



enneagram monthly

June/July 2020

Issue 254

Accessing Head, Heart and Hand: *Developing Leadership through Repressed Enneagram Centers*

This article builds primarily on the work of Kathy Hurley and Ted Donson to highlight how engaging the repressed thinking (head), feeling (heart), and doing (hand) dimensions of our personality can be a spiritual resource for developing our leadership capacity. This is an adaptation of my publication for *Social Work and Christianity*, which focuses on Enneagram implications for social work practice in leadership and for social work research, and provides the conceptual exploration of the Enneagram as a tool for self-awareness in leadership.

Introduction to Thinking, Feeling, and Doing

Known to Enneagram adherents as centers of intelligence, the three concepts of thinking, feeling, and doing are central to most definitions of personality and have been shown to contribute to healthy human functioning, organizational well-being, and leadership development (Dotlich, Cairo, & Rhinesmith, 2006; Harris & Schweighardt, 2017; Singleton, 2015). These con-

Jon E. Singletary



cepts are also relevant to the larger philosophical or theological understandings we have of ourselves (Hollinger, 2005; Ouspensky, 2001). Head, heart, and gut (or body) are the symbols most often used for these centers (for alliteration with heart and head, sometimes hand is used as the symbol for doing instead of gut or body). In other terms, these three are known as intellectual (head), emotional (heart), and instinctive (gut) centers of psychological human functioning (Heifetz & Linsky, 2002).

Dennis Hollinger (2005), the author of *Head, Heart & Hands: Bringing Together Christian Thought, Passion and Action*, addresses the same concepts from the perspective of Christian spirituality:

Head, heart and hands all play a significant role in our Christian faith. Our minds, passions and actions interact in such a way that unless all three are present and nurturing each other, we are less than the people God created us to be. To be whole Christians, head, heart and hands must join together as joyous consorts (p. 10).

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Three in One: *Insight Into Three Centers*

The Enneagram typology is a liberating one. This is because it not only reminds us as individuals about where we repeatedly get stuck in our spiritual growth, but also, through its dynamism, shows us how to get moving again. This dynamic quality of the typology can be easily forgotten, however, as we bend ourselves repeatedly over the discernment of patterns in ourselves and in others. We get used to seeing the symbol as a static diagram, and through our acedia (our spiritual sloth) we can miss its dynamism and the interconnectedness of all the fixation points, or “numbers.” We can miss as well the multiplicity of ways they relate to each other.

One of the constant objections leveled against this typology is that, like any typology, it tends to pigeon-hole people, limiting them statically to one type. What is even more difficult about the Enneagram typology is that it not only limits people to one type, but it calls that type a fixation, something that makes them feel even

Carol Ann Gotch and David Walsh

more stuck in one category. We need to expand our awareness of how the Enneagram symbol moves, and how it is always moving. The time has come in the Enneagram movement to find a way to apply its dynamism in ways that are new and practical, as well as faithful to the perennial wisdom of its origins.

In this article we intend to apply the universal law of threefoldedness to the Enneagram typology itself. We wish to suggest that each person is not just one number on the Enneagram, but really three numbers. We wish to put forth the hypothesis that each person favours one number in the head, one number in the heart, and one number in the body. This triadic approach to the typology leads to a more mindful and heartfelt dynamism, and challenges persons to relate to all parts of their being, rather than limit themselves to being just a “head,” a “heart,” or a “gut.”

A key to unlocking the dynamism of the En-

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As an Enneagram community member, I am writing this letter in order to request for all of us to consider calling on the wisdom tradition of the Enneagram to be practiced.

We have received a letter from a group of people, who have shared their experience of being in a working and friendship relationship with a fellow Enneagram Teacher and Leader, Chris Heuertz, and claims were made of largely injurious conduct from this leader.

I believe we are deeply affected by these claims. This brings a deep need of reflection and wisdom in what our response is going to be.

I feel deeply saddened by the nature of the claims. Given the delicate nature of the claims we cannot know the details of what occurred for the people involved. I give my unwavering support for people, who felt traumatized and experienced manipulation and wrong doing, and equally I feel the need to offer support to the Enneagram teacher in question, whose conduct is currently being brought to our attention.

From what I understand is that these claims are primarily dating back to 2012 and before when Chris and Phileena Heuertz were co-leading another non-profit organization, "Word made Flesh".

Largely, these allegations have been addressed and at least attempted to be responded to by Chris and Phileena during the past 8 years, as they would periodically resurface.

It seems that reconciliation was not reached and therefore the latest action via a social media platform in an attempt to make the nature of his conduct pub-

A Call for Reconciliation

Marion Gilbert

licly known. The intention stated was to warn other people, who may be subjected to a similar leadership and therefore risk being manipulated and traumatized.

It seems to me that this delicate matter deserves a wisdom response rather than a reactive judgment in order to reach a deeper healing for all parties involved.

Having worked with trauma over the past 42 years and knowing the delicate, very private and intimate aspects of a real healing process, I am deeply disturbed by the way this matter is being publicized. Moreover, I do not feel this is going to bring any resolution to either party involved.

What the Enneagram map offers is a wisdom approach recognizing the three creation forces or as Mr. G. I. Gurdjieff calls it the "Three Rays of Creation."

How is this of relevance here? The vast majority of experiences and the views that come with it are partial views.

Therefore, by the nature of our human existence we are partially obscured in being able to see the reality as it actually is.

These partial views are determined by the first two creation forces consisting of Affirming and Denying forces. These are at work at all times and will create an "either/or" reality. We are largely not in touch with the third force, "Reconciling" force, because we select

and reject a preferred way of filtering reality and therefore can't perceive its true nature and fall into a state of "self-forgetting." This creates a "divide and conquer" platform of reality.

The Reconciling Force can only be actualized by giving equal attention to Affirming and Denying Forces without following the automatic reaction that ensues, and by not making a choice between them. This will allow for wisdom to enter into the field of partial reality.

It seems to me that a Call for Reconciliation can aid the true meeting and healing of the involved parties coming together and speaking from their hearts, how they experienced the way this trauma occurred and what is needed and wanted, so that the reconciling force can be experienced by the people involved. Are we capable of not choosing sides to allow for a deeper understanding of what occurred for each party?

To strike back and injure as a reaction will only perpetuate and increase harm and therefore does not provide a space for healing and reconciliation. This results in the pendulum swinging from perpetrator to victim and then from victim back to perpetrator and so on.

Can we as an Enneagram Community come together and make space for both parties, the people who experienced the harm and the people causing the harm?

We are all humans on a path of development and none of us are free from doing harm or being harmed.

We are walking each other home.

The world is gripped in an eerie state of uncertainty that affects just about every country. The Covid 19 pandemic in this age of information and international travel spread rapidly eliciting a variety of responses in countries and states. Responses range from panic driven shut-downs of large sectors of the economy, mandated mask wearing and quarantining of healthy people, to more lackadaisical and cautious approaches that merely encouraged following recommendations of social distancing and hygienic basics. Time will tell what the best and worst decisions were...as we currently have success as well as failure reports from both sides. Meanwhile, any crisis and big ones of world proportions always inspire the forces of good and evil to rise simultaneously and use the opportunity to push their agendas.

On one side we have angels making superhuman efforts in medical research, testing, search for remedies, production of equipment and all in selfless cooperation, yet, still groping in the dark trying to understand the nature of this virus but doing their best to not make mistakes...

On the shadow side of the angels, we see evidence of schemes to milk the crisis to benefit agendas. In the name of reducing suffering due to Covid, alternative goals get the front seat. There may be efforts by pharmaceutical industry giants striving to be the first on the market with a drug or vaccine to also engage in propaganda efforts that involve

From the Editor

sabotaging/delaying competitors and/or discrediting research of other treatment modalities (for example hydroxychloroquine, homeopathic remedies, transfusions from survivors, gene therapy, steroids, vaccines, aerosol nano sprays etc.). To serve such purpose, data is selectively manipulated, for example "case" numbers are reported in ways to create the impression to be analogous to mortality numbers, as well as exaggerating death count. See on the CDC website [cdc.gov/nchs/nvss/vsrr/covid19/excess_deaths.htm](https://www.cdc.gov/nchs/nvss/vsrr/covid19/excess_deaths.htm)

Quoting directly:

"COVID-19 may have contributed to the death, but the underlying cause of death was another cause, such as terminal cancer. For the majority of deaths where COVID-19 is reported on the death certificate (approximately 95%), COVID-19 is selected as the underlying cause of death." direct quote from the CDC website....

Why you may ask would anyone fake the numbers? Well, heaven forbid, a cheap, effective and safe remedy could bust the urgency and panic bubble foiling lucrative future gains, maybe help the "wrong" political candidate getting elected, or, allow some government bureaucrats an unprecedented license to exercise power... Time will tell. Meanwhile the trickle down effect touches all lev-

els of society.

Some individuals working in the fields like education, health care, government, food, sports, entertainment, tourism etc., have figured out ways to adjust or to tap into government largess to their benefit and appreciate shut-downs; others not so crafty or lucky are going bankrupt or wither with despair yearning to go back to work.

In the USA the current and highly polarized electoral climate is an additional huge generating an unprecedented sharp rise in social unrest. Riots, blatant agenda driven bias or censorship in the media, uncivil political discourse etc. are now de rigeur. Similar turmoil is also going on in Europe (East and West) and we see tensions between India/China, China/Hong-Kong etc.... All in all, 2020 will go down in history as a very consequential year.

The forces in space and time that are triggering large events also have an influence on individuals. Ask yourself if this year your life and moods seemed "average" or if you noticed more agitation, impatience and irritation with people or situations than usual. Do you feel more polarized in your attitudes and positions and less tolerant toward those holding opposing ideas? Are you concerned about how to get along with your relatives at the next family gathering?

How can the enneagram help get us through this turbulence you may ask? Well, assume everything is connected as if in a material, mental and spiritual

Enneagram Monthly

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The Enneagram Monthly, Inc. was founded by Jack Labanauskas and Andrea Isaacs as a not-for-profit corporation. Its purpose is to gather and disseminate information in the field of the Enneagram, that is most commonly known as a personality typing system.

For subscription and advertising rates see back cover.

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eco-system. The art and applications of studying typology of fellow beings improves our ability to function peacefully and in cooperative ways. For example, let's say you believe that typing a balanced and healthy individual is not easy, as they wear their personality "lightly" compared to those deeply embroiled in it. So we should see more fixated behaviors appearing. In "challenging" times we are more likely to respond with our automatic pilot our type dictates or revert to instinctive measures associated with our defense mechanism etc.. It is also a good opportunity for verification of type noticing finer distinctions between styles of attack and/or reconciliation.

While in general, the E-type will have zero influence on our values and which path (virtuous or otherwise) we choose, it merely shows *why/how* we go about our pursuits. To make quality distinctions about our level of development, whether we choose a path of virtue or otherwise requires a high degree of maturity and understanding of "how the world really works." For example, one way to get a measure of maturity level is by observing how easy or hard it is for you to relate to some fundamental concepts about human nature that also seem to be at the root of what's driving the current social discord:

"Human beings are born with different capacities. If they are free, they cannot be equal. And if they are equal, they cannot be free."

Aleksandr Solzhenitsyn

And more specifically applying to arguments heard in the current upheavals, a few lines from the Nobel Prize in Economic Sciences 1974_speech by **Friedrich August von Hayek**:

"If man is not to do more harm than good in his efforts to improve the social order, he will have to learn that in this, as in all other fields where essential complexity of an organized kind prevails, he cannot acquire the full knowledge which would make mastery of the events possible,"

"He will therefore have to use what knowledge he

can achieve, not to shape the results as the craftsman shapes his handiwork, but rather to cultivate a growth by providing the appropriate environment, in the manner in which the gardener does this for his plants."

"The recognition of the insuperable limits to his knowledge ought indeed to teach the student of society a lesson of humility which should guard him against becoming an accomplice in men's fatal striving to control society – a striving which makes him not only a tyrant over his fellows, but which may well make him the destroyer of a civilization which no brain has designed but which has grown from the free efforts of millions of individuals."

Ask yourself if you agree with the gist of the above statements or if they clash with your world view.

In this Issue:

Jon E. Singletary describes how "Accessing Head, Heart and Hand: *Developing Leadership through Repressed Enneagram Centers*" can be a valuable spiritual resource. It is well known that for healthy human functioning, organizational well-being, and leadership development all three centers of Head, Heart, and Gut (a.k.a. hand) need to cooperate well. This cooperation is based on a well developed capacity of *observing* that requires some honest non-judgmental self-assessment, reflection with detachment as well as compassion, the ability or gift of *listening* that maintains openness to the deeper divine inner voice and to others; and finally, *allowing* our most inner truths to come to the surface by not posing conditions and obstacles in its way. A well researched and documented analysis throwing a new light on the understanding of the Centers.

Carol Ann Gotch and David Walsh came up at the time with the new to enneagrammers theory of "Three in One: *Insight into Three Centers*" (EM issue #16), half a year after that, Oscar Ichazo revealed his Tri-Fix theory for the first time in the EM's interview (issue #21 November 1996). The common interpretation at the time was, as Carol Ann and David put it: We get used to seeing the symbol as a static

diagram, and through our acedia (our spiritual sloth) we can miss its dynamism and the interconnectedness of all the fixation points, or "numbers." We can miss as well the multiplicity of ways they relate to each other.

Marion Gilbert has invited "A Call for Reconciliation" (see page 2) Marion Gilbert takes a wise and conciliatory approach that can bring a wisdom response rather than a reactive judgment. I agree with Marion's advice but would like to add a consideration so that readers may have a little more background.

Many people don't know that Chris conducted a multi-year battle against human trafficking, child and woman abuse and founded several centers for the rescue and care of the victims (some in Asian countries). My (Jack L.) opinion is that Chris had to deal with heavy duty corrupt individuals that were perpetrating this trafficking and negotiate ransoms for their captives or organize their freeing in other ways.

I assume he stepped on some very unsavory people's toes in the process and may have needed to act under-cover in ways not consistent with his true intentions. Spending years in these countries away from political correctness and speech codes are practiced here, it does not surprise me if some co-workers, in the USA, would misinterpret his intentions and nature. In my interaction with Chris, I found him highly ethical, generous, open and dynamic. His writing and books exemplify a modest and truly cooperative spirit. He scrupulously gives credit to everyone he mentions, never appropriates concepts from other authors or twists words so they appear as his own.

Chris is extremely generous and perhaps his benevolence and praise have been interpreted as "excessive" or too personal. Chris may not be a saint, but considering how much good he has done I would say that comparing what I have read from his accusers, they sounded less convincing. I think that mostly innocent or consensual actions may have been perceived as too severe. We can never know for sure what happened, and we "should always consider the possibility of being wrong" ...CONTINUED ON PAGE 18