (and in our relationships) almost always requires a burning platform, and there are two kinds of burning platforms: reactive and proactive. The *reactive* kind is when we wait until our lives lack meaning and significance and when we are overcome by destructive conflict in our key relationships. Alternatively, the *proactive* kind of burning platform is when we realize that while our ineffective ways of acting and interacting may still be working at some level, we’re not living full, satisfying lives and that things will probably get worse if they remain unchanged. When people reach this realization, they often ask the question, “How bad am I hurting?” If the answer is, “Not that bad” then things normally go on as they are – sometimes for a lifetime.

So how do people who believe that *their* reality is *the* reality come to see the world otherwise? The *first step* is to use objective feedback from people who we trust, combined with our own observations of our actions and interactions to begin to cast doubt on the “reality” that was created for us through the See-Do-Get Process®. The *second step* requires that we begin to see ourselves as being partly *responsible* for causing the problems and conflicts that we have in life. Once this sense of personal responsibility sufficiently penetrates our denial and defense mechanisms, we begin to experience *survival anxiety* or *guilt* about the “truth” that we need take charge of our lives and create positive change (see Figure 7).¹³

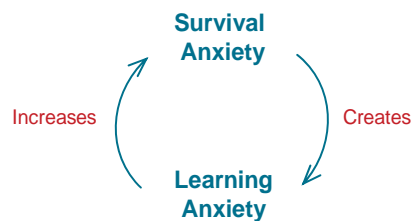


Figure 7

As our awareness of the need to change increases, the *third step* is for us to use the results of our ineffective ways of acting and interacting as additional *disconfirming evidence* that confirms the fact that things cannot continue the way they are. When the weight of evidence of these three steps combines, it becomes a powerful motivation for people to change. But as soon as we accept the need to change, most people begin experiencing *learning anxiety*; e.g., the fear of doing things differently, changing the pattern of interaction in relationships, and reconfiguring the world (reality) in which they operate. This creates both cognitive and emotional dissonance. In fact, the level of rigidity with which a person holds to

their way of seeing the world is often directly proportional to their tendency to practice either-or-thinking, rather than *both-and-thinking*. As shown in Figure 7, the self-reinforcing loop of survival anxiety, creating learning anxiety, and in turn increasing survival anxiety, is why most people go on living lives that lack meaning and significance and maintain relationships that are dominated by destructive conflict. Edgar Schein claims that are two principles that summarize a process for moving beyond this self-defeating cycle.

- Initially, survival anxiety and/or guilt must be greater than the learning anxiety in order to penetrate our defenses and begin the process of recognizing and changing destructive ways of acting and interacting.
- Creating change requires that learning anxiety be *reduced* by creating a sense of psychological safety, rather than increasing survival anxiety.

One of the best ways to decrease learning anxiety in the face of survival anxiety is to view our contribution to our current situation in life objectively by depersonalizing the autopilot responses of our personality. This mitigates or eliminates self-blame by showing that the vast majority of our ineffective actions and interactions are not the result of intentional behavior or conscious strategies. Rather they are the product of the autopilot responses of our personality (see Figure 2). In other words, “*It’s not personal, it’s personality.*” Managed properly, the interaction between learning anxiety and survival anxiety can be the first step to creating deep, profound, sustainable change.

Deep Learning Requires Unlearning

It is important to note that deep learning almost always requires us to “unlearn” ways of seeing that were formed early in life. The process of unlearning happens when we run the See-Do-Get Process® backwards in the counter-clockwise direction. This begins to develop a different future reality for our lives and our relationships (see Figure 8).

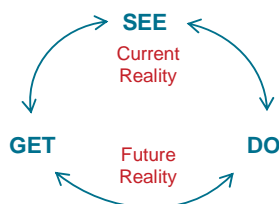


Figure 8

Deep sustainable change requires that we begin by asking a series of questions that leads us back through the See-Do-Get Process® in the counter-clockwise direction.

- *Get*: What results am I getting that I wish I were not getting. Am I viewing my life and relationships as a way of getting my needs met (deficiency-driven), or am I viewing them as having intrinsic value (growth-motivated)?
- *Do*: What is the ratio of constructive to destructive messages that I am sending and how far am I from the 80-20 rule? To what extent are my actions and interactions linked to (and being created by) the *destructive* forces of my personality rather than the constructive forces?
- *See*: What are the underlying beliefs, assumptions, and ways of seeing myself, others, and the world that are causing my situation in life and relationships to remain the way they are, despite the fact that I’m not getting results I want?
- *Do*: How do I reconfigure my patterns-of-interaction to reflect new ways of seeing myself, others, and the world? How can I live a more authentic life by narrowing the gap between what I say I’ll do and what I *actually* do? What changes can I predict will happen if I begin to see and live differently?
- *Get*: Over time, positive changes will begin to *disconfirm* the old ways of seeing and doing, as we begin to get new results.

While the above process is presented in a sequential order, the key to using the See-Do-Get Process® in the counter-clockwise direction is: a) to work on the See and Do steps at the same time, and b) to embed changes in the day-to-day realities of life until the new more effective ways of seeing, acting, and interacting happen as automatically as the old

ineffective ones did. This creates hope that deep personal change is actually possible and that we can become the person we were meant to be.

The Essential Tension™ between Striving and Becoming

As mentioned above, when we are finally old enough to realize that we *have* a personality it's too late to have a hand in fashioning it. But running the See-Do-Get Process® in the counter-clockwise direction enables us to turn back the learning-clock, change the "scripts" that we were given as children, and escape the self-fulfilling prophecy of the See-Do-Get Process®. We do this by living in the Essential Tension™ between:

- *Striving* to "see" differently, to "do" more effectively, and to "get" different results, and
- *Becoming* who we were meant to be by allowing new ways of seeing, doing, and getting to reshape our lives

More specifically, living in the Essential Tension™ between Striving and Becoming means to allow both to happen together at the same time through both-and-thinking.

Striving means moving clockwise through endless cycles of the See-Do-Get Process® as we strive to "see" differently, we strive to "do" differently, and we strive to "get" different results. This is a pragmatic, means-oriented, instrumental, way of moving through life that is focuses on getting the results we want, using our current configuration of the See-Do-Get Process®. Striving to see differently produces small, incremental changes in how we act and interact and is a necessary part of life, especially when we are living out of our Socialized-Self. *Becoming* means moving counter-clockwise through the See-Do-Get Process® as we allow new ways of "seeing" and "doing" and "getting" to emerge and define who we are. This is a truly creative, end-oriented, intrinsic, way of exploring and discovering new dimensions in life, regardless of the pragmatic value of what we find. Becoming creates deep sustainable change that reshapes the autopilot responses of our Natural-Self, and moves our Striving through the See-Do-Get Process® to a new level of psychological development.

Initially, the See-Do-Get Process® biases us toward Striving because our way of seeing, doing, and getting what we want become so habitual. Walking the path of personal and professional growth means consciously developing the practice of Becoming by reflecting on (and questioning) whether we're *really* getting what we want out of our one trip through life, then running the See-Do-Get Process® backwards in the counter-clockwise direction. The practice of Becoming returns us to a place of child-like learning where we become increasingly unafraid to reconfigure ourselves and the world we live in, knowing that this kind of child-like learning will ultimately produce wisdom and maturity. Here are four basic criteria that manifest themselves in people who have developed the practice of Becoming.

- The ability to practice *both-and-thinking*, rather than *either-or-thinking*¹⁴
- The ability to escape the self-reinforcing loop of survival anxiety, creating learning anxiety, and in turn increasing survival anxiety
- The ability to run the See-Do-Get Process® backwards in the counter-clockwise direction and unlearn ineffective ways of seeing ourselves, others, and the world
- The ability to manifest an 80-20 ratio of constructive to destructive interactions in all of our relationships

Learning to live in the Essential Tension™ between Striving and Becoming is not a quick-fix, band-aide solution to life's problems. Rather, it is the road that is less traveled.¹⁵ Consistent application of the principles and practices in this BTI™ Report and Study Guide will show that deep personal change can (and does) happen to people everyday. On this view, self-actualization and psychological development are defined as a constructive, synergistic alignment between our Socialized-Self and our Natural-Self, where 100% of our actions and interactions are *growth-motivated* toward autonomy, abundance, and trust, rather than *deficiency-driven* by dependency, need, and fear.

End Notes and Resources

¹ The Breckenridge Enneagram™ is described in Mark Bodnarczuk, *The Breckenridge Enneagram: A Guide to Personal and Professional Growth*, (Boulder, CO: The Breckenridge Press, 2009).

² I am not using the word “temperament” in the sense that David Keirsey used it to mean a specific typology of four temperaments. Rather, our “temperament” is the psycho-biological part of the human organism from which our Enneagram type, Jungian type, and Keirsey’s four temperaments emerge. See Keirsey and Bates, *Please Understand Me*, p. 2 ff; and Berens, *An Introduction to the Four Temperaments*, p. 4 ff. Jung clearly stated that his theory of the attitudes of introversion and extraversion is particular (and Jungian type in general) was a deductive presentation of empirically gained insights that resulted with his controversies with Adler and Freud. He also argued that the differences observed result from a difference in temperament in the sense used here. See C.G. Jung, *The Collected Works*, Volume 6, *Psychological Types*, (Princeton, NJ: Princeton University Press, 1990), p. 4, paragraph 4; and C.G. Jung, *The Collected Works*, Volume 7, *Two Essays on Analytical Psychology*, (Princeton, NJ: Princeton University Press, 1990), p. 43, paragraph 60.

³ This loop is an adaptation of Peter Senge’s notion of the ladder of inference in, Peter Senge, Art Kleiner, Charlotte Roberts, Richard Ross, and Bryan Smith, *The Fifth Discipline Fieldbook*, (New York: Currency Doubleday, 1994), p. 243.

⁴ The process of belief formation through the See-Do-Get Process® is the same regardless of whether it is applied to individuals, small-groups of 2s, 3s, and 4s, work-groups, or entire organizations. When applied to individuals, the result of this process is commonly referred to as personality. When applied to groups of people with joint-group learning, the result is commonly referred to as organizational culture. See Mark Bodnarczuk, *Making Invisible Bureaucracy Visible: A Guide to Assessing and Changing Organizational Culture*, (Boulder, CO: The Breckenridge Press, 2009).

⁵ The model presented here is an adaptation of the notion of double-loop learning developed by Chris Argyris, Robert Putnam, and Diana McLain Smith, *Action Science*, (San Francisco: Jossey-Bass Publishers, 1985), p. 81 ff.

⁶ This is a pragmatic view of the nature-nurture; e.g., whether the elements of personality are learned or hardwired is simply two different conduits into the same synaptic registers.

⁷ Our notion of a Socialized-Self echoes the work of Roger Birkman in Roger Birkman, *True Colors*, (Nashville, TN: Thomas Nelson Publishers, 1995), p. 33.

⁸ Bruce Wexler, *Brain and Culture: Neurobiology, Ideology, and Social Change*, (Cambridge, MA: A Bradford Book, The MIT Press, 2006), p. 5 ff and 159 ff; and Clotilde Rapaille, *The Culture Code*, (New York: Broadway Books, 2006); p. 17 ff.

⁹ The characteristics of the personality types and the clustering into Head, Heart, and Action groups described below are an adaptation of the model developed by Claudio Naranjo and the Circumplex Theory of personality, see, Claudio Naranjo, *Character and Neurosis*, (Nevada City, CA: Gateway IDHNB Inc. Publishers, 1994), p. 14 and p. 24 ff and Robert Plutchik and Hope Conte (eds.), *Circumplex Models of Personality and Emotions*, (Washington, DC: American Psychological Association, 1997).

¹⁰ Richard Dawkins argues that when we die, the only things that we leave on earth are *genes* and *memes*, both of which are propagators of information that duplicate themselves. Genes are replicators that transmit genetic information. Memes are units of cultural information such as words, ideas, tunes, images, beliefs, values, interest-areas, and world views of individuals or groups of people that can be passed from brain-to-brain. Transmitting memes causes other people to become carriers of these units and shapes how they view the world. See Richard Dawkins, *The Selfish Gene*, (New York: Oxford University Press, 1976), p. 203 ff.

¹¹ See Dawkins, *The Selfish Gene*, p. 203 ff.

¹² Naranjo points out that the degradation of consciousness is so severe that people do not even know the difference between being conscious and being asleep. See Claudio Naranjo, *Character and Neurosis*, (Nevada City, CA: Gateways/IDHNB Inc. Publishers, 1994), p. 2 ff.

¹³ This is based on a model developed by Edgar Schein see, Edgar Schein, *The Corporate Culture Survival Guide*, (San Francisco: Jossey-Bass, 1999), p. 124 ff.

¹⁴ The tendency toward *either-or-thinking* is cultural and emerges from our Western (binary) way of viewing the world. Collins refers to it as “the tyranny of the OR.” For example, I can *either* be assertive *or* passive, I can be *either* rational *or* emotional, or I can *either* have autonomy *or* be controlled. Collins calls the counter point “the genius of the AND” and characterizes it as *both-and-thinking*. It emerges from a more Eastern approach to problem-solving and decision-making where we embrace and pursue both extremes at the same time and live in the paradox. Both-and-thinking doesn’t seek to strike a balance that is mid-point between two extremes; e.g., a fifty-fifty split. Both-and-thinking is about pursuing two seemingly contradictory ideas at the same time. James Collins and Jerry Porras, *Built to Last*, (New York: Harper Business, 1994), p. 43 ff.

¹⁵ This is based on an original line by Robert Frost and subsequently popularized by Scott Peck in his best-selling book. See Scott Peck, *The Road Less Traveled*, (New York: Touchstone, 2003).