

## IEA Conference 2006 – *Two Reviews*



**A**s my flight from Italy approached Chicago, I was thinking how interesting it would be to know the motivations that brought so many people from far places to the conference. How were they touched by the Enneagram symbol and what meaning did it have in their life?

**Claudio Garibaldi**

This is a brief article focusing on how the IEA conferences strike someone coming from a foreign country. It is meant to be more an account of subjective impressions rather than a review of the contents or quality of the presentations themselves—Merri Monks is reviewing that part.

### Expectations

Since I have attended a variety of international conferences (mainly on graphology) in New York, Canada, England, and in other European countries, I was asked to compare the IEA conference with similar gatherings and to take notes of areas where foreigners may have different needs from their American colleagues. Given that the IEA is an international organization, an increased attendance of non-Americans is very likely in coming years.

Chicago was my third international IEA conference, after San Francisco in 2000 and Santa Monica in 2003. The first thing I .....continued on page 21

**Photos by Ken Sergi**  
Ken Sergi is a Business Coach using the Enneagram in San Diego, CA and is also the official photographer for the IEA conferences. You can see more of his work at [www.KenSergi.com](http://www.KenSergi.com)

**A**t the start of every conference, there is a moment where all the time, energy and love that is poured into its creation hits a just-before-it-all-starts point, and then the conference lifts into a life of its own. I always think of the mythical village of Brigadoon when I sense this moment. This year's IEA

**Merri Monks**

Conference was exceptionally well organized and held in the capable hands and big heart of its chair, Deborah Ooten. As someone who has chaired a variety of conferences, I have learned to appreciate the strengths and not to get caught up in the flaws I can see and feel. But in this conference, all of the details were right—the food at the receptions, the music at the Saturday night dance, the conscientiousness of the volunteer room monitors. But the big strokes were this conference's strong suit, with many excellent presenters, and good balance among the tracks (Business, Education and the Arts, Health and Medicine, Innovative Applications, Psychology and Personal Development, and Spirituality). Additionally, Jessica Dibb offered an early session on Saturday, incorporating breathwork, movement, and meditation.

Richard Rohr, in his end-note address (more specifics on this later), commented on a quality of this year's IEA conference that I .....continued on page 16

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# Enneagram Patterns: Direct Opposites



## Letters

**W**hat strikes me as extraordinary about Antonio Barbato's analyses is their deep compassion. He seems to be doing something that others have not done, or not done as explicitly. He is seeing not just the wounds of each type as they appear or are created in childhood, but the deep suffering that those wounds cause. As the Buddha said, "Suffering exists," and here we see very explicitly how much that suffering hurts. And seeing how it happens in young, vulnerable children who can ill brook such wounds, he compassionately shows us how these children—how all of us—struggle to cope with their wounds. Perhaps it is because Barbato is a Four he is able to tune in more precisely to the pain. Maybe it is because I am a Two that I am able to appreciate the heart focus he is using.

*Judy Windt, Menlo Park CA*

[Editor's note: the Conversation with Antonio Barbato will be continued in next issue]

**V**ery insightful conversation about Twos and Fours between Antonio and Jack. I can relate to the dynamic exactly with my father, my "special bond" with him. I felt his pain and emotionally understood it. I was the only one among four siblings, and my mother too, who was able to do this. It earned me a special place but was also a huge burden—it threw me into the conflict of winning dad by losing mom.

My parents were separated at the time and I was living with mom and as Jack remarked, I was "damned if I do and damned if I don't."

I experienced a lot of separation and fear of abandonment without feeling that I had caused it—as maybe an Eight or a Four might think—it seemed just to happen to me. This reinforced the sense of being helpless.

Antonio's comments about intimacy shed light on the inner reality of this Two. I had no idea how terrified I was of intimacy in my first 20 adult years. I would choose relationships with men who were more phobic than I. It was a dance of "seeker vs. sought," a dance of being attracted to the unavailable man as long as he remained unavailable. If at some point he would appear available, I would get spooked. I realized that "intimacy is terrifying!" It's like dying, like suffocating and I believe it was because it feels like not being allowed to be fully myself, because I could only be myself as long as I was not seen completely.

It was a hard and long battle to learn to re-own and accept my lost parts, such as anger, vulnerability and my own opinions.

*SueAnn McKean, Portola Valley CA*

**T**he enneagram symbol is itself full of meaning. It is this multitude of symbolic meanings which Gurdjieff and Ouspensky emphasized, not any sort of personality classification system. However, Ichazo, Naranjo, Riso, Palmer and others have managed to demonstrate aptly how the enneagram symbol can be used to describe the nine central character fixations and their concurrent personality expressions.

One important pattern inherent in the enneagram of personality that has been discussed very little, if at all, is one I noticed recently. Many enneagram writers talk about mistyping one type for another, and there are more common and less common mistypes. An enneagram Five, for example, is rarely mistaken for a Two, might seem a lot more similar to a Nine. But I noticed in particular that it is very easy to mistype two enneagram personalities which lie directly across from each other on the enneagram, almost so much so that these can seem like the same type – unless you are very careful.

Let's continue with my example. A Five can seem quite similar especially to the Nine with a One wing, or even a One with a Nine wing. Riso notes this in *Personality Types*. Those two latter types, especially when unhealthy often strongly resemble Fives with a schizoid, reclusive quality, cerebral and highly abstract, and rather misanthropic which can appear very similar to the Five's contentious cynicism. Further, a 9w1 disintegrates to a Six and a Four, which are wings for the Five. There are many other similarities – a certain passive-aggressiveness, the strong attachment to

**Dave Lorne**

*ideals* of a 9w1 or a 1w9 look quite similar to the

Five's attachment to *ideals*, and both can become quite involved in odd intellectual matters, symbols, and other issues of meaning. So, compare, say, a Jung and a Nietzsche. There are clear differences when we look this way, but a lot of similarity too, and many people mistake Jung for a thinking type like Nietzsche. Both were highly prolific, both discussed matters of religion, symbol, psychology, politics, and mythology. It is only when you read both in depth that you see the difference of character.

The Nine with an Eight wing, or even Eight with a Nine wing, can seem sometimes very similar to a Four. Again, Riso notes this. When the 9w8 becomes unhealthy, he or she acquires a flattened affect and depression which can very closely resemble a Four. The Nine disintegrates to Six and Eight to Five, and in some ways the anxiety of the Six with the aggressiveness of the Eight wing can appear intense like a Four. Both can be hedonistic and self-indulgent, both might be artistic. Compare a Clint Eastwood with a John Malkovich (both co-starred in the movie *In The Line of Fire*). There is a certain toughness and bravado to both, and my guess is that both could become rather apathetic and anhedonic under stress. Both give a sense of not fully revealing their true selves, a certain withdrawn intensity. When you see them side by side, you notice a lot of difference too, but you could see how it might be hard, especially for beginners at the enneagram to mistype the 9w8 and the Four.

Finally the 4w5 and 5w4 can seem very much similar to a plain old Nine. They are all withdrawn, shy or at least reserved, the Four wing makes the Five less analytic and more psychological and intuitive in thought. Both have trouble with action, and both prefer to avoid conflicts.

So you can start to see the pattern – the type directly across the enneagram tends to have a lot of similar personality characteristics. This gives the following table:

1w9, 9w1 .....	5
1w2, 2w1 .....	6
2w3, 3w2 .....	7
3w4, 4w3 .....	8
4w5, 5w4 .....	9
5w6, 6w5 .....	1
6w7, 7w6 .....	2
7w8, 8w7 .....	3
8w9, 9w8 .....	4

I have no theoretical evidence for this hypothesized correlation, but through empirical observation you can see that a lot of mistype problems are related to this overall pattern. Test it out for yourself, and see if you can't notice the same interesting and unique enneagram characteristic. •

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### ON THE COVER

#### IEA Conference 2006 — *Two Reviews* Merri Monks and Claudio Garibaldi

*Merri Monks* gives us a taste of some of the presentations she attended. Going into detail here and there rather than covering too many programs briefly without doing justice to any of them. As it is, how can you fit 4 days of wall-to-wall events in a few pages...

*Claudio Garibaldi* puts focus on general impressions from the perspective of a foreigner coming from afar and at great expense. Since the IEA by definition is an international organization, it is only a matter of time when Americans will be faced with similar issues—when the conference will be held in some other country or continent...or maybe even in a different language...

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# SixMix SixMix SixMix SixMix SixMix SixM

by Ann Kirby

**S** *Tension is who you think you should be.  
Relaxation is who you are.*

- Ancient Chinese Proverb

**E** Most of my life, experienced the word discipline as a harsh word. One early experience of it was to hear that the parochial school I attended had "better discipline" than the public school. Often, a remark like this was accompanied by stories of nuns "disciplining" by cracking kids' knuckles with rulers. I never saw much of that sort of thing in my parochial school days.

**D** I do remember Sister Angela, less than five feet in height (not counting the cornet which crowned her nun's habit), who somehow managed to lead those big eighth grade boys to the straight and narrow path by grabbing their earlobes. Her success probably had something to do with their being unable to stand up straight in her grasp, and, of course, their fear of what was to soon befall them.

**S** Another frequent discussion of discipline had to do with which parent was "the disciplinarian." All the kids I played with knew which parent to ask permission from depending upon what they wanted permission for. In my house, there was no use asking Daddy. Without fail, he would refer my sister or me to my mother, who held the title of disciplinarian in our family.

**P** Occasionally, my father would be placed in the position of having to "discipline" my sister or me about something that had to do with him, and my mother abdicated. Almost always, Daddy overdid the punishment he announced, ground us for the rest of our lives, and later have to back down. I can still hear my mother's voice hollering at him to choose a punishment that made sense and stick to his guns or there was no point in disciplining us at all.

**E** The notion of discipline had everything to do with punishment. It seemed to me growing up that punishment was synonymous with discipline. Except maybe during Lent.

During Lent, the idea was to sacrifice something, to do some kind of penance to recognize and honor the sacrifice that Jesus made in enduring crucifixion to save humankind, including me. Typically, a Lenten sacrifice involved giving up something I liked like chocolate and potato chips or, less often, doing something different like attending daily Mass.

These Lenten sacrifices were hard. And they were supposed to be. If what I chose for my Lenten sacrifices wasn't hard to do, it wasn't worth doing. Here was a context where self-discipline came into play. Self-discipline meant that I monitored my own behavior. If I ate potato chips before Easter Sunday, I might be the only one who would know. It was up to me to discipline myself. And even without someone other than me to discipline

myself, punishment lurked. It was ever so automatic to punish myself by feeling guilty.

Yet, self-discipline was clearly something to strive for. When the class behaved beautifully with Sister out of the room, we were lavishly praised. Behaving when Sister was in the room was desirable, but it seemed to say less about our character than our unsupervised behavior. The message was clear: It was highly unlikely that we'd behave if we weren't supervised—so unlikely that when it happened, it was the exception that proved the rule, and a big deal was made of it.

The message was: All our efforts to discipline you are really for the purpose of your learning to discipline yourself. But it was a mixed message because we had little opportunity to practice on our own. Even if parents and Sisters weren't around, there was a God who was watching our every move and would know if we transgressed and we would be punished.

Like a lot of young adult women in the '70's, I faithfully watched *The Mary Tyler Moore Show*. Her character, Mary Richards, was an icon for us, living on her own in the big city, working at a TV station, looking terrific all the time yet experiencing a lot of the uncertainty that I and my friends shared. One day, I read something that Mary Tyler Moore had said about having Type 1 Diabetes.

In recent years, I understand, she's come very close to losing her eyesight and a limb to the disease. When I first heard of her condition, though, she had said that the diabetes, in a paradoxical way, helped her to feel energetic and healthy because she had to treat her body in a really healthy way to control the disease. She had to practice self-discipline. And she described self-discipline as a way to freedom.

This was a whole new angle. Freedom had had little to do with the punishment and guilt and fear that I associated with notions of discipline, even self-discipline. I twisted her point of view around in my head and figured that punishment did loom for Mary Tyler Moore. If she deviated from her medical regimen, she'd get sick. Was that not punishment?

When I began to study the Enneagram and identified my dominant type as Six, I got in touch with my relationship with structure and began to see how much I invested in structure for its own sake. Over time, I internalized the distinction between structure that inhibits and structure that allows. I realized that I was much more inclined to the former than the latter, and I thought again of Mary Tyler Moore.

I looked around at my life and noticed three kinds of structure. The first consists of the habits that serve me like Keeping my car free of clutter, for example, or not letting mail pile up or flossing my teeth every day. I just do those things. The second kind of structure consists of habits that seem essential for keeping anxiety at bay like making sure that there are no typos in my to-do list or spending time looking for my favorite pen before I begin to write or keeping my wallet organized a certain way. These things have uncomfortable emotions attached if I'm unable to do them, and I know that I have to be with them a bit and let them go.

The third kind of structure is the kind that allows. It is keeping files organized so that I don't have to use better-spent time looking for things. It's having a system for keeping track of library books so I avoid overdue fines. It's planning for things like household expenditures so that I can have an enjoyable environment to live in. Or a certain amount of planning so that I'm not running to the store most days and basing my menus on cravings. It's about creating a flow and going with it. It feels good, and if it's disrupted, no big deal. It flexes. These are promises I make to myself.

And the promises come from inside. They have not always been easy to keep. My Sixness would have me focus "out there" to see what's expected of me instead of looking "in here" to see what I want and need. Much of the time, whatever I am doing, I am wondering if there is something else I should be doing. "Out there," I've learned, is where the anxiety gets triggered, where I tense up and respond to the tension with more tension, trying to whip myself into shape, to exercise self-discipline with all the accompanying fear and guilt and self-punishment.

The promises come from inside. In the here and now, focusing on the promises is relaxing. "In here," anxiety dissolves. In here, right now, I know what to do without wondering. Check it out. Look up discipline in the dictionary. The first meaning is punishment. (So! I didn't make that up.) Discipline, though, has the same root as disciple. How lovely and relaxing. I am my own disciple, a follower of my Self, a keeper of my promises—to me.

What's your take on this whole self-discipline thing? I'd love to hear from you. EnnCourage, Inc. - 2043 E. Joppa Road #364 - Baltimore, MD 21234; 410.663.2587; EnnCourageU@starpower.net

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# Core Qualities and Accelerators Part 5

*The world is not respectable; it is mortal, tormented, confused, deluded forever; but it is shot through with beauty, with love, with glints of courage and laughter; and in these, the spirit blooms...*

George Santayana

There is a lack of romance, perhaps, in all this talk of genes and biology and neural rewiring in the previous articles in this series. Where is the “heart,” one might ask, the aspiration to something more majestic contained in this view of the psyche?

Pragmatic though this model of the Enneagram is, the spirit does bloom and it is found in the “Core Qualities.” This article addresses the Core Qualities— aspects of human nature that make up the best of what we are and point to the potential of what we can be. It also addresses the “Accelerators”—practices that aid in the development of the qualities. Though I’ve referred to them as “Basic Qualities” in past articles and trainings, the word “basic” never felt quite right—it seems a bit too flat and lacking precision. “Core” qualities seems to work better, pointing to something at the heart of our experience; something essential.<sup>1</sup>

I can’t promise that the word won’t change again someday, however.

Looking back over the previous articles in this series,<sup>2</sup> we see that the notes we use to compose our individual melodies are falling into place: The *instincts* are non-conscious drives that urge us to satisfy our needs, shape our values, and ensure our survival and the survival of our genes. The *strategies* are the habitual themes of how we go about satisfying those needs and interacting with the world; in a sense, they are about the ways that we *do*. The *inner triangle* of the Enneagram, what I described as the “Awareness to Action Process”™, is a method for how we can grow to navigate our world in more adaptive ways. The core qualities, as you will see, are ways of *being*, states that we experience and that comprise our deeper sense of self.

These qualities are not all-inclusive—there are numerous aspects of the human condition, both positive and negative, that could be discussed. Nor can they be traced to any single genetic or neural source, and any discussion of an evolutionarily adaptive explanation for them would be mere speculation. Thus, I can’t explain the “why” of this list of qualities, but it is a list that maps well to the Enneagram and has proven to be useful for growth.

Since May of 2003 I’ve had the indescribable joy of watching my three boys, Adrian, Alec, and Alexei, enter the world. Upon arrival, each one possessed qualities shared by each one of us—qualities that, though immature in form, are the root of something that will be much greater with the proper nurturing. The best way to understand the core qualities is to start with what they look like in very young children and contrast that with what it will look like when more fully formed.

When a child comes into the world, one’s response to them is intuitive and emotional rather than logical. From a coldly rational perspective a baby is a debit on the balance sheet rather than an asset.

## Mario Sikora

They disrupt your life, ruin your sleep, cost you money in ways you couldn’t have imagined, and mess up your favorite shirts. The older they get, the more they cost and the grander the scale of trouble they can cause. It is a miracle that anyone has children.

And yet...

When the nurse places them on the table to clean them and weigh them and you have finished counting their fingers and toes—ensuring that there are ten of each—and you see that there are no noticeable physical problems that you have to worry about, you realize that you cherish these little nine-pound “debits” more than life itself. (Yes, I said nine pounds; we breed them big in the Sikora household.) After you take them home you observe them and the way that others respond to them and the nine core qualities start to become clear.

## The core qualities are ways of being, states that we experience and that comprise our deeper sense of self.

The first quality you are struck with in the presence of an infant is basic, fundamental *goodness*. When you look at them you do not see evil, sin, or moral short-coming; you see something pure, a moral cleanness, a radiance. The child also possesses a quality of *objectivity*—the absence of the preconceptions, judgments, and prejudices that the rest of us carry around. You notice the merging, or *compassion*, between mother and child, the child’s ability to key into the mother’s emotions and read the subtle signals of mood and response.<sup>3</sup>

When you go out into the world with your child you see the way complete strangers react to his presence—stopping to marvel, smiling and opening doors, gathering to “ooh” and “ahh”—and you realize the *value* that people see in infants regardless of their lack of contribution to the common good. Despite the compulsive need we have to figure out what family members a newborn child looks like, each child is different, with their own *individual* fingerprints, footprints, DNA, and personality. (When our first child was born, a nurse turned to me and said, “He looks like you, but in a good way.”) The lack of a fully-formed prefrontal cortex means that infants respond to their environment instinctively and *intuitively*, relying on their non-conscious processing rather than logic to guide them in problem resolution.

The young child has a persistent confidence in its ability to get what it wants and a relentless *will* to get the things that will satisfy his survival needs. At about three months you smile at the baby and he smiles back; and sometimes he smiles for no discernable reason beyond an inherent feeling of *joy* or well-being. Soon that smile turns into a chortle and then a laugh and suddenly there is more light in the

world. A few months later, the child’s energy and *vitality* become evident. When they are engaged there is perpetual movement marked by incessant exploring, experimenting, and testing of limits. (For about a month after my second son started walking it often required two adults to change his diaper because he simply refused to be still. Even today, at 22 months, when he is not otherwise engaged he will stand in the middle of the living room and spin dervish-like to his own inner music.)

The paragraphs above provide us with a list of nine core qualities that map to the points of the Enneagram: *Benevolence* (Point 9), *Objectivity* (1), *Compassion* (2), *Value* (3), *Individuality* (4), *Intuition* (5), *Will* (6), *Joy* (7), and *Vitality* (8). These qualities are not fully formed in the infant (they, like the child, are in their infancy), and there is nothing mystical about them. They are not analogous to Platonic Forms and they will not appear in full glory if we “just stop doing our personality.” They need to be nurtured so they can mature and unfold over time.

A useful metaphor for understanding this evolving and developmental nature of the core qualities is the acorn and the oak tree. The maturation of an oak tree depends on a number of factors. The genetic code needs to be intact, with the oak tree having passed on a complete set of instructions to its offspring. Likewise, external factors have to be just right—the acorn must find its way to fertile soil and then be blessed with adequate water and sunlight. Working together, these factors affect the growth of an acorn, determining whether it takes root at all, whether it grows tall and strong, or whether its growth is stunted. Nutrients aside, the fundamental components of the oak tree are contained in the acorn and the acorn will eventually grow into an oak tree, but the acorn is not an oak tree yet.

The core qualities work the same way. Benevolence, for example, is an inherent aspect of the human condition and it is found in every child but it looks very different in an infant than it does in a 15-year old than it does in a mature 50-year old. These qualities cannot be rushed into maturity; they need seasoning and experience to come to full fruition. You can no more force their development than you can get an oak tree to grow by pulling on its branches. You can only create favorable conditions for and minimize impediments to their growth.

Unfortunately, in the same way that not every acorn becomes an oak tree, most of us are out of touch with our core qualities and they remain stunted if we don’t know how to nurture their growth.

Before describing the core qualities further, let’s look at how their development becomes impeded.

At first, the parent is charmed by these qualities in the child. They are, after all, the heart of the human condition, the glue that binds us together. Soon, however, something starts to change. As the parent (and others in the holding environment) starts to focus on socializing the child, the child picks up signals and messages that cause him to start losing confidence in these fundamental ways of being.

The child starts to hear “Be a good boy > > >

for Mommy today,” “Stop that; that’s bad!” and a host of other messages delivered unintentionally that causes him to lose confidence in Benevolence or his inherent “goodness.” (After all, I must not be inherently good if I have to be told to be good.)

The child starts to adopt the biases and prejudices of the parents and adding her own along the way, losing touch with Objectivity.

Disappointment in the parent’s ability to satisfy every need causes resentment in the child, which combined with a bombardment of messages from society advocating self-interest and hostility, lead to a turning inward that stunts the development of Compassion.

Soon, the child has to start demonstrating her Value rather than having it assumed. She has to perform to gain the acceptance of others—cleaning her room, doing her homework, getting good grades, and so on. The feeling of *inherent* worth becomes like a distant memory.

The child receives constant messages labeling who and what he is, filtered through the lenses of other people, and is constantly reminded of his similarities to his parents. He struggles to individuate, searching for identity and struggling to recognize his Individuality.

The child is nearly overwhelmed by her feelings of incompetence—constantly reminded that she doesn’t know anything about life. The things that adults seem to know, the secrets to navigating life that seem to come so naturally others, are mysteries to her. As a result she no longer trusts her Intuition or non-conscious “knowing.”

The child learns that danger lurks everywhere. “Don’t touch that stove!” “Stay out of the street!” “Don’t trust strangers!” These messages, combined with the perceived incompetence mentioned above, lead to an impediment to the maturation of Will. The child feels he simply may not have the knowledge and skills necessary to survive—let alone thrive—on his own.

“Stop being silly,” “Quit fooling around,” “It’s not time for playing.” “What are you smiling about?” These, and a thousand phrases like them, serve as arrows into the heart of Joy; and the child learns to repress her exuberance.

“Calm down and sit still.” “Put that down and get back in the shopping cart.” “Sit up straight and pay attention to the teacher.” Messages, all, that too much Vitality is disruptive and unacceptable.

As parents, authority figures, members of society as a whole, we act in many ways that impede the development of the core qualities in our children. When I teach this material to an audience I joke that as a parent I am fulfilling my social responsibility by stepping on the core qualities of my children, but I try to step lightly. (Zen teacher Cheri Huber<sup>4</sup> once relayed a piece of parenting advice that she held dear: “No matter what you do, you are going to screw up your children; pick a way that is convenient for you.”)

It is unfair, and certainly unrealistic, to blame parents, authority figures, and society as a whole for impeding the development of the core qualities in our children. We each carry our own inadequacies, ignorance, and wounds into our relationships with our children. Socialization needs to occur or our

children will grow into non-functioning adults and chaos will reign in our world (even more than it seems to now). And children are flat-out exhausting; it is difficult for any parent to match their energy. Sometimes we just need them to sit down, be quiet, and watch Barney for a while.

We can, however, do our best to recognize these budding core qualities and step lightly, being prepared to remedy the unintended consequences of socialization by understanding how to nurture the qualities.

We each have all nine of the core qualities and we are all conflicted and doubting in these areas. However, each personality type seems to have a heightened relationship to the core quality located at the Enneagram point that corresponds to their type. A person of a given type both demonstrates the quality as a marked trait of their personality and is especially sensitive to the loss of confidence in that quality. In addition, the preferred strategy<sup>5</sup> sometimes serves as a substitute for the corresponding core quality. Thus a Seven seems to be a bit more joyful than most, but also experiences an inner sense of the loss of, lack of trust in, or disconnection from the core quality of Joy. Sometimes the Seven’s preferred strategy of “Striving to be Excited” serves as an unconscious attempt to recapture the joy that feels lost. But this substitution is ultimately unsatisfying; like trying to sooth an itch on the left shoulder by scratching the right. In the Seven’s case, Joy is a way of *being* that comes from inside while the “Striving to be Excited” is way of *doing* that generally comes from external stimulation or manufactured mental chatter. The two have a similar feel, and they might seem to be the same when we are functioning on autopilot and trapped in our story; but they are different aspects of the human experience.

While there is a correlation between core qualities and the strategies, one should not assume causation. There is a consistent similarity between the two at each point of the Enneagram and there is a consistent relationship of each Ennea-type to its core quality and the qualities at the points that it connects to via the inner lines of the Enneagram. Thus, I as an Eight have a specific relationship to the core qualities at Enneagram points Two and Five, just as I do with the strategies found at those points. But this, plus the fact that the strategies sometimes serve as substitutes for the qualities, does not necessarily mean that the strategies stem from the wounding or impediment of the qualities. That is, we do not have personalities based on preferred strategies because we have lost touch with something more “real;” we have personalities because we need a structure for orderly interaction with our world.

Since one is a way of doing and the other is an aspect of being, and since both doing and being are essential elements of the human condition, it seems that the strategies and the core qualities are related and perhaps even interdependent phenomena. Any assignment of causation, however, would be speculative at best.

When I first started teaching the core qualities to my coaching clients (the concept is a bit too nuanced for most corporate group audiences), I taught them that step one in growth was to apply the Awareness to Action Process<sup>TM</sup> to their strategies

and step two was to watch for their natural tendency to express the core qualities. When they saw the quality, they should nurture it and give it room to breathe so it could develop and mature, rather than ignoring or repressing it as we have all been taught to do. Eventually, however, I realized that an intermediate step was needed, that there were specific practices assisted in the development and maturation of the qualities. Thus was born “the Accelerators.”

As we said, you can’t make an oak tree grow by pulling on it, and you can’t force the maturation of the core qualities. The accelerators, however, are actions we can take that will till and nourish the soil in which the qualities grow.

It is important to make something very clear before examining the core qualities and accelerators further: As with the strategies and the instincts discussed in earlier articles, the core qualities are not exclusive to the personality type that corresponds to a given Enneagram point. We all have the capacity use all nine strategies, and we all tap into each of those capacities at different times and to different degrees. And because our behavioral traits are based on habitual use of the strategies, we all display some traits of all of the types. What makes someone a Four, however, is that the strategy at Point Four, striving to be unique, is their preferred strategy; it is the one they habitually depend upon more than the others to navigate their lives and it most visibly affects the traits one sees in Fours. We all also have access to, and are driven by, all three sets of instinctive clusters, but one is dominant and influences our behaviors and values more than the other two. Likewise, we all have all nine core qualities and the “issues” that relate to them, but one seems to be *more* of an issue; we demonstrate our particular (and often immature) version of it more often and feel its lack of development more acutely than we do the other eight.

Let’s look at each point of the Enneagram and see what the core qualities look like in immature and mature forms and the corresponding accelerator. This installment of “The Notes and the Melody” will address Point One; future articles will address the others.

*“First there is a mountain then there is no mountain, then there is.”*

Donovan

The Zen statement about the mountain that Donovan paraphrases in his lyric points to a pattern of the mind: When we first glance at a mountain off in the distance, it barely registers with us. Yes, there is a mountain, but it carries no significance to us. When we begin to pay attention to the mountain, we start to wrap concepts around it—we think of our love of skiing and hiking, our fear of falling off the mountain, the marvel of plate tectonics—and the mountain disappears from our awareness. When we let go of the concepts, we experience the mountain again, but our experience is somehow richer. Our experience with the core quality found at Point One, *Objectivity*, works in a similar way. (Merriam-Webster defines “objectivity” as “expressing or dealing with facts or conditions as perceived without distortion by personal feelings, prejudices, or > > >

interpretations,” a definition that works well here.)

We enter the world, while not blank slates,<sup>6</sup> largely free from the prejudices and preconceptions that come to mark us later in life. The young child see things with as if for the first time because they often *are* seeing things for the first time. But this objectivity starts to fade quickly. Interpretations of past events stick to us like barnacles and we project these interpretations onto reasonably similar experiences that occur later. As discussed in Part Four of this series, it is human nature to create stories, to wrap concepts around our experiences and fit them into a larger context. At the same time, we recognize the need to maintain objectivity—not to rush to judgment, to look for supporting facts, to keep an open mind. Thus we have an inner conflict—a brain structured to both rush to judgment and recognize the need to be nonjudgmental. (A similar internal conflict is found at the core quality at each Enneagram point.)

Ones struggle with this dilemma more acutely than the rest of us: they judge while touting their unemotional objectivity. The problem is that they struggle to separate from their judgments long enough to see if they are being open-minded and seeing a situation based on its own merits rather than their expectations of it and their personal sense of correct and incorrect. Like each of us, but only more so, Ones believe that their prejudices, preconceptions, and opinions are based on objective data even when they are not. They maintain a demeanor of logic and rationality while struggling to rein in subjective judgments.

Ones grow when they take time to nurture true Objectivity, the willingness to rest in a place of non-judgment and calmly see events in a larger context rather than squeezing them into the confines of their rigidly defined story.

Ones can create an environment that nurtures this quality by practicing the accelerator of *Acceptance* (“to endure without protest or reaction; to regard as normal, proper, or inevitable”). Ones tend to form opinions quickly, hold them tight, and reject that which does not meet their standards or expectations. Ones benefit from embracing—rather than fighting or resenting—the fact that the world is *as it is* rather than *as they think it should be*. A useful practice to break out of this trap is for Ones to look at the characteristics or behaviors they reject or judge in others (or themselves) and “endure them without protest” at first and grow to “regard them as normal.”

Sticking with the theme of taking baby steps discussed in the last article, I generally recommend to Ones that they focus on one behavior of one person as a starting point for practicing acceptance. I encourage them to calibrate their expectations about the person in question and create a broader context for the “offending” behavior so it becomes less troublesome.

That is, ask questions such as: Is this person capable of change? Is the behavior really so offensive? Is it possible that I am overreacting? Is this behavior something I can live with? Then, reframe the situation so it can be palatable—“This really isn’t so bad,” “Her good qualities far outweigh the bad,” “Maybe I’m being too demanding,” etc.

Here is an example of one recent intervention.

(Although it was a business client that I was coaching, it seemed most effective to start her off with a personal matter.)

Mary is a One who was often frustrated with her husband, Tom’s, inability to return from a trip to the market with *all* the items she asked him to purchase. She tried everything—writing detailed lists, calling him on his cell phone while he was at the market to check on his progress, getting angry with him; she even tried rationally discussing the issue to see if there was something she was doing that contributed to this behavior that she found so infuriating. Nothing seemed to work. This issue, while seeming harmless enough, came to epitomize what Mary viewed as Tom’s callous inattention to the way things are supposed to be done.

### The accelerators, however, are actions we can take that will till and nourish the soil in which the qualities grow

When Mary discussed the situation with me, I did not debate with her about whether her reaction Tom’s behavior was right or wrong. Instead, I asked if she felt that her efforts were having the desired effect of making Tom remember everything at the market and be more attentive to detail in general.

“No,” she said. “But he should be able to bring home everything I ask for.”

“That may be the case,” I said, sheepishly aware that my wife has the same complaint about me. “But what I asked was: Are your current tactics creating the desired changes in Tom?”

“No, they are not,” Mary said.

As we continued to discuss the situation, Mary came to realize that this one behavior of Tom’s was not a deal-breaker; that while irritating, it didn’t happen every time he went to the store and that even when it did happen the only real consequence was the inconvenience of Tom having to go back to the store to purchase what he forgot. Mary agreed to accept that Tom, like many people, is sometimes absent-minded and that it wasn’t worth the energy to change this about him even if she had the ability to do so. With this acceptance came the agreement that she would not judge Tom negatively on this specific behavior, though she was free to still criticize as much as she wanted to about all of Tom’s other irritating behaviors. (Sorry, Tom; we’re working with baby steps here. Eventually Mary’s acceptance will carry over into other areas.)

The aim of this sort of *acceptance* is the practice of letting go of useless judgments. By focusing on what small behavior to accept in oneself or another, the One (and all the rest of us) develops the habit of *objectively* seeing judgments rise up and letting go of them. This letting go of judgment helps us see events and actions clearly and on their own terms rather than on terms that we set for them. As we continue to consciously practice Acceptance, the quality of Objectivity, no longer finding itself repressed or rejected, will blossom.

And then the mountain is.

(Mario Sikora is co-author, with Robert Tallon, of “Awareness to Action: The Enneagram, Emotional Intelligence and Change.” He can be reached at [mario@mariosikora.com](mailto:mario@mariosikora.com).)

#### Footnotes:

<sup>1</sup> This concept was inspired by, but is different from, the concept of the “essential aspects” found in the work of AH Almaas and Sandra Maitri. Their “aspects” seem to have a transcendent quality similar to the Platonic Forms. That is, they seem to be qualities of a consciousness that extends beyond the personal and that are “eternally and primordially itself” (Almaas, “Inner Journey Home,” pg 136). The ideas described in this article are not quite as ambitious.

<sup>2</sup> These articles can be found on my website at [www.mariosikora.com](http://www.mariosikora.com).

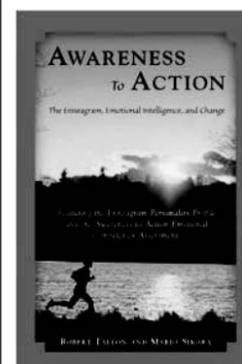
<sup>3</sup> Studies show that babies demonstrate empathy for other babies from birth, indicating that it is a hard-wired quality. (“Reading Your Baby’s Mind,” by Pat Wingert and Martha Brant in “Newsweek,” August 15, 2005.)

<sup>4</sup> Cheri is one of my heroes. I heartily encourage the reader to explore her books (especially “There’s Nothing Wrong With You”) and visit her website at [www.livingcompassion.org](http://www.livingcompassion.org). While you’re there, make a contribution to the Africa Vulnerable Children Project, which supports AIDS orphans on that continent.

<sup>5</sup> See Part Two of this series at [www.mariosikora.com](http://www.mariosikora.com) for a discussion of the Strategies.

<sup>6</sup> See Steven Pinker’s book “The Blank Slate” for an excellent discussion of this topic. •

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# The Conversation #14

*Elizabeth Wagele:*

I went to the recent IEA conference in Chicago. Richard Rohr spoke about suffering being a crucial element of Christianity - crucial as in cross, cross as in being able to “hang” with the chaos of liminality (“it’s hard to be patient with the unknown”) as essential to spiritual growth. He compared this to how we grow in the Enneagram - experiencing the suffering of our addiction to our way of thinking. So suffering is the starting point, not sin. The Middle East wars and the other ills of the world, then, might be addressed more productively by addressing suffering than by addressing who did what to whom. This ties in to Spiral Dynamics (the theme of the keynote address) and delving into the levels, characters and interrelatedness of all the cultures involved rather than our separateness. In my mind’s eye, it’s looking at humanity from its core, from below somehow, rather than being above, shaking a finger at first one group, then another, then another and feeling superior to all. While the bloodshed goes on.

I mentioned this to a 7 friend of mine and he said, “I don’t do suffering.” The conversation was over. I felt deflated. Another person might respond with something like, “How depressing! Stop suffering with more suffering? Are you crazy?” Maybe because I’m a 5 and I have that 4 wing, I easily experience a great grief in our world and can easily see suffering as the first step in healing. But the diversity of the 9 Enneatypes tells us cohesion behind this idea may not be possible. So my question is, how could a beneficent leader - or not a leader but a feeling or an idea or a cause - capture the imagination of the world? Not just a nation, but the world? Can we talk about right now? IF Jesus did what he did by suffering and a dynamite message, and Gandhi did it with non-violence and practical ideas for his people, what would it take to awaken our human world population just a bit right now? To open one of our collective eyes, not even both? Don Beck said, “It’s about culture, Stupid.” At the spiritual level it’s NOT about who is right and who has the most power and at other levels it is the same. If we run out of land or oxygen or blow ourselves up, I can hear the lament now. “Maybe this wouldn’t have happened if we had all known that we are really and truly equal.” Do I live this way? No.

First of all, we probably must make a distinction between individual beliefs and personality structure (I’m different from my 7 friend) and what’s good for the world. We can’t argue about religion if we want to make progress, therefore we can’t argue about what god wants or doesn’t want. Wouldn’t it be better to talk about the firm belief we all have in the “mystery of creation and life?” Does that cover all religious beliefs or not? We’re only going to get anywhere when we start to see ourselves as one pulsating mass.

*Tor Waag*

By way of introduction, I participated in a 40-Day Arica Training in 1974 and later studied the personality types with Helen Palmer. For many years I was involved with eastern religions and western

**Elizabeth Wagele**

**Tor Waag**

**Michael Huber**

**Sterling Doughty**

**Jack Labanauskas**

**Theodorre Donson**

**Kirby Olson**

**Thomas Isham**

**Mario Sikora**

transformative psychologies, often as a staff member at Esalen. Some years ago while presenting the enneagram to the Camaldolese monks in Big Sur I became a lay monk in their order taking vows to renounce all selfishness and awaken to Spirit Presence through certain practices. The Camaldolese Order, for which I certainly do not speak, has one leg in the Roman Catholic Church and the other in the Desert Tradition and the great Christian School in Alexandria. Their home is in Italy and they maintain an ashram in India as well.

As Jack knows, I have been long interested in the enneagram’s connections with Christianity. These connections are much deeper and stronger than most observers realize, albeit in different ways than commonly understood. In conversation 13 Thomas Isham questions the Christian doctrine of reincarnation because “there is not a shred of scriptural evidence to support it.” While it is true that there is no record of Jesus teaching the transmigration of souls, he allowed speculation about whether he was an incarnation of Elijah or another of the prophets, and he implied reincarnation when he said that his cousin the prophet John was Elijah already come. Moreover, many early Christian communities taught some form of reincarnation including the prior existence and descent of the soul.

But the real issue, I believe, is that the deeper Christian teachings were not recorded in scripture at all except in hints placed there to inform those initiates who follow the inner way. For example, there is no record in scripture of the secrets of the kingdom Jesus told his close disciples and not the crowds. Nor is there any record of the forty-day teaching on the kingdom that Christ (the logos, the divine mind and will) offered the community after the resurrection. In the Bible “40” like the number “3” is a number that signifies completion—it rained 40 days, the people wandered in the wilderness for 40 years, Moses spent 40 days on the Mountain, Jesus fasted 40 days in the desert, and as an aside, Arica offered a 40-day training. So the complete teaching on the kingdom of Heaven and the way to the kingdom, which was Jesus’ primary transmission, was not recorded in scripture except in this reminder of its existence for initiates.

Instead the inner teaching was passed orally from Jesus to the apostles to the early church. In the Alexandrian School, St Clement wrote about the secret oral teaching explicitly. Later, the devout Origen at the behest of St Ambrose and thus effectively speaking for the whole church conveyed the message of the secret oral teaching. In his answer to the pagan philosopher Celsus’s objections to Christianity (*Origen Contra Celsus*). Origen wrote that while the whole world knows the Christian mysteries, including the mysteries of the incarnation, the miracles, the crucifixion, and the resurrection, there are other mysteries that the church naturally keeps from those who are not ready to hear them. Origen specifically named the inner mystery of the resurrection, which is still not understood by many Christian ministers and priests in the modern church, although, when it is understood, the verification of it appears in scripture.

This hidden, oral transmission from Jesus to the early church *is* the lost Christianity that Sterling is forever lamenting, and correctly so, in my view. In conversation 11, Michael Huber acknowledges Sterling’s contention that there were misrepresentations of Jesus Christ in the early church but asserts that these misrepresentations “did not alter the original expression and practice” of Jesus’ message. In this assertion Michael is misinformed, in my understanding. The missing wisdom (gnosis) teachings—the secrets of the kingdom, the truth that sets you free—are the essential and true transmission that Jesus brought. When the church chose to follow Paul’s theology of the divine Jesus and salvation through the cross exclusively, it lost, from my perspective, its very heart and soul. We can see this in Michael’s statement that the essence of the mystical tradition and thus Christianity is “the very life of Jesus himself.” But actually Jesus came and delivered a message about you, Michael, and me and Sterling and all of us, about who we are and our divine nature, purpose and potential. He said, you are gods, and the kingdom [of divine consciousness] is within you. When the modern church places the focus of Christianity on the life of Jesus almost exclusively instead of on his message to us about our divine nature, purpose and potential, it is preaching Paul’s way for beginning Christians, and missing the transformative power of Jesus’ message about us.

The enneagram’s connection to Christianity is not in the orthodox, doctrinal view of the divine Jesus and our salvation through his suffering on the cross. Instead, the enneagram connects to the lost oral transmission of descent of the soul and the potential for awakened divine consciousness in each of us. This lost oral transmission reveals the human condition and potential that Jesus exemplified for us in the same light that the enneagram reveals the human condition and potential. That is why, in the 40-Day Training, Ichazo connected the enneagram specifically with Origen who, as the accepted and premier interpreter of scripture in the early church, understood and taught the preexistence and transmigration of souls.

> > >

In addition, the moment we connect the enneagram with the secret oral transmission of the early church, many things become apparent in scripture that were not apparent before. Through the lens of the enneagram the secrets of scripture appear like gems in wet grass after a rain. For example, through the enneagram we can see that the seven demons Jesus cast out of Mary Magdalene were the seven passions of the ancient world and of the early church. Once Magdalene (who is Sophia, Isis, wisdom) was freed of the passions and thus freed of her fallen state she manifest again the highest wisdom in the world, the liberated wisdom that recognized Christ after the resurrection and told the others. Magdalene represents the gnosis that recognizes the divine mind and divine consciousness present in the world. This understanding shows that the Christian way of awakening divine consciousness (at least a portion of the way) includes cleansing the fallen personality of the passions, which process reveals the pure soul body sparkling with inner light of gnosis.

This understanding of the descent of the soul and the cleansing of the passions came from the Chaldean Magi, who were the great astronomers and astrologers of the ancient world. These Magi knew of the Incarnation of the Divine Mind through the stars and visited Jesus shortly after his birth. They understood that as the soul descends from the divine realms through the spheres of the planets it picks up the positive and negative qualities of the planets, which qualities color the prototype of personality in each of us. All of the Christian work on stilling the passions that appeared in the early church, first in the Alexandrian School and in the Desert Tradition, and, later, in distorted form, in the theology of the Seven Deadly Sins, was informed by the wisdom and cosmology of these Chaldean / Babylonian / Zoroastrian Magi.

The enneagram has deep roots in the wisdom and cosmology of the Chaldean Magi—seven consciousnesses bisecting three realms—and it is on this level, the level of the wisdom teachings, the level of Isis, Sophia, and Magdalene, the level of gnosis and the level of lost oral tradition, that the enneagram connects with and informs Christian thought.

*Michael Huber:*

Liz, there's so much to respond to you, let me see if I can simplify it as much as possible. I'll start by telling a childhood story that identifies a number of the issues expressed in recent "Conversations." I recently told this story to Tom Isham.

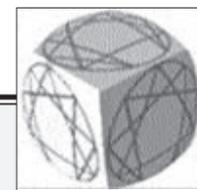
I remember very clearly (speaking of memory) the exact day when I was 12 years old, a hot summer day, when I had a profound, unusual "spiritual" experience. Looking back from an

Enneagramatic perspective I could say that I was grappling with my E5 wing. I had gotten into the habit of giving people "knowledge" and "information" that I really didn't have. The purpose, of course, was to boost my ego, to help me feel important, to be somebody, to satisfy a deep, inner dearth of acceptance. One day, the day I'm referring to, something within side of me convinced me of the dishonesty and folly of my continuing this practice and in an act of humility gave it up. (This doesn't mean that I've never grappled with this difficulty ever again.) I've never referred to this incident as an "Enlightenment." However, I believe that that term could legitimately be used in that situation. (At this point let me express my appreciation to Jack for his comments on this subject.) Jesus saw "enlightenment" as a kind of "seeing." The connection to "enlightenment" should be obvious. I understand that Eastern spiritual practices refer to "Enlightenment" in a specific way not exactly in the way that I'm using it here. But the result of my "enlightenment" experience was not inflation of the ego but rather a deflation. This is not the kind of experience that an addicted person would want to routinely shoot up with. I told Tom that the only way I could explain this experience was that "the Spirit of God was with me" in an extraordinary and unexplainable way at that moment. (The reader should refer back to the discussion on mysticism at this point. Others might say it was the product of a well developed conscience. Perhaps it is both.) What did I do to deserve that visitation? What intense practices, ascetic and otherwise, had I been performing to suggest such an event might be predictable? The answer is "none." This is Grace. But it is by far not the only form Grace appears. In EOC (Eastern Orthodox Christianity) the conscious act of breathing air is Grace. So, Liz, if you are not ready to accept Grace, then STOP BREATHING!!!

Permit me to address the next concern. You mentioned two of the three influences regarding belief in the risen Jesus—being born into it and "reasoning myself" into it. Being born and raised in the Lutheran Church I somewhat agree with Kirby's assessment of the Lutheran Church as a Sixish groupy thing. This was inherited by the Lutheran Church's father, the Roman Catholic Church, a staunchly Sixish organization. (This partly answers your experience of the narrowness of certain Catholics you mention. EOC is very far away from this attitude and is one of the main issues of separation between these faiths.) My type Four individualism strongly rebelled against that and I went to the opposite extreme in Evangelicalism. Though I now recognize my type Four error of over reaction it still had the beneficial side effect of testing everything that I had been taught from the "group" perspective. There is a fond saying in Christian Apologetics that goes like this: There is more evidence that Jesus rose from the dead than there is that Julius Caesar ever lived. This "evidence" is manuscript evidence by which scholars and historians attempt to discern the truth about historical characters and events. It is considered to be highly reliable. Interpretation of historical individuals and events is another story. Based upon what some current scholars call contemporary "post modern thought" which entirely discredits tra-

dition how much more could we suppose then that Julius Caesar never really happened. He was only a product of that generation's need to fulfill their imagined power vacuum. So they projected their own power needs onto an individual at that time and made him into Julius Caesar. The ridiculousness of this proposal should be obvious.

This leads us to the third factor that you don't mention regarding my belief in the resurrection of Jesus. I've mentioned above Jesus' use of "seeing" to likely refer to a kind of "enlightenment." He also uses the experience of "hearing" in an identical way. There is a kind of "seeing" and a kind of "hearing" that is available to some, if not all, who are willing and/or have developed the capacity to do so. Not only do I "hear" and "see" the Risen Jesus but also experience the Risen Life of Jesus within myself. Like my above-mentioned experience at age 12 this experience is also not an ego inflating one, but, again, just the opposite. This is also not to equate this experience with "sainthood." It is far from it. Not only this, but there is a well established tradition in EOC that "saints" are not determined by the "saint" him/herself, but by the people impacted by them. (As I mentioned earlier EOC "leadership" does not determine saints as in the Catholic Church, the laity does.) Universally the saints report feeling extremely uncomfortable with the label "saint" and often reject it. Now I suppose there are several possibilities here. Either this is a true experience or perhaps I should check myself into some asylum and get myself on some Zyprexa. I could also be deluding myself and thus attempting to delude you at the same > > >



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time. This would make me a severely demented individual indeed. Perhaps some readers would lean toward this possibility. As I stated in a previous "Conversation" if there is no physical resurrection of Jesus, all of us associated with the name Christian are complete and utter fools.

Allow me to include at this point other concerns. EOC recently celebrated the Feast of the Metamorphosis (the Transfiguration). Peter was an eyewitness to this event of Jesus being transformed from his earthly state/condition into his eternal glorified self. It was over thirty years later that Peter writes a letter to Christians of his time reflecting on that experience in detail. There are thousands of ancient copies of this letter verifying its content. How was it that Matthew, the first hand disciple of Jesus, who wasn't at this event, was able to detail this event in his gospel? The answer should be obvious. Peter filled him in on all the details of this event, the same details he remembers with absolute clarity over thirty years later. It also continues to baffle me how Sterling can be so misinformed about the bare basics of Christian content. Paul did see the Risen Jesus and writes about it in great detail as does Luke the physician/companion of Paul and witness to Jesus' resurrection who also painted the first icons of Mary, Jesus' mother which we still have to this day. I won't tell you where to find this, Sterling. You see if you can find it for yourself. In addition he is also wrong about "why no women were included in the alleged group." The fact of the matter is that they were, many of them, found in the overwhelming manuscript evidence. Again, Sterling, do the honest research for yourself. I also concur with Tom Isham's rebuttal of the silly notion that reincarnation was taken out of early Christianity by politics. This sounds way too much like The DaVinci Code. You wouldn't happen to be the ghost writer of that now would you, Sterling?

I have one more thing that I must take Sterling to task over. Sterling makes the error of associating the Mystical Tradition of EOC with some of the worst examples of failings of EOC individuals. EOC is very, very far from claiming perfection. In fact, it is the opposite. I haven't been in any religious group that is as open and honest about its many, many failings by individuals. Using this argument no one could participate in any of the current religious traditions because they all contain many examples of human failures. This seems to me to be a type Five dynamic of remote observation with the unwillingness to actually experience the reality of the religious system itself. Ironically, I must acknowledge the valuableness of Sterling's contributions and criticisms of EOC individual's failings. He is correct about many, not all (EOC has never, ever been an arm of any political system whether in Russia or Byzantium), of these failings within EOC. As EOC our practice is to receive these criticisms as though they are from the hand of God Himself for our humbling and edification.

*Elizabeth Wagele:*

I've noticed that some of us tend to downplay Christianity's importance in today's Enneagram a little or try to see its role from different perspectives, while others are strongly attached to one form of it

or another – some ferociously so. I found what Tor said – tracing the Enneagram connections to the earliest times, including the Christian connections – interesting. Michael, I have had experiences similar to yours of deflating and humbling "seeing." I perceive in your writing a deep emotional attachment to your religious beliefs. You protect the facts that back up your emotional "experiences of the reality of the religious system" as if they are your very life's blood. Such passion toward life is wonderful, but you and I don't work the same way. I experience feelings (I contend) in as heartfelt a way as anyone, but my deepest feelings are not attached to Jesus Christ. How can you possibly believe that I have worthy feelings if you insist that Christ is God and God as defined by your church provides the grace that gives you your very breathe? Can the two of us be truly equal in the most profoundly meaningful human/humanitarian/all-that-is-best-about-our-species terms?

Since my feelings –my very soul –are not interwoven with a particular religion, I don't need to send out barbs and tell stories to convince another that my system is right, for I have no organized system to defend. I am on the Earth I don't know why. It wasn't in the cards for me to join a group – a religion. But why is this hard for you? Shall I take it that you are a sensitive soul who identifies so strongly with me, that you yourself feel you are suspended in the middle of outer space with no support? That would be touching. And it would mean you have tried to feel what it would be like for someone who was not born into your particular brand of religious security. I try to understand what it feels like to have the kind of support you have - the belief a fairly dogmatic system provides (forgive me if that characterization is incorrect). While I think it must be soothing, I still cannot make that leap because I simply don't believe it and can't believe it. I think I'm a mirror twin to you in the sense that you do believe it and can believe it. Though I can think of reasons why some of your arguments might not hold water or why history might not have been recorded accurately, I doubt if those kinds of reasons are why believers and non-believers don't agree. It may be something like a temperamental difference or even DNA. I simply don't know what to attribute my breath and the great mysteries to. I really DON'T know, Michael, and that's okay with me. Fives CAN not know.

*Sterling Doughty:*

"You can't get there from here." This is probably as good a starting point as any to begin a discussion about enlightenment and how to attain it. The principal problem related to enlightenment – aside from the problem of defining it – is the necessary but irritating understanding that: "If you want it, you can't have it." In all "enlightenment theory" I have studied, "desirelessness" plays a crucial role. Just by itself, the personal desire to be enlightened will prevent you (as a personality) from getting it. Enlightenment is impersonal because the root of the being is no longer centered in the artificial personality, but in something we can refer to as the Self, a larger, more cosmic identity (self = personality, Self = awakened state, SELF = the higher entity one

might call God or Tao or the Creator).

I find it quite strange today the way people with the most primitive and absurd beliefs pretend to have a personal relationship with God so that "HE" directs their lives. I am not talking about people in the Amazon jungle, but educated Americans or Arabs like President Bush or Osama bin Laden who believe they are guided by the Divine. Millions of others seem to think that the horrible death on a cross of Jesus is somehow different than the horrible death of a cross by thousands of others at the time and translates into the salvation of their personal ego. This idea is just another version of the "human sacrifice results in the expiation of sin" concept, as done by the Aztecs, Mayans and many other groups throughout history. It is akin to, albeit worse, than co-opting the Winter Solstice and the Spring Equinox into Christmas and Easter, respectively. Understandable but hardly original. End of digression.

How can one deal with the "desirelessness" problem and still move towards enlightenment? (We assume for the purposes of this conversation that such a state of consciousness and being exists.) In my classes, I have found an ideal solution. I rarely mention the word 'enlightenment'. Instead I name them English as a Second Language classes, which gives me perfect cover for advancing my real agenda, raising the level of consciousness. My basic approach is grounded in the Tao, specifically as expressed through the Tao Te Ching. I also of course make liberal use of the Bhagavad Gita (the out of print Swami Nikhilananda version is far superior to all others), the New Testament (King James), the complete works of Gurdjieff, the works of Shunryu Suzuki, some works of Krishnamurti and a number of other sources. Of course, I rarely mention these exalted beings by name, but I weave the principles they embodied into the Work. These courses have a very high success rate, at least concerning English. As for enlightenment, we will leave those statistics to another edition of The Conversation.

Now let's start with a practical course, similar to what I normally employ but with more openness about techniques and methods. One of the major elements of the Gurdjieff work concerns the triple points of: Justification, Consideration and Identification.

If you are interested in improving your level of being, it is a good idea to examine these three points carefully. It is useful to distinguish between a real excuse: "I didn't bring my homework because my house burned down and it was inside." or a justification such as "I didn't have time to do it," to which I reply "Did you eat?" If you are trying to avoid personal responsibility through spin or subterfuge, you are justifying. Let it go. Consideration. There are two sorts of consideration. The "me, me, me" sort - what is good for ME, Wonder Person, and the other kind, what is the highest objective level of solution to the current situation. The preferable choice should be obvious. If it isn't, forget about Nirvana and go shopping for something you don't need. And take a gas-guzzling car to get to the Mall. Finally, we have identification. This is the toughest one, both in theory and in practice. When you take things personally, you > > >

identify. This increases the process of crystallization (which impedes and eventually prevents any conscious evolution) To move along the path, you have to learn not to identify. But how? Stay tuned.

*Jack Labanauskas:*

“You can’t get there from here” can be seen also in a way that is not based on the belief that we are a separate entity, which would imply that there is such a place as here (and by extension, there). If we call enlightenment the recognition that there is no Wizard of Oz-like separate entity, deeply imbedded in our skull or heart, acting independently, it becomes merely a state of awakening from a previous delusion. Such awakening does not confer any particular gifts, ESP, siddhi powers or such. It is more like recognizing the rope on the road to be a rope and not a snake. Or, to use a different analogy: consciousness is like the astronomer and our separate self is like a binocular. Enlightenment is thus a recognition that “I am not the binocular” but the looker. There is nothing incremental or gradual behind this process of shifting perspective. It is effortless and natural, as in grace, and may happen rarely or often or even become permanent. What prevents it in the first place is a belief system that conditioned us to cling to the notion of being a separate self.

I have to take a pass on other comments due to time constraints, although I’m itching...

*Theodorre Donson:*

I’m jumping into the conversation this month, the new kid on the block. After reading everyone else’s comments, it feels a little frightening to do so. So many smart people are here, with so many sophisticated and abstract ideas.

By way of introduction, I’m a Four in the enneagram, sexual subtype if that matters to you. My wife, Kathy Hurley, who is my partner in writing and presenting as well as in life, is a Three, social subtype. Yes, it makes for an interesting and evocative relationship.

Regarding this month’s topic, I begin with the observation that I am a practicing Roman Catholic Christian with a profound desire to raise the level of my being (the language of Maurice Nicoll, who taught the Gurdjieff Work). I want to know God and love others. About 10 years ago, I began to pray that I become the person I always said I wanted to be. That prayer has shaken my life to its foundations, and I will not give it up.

This is the first step to enlightenment, as I understand it. I don’t know if I’ll every get much farther than the first step. The Enneagram has helped by narrowing my search for the flaws that stand in my way and by showing me my pitfalls in my feeling, thinking and doing (or not doing). But to live in stages of higher consciousness seems far off after you’ve been through an average day of work and family.

How do I raise the level of my being? Much of what Catholicism offers as an answer, and much of what other Christian denominations offer (and I have studied many of them) is of little or no use. Many traditions taught by Christian religions are self-serving in the end. They inflate the ego and cre-

ate moralism, devotionism, pietism, and regulate thinking to the orthodox standard of the group from which they come. How does any of that help anyone know God and love others?

All this makes me think of a story I heard Thomas Merton tell on an audio cassette recording of one of his teachings to the postulants of his Trappist order at his abbey in Gethsemane, Kentucky. In the first few centuries of Christianity, before moralism, devotionism, pietism and orthodoxy ruled the mind of the church, people who were serious about being Christian (who wanted to know God and love others) would gather around a teacher, an abba or an imma. They would live in their monastic cell (often a cave), and do simple labor like basket weaving for something to sell at the market so they could buy bread and milk to sustain them. On Sunday they would gather to hear their teacher, share their experiences, and share Eucharist.

One Sunday a monk came forward to his abba to say that a friend of his had come from a great distance, traveling several days, to speak to the abba. The monk had spoken highly to his friend in letters about his abba’s wisdom, and the friend had come to ask the abba some questions.

The abba invited the friend to come forward. The friend asked the abba erudite questions about grace, enlightenment and the meaning of life. Without speaking a word, the abba rose and retired into his cell. Distraught, the monk followed him into his cell and said, “Dear abba, my friend has traveled many days to visit with you. Why do you turn away from him without speaking?” The abba replied, “I do not know what to say to him. I know nothing of the topics he brings to me. They are all too exalted. If he were to ask me about the things I know about — like the passions, or temptation, or the experience of failure to love — then I would know what to say.

The monk went out of the cell and repeated the abba’s words to his friend. The abba came out of his cell and sat before the friend. They spoke about life as they knew it for several hours.

All the best, Theodorre  
[www.hurleydonson.com](http://www.hurleydonson.com)

*Kirby Olson:*

Last week I went back to my hometown for a family reunion. While there I ran into an old chess partner and we caught up on thirty years of life with no-see over a couple of cranberry sodas. What struck me is how many of the 5s we had known committed suicide. One kid who had perfect SATs on both math and verbal and was invited to work at NASA right out of college hanged himself. Another guy who was very withdrawn but went to Harvard also hanged himself. These guys in high school were geniuses, but somehow they were also clueless.

The traditional IQ test measured the ability to grasp logical concepts quickly and efficiently and stay at the task for 45 minutes. Was it actually measuring fiveness? I was in a gifted class in Philadelphia in the early 60s. You had to have an IQ of 135 or above to get in. What struck me at the time was how prickly and complex the people in the class were. Bright, sure, but only in one specific

area. You couldn’t joke with them, and their clothes were often mismatched. Since then so many of them died. They killed themselves with heroin overdoses, by hanging, or with gunshots (invariably to the head). One apparently fell off a cliff while hiking. He had graduated first in his law class at Harvard.

The intelligences that Howard Gardner and others have set out to measure perhaps are measuring ennea-numeration? Is there a correlation? I would bet that twos would score high on social intelligence, and that 8s would score high in leadership intelligence, and that fours would score high in artistic intelligence, and that threes would score high in kinesthetic intelligence, and so on. I can’t recall Gardner’s nomenclature but it strikes me that there is probably a correlation between these systems.

It’s been traditionally assumed that fantastic IQ scores above 170 correlate with something that society necessarily needs and ought to cultivate in individuals. As I look back over my life which is scattered with dead fives, I have come to wonder if this high logical intelligence isn’t a curse, and that it might be better to trade in some of the logic for some ability to feel, to make bonds with others, and to have some common sense, whatever that means.

Could anyone else speak to this? I remember even in elementary school wondering about these emotionally handicapped (to avoid using the term retarded) individuals in the class which I had been invited to join, and wondering whether this high IQ was going to help them be anything but Poindexterous rocket scientists.

I think the enneagram may show us the limitations of the traditional IQ test, and point us in new directions for the study of the human psyche so that we can begin to measure and appreciate the sorts of intelligence that Gardner has measured seemingly without knowledge of the enneagram. Could not the two fields be happy to discover one another?

It would be interesting to have given Jesus an IQ test. I’m not sure how high he would have scored. Logic does not appear to have been his strength. I would say that drama was his strength.

If I think of him as an accountant (1), I can’t see him remaining interested. As a nurse he could perform miracles, but would he have liked to stay by a bedside and empty bedpans at (2)? I can’t see him as a sports star, say, leading the Mets to a championship (3). I mean, he could have done these things, but his aptitude seems to lie at (4), dramatizing. Walking on water, making bread fall the sky, expanding loaves. I think he liked drama the best. Perhaps at four is the place where all meaning derives. The final martyrdom on the cross could be seen as a four move. I can’t see him building rockets or doing algebraic equations at (5). I can’t see him a police officer at (6). I can’t see him holding down crowds in Las Vegas with quick wit (7), or holding down a jailhouse full of thugs as a leader in San Quentin at (8). Diplomacy between groups was not a speciality. He tended to throw fits. Overturning tables, going directly against the Pharisees. Not a nine. I would argue that his strength was at four. The stories are gorgeous: passion, beauty, strong emotion, guilt. I go around and around trying to get a bead on this > > >

# Handwriting and Type Eight Part 2

Samples 14, 15 & 16 illustrate the difference in energy of the Eight, Two and One. The Eight's HW is essential without frills; the Two's HW is soft and lively; the One's HW is sober and less expansive.

Type Three also has a high level of *Thickened I*. Naranjo states that: "...as a whole, the enneatype III population may be the highest in mesomorpha after the type VIII and that of the counter-phobic character" (*Character and Neurosis*, p. 216); and in reference to the Eight: "Constitutionally the ennea-type VIII individual tends to be mesoendomorphic, and on the whole this ego type is the most mesomorphic of all." He adds, "...a corresponding lack of cerebrotonia may be posited as the background of this highly extravertive disposition" (p. 147). On the contrary, Fives are the most cerebrotonic. Naranjo also observed that Ones are more often than not "mesoendomorphs."

Samples 19 & 20, of type Eight and type Three have a high level of energy which allows an efficient organization of graphic movement. The Three's HW however contains *Strokes of Affectedness*, i.e., the end-

## Claudio Garibaldi

strokes and those at the beginning of words are rather ample and curvy. This goes with a need to present a good self-image, a need the Eight does not feel. The Three's HW is more regular in its *Triple Width*, while the Eight's HW has a less regular *Space Between Words* and *Space Between Letters*—here we see the Three's better ability to concentrate.

These last samples go to illustrate that regarding temperament, Eights, Threes, Ones, and counter-phobic Sixes have a lot in common. Graphologically, these types will have a robust level of *Thickened I*, but organized slightly differently.

For example, the Three is concerned with self-image and the Eight is not. Therefore, the Three's HW generally contains the sign *Careful*, while the Eight's is more sloppy.

Type Four is located opposite the Eight on the Enneagram symbol. Fours have less vital energy but are endowed with more sensitivity and depth than the Eight. The Four's HW appears less solid, with

less pressure, and lacks the "armor" and sense of impermeability that is seen in the Eight's HW. Comparing the two, we could also say the Four is more thin skinned than the Eight.

Fours often seek refuge in aesthetics and beauty as a compensation or consolation for their own dissatisfaction (including their organic tenuousness), areas that seem to matter little to the Eight who prefer to be pragmatic, avoid empty chit-chat, and don't get lost meandering through emotions. The Eight's HW tends to be neglected and crude, where the Four's strives for elegance.

Sample 21 & 22 are a comparison between an Eight and a Four. The HW of the Eight shows strong pressure, angularity, and high energy levels—the writer has started many spiritual groups across Europe—yet in the background of the personality we can see a tendency to dominate, strong psychological armor, and also a relatively low level of sensitivity. The HW of the Four is much more delicate, receptive, sensitive, and open towards others (*Curvy, Flexible, Light*). > > >

## Conversation...

dude. How would he have been tested, charted, understood if he showed up at an enneagram conference? What would Helen Palmer say to him in order to expand upon his potential?

### Thomas Isham:

This month's conversationalists have tapped into several rich veins of thought, and prompt me to offer some responses. In regard to Elizabeth Wagele's assertion (citing Richard Rohr's address at the IEA conference) that suffering is a crucial element in both Christianity and Enneagram work, I wholeheartedly agree. In fact, if by suffering we mean the facing, enduring and – hopefully, overcoming – of adversity, I think it is safe to say that suffering is the key to spiritual, intellectual, emotional, and physical growth anywhere and everywhere. "No pain, no gain" covers the gamut of human experience. Has anyone ever "grown" on a couch of ease and comfort? As an aside, I note that Buddhism places suffering at the center of its concerns. Gautama's first noble truth, *dukkha*, means "suffering." The ubiquity of suffering sets the problem, so to speak, while Gautama's subsequent truths either elaborate upon the first or provide the remedies for it.

Tor Waag offered a lengthy and complex discourse in favor of a gnostic form of Christianity and argued its compatibility with Enneagram theory. I agree with much of his analysis, disagree with much of his theology, and commend the depth of his presentation. I also stand by my rejection of reincarnation as an acceptable doctrine within the Christian faith, and do not find Tor's counter-arguments compelling. They are intriguing, however, and he is correct to cite Origen of Alexandria in support of his view. Origen artfully blended

Scripture with Hellenistic thought, thereby creating a rich but highly speculative form of theology. As Tor observed, Origen taught a doctrine of "pre-existence" of the soul. That doctrine, however, was one of the reasons he was eventually declared a heretic. Nonetheless, he was a Bible scholar of great stature and a suggestive thinker, and his brand of "lost Christianity" harmonizes well with the transformative goals of the Enneagram.

Kirby Olson's recollections of a "life scattered with dead Fives" stirred some unhappy memories. I, too, remember the suicide of an Enneatype Five in our small community, an emotionally handicapped genius who, I suspect, succumbed to the pressures of high expectation. I hope that such individuals, despite their extraordinarily high IQs, are able in at least some cases to make their peace with lesser mortals and the society in which they must function. I maintain this hope out of concern for the welfare of the individuals themselves and because of the gifts they can provide our society. We may not need many "rocket scientists" but we do need some. Kirby's comments also reminded me of G. K. Chesterton's counter-intuitive observation that "imagination does not breed insanity. Exactly what does breed insanity is reason. Poets do not go mad; but chess players do. Mathematicians go mad, and cashiers; but creative artists very seldom."

### Mario Sikora:

Regarding Kirby's comments: I grew up just outside of Kirby's home town of Philadelphia and, despite being an Eight, was also in a program for gifted students during the 70s. There were approximately 25 kids in my class, all of whom had an IQ of over 135. While there were certainly some "Poindexters" in the class, one student was the varsity quarterback, another was a lacrosse standout, and one was a state-ranked wrestler. We also had

two cheerleaders in the class, and most of the kids' clothes matched. Today, I work with senior corporate executives, many of whom have IQs in the 150 range or better, but only some of whom are Fives. If IQ measures "Five-ness," how do we account for all of the high IQ people who are not Fives? How do we account for all of the Fives who are not geniuses? How do we account for all the brilliant people (Fives or not), similarly afflicted with high logical intelligence who do not commit suicide?

Gardner's list of intelligences is: Linguistic ("word smart"), logical-mathematical ("number/reasoning smart"), spatial ("picture smart"), bodily-kinesthetic ("body smart"), musical ("music smart"), interpersonal ("people smart"), intrapersonal ("self smart"), and naturalist ("nature smart"). Gardner has toyed with adding others, but this is his formal list. A quick look at this list will show that there is no direct correlation between the Enneagram and Gardner's model—it is very easy to find people of various Ennea-types to match to any of these intelligences. (Examples must be anecdotal by nature of the topic. Gardner's theories are not taken seriously by many intelligence researchers because there is no thorough psychometric research validating his ideas, despite his having first published the concept well over 20 years ago.)

It is reported that Gurdjieff said that someone with an understanding of the Enneagram could throw away all the books in all of the libraries because they would have a tool that explained all. Ever since, people have been trying to track every other model to it. Gurdjieff did us a disservice. The Enneagram does not explain everything. It does not correlate to intelligence, just as it does not correlate to politics (a previous topic in this conversation).

Stay tuned, continued, or better yet, jump in...

**Sample 14** un momento ma anche in  
notte, altrimenti lo occuperei tu  
per farei stare più "diseso" -

**Sample 14** - Female, age 55 - Type Eight. High level of pressure (*Thickened I*). She is willful and knows how to impose if needed. Her forcefulness is balanced by the sense of fairness (curvy, good spacing between letters). The HW is fluid but without a lot of attention to self-image

**Sample 15** justice el sudá de les aparecera  
este mente puze que es la fuente de  
todo trille pa siempre sobre todo con

**Sample 15** - Female age 40, type Two, Sexual. The script is very *Flexuous*, with *C Angles*, *Loops*, *Regularly Alternating Inclination*, *Narrow spacing between words*. The *Pressure* is mellow and fluent.

**Sample 16** takes my life in shadows. The words I exchange  
with familiar or unfamiliar faces are phrases for which I have  
no dictionary, though I have an idea of what they mean.

**Sample 16** - Female age 76 - Type One. The main signs are: *Angular Ovals*, *Straight Extensions*, *Stable Baseline*, *Clear*, *Space between Words*, *Regular left Margin*, *Careful*.

**Sample 17** ma CONVIVENZA obbligata e quotidiana  
assumono aspetti di simboli o, isolati o  
connessi, formano un alfabeto profetico

**Sample 17** - Male age 47 - Type Eight. Good level of *Thickened I*, angular, fairly fluid and yet substantive; *Narrow between Letters* in this context points at a certain wish to dominate and to remain guarded towards others.

**Sample 18** in questa maniera ogni parola che incanto  
e, causa di più, le persone abituali della mia  
convivenza obbligata quotidiana, a nessuno

**Sample 18** - Female age 46 - Type Three, Self-Preservation. High level of energy, yet the HW is more accurate and better organized.

**Sample 19** they mean. They speak, not to  
not of themselves that they speak, nor to  
themselves that they express; they're words  
are not clearly indicative, but they

**Sample 19** - Female age 57 - Type Eight, Social

**Sample 20** Symbols, and individually or together they form a  
prophetic or occult writing that describes my  
life in shadows. The words I exchange with

**Sample 20** - Female age 48 - Type Three, Self-Pres. *Balanced Triple Width*.

**Sample 21** li sento per duto che  
non sto li pulli il  
lefforo le sculture

**Sample 21** - Male age 47 - Type Eight.

**Sample 22** vaguely distinguish what these sudden  
glass panes on the surfaces of things let  
show the interior which they

**Sample 22** - Female age 55 - Type Four. Handwriting showing the sign *Spontaneously Careful*

>>>

**Sample 23**

difficile de tracciare  
 un qualsiasi senso, ciò  
 conta è "essere" di un

Sample 23 – Male age 47 – Type Eight w7.

**Sample 24**

all days when everyone I meet  
 as gods, and individually or together  
 from a phobic or occult riding to  
 decides on life in the low the mind

Sample 24 – Female age 37 – Type Four, Sexual.

**Sample 25**

very slowly, and speaking to me  
 a whisper, we pushed open the storeroom door  
 rather astonished and somewhat puzzled to find

Sample 25 – Male age 25 – Type Five.

**Sample 26**

a esta consenata unilatera un da no se da  
 a duanga Zen. que era caracteristica de un  
 seudo fanatico. E como agua que se forma

Sample 26 – Male – Type Eight, Social

**Sample 27**

words I exchange with familiar or unfamiliar faces are  
 phrases for which I have no dictionary, though I  
 ... work.

Sample 27 – Female age 61 – Type Six, Self-Preservation. Uncertain and hesitant progression on the baseline.

**Sample 28**

over mi's consense obbligato e quatr'olona,  
 ammoro aspetti di simboli e, isolati o  
 fra loro venuti, formano un alfabeto profetico

Sample 28 – Female age 42 – Type Eight, Social

Samples 23 & 24, type Eight with Seven wing and type Four. Both reveal lively movement, but the rhythm of the Eight is less regular and individual

letters are formed with little care—the graphic movement springs from impulsivity and haste. The writing of the Four is a good re-elaboration of the

scholastic style adding originality, creativity, and elegance.

It is impossible to mistake an Eight's writing for that of a Five. They are psychological opposites even though the Five's intellectual aggressiveness is no less than the Eight's will to dominate. The Five's writing is small, airy, contained, and with plenty of space between words, but above all, light in pressure and almost dry. The Eight's HW is dense, occupies the graphic space with confidence without holding back, is impulsive and, as mentioned before, displays strong pressure. When Eights go to Five, their HW shows a higher degree of *Disconnected*.

Samples 25 & 26, types Five and Eight. Both writings have the sign *Disconnected*, letters that do not have strokes connecting each other. The graphic gesture of the Five is organized, clear, small—signs of thoughtfulness all, but also of emotional isolation. In the writing of the Eight we see a disintegration towards the Five. The writing appears heavy, neglected, aggressive and above all not loose. The writer seems to be very closed and angry towards others. The sign *Disconnected* in this case indicates a tendency to ruminate rather than to analyze or reflect.

It is also easy to distinguish between the HW of a phobic Six and an Eight. The phobic Six's HW compared to that of an Eight appears to be without backbone; it looks timid and doubtful, indicators of internal indecision that corrodes direct action; we see the signs *Wavering* and *Hesitant*, and above all, pressure that is *Not Homogeneous*. The Eight has none of these signs.

Samples 27 & 28, types Six and Eight. The HW of the Six is indecisive with an underlying impression of doubt (the baseline is hesitant). The Eight's HW is decisive, aggressive, and proceeds to direct action without stopping for remorse (high level of *Thickened I*, *Angular*, *Rightward Slant*).

There are several areas of resemblance between the Eight and the counter-phobic Six. Both have an aggressive style with strong pressure and decisive movement. The essential difference is that the counter-phobic Six lives this aggressiveness as a reaction to

fear so we find many amplifications of letters (sign *Inflated*) that indicate compensation through imagination (fear is replaced with a sort of courage). Furthermore, in this compensation the Six tends to overdo, so what would otherwise look like a sign of strength looks instead like rigidity. Both these types have a different relationship to anxiety. The Eight deals with it without difficulty and is actually stimulated by it whereas the counter-phobic Six is burdened and destabilized by it and expresses it in various kinds of non-homogeneousness.

> > >

**Sample 29**

Sample 29 – Male age 50 – Type Six, Sexual.

**Sample 30**

Sample 30 – Male age 67 – Type Eight, Self-Preservation.

**Sample 31**

Sample 31 – Male age 60 – Type Eight.

**Sample 32**

Sample 32 – Male age 60 – Type Seven, Social. HW showing the signs *Thrusting* and *Impulsive*

Samples 29 & 30, counter-phobic Six and Eight, look similar from the perspective of the strength of the graphic movement, but the HW of the Six is much more rigid (the long extensions are parallel) and monotonous (brooding, imaginary fantasies). The Eight's HW is strong, not rigid, and comparatively more elastic.

Sevens' HW has as much energy as that of Eights. Rarely will a Seven's HW have light pressure. We can say that Sevens' aggressiveness co-exists with a lightness of spirit and great mental curiosity, whereas Eights' aggressiveness, especially the less developed ones, tends to be heavy, pushy and dominating. The HW of the Seven would thus be more mobile and fast, nervy and skittish, compared to the Eight's, who, although not really calm, is better able to keep impulses under check. Both types love excess and intensity, so we will not see a small HW with inhibition, restraint, lack of vitality, or a turning in on oneself.

Samples 31 & 32, types Eight and Seven. This Eight probably has a strong Seven wing. The writing is heavy with strokes of aggression that resemble a whip. The Seven's

writing is looser and more fluid. Both writings, however, show inclinations to excess and a difficulty remaining contained.

... stay tuned, Part 3 continued next issue

Comments and feedback welcome  
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**A request:**

I have collected hundreds of handwriting samples of people who know their Enneagram type. Most of these samples are from Europeans and only a few dozen Americans.

As there is a marked difference in how writing is taught in schools in Europe and in the U.S.A., the research would be greatly helped by adding a substantive number of American handwriting samples.

I have only several samples of Type Eight in American writing, and would appreciate a few male samples of Eights.

If you are fairly sure of your Enneagram type and would like to participate in this research project, please email me and I will email you a form to be filled out and returned to me by snail mail. All samples are kept completely confidential, and the research results will be shared in a future article

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 1995 – 2005, but several are about to run out...

# IEA Conference...Merri Monks..... continued from page 1

had noticed as well—that there was a sense of spaciousness in the conference energy. Eric Wheeler, who coordinated the volunteers again this year, noted that things had gone very smoothly, in part because many of the volunteers knew one another (some were participants from the Enneagram groups co-facilitated by Santikaro and me, most of them were from Cincinnati and students of conference chair Deborah Ooten). There was also a maturity in this year's topics—no channeling, no New Age closing ceremony—that reflected the broader reach of the Enneagram into the “mainstream” (whatever that is—I personally find the side channels and tributaries to be more interesting).

This report of the conference is my subjective experiences of it. Because I live fairly close to the hotel, I commuted back and forth with Santikaro and our good friend from London, Josephine Seccombe, who stayed at Liberation Park. Thus I missed some of the sense of community that arises in a conference—but much of the conference is still reverberating within me. I also, with few exceptions, stayed for full sessions throughout the conference, to write in depth about a few of the sessions. I also want to note my appreciation of the invitation from Jack Labanuskas to write this review. I had this opportunity two years ago, and am greatly pleased to be invited back as a conference reporter. Also, tracking a conference from this perspective hones the attention in a different way—not only where it goes, but how can I articulate both my experiences and the content in this session?

Here, then, are my comments and reflections on the 2006 IEA Conference.

## Thursday's Preconferences

Two simultaneous preconferences were offered—one was an all-day meditation retreat, led by my good friend Santikaro, who is a Buddhist teacher who trained as a monk in Thailand for many years. The retreat was comprised of sitting and walking meditations, qigong, and work with posture. Santikaro also led discussions about how type plays out in meditation. The retreat was well attended, and I participated for about 90 minutes, opting out of one of the panels in the other preconference, to engage in sitting meditation and to experience the delight of sangha with good friends. Additionally, the power of the meditators' collective energy was discerned by the participants in the panels preconference.

I have had the good fortune to teach Enneagram classes and workshops with Santikaro over the past several years and am looking forward to continuing that with him. As he and his partner Jo Marie Thompson move Liberation Park from Oak Park to western Wisconsin, to create a teaching and retreat center there on a beautiful forested piece of land, I will be visiting there frequently, and they will be returning to Oak Park, to sometimes stay with me and to teach both Sutta study and Enneagram in my home and in other locations in or near Oak Park. (I will admit that my heart catches in my throat every time I read the notice on LP flyers that the moving truck arrives at 9:00 on September 30—it's practice

to stay in the present and to celebrate in another's good fortune, rather than to feel sad and to miss them before they are even gone). Santikaro is also working with William Hunt, Director of Teacher Training at the Kriya Yoga Temple, with whom he has conducted retreats. Watch for future developments.

The other all-day preconference, entitled “Spiraling Out into Greater Global Consciousness: Where Are We Now and Where Are We Going?” was comprised of four 90-minute panels of our most prominent teachers. Listening to them was a remarkable experience, as they covered the areas of psychology/psychotherapy, business applications, spirituality, and visioning for the future. As I listened, I took copious notes and am transcribing only a few of the gems in this article. This is not all of the discussion, but I've attempted to preserve the flow and appropriate context of the panelists' responses.

The first panel, on Psychology and Psychotherapy, was moderated by IEA President Beatrice Chestnut, and included Tom Condon, Jerry Wagner, Sharon Berbower, David Daniels and Delbar Niroushak, a therapist from Tehran.

Bea's first question was, “What does the Enneagram bring to psychotherapy?” The responses were quite varied.

Tom Condon: The Enneagram is better integrated in other countries [than the U.S.], i.e., Switzerland, Holland, Denmark, where the emphasis is on application and helping people change. The spiritual packaging is problematic for many therapists.

David Daniels: Typologies can devolve into stereotypologies.

Jerry Wagner: The Enneagram is not empirically validated, although there is some interest among clinical psychology students. It can be integrated via a cognitive approach; the Enneagram provides a nice “lens check.”

David Daniels: There are many reasons the Enneagram is not coming into the mainstream; as it works its way into the mainstream, it gets to the core of the way our belief systems are constructed. It's totally congruent with neurobiology and doesn't violate any form of psychotherapy, as it gets to core motivation.

Delbar Niroushak: The Enneagram is helpful in diagnosing different patterns of depression, and in relapse prevention in addiction, and is also helpful in combination with cognitive behavioral therapy. The Enneagram is being well received in three universities in Iran.

Sharon Berbower: Type emerges over time in therapy sessions—I don't look for it right away. It also helps to model the inner observer and to help clients cultivate that.

Tom Condon: The Enneagram is a psychological nationality—it colors your world, but not you. The goal in therapy is to wear the type lightly, to clear out what is between the self and the outer world.

David Daniels: The Enneagram is liberation psychology.

Sharon Berbower: A backlash starts when a client begins disidentification from type, and the therapist

can help build a container for that. Backlash in this sense is that if the client can see her habit and sit with her reactivity, she can raise up anxiety/humiliation . . . the client can be held and received by the therapist.

David Daniels: The backlash is a dark night of the soul, in which we concentrate on two things—this is an adaptive situation from childhood that has turned maladaptive, and befriending reactivity can tell me something about my personality structure.

Bea Chestnut: How does integration work and how do we communicate the Enneagram in a positive way?

Jerry Wagner: To get into the mainstream, we have to get into refereed journals. Research has to have validation.

David Daniels: Psychology and psychiatry are more hide-bound . . . the business world is more accepting. Write articles in your respective professional journals, bring it to your professional associations

Delbar Niroushek: Most psychologies are referenced to changing personalities. A positive and powerful part of the Enneagram is transformation—finding a part of oneself that has been lost or covered up.

Other topics discussed by the panel included the Enneagram and insights into the political situation; integrating the Enneagram into the treatment of trauma and PTSD, and how to deal with a client who has been subjected to “Enneagram abuse.”

The second panel was comprised of consultants and other professionals in business. The panel was moderated by Valerie Atkin and was comprised of Patrick O'Leary, Ginger Lapid-Bogda, Uranio Paes, Martin Swalzel, Mario Sikora, and Paul Cowan.

With the exception of Paul Cowan, the panelists all reported highly successful experiences in utilizing the Enneagram in a variety of ways in the business setting. All emphasized that the consultant focuses on the needs of the organization, and that the Enneagram may or may not be an appropriate choice for a given situation. Ginger cautioned the audience not to be a hammer in search of a nail. In building teams, Mario recommended individual typing interviews as a way of building trust, understanding and a sense of compassion with the individual members of a team, which then enhanced the team-building process with the consultant. Uranio pointed out that companies want to buy the Enneagram, as it is results-oriented and find it a deep and powerful tool. He further pointed out that many of us tend to be very apologetic when talking about the Enneagram, which creates caution in a client. Martin also corroborated that business leaders recognize the Enneagram is pragmatic and gets results.

Ginger pointed out that organizations are distribution channels for consciousness. Martin also recommended that the Enneagram can be used to talk about personal mastery, rather than containing reactivity. Learning about the energy and harnessing intuition works in business. Ginger responded that the purpose of learning the Enneagram is the integration of head, heart and body, not learning the type—and that business leaders know this. Also, she > > >

doesn't use the word spirituality, but clients bring it up because we're working in the field of expanding consciousness. Ginger brought up the issue of resistance in organizational change. The Enneagram can be used in a change process but it must be used ethically, not in a manipulative way. Using the Enneagram to deconstruct resistance would be unethical.

The business panelists discussed the issue of preparing for work in organizations. Uranio mentioned that the appropriate language is important, as well as a variety of approaches. Paul stated that expertise in the business arena, essential curiosity, discerning the right solution and intervention and knowing one's level of expertise are all important. Ginger advised not to do business consulting for the money, as that motivation comes from a low level of consciousness—and don't convert or try to save people. Mario brought up the issue of Barbara Ehrenreich's book *Bait and Switch: The (Futile) Pursuit of the American Dream*, in which the author describes her encounter with a coach who misuses the Enneagram. All of the panelists agreed that there is a need for consultants who use the Enneagram to do so in an ethical way and to continually evaluate themselves on their level of expertise, and to continue to improve their knowledge of the Enneagram and of consulting skills in general.

I attended only the beginning of the Spirituality panel, as I chose at that time to participate in Santikaro's retreat/preconference. However, the panel was moderated by David Burke, and was comprised of Jerry Wagner, Hannah Nathans, Russ Hudson, Kathy Hurley, and Richard Rohr.

By this point in the day, I was feeling filled up, awed, and extremely grateful for the immense amount of talent, intelligence, creativity and dedication I had witnessed. Our colleagues are bringing the Enneagram forth into the world in ways that are enhancing human consciousness in many arenas. But more was to come.

The fourth and last panel of the preconference was the Visioning for the Future of the Enneagram. The panel was moderated by David Daniels and was comprised of Uranio Paes, Don Riso, Ginger Lapid-Bogda, Theodore Donson, Tom Condon, and Richard Rohr. These gifted teachers described how they view the Enneagram and where they see it going. The responses were complex and are only partially transcribed here. Again, for the full flavor, the recordings of the sessions are available through Conference Recording Service.

Tom Condon: The Enneagram enables us to change our course—it is like Shakespeare in that it really "hits you where you live"—it exposes what is grave and constant in human suffering.

Don Riso: It is an extraordinary mirror, a patterning of human nature. The technical Enneagram is factual, objective, but the future is in the heart of the Enneagram, the inner work.

Theodorre Donson: The future of the Enneagram is connected to the heart.

Uranio Paes: Our task is to read the signals among us, to engage in community-building along with personal growth. We have more than 20 countries represented at the conference. We can some-

times forget about community in our quest for spiritual growth. Being in such a community ensures our personal growth. How are we dealing with people outside our community? Are we examples, role models? The Enneagram community can help transform the world.

Richard Rohr: If the highest level of consciousness is non-dual, and if what we are up against is doing our battles in dualistic thinking . . . then the Enneagram can help us to face paradoxes within. It is non-elitist spirituality that teaches us to live with our contradictions. The liberal/conservative paradigm is bankrupt. The Enneagram gives us a path into the third way.

Ginger Lapid-Bogda: The heart of the Enneagram is so important, as it has helped to connect communities of consciousness, like a spider web, made of silk and spacious.

Don Riso: We can see one another as human beings when in the heart of the Enneagram. The Enneagram can help us cut through the illusions, making it possible for one heart to speak to another. The world wants this message.

Tom Condon: The reaction of fundamentalism is to embrace certainties that are essentially false and reveal a desire to control that is infantile. The Enneagram has too much nuance and ambiguity for the fundamentalist view.

Uranio Paes: The Enneagram would work well with larger communities and nations.

Theodorre Donson: The Enneagram helps to develop a world heart consciousness.

Ginger: Obstacles within our control include managing the competitive quality in the community in teaching, not giving credit to another teacher or writer's work.

Richard Rohr: Transformation is an art form and deals with mystery.

Ginger: When you teach the Enneagram, do your own work. Be aware of transference on types you like and types you don't like.

Don Riso: The Enneagram calls for real humility. As man becomes more conscious, he develops more conscience. Qualities to bring to teaching include humility, conscience, and courage.

David Daniels: The life long journey of integration takes work. We have to walk the talk.

Don Riso: The Enneagram shifts consciousness in general. Each individual is responsible for his or her own awakening. A high quality of teaching creates the possibility of communicating on a broad level.

The panelists at this point discussed their view that they had come through the early stages and problems in the IEA, and that there was value in coming through it. The growth edge is coming together and experiencing the process of integration on many levels.

David asked, "What is the vision?"

Don Riso: Stop identifying with ego or personality structure. The Enneagram is part of humanity. Our stewardship must have integrity.

Uranio Paes: It is part of the greater consciousness.

Ginger Lapid-Bogda: Like Ganesha, the god who removes obstacles both inward and outward, our energy is best spent removing obstacles from within.

Theodorre Donson: Growing into the heart.

Tom Condon: Love God and do what you will.

Richard Rohr: In teaching the Trinity as a metaphysical model, of autonomy and unity of the Three—when the Enneagram is taught properly, in a spirit of differentiation, there is a vision of God having no problem with diversity. Under the diversity is a marvelous naked unity.

David Daniels: The vision is of integration—our personal neurobiology with our spiritual life with our community life, plus integrating the three centers of intelligence.

Tom Condon: Stay open, stay out of your own way, let the material keep teaching you.

Don Riso: I've studied the Enneagram for 30 years. The Enneagram is not an end in itself. What is endless is the human mystery, all the applications in the future.

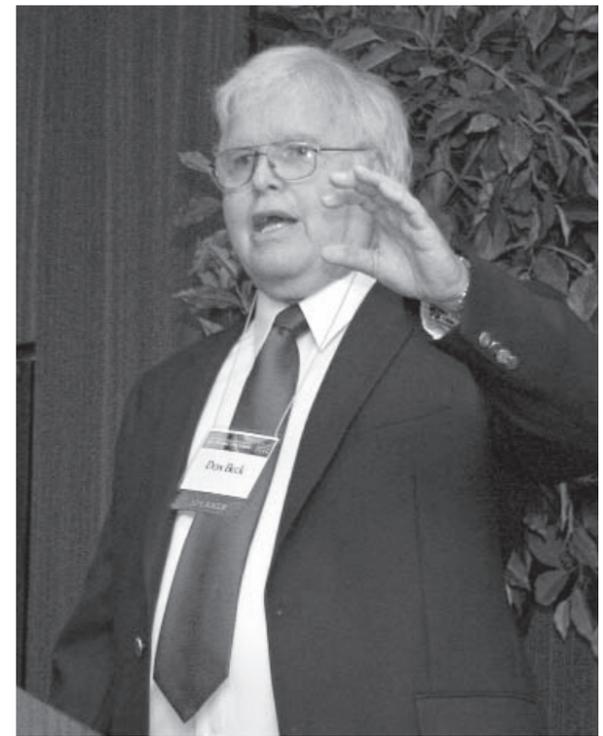
Uranio Paes: We are in the peace business. Why aren't we more committed to global issues?

David Daniels: Keep the heart open to all but keep the path open to people who will listen.

In including specific quotations from the panels, my hope is to give a sense of the richness of the material to those who were unable to attend, and to help those who were to recall how marvelous it was to hear the discussions, and to watch the cooperation and respect among teachers who have brought different perspectives to the study of the Enneagram, to witness the collective spiritual power, and to go from the rooms with the blessing of the participation.

#### Keynote address—Don Beck, Ph.D. and Friday morning Session I

Don Beck is an articulate and humorous speaker



who presented the complexities of Spiral Dynamics in a very short period of time, accompanied by an excellent multi-media presentation. Beck is the world's expert on Spiral Dynamics, a system that is primarily utilized in large-scale systems change—in government, education, and multi-national organizations. Beck is carrying on the work of Clare Graves, a psychologist who recognized that the evolution of human consciousness extends beyond the level of self-actualization. His work has included many clients, from the government of South > > >

Africa as it made its transition from apartheid into a democratic nation, to the Chicago Public Schools, to Tony Blair's government. The basic theory behind Spiral Dynamics is that large systems are driven by cultural codes, or memes, that are value-based and adaptive to what is needed to survive. Beck explained that Spiral Dynamics enables us to take apart that which forms cultures—the bedrock belief systems that shape character, community and country.

In a very brief nutshell, the memes are represented both by combinations of letters, and by colors, that represent evolutionary codes which shape and influence politics, economics, religion, education, sports, literature, philosophy, science, health care—all aspects of society. Beck has developed the “Foundation Stones” grid that explains each of the seven levels of the Spiral (above the basic survival meme, represented by the color beige), that includes descriptions of characteristic thinking, decision-making, educational approach, family structures, community forms, and life space norms of each level. Beck reiterated that human nature is dynamic and tension-driven, not peace-driven—and that in the world today, we see all these memes. The paradox is that we are more interconnected yet more fragmented.

Beck explained that the Spiral is driven by a pendulum from the warm colors (Me/Mine) to the cool colors (Ours), and that it can be used as a means to understand what causes systems to form, strengthen, weaken, break apart and/or move up to the next level in the Spiral.

I personally find Spiral Dynamics to be a fascinating and useful framework in understanding global, organizational and even inter-personal conflict. We could have wished that Dr. Beck had known a bit more about the Enneagram, but early on in his address, he complimented the conference attendees by noting that he is impressed with the way the Enneagram is being popularized. He recommended that we continue to have good certification programs, and that adding knowledge of the Spiral to our knowledge base gives multiple systems to use when going into any situation.

Beck's theories are explained in detail in his book *Spiral Dynamics: Mastering Values, Leadership and Change*, co-authored with Christopher Cowan. A six-CD set of lectures by Don Beck is also available through *Sounds True*, and of course, his presentation at the conference is available from *Conference Recording Service*.

Information on the Web about Spiral Dynamics can be found at [www.spiraldynamics.net](http://www.spiraldynamics.net); [www.spiraldynamicsgroup.com](http://www.spiraldynamicsgroup.com); and [www.humanemergence.org](http://www.humanemergence.org).

In all the time slots following the keynote speaker, there were multiple choices for conference attendees. For the sake of coherent reporting, as well as a reflection of my own preference, I attended one session in each time slot, to experience each in depth.

I attended “Spiral Dynamics and the Enneagram,” presented by Don Beck, Deborah Ooten, and Paula Sellars. Both Ooten and Sellars have certified with Don Beck. Dr. Beck elaborated on the theory of spiral dynamics during the first portion of the session, assuring the audience that it takes two to three years to begin thinking within this framework. He solicited questions/topics of interest from the session partici-

pants, and built his presentation from that. He told several stories where the use of this model had been extremely effective, from working with the South African rugby team (bringing them from purple to orange) that created a framework from which the team members could effectively engage in a competitive manner, to the “Don't Mess with Texas” campaign as a means to get drivers in Texas to stop throwing beer cans from their pick-up trucks to creating a wall for graffiti at Robeson High School (Chicago's South Side). Beck also used Southwest Airlines as an example of a corporation that has embedded the principles of the Spiral.

Beck described the stages through which organizations/nations pass in change:

- 1 Alpha fit—everything's “a-okay.”
- 2 Beta condition—something's wrong.
- 3 Reform → evolutionary change; → Revolt ( revolutionary change
- 4 Gamma trap—everything's falling apart
- 5 Transformation—delta surge—“free at last.”
- 6 New alpha fit—“we've sorted it all out.”

Beck asked whether we've learned how to facilitate change in cultures that are passing through gamma zones. To recognize meme codes, Beck recommended the following:

- 1 Monitor your own meme profile
- 2 Identify prevailing life conditions
- 3 Ask the Why question
- 4 Search for other evidence of the meme code
- 5 Send a probe to test your hypothesis

Beck gave some pointers for knowing how and when to enter cultures/situations:

- 1 Build strategies to scan for more complex thinkers.
- 2 Don't go with the “ragtag nonconformists” but with those who are accepted but are having second thoughts.
- 3 Find the teaching/learning pivot point where there is effective impact.
- 4 Set conditions for change and map out models.
- 5 Let beta conditions fester to unlock systems.

Unbeknownst to anyone at the time, Beck was ill and after wrapping up his comments, left the room. Deborah Ooten, the conference chair, and her colleague Paula Sellars presented the second portion of the program in which they presented the Enneagram and Spiral Dynamics as two separate systems that can inform each other. Their premise began with the following points:

- 1 Life conditions affect the ontogenetics and phylogenetics of humanity.
- 2 Self or personality type plays a role in development.
- 3 Self or essence contributes to the development of the individual.
- 4 The individual contributes to the whole of humanity.

Ooten presented a grid of the nine Enneagram types as seen through the different levels of the Spiral, essentially a set of archetypes, a work in progress that she will be publishing. Using both systems together can yield the following insights:

- 1 Discerning the listening level of an individual, group or culture and speaking to it.

2 Identifying the next growth level.

3 Creating your life out of this knowing.

4 Identifying specific ways to being to create from this awareness.

Ooten and Sellars then organized the participants into type groups and gave them a chance to reflect and discuss from the perspective of shared type how the levels of the Spiral manifest within that type.

For those of you considering attending next year's IEA Conference in Redwood City, California, you can listen to a conversation among Don Beck, next year's keynote speaker Brian Swimme, and Peter Senge on the *What Is Enlightenment* website at <http://www.wie.org>. Membership is required for access to the full audio—but a 15-day free trial membership is available.

I very much appreciate Debbie Ooten's choice of Don Beck as this year's keynote speaker. His work, as well as his affiliations with *What is Enlightenment* and Jean Houston's Social Artistry program, among others, places him in an important position in our growing knowledge of human consciousness (see the website for the Center for Human Emergence, [www.humanemergence.org](http://www.humanemergence.org)). Prior to the conference, I read *Spiral Dynamics* and listened to the Sounds True recordings, entitled *Spiral Dynamics Integral* so was somewhat prepared to absorb the materials Beck shared with us. While it's useful for anyone interested in human consciousness, it can have particular interest and specific application to those of us who work with organizations, particularly multi-national organizations—or who consult in mediation.

### **Kathy Hurley and Theodorre Donson: Panels of the Nine Types: A Distinctive Approach (Part I)**

Kathy Hurley and Theodorre Donson, two of the original founders of the IEA, presented a unique Enneagram teaching technique using videotaped panels comprised of one exemplar (each skilled self-observers) for each type, seated in Centers (8-9-1, 2-3-4, 5-6-7). A question pertaining to a common life situation is proposed in the video to the exemplars, who can then respond, illustrating the differences in response based on type. The life situation posed in the video I saw was one in which the exemplar is meeting a friend for lunch who is 22 minutes late. Each exemplar is asked to explain his or her response. The distinct advantage of this teaching methodology is that the DVD or videotape can be stopped and workshop or class participants can comment on their observations as to what is specific to type—without concerns of how their comments would impact live exemplars. It also is a useful teaching methodology in communities where there are limited numbers of aware self-observers who know their type and can articulate it clearly, and in which a teacher of the Enneagram is working to build a community of skilled self-observers. Hurley and Donson also provided the session participants with a handout of their type categories of Responders (1, 2 and 6), Go-getters (3, 7, and 8) and Introspectives (4, 5, and 9), seemingly based on Hornebian categories.

I had little previous experience with these two teachers and appreciated the gentle, expansive affect they created in their session. They are excellent discussion facilitators, and their model of > > >

the Responders, Go-getters and Introspectives gave me some additional insight into the look-alike aspects of these three categories of the nine types.

### Uranio Paes: Enneagram Approaches in Organizations

Uranio Paes is a trainer, consultant and coach from Brazil who is a member of the IEA Board of Directors, and who is an Affiliate teacher in Brazil with Helen Palmer and David Daniels. In this session, Paes presented the experiences of 12 successful consultants from all over the world, in working with the Enneagram in organizations. Some of the consultants whose experiences were summarized in this session include Barry Keesan, Ginger Lapid-Bogda, Mario Sikora, Peter O'Hanrahan, Paul and Rosemary Cowan, and Joni Peddie.

Paes presented the following selected findings:

- 1 Ten of the twelve consultants don't stick to only one format—they do training, coaching, consulting, and publications. It's easier to manage the calendar if a consultant has either coaching or consulting or training alternatives—coach the chief executive, train the team.
- 2 Don't stick to only one kind of application but develop several applications (leadership, team building, communication, personal development).
- 3 Most consultants used OD (organizational development) themes.
- 4 Most consultants used the Enneagram as the main tool—some use multiple tools (i.e., spiral dynamics).

The adaptations needed to take the Enneagram into organizations include the following:

- 1 Language—remove New Age and jargon termi-

nology—use business language.

- 2 Be aware of the organization's business agenda—current themes and priorities in organizations.
- 3 Balance between the positives and negative aspects of type.
- 4 Don't preach.
- 5 Essential to contract with senior management.
- 6 Work with smaller teams.
- 7 Be aware of structure and time boundaries.
- 8 Manage expectations.
- 9 Focus on strategies, not traits, of the types.

Paes reported on the issue of introducing the topic of spirituality in the business setting. Half the consultants said yes, use the spiritual dimension of the Enneagram in business, half said no or use it in a limited way. Most deal only implicitly or in subtle ways. Use less loaded terminology, such as "best self" or "deepest self" instead of Virtues or Holy Ideas.

The objections or difficulties cited by the twelve consultants included:

- 1 The Enneagram is still widely unknown.
- 2 Other typologies are already in use (Myers-Briggs, DISC).
- 3 In organizations, there are risks when people are exposed. Managers and workers are accustomed to more superficial approaches.
- 4 The Enneagram is time-consuming.
- 5 The Enneagram has a strange name.
- 6 Workers fear that management will use the information against them.
- 7 There is the lack of a standard model.

In understanding organizational cultures, the surveyed consultants mostly agreed that the Enneagram can help in organizational development when used with the following points of understanding:

- 1 Keep up with and consider the business agenda.
- 2 The organizational culture must be fast, focused and flexible to face hyper-competition on a global scale.
- 3 The Enneagram is used to increase productivity and growth.
- 4 Implementation is a component, with planning.
- 5 Drive for results, focus on competency.
- 6 Focus on processes, not structures
- 7 Several key performance indicators (not only financial)
- 8 Focus on the client
- 9 Focus on community building
- 10 Be aware of the constant technology revolution
- 11 Don't use in selection process—this is dangerous.

Paes concluded his session by distributing four business case studies and breaking participants into random groups for discussion. This session was an excellent overview of the way in which the Enneagram is being utilized throughout the world by business consultants who are IEA members. Paes didn't claim that it was statistically relevant because of the relatively small sampling (twelve consultants) but was instead a survey of successful techniques in utilizing the Enneagram in organizations in widely varying settings.

### David Daniels: Lasting and Fulfilling Relationships: Spirituality, Sexuality, and Sensuousness, Part II

It is always an amazing experience to watch and listen to David Daniels interview people on panels. He is compassionate and clear in eliciting responses, especially in settings such as this two-day session (both Friday and Saturday mornings), in which he interviewed people about their intimate relationships. We were privileged to witness the sharing of a couple, as guided and supported by David, married over 50 years (she is a Three, he is a Two) as they recounted stories of their courtship and how their awareness of self and other deepened as the result of knowing the Enneagram. David put together Centers panels (Head types, Gut types, Heart types) from the participants in the workshops and works in the moment with the material brought forth by the panelists, speaking for the types from their own experiences.

As someone who was trained by David and Helen Palmer in the Narrative Tradition (panels of self-aware observers who know their type), I never tire of watching either of these masters as they interview panels. David's willingness—and that of the panel participants—to explore deep issues of relationship, sexuality, spirituality and sensuousness is important work, and work that I was significantly involved with four years ago with the AETNT conference in Berkeley in July, 2002. I'm very appreciative of David's continuing interest in and work in this topic and plan to listen to the recordings of the portions of his workshops I was unable to attend.

### Ginger Lapid-Bogda: What Type of Leader Are You?

Ginger's session was based on materials that will be included in her new book, to be published next year by McGraw-Hill, entitled *What Type of Leader Are You?: Using the Enneagram to Identify and Grow Your Leadership Strengths and Achieve Maximum Success*. Those materials included a tool entitled "Drive for Results with the Enneagram," core leadership competencies in three areas: business skills, leadership skills, and people skills. After sharing a slide show comprised of music and images that represent type, Ginger invited the participants to gather into type groups and used red, yellow and green sticky dots (good colors corresponding to U.S. traffic signal lights—red for stop, yellow for pause, green for go) so that members in each type group could delineate areas of strength and need for improvement in six competency components. Each group reported to the larger group on the following six competencies, with discernable patterns showing up for each of the nine types (the following text covering the six components is copyrighted by Ginger Lapid- > > >

**E + G W<sup>2</sup> = C**  
Enneagram + Gurdjieff's Work<sup>2</sup> = Consciousness

- **The Enneagram** is a diagnosis of a sickness of the heart. By itself, it is mainly a description of your problem, along with some side benefits of your type.
- **Gurdjieff's Work** focuses on the three centers (thinking, feeling and doing). As presented by Maurice Nicoll, it is a system of principles and practices which is a cure for the sickness the Enneagram diagnoses and describes.
- **Consciousness** is what happens when you put them together. It brings wholeness of soul, joy, inner peace, and true love.



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**Component 1: Setting overall direction and establishing common goals.** Placing a top priority on setting challenging goals, while astutely scoping out the project's end results; setting explicit performance standards and clear, unambiguous roles and responsibilities; accurately defining the length and difficulty of the tasks, the projects involved, and the resources required; and doing all of the above in the context of your organization's, the teams, and the project's vision and strategy.

**Component 2: Creating workable plans** Developing realistic and well organized schedules and timelines; making and communicating decisions in a clear and timely manner; defining achievable and high-quality deliverables; and demonstrating flexibility with all the above to that changes can be made as needed

**Component 3: Assigning tasks effectively** Delegating tasks and decisions appropriately to those who know the work best and who possess the required skill sets; distributing the workload evenly and equitably; empowering others by trusting people to perform and complete their jobs; and distributing the workload effectively and fairly.

**Component 4: Expecting, measuring, and rewarding high performance**

Creating an environment of accountability by communicating expectations (e.g., participation, performance, and teamwork); providing ongoing coaching, feedback, and support for meeting performance goals; regularly monitoring team and individual performance and applying rewards, recognition, and sanctions accordingly; personally modeling the behavior you desire in others, such as demonstrating initiative and high personal standards of performance as measured against performance expectations; and looking inward for reasons when things go wrong.

**Component 5: Providing ongoing stewardship** Monitoring work processes, progress, and results on a continuous basis, ensuring that feedback loops are designed into the process and that corrective action is taken as needed; conveying a sense of urgency; meeting timeline commitments, and anticipating and adjusting for problems as needed; keeping others informed as necessary; addressing obstacles in a problem-solving manner rather than in an avoiding or blaming one; and providing ideas, insights, coaching, and resources to others as useful.

**Component 6: Evaluating results**

Assessing results on an ongoing basis and at project's end by employing input from multiple sources (e.g., customers, project team members, bosses, and others); and using multiple measures of success, as well as conducting post-project debriefing meetings, to assess project successes and failures so that insights gained in these meetings can be carried forward into future projects.

Ginger also covered some of the basics in presenting the Enneagram in organizations:

- 1 Don't talk directly about spirituality.
- 2 Know that most organizations will give you four hours in which to accomplish your goals.
- 3 Use lots of interaction and group process.
- 4 Using typing cards—helps to get it down to 3.5

hours with a break.

5 When a consultant can do multiple things with one organization, it's more likely to take hold (team building, leadership development, etc.).

6 Remember that it's very damaging to label some types as leaders and others as not.

### **Carole Whittaker, Ph.D. Integrating Inner Consciousness: Paths toward Wholeness**

Carole Whittaker's presentation was elegant and clear and clarified issues for me in the study of consciousness. Whittaker's premise, a revision of Ken Wilber's Spectrum of Consciousness, that psychic→ subtle→ causal→ nondual is the direction of decreasing complexity, and that Wilber's model implies that higher mental structures are required for wholeness. It also implies that Enlightenment or Union with God is the goal rather than the origin/source of human life.

Whittaker's proposed revision is in this order:

Ground of being→ Causal→ Subtle→ Psychic/Nature (archaic→ magic→ mythic→ rational→ vision-logic)

Whittaker then presented a picture of human consciousness and the process of integration through explanations of the core self, the dynamics of individual development and primal closing, egoic development and structure, inner awakening, the night of the spirit and personal conversion, pre- vs. transpersonal, spiritual practices, working with type, and working with the Virtues and Holy Ideas.

Whittaker then asked the session attendees to form dyads, and she provided an exercise on the Holy Ideas. Whittaker's conclusions are as follows:

- 1 Evolution appears to develop in the direction of increasing complexity of forms of consciousness.
- 2 Humans develop self-reflective consciousness but do so without mental awareness of the core self.
- 3 Full human development requires the integration of interior structures of consciousness.

Carole Whittaker is a certified professional Enneagram teacher with the Palmer-Daniels training program. She teaches introductory Enneagram workshops and facilitates process work with the Enneagram with small groups. Carole has developed and coordinates an extensive program of Enneagram courses at the Franciscan Renewal Center in Scottsdale, Arizona, where she also teaches contemplative prayer and Christian spirituality.

### **Closing Ceremony: Richard Rohr: "Is It Good to Speak of 'Higher Consciousness'?"**

While I have listened to Richard Rohr's tapes (one of my favorites is a conversation recorded at an AETNT conference a few years ago, a dialog with Richard Rohr, Helen Palmer and David Daniels), the closing ceremony was my first experience in hearing Richard live. He is a dynamic and passionate speaker, and I was very engaged by both his manner of speaking and the content of his address. The following summary is based on notes I took during Rohr's talk, and I've given my best shot at making coherent sense of those notes, as I was engaged in multi-tasking—staying in the present moment and experiencing a state of rapt attention as I listened—but also attempting to write the salient points with the intent of reporting on this wonderful talk to those readers of the *EM* who were not in

attendance at the IEA Conference.

Father Rohr started by complimenting the conference planners with the spaciousness of the energy, and the sense of spiritual wholeness he had experienced. He noted that August 6 is both the Feast of Transfiguration in the Roman Catholic Church, as well as the anniversary of the dropping of the atomic bomb on Hiroshima. Rohr expressed his appreciation for the work of Carole Gilligan, Clare Graves, Teresa of Avila, John of the Cross and Don Beck, among others, for their work on noting the stages of the development of higher consciousness, and for devising criteria by which we can discern higher consciousness. We are finally bringing science to this area and can evaluate spirituality across cultures and across religions.

Rohr stated that a "normal" person doesn't need to verbalize or even know when he or she is in a higher state of consciousness to actually be so. The ego has an obsessive need to create categories, and the ego needs the container of "chosen people." True religious practice is a deflation of ego needs and requires suffering, a term not much in favor these days. Some belief systems want only ascent, not descent, and a tool of ego deflation is letting go of illusions about ourselves. One sign of a higher state of consciousness is a marked detachment from any superior self-image.

Each major religious tradition has a concept of darkness and the freedom of true faith: Powerlessness; letting go; emptiness; surrender; Way of the Cross; Passover Mystery. The Enneagram ties into this—it can reveal truth very quickly.

Rohr addressed the issue of the spirituality of imperfection—neither stoicism nor Promethianism, but a process of leaving what we have for what we don't have—a pilgrimage, in other words. He invoked Therese of Lisieux and her Little Way—coming to God by doing little things with great love. Rohr also described this transformation in Alcoholics Anonymous, that the place of the wound is the place of the breakthrough, and that the wound is the necessary revelation. Mercy is the name of the mystery, and forgiveness is how we get into the center. Imperfection is the great organizing principle—the framework within which God makes the Godself known.

Rohr stated that our great sacred texts mirror our consciousness (one step forward, two steps back), and that the fundamentalists of every persuasion love the two steps back. He then described within the historical context how odd the God of the Hebrews was, and how that God led Israel to marvelous daring. He stated that Judaism is an archetypal religion—that the texts of the Old Testament unlock themselves from the inside; there are five great adjectives: merciful, gracious, long-suffering love, abounding in goodness and truth, and forgiving iniquity to the third and fourth generation.

Rohr then described the themes, or myths, of enlightened liberalism:

- 1 The autonomous liberated whole individual is accepted as the subject we are dealing with;
- 2 The job of the clergy is to make the individual feel guilt if he doesn't act in a certain way;
- 3 If we give people enough resources, education, etc., we should overcome all brokenness, > > >

weakness, etc.;

4 Failure is failure and should be seen as such—sacred text sees this as opportunity. Paul said, “The law was given to us to make us realize we can’t obey the law.”

5 We are trained in the myth of scarcity—trying to make the individual feel whole is the myth of New Age thinking;

6 Trust, vulnerability, and reliance on another is perceived as weakness. Males have trouble with spirituality. Self-sufficiency is only a whisper away from despair.

7 This leads to cynical nihilism.

The great themes of perennial dramas of brokenness and restoration are the result of a partnership between Yaweh and the wounded one. The access point is where we can get out and God can get in, through the “hole in the soul.” The wounds, or “original sin” or tragic flaw [here we see again the usefulness of the Enneagram]. Julian of Norwich described the fall, then the recovery from the fall. Both are the mercy of God, as there is limitless generosity at the root of reality. This knowledge leads into a world view of abundance.

We name a fissure inside of ourselves that will break every pattern of well-being. The Enneagram doesn’t deny this brokenness. The great traditions

give a resilient, cosmic, unexplainable hope—the remedy is already given grace that is inherent to the process if we stay in the self-emptying.

#### Social and networking events

The special events arranged by Deb Ooten and the conference committee were wonderful. I attended some but missed what is reputed to have been the best-ever Saturday night dance, a 50’s & 60s Oldies Extravaganza. The DJ was Jonathan Blackburn, son of Kathleen Blackburn (partner of Deb Ooten). My excuse is that I presented a session on Sunday morning and was more invested in being well-rested and clear for that experience than I was in dancing the night away. The welcome reception and professional members’ receptions were great opportunities for me to mingle with friends, especially those folks from the Bay Area whom I came to know during the wonderful years when I lived there (1997-2002), including Sharon Berbower and Richard Dorsay.

I also had a fantastic dinner with Carole Whittaker and David Daniels on Wednesday night, at Hemmingway’s Bistro in Oak Park (the wonderful community just west of Chicago where I now live).

And on Thursday evening, the graduates of

Ginger Lapid-Bogda’s Train-the-Trainer programs gathered together to mix and mingle. I participated in December of 2005 in this six-day intensive training on various aspects of bringing the Enneagram into organizations, and it’s one of the best training experiences I’ve ever had, one that produces great bonding in the participants. Ginger is a skilled teacher and gifted at working with what comes up in the moment.

A group of us who live in Chicago met over lunch, along with Curt Micka, the IEA Chapters Liaison, to begin the work of forming an IEA chapter in Chicago. We will next meet the weekend of Nov. 18-19, when David Daniels will be in Chicago to present “Anger and Forgiveness: A Gateway to ‘Heaven’ or Path to ‘Hell’,” hosted by the *First Analysis Institute of Integrative Studies* and the *Institute of Pastoral Studies*, Loyola University of Chicago, Jerry Wagner’s organizations. Tony Saunders agreed to develop the email list (with help from Santikaro).

All in all, it was an amazing conference, and I’m looking very much forward to next year’s gathering in Redwood City, California—my old stomping grounds, to which I will be very happy to return. •

## IEA Conference... Claudio Garibaldi

..... continued from page 1

noticed was the increase of attendees from foreign countries. We had people from 20 countries; quite a few Europeans, South Americans, Australians, South Africans, and even one Iranian. I believe that all five continents were represented.

For those who attended for the first time, I imagine it was quite a thrill to meet so many authors whose books they had read, among them Richard Rohr, Patrick O’Leary, David Daniels, Don Riso, Russ Hudson, Kathy Hurley, Theodorre Donson, Jerome Wagner, Judith Searle, and Tom Condon. A few names escape me at the moment and I apologize for that. There were also many new faces that had entered the scene in recent years with new and interesting contributions to the Enneagram.

#### Impressions and Expectations

After the 12-hour flight I was in the famous Chicago that I had only known from movies. The hotel was easy to reach as it was next to the airport. My first impression was that of a fairly closed off environment surrounded by highways. Nowhere did I see an outdoor area for a walk. It felt like being in a mega-galactic parking lot. The thought crossed my mind, that, if this international conference had been in Italy, I would hope it would not be located in the airport of Milan for example, but rather near Venice, Florence, or Rome. Surely it made practical and economical sense to be near the airport, but from the perspective of one who comes from far away, I would have been much happier in a location that offered an opportunity for a nice walk and some sightseeing. I imagine that others who came from far away would try to combine the conference with a bit of tourism. Granted, you could take a train to downtown Chicago, but with only short breaks between presen-

tations, it would have meant missing entire sessions. I seem to be not the only one who felt a bit closed in and heard similar remarks from others about the location of the hotel. This was basically my biggest complaint and one of the very few negative aspects of the conference.

On the positive side, I really appreciated the effort, dedication, and seemingly flawless organization by the volunteers and staff. The program flowed without problems, very smoothly and on time.

#### The Participants

Aside from the contents of the presentations, personal contacts are what matters most. Exchanges with individuals will be remembered and treasured long after the event is over. To me this gives a sense of “having been there.” I found a very broad spirit of openness and friendship everywhere I looked. Many of the presenters and authors were surprisingly easy-going and willing to sit in and listen to the presentations of their colleagues. It was a sign of respect and unity that I rarely observed in conferences on other subjects, where such easy-going friendliness would be unimaginable. It speaks for the effects that studying the Enneagram has on our deeper nature. It allows us to deal more effectively with our individual differences.

There was also a conspicuous absence of statements such as “I’m from x, y or z school.” In earlier conferences that would be one of the first questions I would hear—as if having associations with a school would define who we are in life.

The general mood was mostly lively and upbeat, yet at times the energy seemed a bit subdued, but that was in part due to the atmosphere which was

somewhat stifling. It could have been the arrangement of the hallways—kind of narrow—which of course was enhanced by the absence of nature and attractive space out in the open in which to “recharge.”

#### Observations by other attendants

Keynote speaker Don Beck’s “Spiraling Into Greater Consciousness” had some people confused, others illuminated. It turned out later that Don was not feeling well that day, struggled with effort through the speech and then had to take off immediately. Don is an excellent speaker by all accounts, but Mother Nature has her own way of dealing with us.

Kathy Hurley and Theodorre Donson did a video panel presentation in a completely new style. The same skit was shown to different types and they had to respond how they would cope with the dilemma in the skit. It sharply highlighted the differences in each type’s approach and permitted a comparison of apples with apples and oranges with oranges.

Leonard Carr, a very engaging, thoughtful, and spiritual man, spoke about an approach to the Enneagram that came not so much from stuff learned from other teachers, but out of his own experiences as a psychotherapist and modern-day contemplative.

Don Riso and Russ Hudson did a very good presentation on the Enneagram Virtues and spoke with great understanding about what each type needs to do to express its virtue.

David Daniels did two workshops on sexuality. In one of them panelists talked about their experience of intimacy through their type and David often facilitated with couple dyads; he was so > > >

compassionate and did a wonderful job.

Rosemary and Paul Cowan skillfully and generously shared their tactics for teaching the Enneagram in business with a case study of Lloyd's of London.

Judith Searle gave an elegant presentation on "Hamlet," demonstrating the entire Enneagram through the cast of characters and tracing Hamlet's type/character development or "arc," as she calls it.

There used to be more of these small, unique workshops in past conferences and they were missed. Others were frustrated because even though the number of presentations was reduced, they were still forced to choose between several. It seems there can never be a perfect middle ground.



There was greater emphasis on using the Enneagram in business and self-improvement: things were perhaps getting too serious. Participants seemed to crave a bit of fun. At the excellent workshop by Brian Miller on "Fun and Games," which packed the room, one could not help but ask whether it was because people wanted new ways to promote their own business or hoped to play some games. They had the opportunity for both.

Likewise, the Cowans' type group's collage workshop was wildly popular. Rosemary's collage-making as a way to express one's type is a wonderful right-brain exercise loved by company employees, including CEOs. Workshop participants enthusiastically dove into hands-on cutting and pasting to create their type.

### Challenges for non-English Speakers

I shared and empathized with other foreigners who had limited practice speaking English. I stopped off briefly at several presentations and at times it was hard for me to follow exactly what was being discussed. I realized how useful it would be to have a copy of the conference proceedings; that would have been extremely helpful not only to foreigners, but also to beginners not very familiar with the material.

### Conference Proceedings & Handouts

It goes without saying that since there were many overlapping presentations. The only way to have a record of what was said would be through proceedings. I ended up collecting handouts whenever available, but quite a few of the presentations had none, while some presenters apparently preferred to wait and use the material in their own books or workshops rather than giving too much

away in a handout. That seemed rather absurd to me, since they were already presenting the material, and you can't present and hoard at the same time.

International conferences in other fields, seem more eager to provide printed materials so as to encourage cooperation among colleagues. I can't stress the importance of this enough. From any perspective, the physical attendance at a presentation is by definition extremely limited, limited to only those present. And with multiple things going on simultaneously that's very few. It does not do justice to presenters who have worked long and hard to form ideas which then get "flashed" briefly to a select few only to disappear from sight immediately after—who knows when and where accessible again.

The development and growth of the Enneagram theories depends on availability of documentation so that sharing information can take place. This is particularly important regarding research.

### Need for some Form of Validation of the Enneagram

There was a feeling that a better scientific foundation is needed—for example, an experimental validation of the internal cohesion between various Ennea-types. It is certainly difficult to do something of this nature. If I look at my own experience and at the impact the Enneagram has had, I would be hard pressed to find scientific proof for it. How could I measure what happened when I realized I was a type Four, what scientific measurement could be applied? And yet, a lot of attention should be given to cognitive and emotional expressions of each type and research needs to be conducted on the styles of learning, bonding, etc. Here too, sharing of information is vital. It is hard enough to produce data, and it makes no sense at all to be in the dark about the findings of others and then duplicate what has already been done.

It all boils down to the effectiveness of conferences such as this one. The role of the IEA as facilitators of information by maintaining a sense of community and creating the opportunity to meet every year has long been established; now it is just a question of doing the next step into documenting, refining, and perfecting the tools of learning.

Let's keep in mind that the Enneagram is not scientific in the traditional sense of the word, neither is psychoanalysis; yet it has changed the way of thinking in the western world. During a brief conversation I had with Claudio Naranjo a few years ago he told me it was a big mistake to look at the tenets of

the Enneagram in a dogmatic way. These words have stayed with me and I believe he was right. And yet, given the incredibly rapid spreading of the Enneagram internationally, there is a need for a reasonable amount of serious and verifiable research. I would applaud a conference that would have *Research* as a theme.

### How to Make International Attendance Easier

I find it curious that the conferences always fall on the first week in August. It is high tourist season, tickets are at their peak price, seats are often fully booked and hence difficult to change. I know that this question has been asked in previous years, but I can't remember what the answer was. Why it is not possible to hold these conferences in May or June? The first European conference in the beginning of May was well attended. I believe that this would increase the participation—certainly by foreigners. I suggest looking into major tourist hubs such as Orlando. They do have seasons where hotels are very cheap and frequently they offer special airfares.

### Note about Scheduling

I had to agonize over which presentation to go to on Saturday morning. Condon, Daniels, Hurley/Donson, Riso/Hudson, O'Leary, Rohr, Wagner were all scheduled at the same time and I had to choose one. Here too, we need to slip into the mind of those who have crossed half a world, and were forced to choose one, forfeiting five others. Would it be difficult to extend the conference by a day or two so as to allow additional repetitions of each presentation? Failing that, I wish that all presenters would send a brief paper to the *Enneagram Monthly* so that all those who missed the presentations could at least read up on it. This would be an excellent service not only for those who attended the conference, but for all *EM* readers and *IEA* members who were not able to attend; and of course, to the presenters themselves who came to share their ideas. Why limit the material to those who made it into that room, that day, in Chicago, when it can be made available to thousands? [Editor's note: submissions to the *EM* are very welcome.]

### Enneagram in Business

My impression was that there was emphasis on application of the Enneagram in business. A large number of presentations were dedicated to this subject and seemed to be well attended. I checked out a few and found them well prepared, highly competent, rich in new and imaginative applications, and brimming with creative ways for introducing the Enneagram—sometimes with play, artwork, or musical means.

There were also references to the fact that it was not sufficient to be a good Enneagram teacher in order to be effective as a consultant in companies. The business world requires an approach that is specifically tailored towards their needs > > >

and follows certain rules of presentation. You can't just walk in and explain the Enneagram as you would to a group that came for that purpose. In business environments you need to be careful, use the proper language, be familiar with the business

productive to tell someone what their Enneagram type is. It is also tricky to use "methods that are related to our type to fix the problems of our type"; that could turn out like "trying to change our story by specializing in what's wrong with our story." In

elists would submit some of their thoughts in writing for the readership to share.

### Future of the Enneagram Round Table

The last round table was about the future of the Enneagram. Ginger Lapid-Bogda said that she saw the biggest obstacles deriving from speaking ill of others or copying their material without permission or proper attribution. Hers was an appeal to colleagues to treat each other well so that the knowledge about the Enneagram could grow smoothly. Collaboration rather than competition would serve everyone best. Thank you, Ginger.

The vision for the future placed emphasis on inner development and practice—growth depends on developing "heart awareness in gratitude and generosity." Integration was the key word most often used and it referred to integrating the various factors and levels within ourselves rather than cultivating divisions and conflicts. I regret that there was little or no mention of developing coordinated and structured research.

### Richard Rohr

Richard Rohr talked about male consciousness, the Enneagram, and how common today the concept of the father's wound is in current society among males; the need for "initiation into manhood," which he defined as "a generic umbrella word for the pattern of spiritual instructions." Such initiation was not required of women. In his opinion what we have today resembles more a "belonging system" rather than a "transforming system." Rohr continued, "the male seems to be less naturally vulnerable, but has to be driven towards the inner experience," in other words, "the mystery" that consists in "trusting what is not seen."

According to Rohr male dominance over women has kept both in an infantile state. *He* believes there will always be a mommy in his life, while *she* remains a little girl. Rohr's words made me think how boys and girls play: boys pile up things and then smash them, while girls create stories about relationships, play house, or play with dolls, etc. Boys prefer to operate proactively as "agents," while women seem powerless, which actually favors spiritual development. For Rohr, the Enneagram could be considered an instrument for male initiation since males lack a vocabulary to talk about inner states. It will furnish a way to introducing males to their "dark side" and make the "mystery and shapelessness that scares males" easier to bear. In this way the Enneagram can become a tool for giving shape to mystery and a tool for ego deflation. He ended his excellent talk with statements along the lines of: "imperfection is the framework of human nature," and "the wounds are the way." Instead of imaging spirituality as the result of some exalted states of consciousness, Rohr called it the "spirituality of imperfection."

These are some of the impressions I brought back to Italy with me. Although my description is brief, partial, and subjective, the highlights in my memory are the many bright and smiling faces that I encountered. Thank you for all the work done, and see you next year. •



arena and be interested in the product/goal of the company. Only then will you be successful and help raise the level of awareness.

I'm glad to see an increase of interest in business applications because our workplace is often the place where we spend most of our awake time and have most problems with frustration, conflict and suffering. The Enneagram is needed as an instrument of humanization or understanding, not to mention communication at work. I know of no system better than the Enneagram that can offer a higher level of self-awareness while teaching ways of how to be direct and truthful without being offensive—a superb tool for fostering understanding among people by appreciating differences instead of struggling with them. Important in business environments is to learn to change your own outlook rather than remaining fixated in old schemas; it is also priceless to sometimes see the world through the eyes of others.

There is a risk when using a minimalist approach to the Enneagram. Business environments often require presenters to quickly get to the point and that may tempt us into using simplistic instruments, charts, and various stratagems. In my thinking, which is not of the Anglo-Saxon, i.e., pragmatic variety, but conditioned by the Latin culture and Ennea-type Four, I tend to view shortcuts and the use of gadgetry with a jaundiced eye. To me it seems a dangerous trend, but if it works and if that's what it takes to open the doors, so be it.

### Round Table on Applications in Psychology and Psychotherapy

This round table was very interesting and there were some points of disagreement: "The Enneagram is not well received by therapists in the USA," and "Spiritual packaging of the Enneagram is a problem for therapists." However, most reported excellent results, both, for the therapists as well as the clients. The therapists benefited by seeing through the smoke screens and games of their clients and by better understanding their own bias, and clients usually found a deeper sense of peace and self-confidence.

The therapists on the panel were clearly very experienced and had a deep knowledge of the subject. Some of their insights and experiences were quite striking. For example, if a therapist of a certain type had a client of the same type, it could easily happen that both would sink deeper into their trance. It was also generally accepted that it is not

other words, we would become "proficient in justifying what we do" and "describing reality in terms that conveniently leave out our own part that created it." Furthermore, the therapeutic experience itself can reveal "how we are experts of distraction" and "each of us is a participant in the other's drama," and finally "we often recruit others to take on roles that serve us."

It was obvious that the round table panelists agreed the value of the Enneagram was important and encouraging. The message that touched me personally was that "it is useful to be very aware of how we relate to ourselves" and that "it is necessary to have the courage to express and to honor our deepest values." The Enneagram can help in the sense that it permits us to go beyond our own type and to discover elements of all the other types within us.

### Psycho-Spiritual Round Table

In all the round tables I witnessed, I was pleased to note that there were always references to the psycho-spiritual elements of the Enneagram. I found Jerry Wagner's question very significant when he asked what it means to "be spiritual." There is so much talk about it and yet is difficult to give a definition.

It was also clear that "in spiritual matters we need a guide or a friend." And it could be a wise teacher or even the partner we married, but someone has to "reflect back to us the antics of our ego." There was speculation about the meaning of the Enneagram symbol, as in "the circle reflecting the divine" while the "inner triangle stood for the triune aspect" found in world's most important religions, for example the principles of Father, Son, and Holy Ghost; Shiva, Vishnu, and Brahma; Buddha, Dharma, and Sangha; or the Three Centers as used among Enneagrammers.

The discussion was quite serious and profound and it was clear that what was discussed went beyond differences of personality, nationality, or beliefs. Underlying was the sense of hope because awareness of one's type was able to bring about a sense of peace, make us feel more human and allow us to "surrender to the unfolding of my real self." In any case, what came through from this panel were not so much words that I can repeat making sense to the reader, but rather the deep impressions that stayed with me like a mantra. I believe it is because what was said came from a deep inner place. I would be delighted if the pan-



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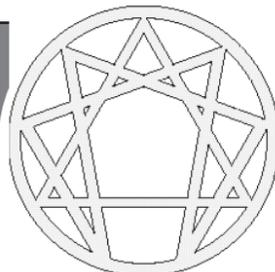
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You can submit camera-ready art, or we'll set your ad at no charge. Information: [editor@ennea.org](mailto:editor@ennea.org) or call: (650) 851-4806 or fax (650) 851-3113 Send camera-ready art to: Jack, 748 Wayside Rd., Portola Valley CA 94028.



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Ad Size	W x H (inches)
Full page (\$475) (A)	10 x 12
1/2 page (\$285) (B)	4 7/8 x 12
	(C) 6 1/2 x 9 1/8
	(D) 10 x 5 7/8
1/4 page (\$170) (E)	4 7/8 x 5 7/8
	(F) 3 1/16 x 9 1/8
1/6 page (\$125) (G)	3 1/16 x 5 7/8
1/8 page (\$95) (H)	3 1/16 x 4 3/8
	(I) 4 7/8 x 2 3/4
1/16 page (\$40) (J)	3 1/16 x 2



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