



**_ WHEN
WORKING**

Foreword by
SUZANNE STABLE

TOGETHER



**DOESN'T
WORK _**

AN ENNEAGRAM GUIDE to
PRODUCTIVE RELATIONSHIPS
with COWORKERS

**JOEY STABLE
SCHEWEE**



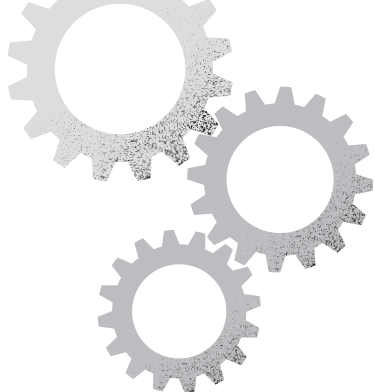
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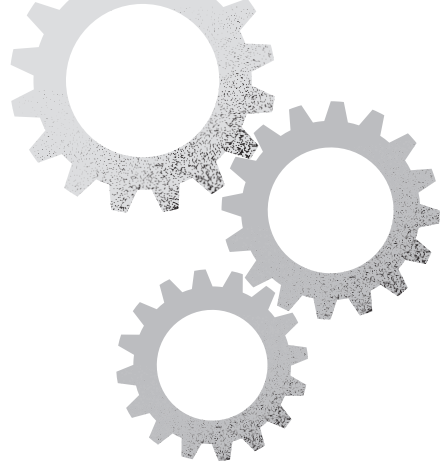
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INTRODUCTION

WHEN IT COMES TO WORKING WELL with others, self-knowledge is a crucial first step. Our capacity for understanding others correlates to our ability to self-reflect, and nothing promotes candid self-reflection quite like the Enneagram. Those who are intentional about utilizing this tool for individual transformation discover manifold benefits, both personal and professional. The principal reason why pairing this wisdom with a spiritual journey consistently proves to be effective is that the Enneagram honors the remarkable uniqueness of the individual human experience.

Consider a company president who is experiencing mounting tensions with his company's CFO. The CFO is a tenured employee who conscientiously devoted his career to the company and has openly struggled in recent years to align himself with the strategic vision of the president and a younger COO. Applying an Enneagram lens to this dynamic equips the president first and foremost with a realistic view of his own core motivation prior to shifting his focus to the CFO and the rest of his executive team.

Utilizing the Enneagram, the president knows that his motivation is grounded in feeling (as opposed to thinking or doing) while the CFO's motivation is grounded in doing (as opposed to thinking or feeling). Their continued misalignment threatens both a valued relationship (a priority for the president) and an effective chain of command (a priority for the CFO). Without this motivational awareness, scapegoating would inevitably lead to dissolution of the relationship, the chain of command, and the overall efficacy of the business. By contrast,

Enneagram understanding removes personal slights and fosters relational objectivity, restoring a crucial element easily discarded in the face of disagreement: sincere intentions.

Nine Ways of Seeing

One would be hard-pressed to find a functioning society that does not consider a cornerstone of prosocial behavior to be treating others as one wants to be treated. The Golden Rule or Ethic of Reciprocity is a fundamental social norm that surfaces in global culture across history. What if acknowledging the fallibility of this rule was a prerequisite to achieving the heightened social awareness that the rule universally promises? What if the most constructive way to “love thy neighbor” is to acknowledge and allow a perspective that is different from thine own?

Take me, for example. What I want from others is direct, blunt honesty. If you mince your words or withhold details to spare my feelings, I do not respond well. So, from a young age, I offered blunt honesty to those around me. Family, friends, and coworkers knew to come to me if they wanted a direct answer. Those who stayed around me long enough to get to know me appreciated that I would “tell it like it is.” While it bolstered my altruistic intentions, the Ethic of Reciprocity insulated me from facing the reality that most people do not want direct bluntness, nor do they appreciate it.

As I approach forty-seven years and the second half of life, I look back on my adulthood with deep gratitude for the wisdom of a tool that I was exposed to at that pristine moment in life when my personal lens superseded all others: my final year as a teenager. My journey of self-discovery and, equally important, the discovery that there are unique ways of seeing and approaching every situation life presents us, has been transformative. Transformation is by no means simple or easy. While three decades of employing Enneagram wisdom did not insulate me from poignant life lessons, it has been a natural compass and powerful touchstone guiding my understanding that the way I approach the world is not the same for others.

So, what makes this compass so powerful? In my estimation, the Enneagram is singular in its effectiveness at fostering self-examination, first, and promoting understanding and compassion for others, second. Within the vast industry of personality typing systems, the Enneagram continues to exist in a category all its own as the only system to type on motivation as opposed to behavior. In Enneagram understanding, there are nine unique motivations that inform human behavior.

My consistent response to those who might label this system reductive (how can there *only* be nine motivations) is to acknowledge the reality of human agency. There are billions of iterations of human behavior, yet the motivations that inform those behaviors can be traced to nine ways of seeing. Our behaviors adjust and evolve based on any number of internal and external factors, yet the way we see—our intrinsic motivation—is elemental and does not change. In other words, we cannot alter how we see (motivation), but we can alter what we do with how we see (behavior). The aptitude that rises from applying motivational understanding within a work environment does not surface in predicting what employees will do—human agency will invariably supplant that—but in grasping why employees do what they do.

As a management consultant and executive coach who has built a practice entirely from employing the Enneagram in professional environments, 70 percent of my clients are long-term. I believe this speaks directly to the limitless application of this tool and the reality that it does not contradict but rather enhances existing systems while bridging generational divides. These clients have woven the Enneagram seamlessly into five-generation cultures that were built favoring systems like MBTI, DiSC, Clifton Strengths, and Big Five.

There is a nondualism aspect to the Enneagram that this English major and Business minor, right and left brained, nerdy athlete, rebel preacher's daughter finds refreshing. It is believed to be drawn from Eastern and Western philosophies and, while it very neatly fits into categories that favor subjective interpretation, I have always found its teachings to make substantial logical sense. So, to be blunt, let's dive in.



Part I

HOW THE

ENNEAGRAM

WORKS

When *Working Together Doesn't Work* is not a lengthy read. As an Enneagram Eight who values efficiency and effectiveness, you will hopefully discern my intention to present a tool that carries profound wisdom with meaningful brevity. Whether you have existing knowledge of this system or this is your first exposure, the Enneagram is comprised of numerous moving parts that may seem daunting to grasp initially. In an effort to shorten the learning curve, Part I will include optional reflection questions placed in Appendix B. These questions have been thoughtfully designed to prioritize and promote comprehension of the three native intelligence centers and their converging influence on our unique motivations. Even if you skip around the book or read ahead, your intentionality with the first section will undoubtedly correlate to your grasp of the remaining material.

Much like the Enneagram serves as an illuminating accompaniment to other systems that foster self-examination, so too will these



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questions complement and facilitate your individual understanding, a critical prerequisite to realizing the full benefit of this wisdom. An unexpectedly sizable portion of my consulting work has been devoted to helping people who have mistyped to discover their true Enneagram type. It is likely that one-third of people mistype themselves when learning the Enneagram. This prevalence for mistyping is often attributed to a general misunderstanding surrounding the Centers of Intelligence and their influence on motivation. Mistyping robs you of the tangible benefits that consciously bringing the Centers of Intelligence into balance provides. The reflection questions found in Appendix B can be useful for fostering honest self-examination and illuminating inherent strengths and blind spots that you carry as an individual contributor to your team.

Consider two seasoned CPAs who work for the same accounting firm. Both individuals process with the Thinking Center of Intelligence (as opposed to doing or feeling). Both employees have been promoted to leadership within the firm and share a similar division of responsibilities. While both employees are proficient at their duties as outlined in their analogous job descriptions, each CPA excels in different areas based on unique motivations.

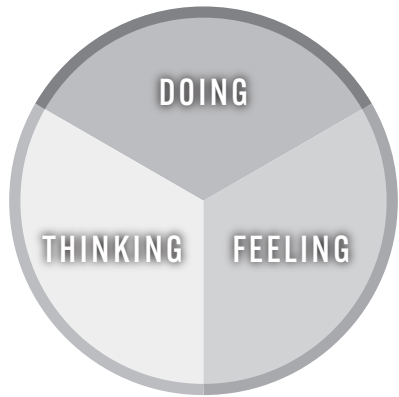
CPA A shifts from thinking to feeling and is particularly gifted at engaging clients and fellow employees. CPA B shifts from thinking to doing and embraces complex issues like international tax laws with knowledgeable ease. If CPA A takes longer to process returns that are more complex, he more than makes up for it in his client-facing capacity. If CPA B is off-putting with a client, she compensates with unparalleled accuracy and efficiency in return processing.

While cursory examination of their behaviors checks the employer box for what a high-functioning CPA should look like on paper, taking a step further to understand their differing motivations shifts the conversation from a one-size-fits-all job description mentality to an approach that benefits the firm as much as it does the individual CPAs. Shuffling job responsibilities so that CPA A takes the lead on client calls and

employee training rejuvenates CPA A, who is starting to feel burned out, and inspires CPA B to spend mental energy and time not squandered on clients researching and developing a thorough FAQ on complex topics for firm associates.

There is a definable limit, especially in the long-term, to the ROI that employers gain from spending time and money analyzing employee behavior. Not so with motivation analysis. When we shift our analysis from *what* to *why*, the depths of understanding that can be achieved are limitless.

CENTERS OF INTELLIGENCE



A CRUCIAL ASPECT OF EFFECTIVE SELF-EXAMINATION is to look at *why* we do what we do. Enneagram understanding can be a useful tool in any environment because it provides a road map, of sorts, for navigating the intuitive human motivation that informs observable behaviors. This map is drawn from our three native intelligence centers: the Doing Center, the Feeling Center, and the Thinking Center.

The Centers of Intelligence reference may be Enneagram specific, but the understanding that humans draw from these three centers is not. These centers surface elsewhere in our understanding of human personality and are often identified in the inevitable overlap of philosophy and psychology. Acknowledgment of the interconnectedness of these three centers surfaces in faith and practice for most world religions.

Balance is a key component of historic spiritual enlightenment. In the same way, modern-day application of Enneagram understanding posits that, while we are equipped with all three centers, we do not use them in balance or alignment. Bringing these centers into balance is a principal benefit to using the Enneagram both for self-examination and in our interactions with others.

Once you consider these three centers as equal parts of one whole, layering the Enneagram on top of the centers reveals the intuitive order that we uniquely draw from doing, feeling, and thinking, by Enneagram type.

Doing Center

The Doing Center gives us the motivation to act and implement. It is the center at the top of the Enneagram and is the only center that all nine types are directly connected to with a line. (Twos and Fours have no direct connection to the Thinking Center and Fives and Sevens have no direct connection to the Feeling Center.) In Enneagram language, the Doing Center is also referred to as the Gut Center, reflecting the philosophical convention that gut feeling or intuition represents the interconnectedness of mind, body, and emotions in shaping the human experience.

While the remaining two centers, the Feeling Center and the Thinking Center, can take on any number of interpretations, the Doing Center is more universally understood as the center that equips each of us with the inherent ability to move, to execute, to accomplish, to achieve.

Feeling Center

Moving clockwise around the Enneagram leads to the Feeling or Heart Center. The Feeling Center represents three core elements of the human experience: emotion, people awareness, and subjective thought. These elements continuously converge to make this center inherently interpersonal. Thus, when the Feeling Center is out of balance, our ability to connect with and relate to others suffers.

Mentally working through something does not necessarily mean that you are drawing from the Thinking Center. In Enneagram theory, subjective thought derives wholly from the Feeling Center.

Thinking Center

The third and final Center of Intelligence is the Thinking or Head Center. The Thinking Center equips us with prudence and objective reason, providing the ability to take a step back and observe without allowing emotions to cloud sensible judgment.

An inevitable stumbling block to bringing thinking into balance with feeling and doing is viewing the totality of mental energy as proceeding

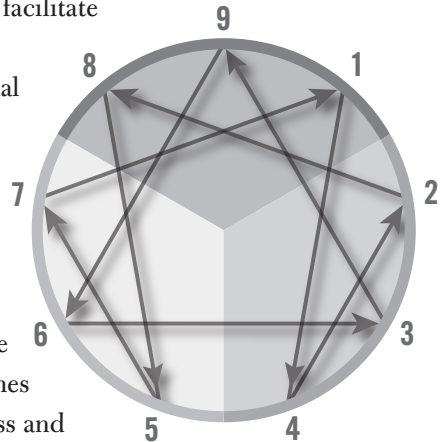
from the Thinking Center. It can be difficult to acknowledge an imbalance of the Thinking Center when we generally see ourselves as thinking creatures. Rational thought is consistent with facts and reality and is a clear function of the neutral objectivity that the Thinking Center offers.

Lines Matter

Within the Enneagram, we are typed by core motivation, represented as one of nine ways of seeing. Aptly named (*ennea* means nine in Ancient Greek), the Enneagram is a nine-pointed figure that provides a visual for the core motivations and their connection to the Centers of Intelligence. We will dive deeper into the core motivations of each type in the chapters that follow. For now, grasping the importance of lines is prioritized to facilitate conceptual comprehension.

Note, while not nearly as influential as our lines, wings (the numbers on either side of our core type) can influence behavior for some people. Wing influence is outlined in Appendix A.

Stress line and secure line. Each type is connected to two other types via lines that are commonly referred to as stress and security lines. These lines give us unique access to behaviors from other types. The arrow moving away from our core type is known as our stress line because we draw behaviors from the type at the end of that line when we are in stress. Initial exposure to the Enneagram often sparks immediate recognition of core type and stress move because we instinctively utilize the behaviors of our stress move to take care of ourselves. Inherent familiarity with stress-move behaviors can also lead to mistyping if initial exposure happens during a period of personal stress.



Consider an Enneagram Three who initially typed as a Nine months after both of her parents were killed in a tornado, or a Two who typed as an Eight when she learned the Enneagram weeks after being diagnosed with Stage IV breast cancer. Or the Five who identified strongly with Seven when he was exposed to the Enneagram in an attempt to support his son while his daughter-in-law was recovering from a horrific car accident that left her permanently disabled. Stress is so ingrained in the human experience that our intuitive recognition of our stress behaviors can be as strong as our acknowledgment of core motivation.

The arrow pointing toward our core type is known as our secure line because we draw behaviors from the type at the end of that line when we are in a secure space. To be clear, secure does not mean confident, but comfortably vulnerable. The most confident types on the Enneagram are motivated to avoid vulnerability at all costs. Truthfully, it is rare for any of us to navigate life in prolonged states of comfortable vulnerability, so secure behaviors tend to be met with much less cognizance. Whether stress or secure, the moves we make to draw from other types are limited to behavior. Motivation or “hardwiring” is intrinsically tied to core type and is not altered by stress or security.

Stress moves are not inherently bad and secure moves are not inherently good. Both moves equip us with “high” and “low” side behaviors. The more conscious we become of these moves, the more we are able to consciously choose high side behaviors in stress and security.

Support center and reach center. Not only does the arrow moving away from our core type identify our stress move, but it also points to the Center of Intelligence that supports our dominant center, a.k.a. support center. In the first half of life (because life wisdom inevitably brings balance), we navigate the world primarily using our dominant and support centers. While Twos and Sevens are polar opposites in their positions on the Enneagram and their individual representation of feeling versus thinking, they share a doing support center which can lead to strikingly similar behaviors surrounding action and implementation.

In addition to identifying our secure move, the arrow moving toward our core type also hails from the Center of Intelligence that we need to consciously bring up or reach for in order to achieve balance among the three centers, a.k.a. our reach center. Five of the nine types have direct connection to all centers. For the four types whose lines give them access to only two of three centers (Fives and Sevens have no line to the Feeling Center, and Twos and Fours have no line to the Thinking Center), the secure behaviors of the numbers in their reach center provide a direct pathway to achieving balance.

Fives are able to seek balance in feeling once they engage productive doing in Eight and Sevens are able to seek balance in feeling once they slow down and engage grounded thinking in Five. Twos are able to seek balance in thinking after they connect with their own needs and feelings in Four and Fours are able to seek balance in thinking once they engage productive doing in One.

Our hardwiring exists independent of Enneagram discovery. This wisdom reveals what we already know about ourselves but may not have put into words or considered in the context of Centers of Intelligence. The lines that connect each of us to two other types are the key to achieving balance among the centers because they map the intuitive directions that we move to draw from other centers. This internal mapping is what informs our decisions and behaviors.

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