



Enneagram Global Summit™

Motivation to Change and the Enneagram

Tom Condon

Jessica: Welcome to *The Enneagram Global Summit: Nine Essential Pathways for Transformation*. Our session is called "Motivation to Change and the Enneagram," and our faculty is Tom Condon. Tom has taught over 900 workshops in the United States, Europe and Asia. He is the author of over 50 audio and video programs and several books that combine the Enneagram with NLP and other methods of change. Tom, I'm so happy that you're here with us.

Tom: I'm glad to be back. Thanks for asking me.

Jessica: Yes, every year you bring something that really pushes us to think more deeply about the way that we are using the Enneagram to grow and change. This year you're actually going to talk about motivation and how we can increase our willingness to do the deep work that needs to be done. Why do you see that actually focusing on motivation is a necessity when we're working with the Enneagram?

Tom: Well, broadly speaking, we talk about types, but actually people are individuals. Different things happen in different people's lives at different times. How they understand the Enneagram and how they hold it and how they use it is important. There are many people who take it in and understand it as a kind of lifetime homework assignment. Or as a kind of way to gauge what kind of progress you're making, where you've come from, where you're going, and that's really one of the best uses of it from my standpoint. There are other people who are learning about it in the first place, and so they haven't kind of taken it in and allowed it to maybe shake their tree, kind of rattle their cage. There are people who have been involved with the Enneagram as a way to deflect to the implications of it. They have less inherent motivation, you might say, to use it to grow and change, but they get something else from it, a certain amount of insight. The insight part, the tsunami of insight that you encounter when you first get involved with it is part of the process, but it's usually one step in the process.

Then there is motivation to change and motivation comes in, broadly speaking, a couple of different forms. One of them is negative motivation in the sense that your suffering or what you've learned about yourself through the Enneagram has put a fine point on something that you need to go nearer within your experience that you might have avoided for a long time. Some way in which you are in pain or unconsciously feeling some sort of prompting about something that's necessary for you to face or to just go beyond as a limitation. People will sometimes understand the Enneagram as a set of limitations. They'll say, "Well, Fours can't work in a bank." "I'm a Seven, so I couldn't resist a buffet table." "I'm a Six, of course I'm paranoid." That's usually like using it to justify staying the same. It's not quite getting the point. It's like a cartoon I once saw that showed a man in hell. Maybe he was a Seven and he was whistling cheerfully as he shoveled coal to feed the fires of hell. There were a couple of devils standing nearby and one devil says to the other, "You know, we're just not reaching this guy."

There's a way in which you can kind of grasp the Enneagram and not get to the part where you realize it's telling you that there are illusions that you're enthralled to and reactions that are defensive in nature and ways in which you get in your own way. Now, usually, these things start earlier in life. People will identify things that they want to change based on their understanding of their Enneagram style and they'll recognize that there made maybe an adaptation early in life or in their family of origin in some way that helped them survive and helped them do very well at the time, but now the thing that saved them is getting in the way. When you come up against that, then there is some evolutionary pressure to change. Like I said, people are individuals, so that's up to everyone. The Enneagram doesn't insist on it. It doesn't make you honest. You have to bring that to the party. It doesn't get you into your own depths in a way that makes you realize that you're a prisoner of your own model, something like that. Is that making sense so far?

Jessica: Totally making sense. It's good that we are saying forthrightly that the Enneagram can actually be misused. You gave a talk about that last year. It can be misused and even become self-abusive or other-abusive in the way that any kind of labeling can do that.

Tom: Right. When you call yourself by a number, you're saying that you're a thing. A type is a thing. That's something that can induce a mindset if you think that way a lot. That really misunderstands what the system and the description of your personal style is trying to tell you.

Jessica: Also, you can look at another person and know the Enneagram only in a very cursory way perhaps, or a way that you haven't understood the implications of human potential and what a person could really be. You think that they're this

type and so you know what they're thinking or doing or why they're doing it, and you actually won't experience the fullness of them from that perspective.

Tom: Yeah, that's right. It's educated bigotry. You're thinking just like a bigot. That's what bigotry is. You see a part of the person and mistake it for the whole.

Jessica: Exactly. What this session is about is really pointing to the fact that literally we can find things all the way back to Egypt that seem to point to some understanding about these nine dimensions of being, these nine ways of manifesting, if you will. It seems like people throughout time that have discovered the power of the Enneagram have realized that what the real purpose of it is that by identifying and naming and being honest, as you said, with the fact of how we're limiting ourselves in these nine little boxes, we actually hold the golden key to liberating ourselves and opening up our bodies, hearts and minds to carry and develop and bring into the world the thing that our being most craves and is representative of our deepest aliveness. I can see why with you having done this very deep work for so many years and knowing the power of the Enneagram to shake us to the roots. To shake the tree as you said, to become a lifetime homework assignment, you would want to focus on motivation so that the person can develop the stamina and the will to keep doing the deep inner work.

Tom: Yeah. There are motivations that you might call more authentic or more urgent, anyway, and there are also motivations that occur within the purview of each Enneagram style. Some of those are a little double-edged, like a One trying to improve, an Eight wants to be stronger or a Three wants to be more efficient, that sort of thing where it's really the style itself speaking or the way the person is holding the style. When you read about Enneagram styles and you read from the low side to the high side, you can pretty well see a kind of arc, a kind of way in which if someone chooses to use it to grow and change, there will be kind of predictable stages they go through as they arrive at something, a fuller and more complete life. But for that you need motivation, and motivation comes, like I say, in different forms. There's negative motivation in the sense that I want to get rid of my suffering, I want to stop being in pain, I want to get over my depression. Then there is what you might call positive motivation where you're wondering well, what's next? How can I open myself to the broader experience of being here in 2019?

Jessica: That motivation really takes more motivation. Because when you're in pain, there's an instinctive response to try to get out of that. But when you're growing something that's like the next stage of development, your life might already be pretty wonderful. So how do you motivate yourself to do that even deeper work?

Tom: Well, if your life is wonderful because of what you've done already, you might want to keep doing it.

Jessica: Well, why don't we start to talk about how we can access that motivation to grow and change, how each type, each dimension can access that deeper motivation?

Tom: Let me say a couple more things first. One interesting area to understand motivation and to find motivation is in the subtypes. Now, there are a lot of different versions of this now, and they all include self-preservation and intimate and social. They are a lot like motivations within the central motivations of your Enneagram style. Somebody who is motivated by self-preservation in a strong way won't necessarily be motivated about social causes, something like that. Conversely, somebody who's very social and very involved in causes might neglect their self-preservation. But sometimes also, there are resources within those. I mean the subtypes were always described in negative terms when I was growing up. But actually, each one brings resources, strengths, talents and abilities once you clear them out and get out of your own way. Then one more thing is that the nature of someone's defenses within their Enneagram style might contribute to motivation. For example, Sevens make themselves feel better defensively, so that might kind of take the edge off of motivation. Nines put themselves to sleep or give themselves shots of Novocain, and so you don't feel much of anything. On the other hand, if you're a very self-critical One, that might be sort of painful. If you're a self-assailing Six, that might be sort of painful in a way that you can recognize on a conscious level and want to change.

Jessica: Tom, that's really interesting. You have so much experience teaching. I mean we all do, but I'm interested in your experience around things like Sevens and Nines, perhaps. The very thing that they do makes them more comfortable and puts them to sleep. Have you noticed any, even anecdotally? Does it seem to you like some of these types seek out the inner growth a little more easily because their particular defense mechanism is not making them feel good?

Tom: Sometimes, yeah. Sometimes the defenses are really expansive or painful. Even Fours who can almost identify with their pain as an identity, they will start to get sick of it. Just start to get tired of putting themselves in pain all the time just in the service of defending against things that used to happen. In a similar way, if you're working with Nines, for example, you're working with Sevens, some of the time I'll do things like have them contemplate a current situation or a current challenge that they're avoiding or something that they're skipping out on. Because the styles can have a flimsy hold on consequence that way. I have them time-travel to the end of their life beyond their deathbed and think back on this moment in their life in 2019 and the challenge that they weren't facing and how

they would feel if they only had hours to live, something like that. That will stoke motivation sometimes.

Jessica: Well, it reminds me of Tibetan Buddhism has tremendous sensibility about understanding that we could die at any moment and so, therefore, we need to be doing the growth work as quickly as we can. I used to joke about myself and other people that I wished that we could figure out a way to create a video of what we were going to look like when we were 70 and 80 and 90, if we didn't do inner work, what would we look like. Then that might motivate us strongly to do our inner work.

Tom: Yeah, you might even see a 70 or 80-year-old that got a facelift and then be horrified by being driven to that.

Jessica: You've made a good point though of another potent use of the Enneagram is that when we talk about something like motivation, there are really different types of motivation, literally different types, and there are different ways that different people are going to be motivated.

Tom: In different phases in their life too. Maybe everything was fine until their spouse announced they were getting a divorce, that sort of thing. Or some major transition or some major loss. You cope with that in the best way you know how, and a lot of times that is filtered through your Enneagram style and the defenses that go within.

Jessica: Tom, where do you like to start on the map in terms of taking us around to the Nine?

Tom: Well, I was thinking of going backwards and starting with Nine.

Jessica: Let's do it.

Tom: Nines can be motivated to change for a variety of reasons. Presenting problems to coaches or counselors or therapists could include depression or procrastination, a general lack of focus, a sense of dispossession, addictions, problems in relationships, whatever. Some of those motivations come from the outside. They come from the realization that the person, the Nine is getting reactions from other people and having influence on other people that they don't necessarily intend. That can be somewhat upsetting to them. At certain times they might also be seeking. They might be confused about their priorities in a way that is authentic, let's say, or has some real urgency behind it, some sense of missing out on life, some sense of living only a 70% life, something like that. On the other hand, Nines can be motivated as well by love. A lot of times when I hear Nines talking about something that they really enjoy doing or an

occupation that they're very involved in, you could almost substitute the word love for the adjective that they're using to describe it.

This kind of makes sense. On another level, Nines have a kind of open spirituality and a way of sort of wanting to follow the path of least resistance, but in a non-defensive sort of way. They can look into other people's eyes and it doesn't matter what the rank of the other person is. There's a sense of equality in a way that the Nine has. The need to express, the need to get something out of you that is meaningful to you or expresses your values or expresses your truth in some way and working on that, that will sometimes come up and that will sometimes be a motivator. Sort of like this is something I really want to offer the world around me, or I want to get off my chest or I want to use it in the service of creativity or use it in the service of making things better within my family and my environment, and there's love in that. Another thing that helps with Nines is what in my background they call it a threshold experience. This will come up sometimes in the lives of Nines and also in the lives of Twos.

Both styles have a tendency to, when they're in their trance and they're defensive, they have diffused boundaries and so they'll kind of cut other people's slack in their behavior. But one of the things that will sometimes happen is one day the other person who is maybe getting away with stuff for being aggressive, for ignoring the Nine in some essential way that the Nine is aware of on another level. One day they do it one time too many, and the Nine reaches a threshold and from thereon they're cut off. There was a woman that I worked with who was a Nine who married an Eight who didn't sound very healthy. He was pretty aggressive and pretty bossy and pretty possessive. She put up with his complaints for about a year or so and his attitude and his behavior towards her, the way he treated her. She said, "One morning at breakfast, he criticized my blueberry muffins and that was it." What she meant was she'd reached a threshold, and emotionally she was out of the marriage in that instant. It took six months or so to actually physically separate the household and initiate divorce, but right after he criticized her blueberry muffins, that was it.

Jessica: That is not an atypical story for Nines. You are so right. I'm glad that you're identifying it as something that we can name as a threshold experience because it's confounding to people who are with a Nine and feel like everything is fine. This relationship is going to go on for my whole life, and then one day the Nine just walks out the door.

Tom: Yeah, something happened. Something died. The attachment sort of just went all at once.

Jessica: I think that might be to say something wonderful about the Nines that they have a huge capacity to be dedicated to something. It's like they're holding on. We

thought about it usually as kind of a negative. Well, they're not saying what they really need. But there is a capacity to really be there for people.

Tom: Yeah and be steady and hold the course and offer kind of unconditional, nonjudgmental support. They're good at that.

Jessica: Yes. You want to go backwards, so let's continue.

Tom: Eights can be motivated to change for a variety of reasons. Among them might be boredom, just boredom as it relates to a sensation, a deeper sensation maybe that might be something like incipient depression. It can be a desire to help other people, to want to open up, open themselves up to greater empathy for other people. There can be a shock of recognition when the outer world reflects their inner vulnerability. One time I saw a long program about a guy who seemed pretty Eight-ish who'd been a member of a neo-Nazi group. He had a sudden epiphany when he heard his three-year-old son using racist language. There are other Eights who will say similar things like, "I was doing this and then I looked at someone who I was pledged to protect, pledged to take care of or pledged to be strong because of their vulnerabilities, and I saw that person kind of react in a horrified way to my aggression." It will be a shock sometimes for Eights, but it is a good thing. I mean it's a good phase to start going through. It usually leads to an Eight learning how to apologize.

But also getting in touch with the fact that when they are recognizing this in the outer world, it's actually a reflection of an inner dynamic. Eights try to protect themselves by being strong, by being forceful and by sort of bullying their vulnerabilities and their sensitivities out of existence, or at least trying to when they're really caught in the pattern. Starting to realize that maybe they have a polarity within them, a strong part and a sensitive part. It's not really anything to do with the people who are outside of them. Eights will externalize their inner dynamic. They'll go into a group of people and they'll start to notice somebody who has the obvious power in the room. Then they might notice somebody who seems kind of helpless or out of sorts or vulnerable in some way and they'll watch the interaction between the two. They'll be aware of the interaction between the two people. But actually, what they're seeing is a kind of mirror reflection of their inner dynamic towards themselves. Getting in touch with that and starting to find a way to embrace their sensitivities at least without trying to kill them and to allow their sensitivities to sort of be there.

It's a little like the philosopher Schopenhauer said. "Maturity consists of learning to lean on your flaws." With Eights, the change that they go through, it's sort of like they find true strength from leaning on their weakness. Let me tell you about Sevens now and motivation. Like I was saying earlier, motivation can be a tricky thing with certain Enneagram styles, and that would include Sevens and Nines. Where if you're a coach or a counselor or a therapist, it might be something you

have to return to. Sevens can be motivated to change, however, for a variety of reasons. Sometimes it's based on feedback from other people. Sometimes there are problems with commitment or weight loss or substance abuse or impulse control, or they're worried about negative future consequences or external consequences. Sort of like the world might clamp down on them or limit them in some way or the world around them as far as they're aware is limiting them in some way. One Seven, for example, heard about a friend who was a wine dealer who was told by a doctor that he could never drink again.

The thought of such a sweeping limitation frightened the Seven so much that he started to pay extra attention to self-care and self-preservation. It's a kind of motivator that way. There can also be a way in which Sevens feel trapped within themselves and they may act it out in external circumstances. They're limited by a job or they're limited by a marriage or something like that. But when Sevens are a little more self-studied and they've worked with the Enneagram for a while, they start to realize that there's a part of them that's in jail and is kind of suffering and is locked in the psychological closet so to speak. That is a very good step usually because the Seven can start to reconnect to themselves and maybe sort of truly free themselves rather than just putting themselves in jail and then breaking out of jail and then throwing themselves back in jail. Then with Sixes, there's the obvious thing that we talked about before. Sixes scare themselves maybe based on what happened to them when they were growing up. If they're really in the trance of the style, they probably had something like PTSD.

They have flashbacks and ways in which they are kind of maintaining a defense, scaring themselves in order to be prepared, in order to cope well with whatever emergency comes up. Of course, as we know with Sixes, you can spend your life preparing for emergencies that never happen and be good when actual emergencies happen. Although you might be a little surprised that something actually happened that corresponded with your fantasy about what might happen. Anyway, there's the negative motivation of that, of feeling the pain that goes with it, the pain that goes with being scared, the pain that goes with being constricted in some way. The vague humiliation involved in projecting your power onto authority figures or other people and then you're kind of responding to them as though they're the adults and you're the child, that sort of thing. Or counterphobic Sixes can have stories of accidents and physical things that happen to them that were painful. That's how they get their attention and begin to realize that their pattern is sort of ruling them in some way.

The other thing about Six, and it's in the social subtype especially that I notice it. Somebody might be a social Six in a strong way, in a primary way, or that might just be latent within them. But as a coach or a counselor or a therapist, you can kind of evoke it from them, and what you're evoking is a sense of mission. A lot of Sixes have an obvious sense of mission or a latent sense of mission that can be

helpful in assisting them in going forward in time, going forward in their lives. It's sort of like the sense of mission is not grandiose. It's kind of quiet and it has a firmness to it. It's like this is something that matters to me that I'm going to do, even though it involves risking some of my fears or it involves declaring my own authority or public exposure or something like that. Yet it's worth it, and yet it's motivating in some way. It's like something only you can do. Does that make sense?

Jessica: Yeah, Tom, I feel like it's wonderful that we started with the Nines because they always feel like they're so invisible and not important. That was something in the architecture of this. Then with the Sixes, I think they often feel that they're just sort of bland or there's just something sort of not so cool about their type. I just love that you just spoke so beautifully about this incredible nobility that Sixes have that you described it perfectly. When they have a sense of mission, there's nothing flashy about it. It's really a sense of purpose and duty even. That was beautifully said.

Tom: It can be a really meaningful thing and do good in the world around them too.

Jessica: Yes, now the Fives.

Tom: Then Fives, they can be motivated to change for a variety of reasons. Those are usually rooted in fear or potential loss of maybe people or time or opportunities. One Five said that he went to counseling because he thought he would coop himself up and only live half a life. This relates to a thing that will come up with Fives. It's FOMO. We call it FOMO, fear of missing out. Within that FOMO, there is also sometimes a desire to contribute, a desire to experience the larger world, experience things that are part of everyone else's lives. You could have a Five who grew up in an emotionally remote environment, and then they create their own family and they think the way to be in a family is to be emotionally remote. Then they get feedback from the family and from the children and the person's spouse that they're actually producing an opposite result. The feedback, if they take it in, it will sometimes be surprising, but it will help them connect to their defenses, help them connect to ways in which they are holding on to a fixed stance and kind of hoarding, kind of reacting as though they only have so much inside of them and it can be taken away by outside forces. Sometimes there can be difficulties in relationships that way. Those will come up, and if the Five is ready for it, they can be pretty motivating. They can be pretty motivating to really try, to really get a handle on yourself and understand, communicate better, for example. Some Fives will start to realize that they lack social skills and they'll be motivated to go towards the world and go towards people rather than away from them.

Jessica: Wonderful. We know that Five has that similar energy to the Six, that when they do this, it's done with such little flashiness. It's so natural. It's really touching.

Tom: Yes, and done with a kindness also. There's a kind of a tolerance that emerges and a way in which you can understand a big range of people, and maybe you are interested in being kind to them and supporting whatever they have going in front of you.

Jessica: So now we move to the heart triad.

Tom: Right. In a broad way when you're working with Fives, Sixes and Sevens, you're trying to integrate power because all three of those of styles project power when they're in trances. Then to help them come out of the trances means that they claimed their power on some level. With Twos, Threes and Fours it's different. It's got more to do with identity and getting sort of caught up in the role. Then finding out what's most real within you and what's the authentic emotional ground of your being. Fours in particular may be motivated to change because of conflicts about their identity or trying to resolve their sense of alienation and mismatch with the outside world. Maybe creative blocks or overcoming psychological pain, especially pain that just keeps repeating that they keep coming up with. Maybe the pain supports low self-esteem, self-hatred, you know a kind of inner drama in a way.

A really nice thing about Fours is that they're learners and especially interested in the inner life. They might seek therapy or counseling or coaching to deepen their self-knowledge, or to get some other tangible result that they're interested in having in their life. Some Fours can be motivated to change from boredom because they start to realize that the feelings and the memories and the emotional fantasies and the sort of inner dramas that they go through are boring because they actually always end the same way. It's like hearing a story over and over again. Small children enjoy that, but in 2019 there might be something in you that is tired of it and kind of wondering about whether there is something besides the touchstone of sadness. Reality is more interesting because it constantly changes. The external world around the Four and the people who are in it and the context that they operate in all have a sort of flow to them that is not necessarily as predictable. That will be sometimes a motivator. Another motivator will be to take what's inside you and give it external form. To take a feeling that's been sort of incubating inside of you in sculpting or painting or writing or something else that feels satisfying in a creative sort of way.

Jessica: Lovely. Moving to Three?

Tom: Then with Threes, they can be motivated to change sometimes in negative ways that come in from the outside or feel like they come in from the outside. For

example, a medical crisis that requires the Three to slow down, that's technically not coming from the outside, but it feels that way to the Three. It's sort of like a shock. It breaks their momentum. There is sometimes then a motivation within that to slow down or there could be a professional failure or a midlife crisis. There are Threes who set out early in life they have specific goals that they want to achieve, and sometimes they wake up to the fact that at age 40 they've achieved them. What then sets in is a kind of is that all there is sort of depression or a search for spiritual meaning and greater dimension to life. Also, they'll be motivated to turn towards their relatives and the people that they're close to.

There's a kind of loving quality that wants to come out of the person where they're very sincere and they're very heartfelt in their sentiments. Even if they haven't been historically in touch with the depth of their feelings, what they are in touch with is really sincere. A Three could have a medical shock. They could get external feedback. They could suddenly realize that their small child has grown nine inches and they didn't notice because they were so busy, and they were so preoccupied or they're so elsewhere. There can be difficulties in relationships that prompt motivation, excessive stress sometimes. Social alcoholism sometimes will come into it, but where the person is really starting to try and get a grasp on what they've been doing and what's most meaningful to them and their life. It's like being motivated to become a full person instead of an achievement machine.

Jessica: Just that last thing you said I think was very motivating for Threes: to become a full person instead of an achievement machine. That moves us to Two.

Tom: Then with Twos, they can be motivated to grow and change for a number of reasons. Part of it could be wanting to understand their relationships in a way and improve their relationships. Some of that can be because they're overidentified with somebody else in their life. Whenever they're alone with that person, they start to fall into them and glue to themselves. Or it could be, on the high side or in a positive sense, wanting to improve their depth of connection with people. Realizing that what they do when they're in the trance of Two, the sort of compulsive changing places with other people and kind of floating over and sending all of your attention onto to them is actually something that produces not true connection, but rather a kind of mixed connection. There's an ostensible connection, but on another level, there's an uneasy quality because the Two is sort of taking just as they're giving. The drive towards deeper connection and more meaningful connection involves being willing to respect other people's boundaries. Learning how to do that, learning how to have a sense of self that is separate from the other person and that there's an interaction between the two, between yourself and that other person, and that's closer to real connection.

Some Twos begin to recognize how burdened they feel by having to give to others, especially if the others don't want to be given to or sort of thankless. Or they realize whenever they are at a party and somebody says, "I need another drink," they jump up and go try and fulfill it for them. Beginning to kind of react to the evidence and to the absurdity sometimes that's inherent in trying to take care of other full-grown adult human beings. With the One wing especially, there can be more of a tendency towards depression. That sometimes will motivate somebody to really start to work on themselves. Also, recovering from a relationship in which the Two lost themselves. They fell into the other person and they fell into a context with the other person, and suddenly, at a certain point, they have something like I was saying before, a threshold experience. They reach a threshold where they realize they can't keep doing this, or to keep doing it means to lose something more than to gain something.

Jessica: It means to lose something very precious too. I think they realize that at that point, that the most precious thing their life is about is whatever it is that they are. If that's not developed, they're going to lose that preciousness.

Tom: Yeah, if they're eclipsing it all the time and focusing on other people, it's too much.

Jessica: Tom, I think that is one of the most powerful simple things that you ever taught even on this summit a few years ago was how Twos literally come up out of their body and go over to the other person. We say that everybody needs to be in their body, but with the Two, it's a particular thing that they're over at someone else's body. I think that was very helpful to many Twos.

Tom: Good, good. It's the sensory quality of it that often is something you can work with successfully.

Jessica: We have come to the final type, type One.

Tom: The final type, yes, absolutely. Ones, that's final. They're motivated to change for a number of reasons. Presenting problems to therapists or coaches or counselors could include depression or a sense of maladaptation that has a kind of melancholy to it. They talk about the connection from One to the low side of Four where the person will feel like all their efforts to improve the world aren't really doing anything. That nobody really joins them, and nobody really cares enough or cares deeply enough. There can be a kind of upset quality that goes with that that could drive them to, if they start to realize that it's something they're doing to themselves, could start to help them sort of focus on their own perfectionism, let's say. Perfectionism can be another motivator when a person starts to realize, "Oh, I really overdo this. I want to do things right, I want to do things well, but I really overdo it. I get obsessed with little things.

I apply perfectionistic standards to my husband or wife." The results, since they're humans and works in progress, the result is usually not a good one and it leads to conflict. They can want a spouse to change sometimes, but that's not really realistic. But feeling driven, maybe sometimes seeking stress reduction, and also starting to get near their own shadow of anger and realizing that they can sound scolding to other people. There had been social conflicts. Occasionally also, a way Ones will try to resolve their tension is by drinking. Some of them will start to recognize they're sliding into a sort of casual alcoholism or a sort of social alcoholism, something like that, and want to work on that, want to arrest that in some way, want to have more choices.

Jessica: I think it's particularly sensitive, interesting that this is the last one we're talking about. It's particularly sensitive with the One because other than the Three's motivation for achievement, it's a slight overgeneralization, but you could almost say that the One's temperament, their defense mechanism is actually to be motivated, you know to work on themselves and improve things. It must be very interesting to tease out what is helpful and authentic motivation for the One.

Tom: Right, how double-edged that is.

Jessica: Yeah.

Tom: Yeah, because I want to improve goes right with the tenets of the trance. But I've also known Ones who really took it to heart and decided well, I'm going to kind of focus on this one subtype for a while and kind of clean up anything that's confused or defensive or an overreaction. Then after that, after things feel a little better that way, I'm going to focus on another subtype and another subtype or the connection from One to Four. All these connections are mixed, and they all bring strengths and resources and abilities and talents, as well as pitfalls and illusions and neurotic ways that we trap ourselves. I've seen it go both ways. Somebody else says, "Yes, I should improve," but it's actually an expression of their critical voice. That's a really good thing to work with if you're a One and certain other styles, not every style. But working with a critical voice and beginning to identify the things that you say to yourself and how you tense yourself up and how you disparage yourself or how you hound yourself or nag yourself or whatever and kind of working with some of the sensory elements of that critical voice is really helpful. Move it from your shoulder down to your shoe. Identify what it's saying and what it is specifically that really bothers you about it. Does it talk too much? Does it talk harshly? Does it talk too close? Too incessantly?

Jessica: Tom, thank you so much for this really informative tour of motivation for the types. I just want to say that I'm always touched by what I perceive as your way of observing humans from not only a compassionate but a real understanding of

the way that they work in a nonconceptual way. It just has always struck me that you almost sort of just get inside and feel what they experience and then look for ways to express it that are very real, embodied, and sort of in a way day-to-day and ordinary, and they become very accessible. I really appreciate that about your work.

Tom: Well, good. Thanks.

Jessica: One last thing, we are asking each faculty member if they would just take one minute to share about the impact of the Enneagram on them. If you could just share one way that working with the Enneagram for yourself and your own type impacted your life.

Tom: Well, I've worked with it for 40 years, and I would say that anxiety and fear and dread is really very minimal at this point in me. I have certain patterns that I repeat, but I sort of don't believe them even when I'm doing it. Also, as you grow and change, if you really work on this stuff, you open up to a different world and that's what it feels like to me. I don't actually relate very well to who I was when I first discovered the Enneagram. I don't know. It's not an illusion exactly but a memory of somebody else's life or something. I'm happy about that. My early life was pretty rough and to be getting older and to be continuously interested in the world and kind of opening a little more each day rather than closing down, it's something I recommend, and it works for me.

Jessica: Well, thank you so much for opening up in ways that you could open to us and all the people around the globe today. I know we'll keep doing this journey over the years. Thank you.

Tom: Well, thanks a lot for having me. I hope everyone gets a lot out of the summit, as they have in the past.

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