

January 2008
Vol. XVI
Number 1

TALK *Journal*

*Journal for the Association of Enneagram
Teachers in the Narrative Tradition*

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Association of
Enneagram
Teachers
in the
Narrative
Tradition

USING THE ENNEAGRAM IN ORGANIZATIONS: ETHICAL CONSIDERATIONS

Introduction to Article

Ethics is everybody's business. It belongs to everyone. Enneagram teachers in the Narrative Tradition teach the Enneagram in several significantly different contexts, such as, doing therapy and counseling, consulting with businesses, and coaching for life or improvement as a professional. These contexts enjoin specific ethical responsibilities upon those who work in them. Those, who work in them, in some respects, best understand these responsibilities. There is no substitute for "insiders'" appreciation of their responsibilities. At the same time, "insiders" can become so immersed in their contexts that they lose sight of larger pictures. There is, still, room and need, therefore, for "outsiders" to inquire across the boundaries of context about "other people's ethics." For these reasons, I have suggested to Lynne Celeste and Sandy that they invite other AET members in addition to myself to submit columns on ethics. I'm looking forward to them. And I hope you'll consider submitting your own perspectives about ethics and the NT. Enjoy!

*J. Russell Burck
jrburck@juno.com
Oak Park, IL USA*

Thank you, Russ. On your suggestion, we have turned to Ginger Lapid-Bogda, who has written a wonderful lead article for us that lays the ethics dilemma at the door where it belongs, each of ours. We are delighted with her thoroughness and insight! Enjoy!

*Lynne Celeste González
SanLynCent@aol.com*

By Ginger Lapid-Bogda, Ph.D.

This first of three articles on ethics and the Enneagram covers the ethical considerations that are essential to consider when we provide services to organizational clients. This is offered with the intention of giving us all pause to think through where we each stand on some of the most important issues:



- Credentials and experience
- Hiring, firing, and job placement
- Certain types as the best leaders
- Maintaining client confidentiality
- Voluntarism
- Coaching and giving advice
- Manipulation
- Doing your own self-development work

Credentials and Experience

As we all know, the Enneagram is an incredibly powerful tool, but so are the theories and practices used in consulting, training, and coaching. In the hands of a knowledgeable and experienced professional, these theories combined with the Enneagram can do tremendous good. However, when used by individuals with insufficient knowledge and experience, they can cause professional and personal harm.

Almost all consultants, trainers, and coaches have academic degrees or certificates in their
(Continued on page twenty one)

TALK

THE ASSOCIATION
OF ENNEAGRAM TEACHERS
IN THE NARRATIVE
TRADITION

A Non Profit Organization
(Association Initiated
By David Daniels, M.D.
and Helen Palmer® in 1993)

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MESSAGE FROM THE EDITORS

This new year has a promising feel to it. There is a lightness and optimism in the air we haven't felt for some time. Therefore, our focus for this issue is *renewal*. We have begun a *First Time* column, where our members can reconnect by sharing their introduction-to-the-Enneagram stories and update each other, as to their current situations and where we might find more students. We are taking a definitive look at how we conduct the business of teaching with our lead article by Ginger Lapid-Bogda. We have an opportunity to return to the well of skill and inspiration by a pre-conference day offering. (page 8) We have a brand new Mentoring Program. (page 8) We have a comprehensive update from EPTPs around the world. And we are very excited about our keynote speaker, David Roche. We are geographically blessed to live a town away from him and to have met this sweet and moving man.

This conference promises to be a real heart-opener. David Roche has lived a lifetime, wearing his shadow on the outside for all to see. (page 5) We are due for a reminder of the world of compassion with which we were taught. The well of compassion for ourselves and others needs refilling from time to time. Our mantra, here at TALK, is "It's all about the members." Knowing that we are a community, reminds us of the value of staying connected. Let's do it together, this June at Asilomar.

*All the best from
Lynne Celeste González
and Sandy Castaldi
SanLynCent@aol.com*



*Lynne
and
Sandy*

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BOARD NOTES

By Matt Ahrens

Hello Everyone! The word of the moment is "change." Just about every U.S. Presidential candidate is uttering the word every chance he or she gets. And, this year we have made a change in the AET Annual Conference eligibility that continues to generate excitement and concern. It is, therefore, worthwhile to spend more time explaining the change and exploring the possible impact.

For the first time ever, the students of EPTP certified teachers are eligible to attend.

It is a pilot program and we were limiting the attendance of this group to 20% of the total conference registrants.

The first question to consider is why are we making this change at all?

First and foremost, we are implementing this pilot to acknowledge that our members are outstanding Enneagram Teachers in the Narrative Tradition in their own right. As an organization, we are living our mission of taking the Enneagram to the world and it shows by the quality of students our member-teachers are developing.

Second, it further supports our mission by deepening the Enneagram in the Narrative Tradition experience for these students. They will benefit from being a part of our conference community and will take that experience with them back to their own communities. And, our inclusiveness, by definition, extends the diversity of our group, which in turn gives us a deeper and more meaningful experience.

The hope is that our conference experience generates more interest for them in the Enneagram, which in turn creates more EPTP students, which creates more AET members and the cycle continues of us living our mission.

What are the concerns of this pilot?

One concern I heard is that we risk

becoming like the IEA Conference. I go to the IEA Conference, I like the IEA Conference but I never, ever want the AET Conference to lose its depth and strong sense of community. It is nice to see the same faces each year and meet some new ones too and reconnect in our shared experience of the Narrative



Tradition. Twenty to thirty more students who are grounded in the Narrative Tradition will not jeopardize the special-ness of our conference.

Another concern is that we'll have too many people who don't know the Enneagram that well so

it'll be more remedial. We're addressing this in a number of ways. First of all, the content of this conference is rich and deep. It is not for people brand new to the Enneagram so that in and of itself will keep beginners to a minimum. Second, we are relying on our member-teachers to market to the appropriate people. We will not be doing any direct marketing ourselves to non-EPTP attendees unless one of our teachers has given us a list of people to whom they'd like us to send the notices. We are relying on you to be selective about which of your students would be a good fit. And, we are limiting the number to 20% of the attendance or less.

Moving forward

As I mentioned, this is a pilot and we'll evaluate how well it went after the conference. I am excited about welcoming in the students of our teachers and giving them a taste of the richness of our community.

A few words about our conference

Our conference is shaping up to be one of our best ever. Our keynote presenter, David Roche, and musical guests, Devotion, are all attending this January's EPTP and will be participating throughout the weekend. Asilomar, as we all know, is a beautiful location, the line-up of our presenters is fabulous, and there is so much more. The theme

of LOVE permeates throughout the weekend.

I do hope that you'll be able to join us. Even though we are inviting students of EPTP graduates to come, this is a conference for our members and we hope you'll be there.

A few quick notes about other Board matters

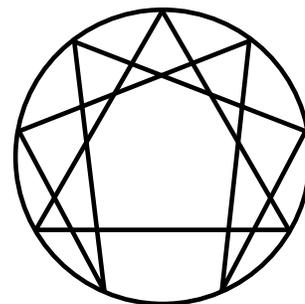
We've been progressing nicely, as a Board. Rick Bradstreet is implementing a mentorship program that he highlights in an article of his own in this issue. We are exploring conference locations for 2009 and hoping to take the conference back to Europe in 2010 or 2011. And, we'll have a big announcement in the next edition of TALK so look forward to that.

Warm regards,

*Matt Ahrens
Matt@solutionpoints.net
San Carlos, CA USA*

The word has come down from our intrepid administrator, Gretchen Marks, that all members need to update their information with her for the new Directory!

Contact Gretchen at aetnt@juno.com, today!



Announcing the 15th Annual AETNT Conference • June 19 - 22



with **Special Guest**
keynote David Roche
 Inspirational Humorist

David will open your eyes.
 He will touch your heart.
 You will remember much more
 than his face.



with the **MUSIC** of
Devotion

**Devotion will nurture your spirits,
 revive your heart,
 and capture your imagination.**



featuring AET founders
Helen Palmer and
Dr. David Daniels

and AET member presenters including

9 illuminations of LIGHT 9 illuminations of LOVE

AETNT CONFERENCE 2008

at Asilomar Conference Grounds
 in Monterey, California

9 Illuminations of Love, Releasing from the 9 Illusions

Join us in the discovery of
 "LOVE," our true inherent
 nature—its glowing light, its
 deep warmth, and its highly
 intense vibrational energy.
 Love fills us with hope and
 compassion, a sense of unity
 with all, a knowing of oneness,
 and the desire to give to our-
 selves and to others equally
 and unconditionally. How do
 we connect with LOVE and its
 incredible, limitless spirit?
 How do we separate from it?
 How do we integrate LOVE
 into our everyday,
 every-moment being? Is the
 experience of LOVE a gift? Or
 is it a choice, and available
 from within at all times?
 Explore the 9 beautiful and
 powerful illuminations of light
 we each bring to this world,
 and investigate 9 key obstacles
 that separate each of us from
 this profoundly powerful,
 glowing essence of life itself.

CONFERENCE SCHEDULE

schedule for thursday june 19

10:00am - 3:00pm	Pre-Conference: Registration
1:00pm - 3:30pm	Registration
4:00pm - 4:30pm	Welcome - David Roche What is Love?
5:00pm - 6:00pm	Keynote - Helen Palmer
6:00pm - 7:00pm	Welcome Dinner
7:15pm - 9:00pm	Guest Keynote - David Roche

content overview for friday june 20

Definition and Expression of Love
 Obstacles to Love: The 9 Illusions
 Love, Obstacles, and the Sub Types

content overview for saturday june 21

Love and the Three Centers of Intelligence
 The Enneagram, Love, and Gender
 Open Space Presentations
 The Business of Love - AET Annual Business
 Fabulous Party and Silent Auction

content overview for sunday june 22

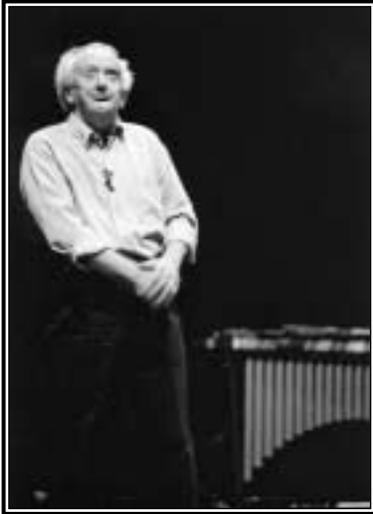
Love and the Holy Ideas
 Integration of Self-Love, Love of Other
 Love of Community, and Love of Life
 12:30pm Farewell Circle

For conference registration, please
 Blackford at 650 941 4831 or email
 conference2008@aetnt.com. Regi-
 stration forms are available by visiting: <http://www.aetnt.com>
 Early-bird member rate of \$345.00
 Jan 31, 08! Next price break avail-

Facility: The beautiful Asilomar Conference Grounds at www.visitasilomar.com

MEET DAVID ROCHE

David Roche, a recent graduate of week one of the Enneagram Intensive, is most known as an inspirational humorist, a motivational speaker, and a deeply compelling performer. David Roche is also a husband, a father, and a longtime resident of Northern California.



But beyond all of that, David Roche is man with a message, a message that reaches across culture, nationality, disabilities, and Ennea-type. David Roche has chosen to make it his life's work to elevate the vibration of humanity around one of our most pitiful, historically devastating weaknesses. The powerful character flaw that results in the alienation, humiliation, exclusion and/or abuse of "others" who are "different." The annihilation of cultures we fear, of religions that are not our own, of people whose skin is a different "color," of those who are disabled... Having experienced firsthand the tremendous challenges that accompany being born with a facial disfigurement, David has acquired a divine sense and deep knowing of his absolute inner beauty and magnetism, and within an hour in his presence you come to see what a beauti-

ful and handsome and loveable human being truly "looks like."

By sharing his own personal journey toward the vast beauty and love that lies within, David has found a way to take each of us to that place inside ourselves, that place that is filled with light, compassion, beauty, and love. Once there, he transfers his own realizations of self-love and compassion to his audience,

ignites their own deep well of self-love and compassion, which then ignites a deep compassion for all others.



"My disfigurement, as I now understand it, is not only a gift for "myself." It's actually a very special way for me to gift people with a glimpse of their own profound beauty."

As a self-recognized Enneagram One, David states that in a way, he's been preparing to give the keynote at the AET Conference 2008 all of his life. So much of his stage presentation and just-published book, The Church of 80% Sincerity, chronicles the journey, not only of a disfigured man finding his way through society, but of an Enneagram One man trying to experience love and acceptance while being deemed "imperfect." "It was the peculiarity of my wound," says David, "that sent me on that search for perfection in all other ways. That search for perfection was my search for and back to the state of LOVE. That search for love brought me within, and once within, I discovered something very profound that I now know I am to bring to others."

David, who will be attending the conference from start to finish along with his wife, Marlena, will be presenting at the Conference starting Thursday evening, June 19, at 7:15pm as well as again on Sunday morning, June 22.

Visit David's Web site at: <http://www.davidroche.com> for more information on David's life, work, and just-released book, The Church of 80% Sincerity, now available on amazon.com.

“When I walk out on stage, the first thing I do is encourage everyone to ask me point blank, “What happened to your face?”

I then explain that I was born with a severe facial disfigurement. On the left side of my face is an extensive cavernous hemangioma, which is a benign tumor consisting of surface-visible blood vessels.

During infancy and childhood, I additionally underwent many facial surgeries and heavy radiation therapy, all of

which left radiation burns on my temple and eyelid.

Yet, my face IS A GIFT, because my shadow side-my difficulty and challenge-is worn on the outside, where I have been forced to deal with it.”



AETNT 2008 CONFERENCE REGISTRATION

9illuminations
of LIGHT 9illumina
of LOVE

NAME _____
 TYPE _____ SUB TYPE _____
 PROFESSION _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____
 COUNTRY _____ PHONE B H C _____
circle one
 EMAIL _____
 SPOUSE/PARTNER _____
 TYPE _____ SUB TYPE _____

AETNT CONFERENCE
 June 19 - 22
 Asilomar Conf
 MONTEREY CA

*conference
fees and info*

	REGISTER BY 01/30/08	BY 03/15/2008	BY 06/18/08
REGISTRATION FOR AETNT MEMBERS	\$345.00	\$395.00	\$445.00
REGISTRATION FOR NON-MEMBERS	\$445.00	\$495.00	\$545.00
PRE-CONFERENCE WORKSHOP THURSDAY JUNE 19, 2008 - 8:00AM-5:00PM	\$ 50.00	\$ 60.00	\$ 70.00

Non-members who, following this conference, register for the Enneagram Intensive Program with EPTF, August 2008 or January 2009 will receive a \$100.00 credit toward program tuition, compliments of AETNT.

I AM INTENDING TO REGISTER WITH EPTF for the August 2008 or January 2009 training

- \$50.00 Completed one or more weeks of the Enneagram Intensive and am eligible to become a member of AETNT.
- \$90.00 Completed one or more weeks of the Enneagram Intensive and would like to pay membership for two years, at 1/2 price.

MAIL REGISTRATION FORM AND PAYMENT TO:

AETNT ADMINISTRATIVE OFFICE - P.O. BOX 68 - TOPSFIELD, MA USA 01983

OR FAX (9am to 5pm Eastern Time) REGISTRATION FORM AND PAYMENT INFO TO:

978 887 8886 - CREDIT CARD PAYMENTS ONLY

_____ DATE OF REGISTRATION & POSTMARK (office use only)
 \$ _____ AETNT MEMBERSHIP FEE(S) (IF ELIGIBLE)
 \$ _____ PRE-CONFERENCE FEE(S)
 \$ _____ REGISTRATION FEE(S), AS APPLICABLE
 \$ _____ REGISTRATION FEE(S) OF SPOUSE/PARTNER/NON-MEMBER, AS APPLICABLE
 \$ _____ TOTAL AMOUNT DUE
 _____ PAYMENT BY CHECK, make payable to: AETNT
 _____ PAYMENT BY CREDIT CARD VISA or M/C

NAME on CARD _____
 CARD NUMBER _____
 EXP DATE _____ LAST THREE DIGITS ON BACK of CARD _____
 BILLING ADDRESS _____
 CITY _____ STATE _____ COUNTRY _____ ZIP _____





HOUSING FORM

Association of Enneagram Teachers AETNT
Group # 22396J
June 19, 2008 – June 22, 2008
Three Nights, Full time participation only

Asilomar u

ATTENDEE INFORMATION
PLEASE PRINT

Last Name: _____

First Name: _____

Address: _____

City/State/ZIP: _____

Country: _____

Business Phone: _____

Home Phone: _____

Fax: _____

Email: (please print clearly in order to receive email confirmation) _____

Disability Access Requirements or special request: _____

CREDIT CARD PAYMENT INFORMATION
Fax completed housing form to 831-642-4262

Visa Master Card Amex

Expiration Date

Card Holder Signature
Asilomar will bill your credit card upon receipt
and confirmation sent.

HOUSING INFORMATION

Guest rooms are assigned on first come, first served basis. Rates are per person. **One form per person or per room.** Please number choices in order of preference. If your choice is not available you will be assigned a room based on availability and the appropriate charge will apply. **Meals and applicable taxes included in rate.**
**** Telephone reservations will not be accepted.**

Standard Single

	\$ 586.30 (Limited)
--	---------------------

Standard Double

	\$ 363.55 each
--	----------------

Youth (ages 3-17)

	\$ 211.27 each
--	----------------

Housing Form must be received 60 days prior to arrival date to assure reservation.

I will share a room with: _____

* _____

Check here if you are **financially responsible** person named above that you are sharing with _____

Please assign a roommate for me _____

I am Male I am Female

I am Vegetarian Medical Diet. See Chef or _____

CHECK PAYMENT INFORMATION

All checks payable to DNC P&R at Asilomar
Mail this housing form with check to:
Asilomar Conference Grounds
P.O. Box 537 • Pacific Grove, CA 93950

Or FAX 831-642-4262

- GENERAL ASILOMAR INFORMATION**
- **Cancellations within 60 days prior to arrival date forfeit all fees.**
 - **All cancellations are subject to a \$25 per person processing fee.**
 - All rates are for full time conference participation. There is no discount for shorter stays.

PRE CONFERENCE DAY

Dear certified teachers of the Enneagram Professional Training Program,

We are planning a special training day in summer 2008 for certified teachers with a focus on formats and presentation skills - the "how to" part of teaching the Enneagram.



The Teacher Training Day would be held the day before our AET conference, scheduled for June 19-22 at Asilomar, in Pacific Grove, CA. Since the conference starts on Thursday, we're planning the workshop for Wednesday, June 18.

Wednesday at Asilomar would give us all an extra day in this beautiful setting. The tuition cost would be \$145, plus a housing cost of approximately \$165/single or \$125/double (including meals). We'd start at 1pm and go to 9:30 pm, which allows for travel in the morning.

We need to know to know whether we would have a large enough group to afford the meeting space and overnight rooms, so please email Peter O'Hanrahan with a "yes" or a "maybe," soon.

The Teacher Training Day

With David Daniels, Peter O'Hanrahan and Matt Ahrens

For certified graduates of the EPTP and those participants who have completed EPTP week 2 and are preparing for certification. This is a stand-alone seminar; conference registration is not required, but encouraged.

Our plan is to engage you by email prior to the training day and discuss some pre-work. We expect a day of active learning. Each participant will have the opportunity to share his or her experience with teaching formats and make a short presentation about some

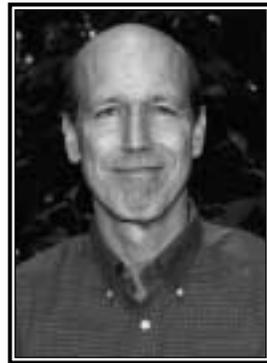
aspect of the Enneagram (basic or advanced material). We encourage you to practice ahead of time!

The training day offers you the opportunity to receive feedback and support from your peers, and to see and hear different styles of presenting the Enneagram. All levels of experience are welcome. Our goal is that each participant will gain new ideas, great feedback and ongoing peer support.

We will:

▼ Demonstrate and discuss teaching formats ranging from panel formats to study groups based on the inquiry method of the Narrative Tradition. _

▼ Review presentation skills and provide feedback and coaching. (We urge each participant to make a short presentation during the day, and will provide more details upon registration.) _



▼ Present various ways to introduce the Enneagram. _

▼ Encourage partnering and networking among colleagues for future support and professional development _

▼ Explore opportunities and challenges of promoting and presenting the Enneagram.



Date and time: Wednesday, June 18, 1pm - 9:30 PM. **Where:** Asilomar Conference Center, Pacific Grove, CA. **Costs:** \$145/tuition. (Lodging will be a separate fee at Asilomar.)

Contact: POHanrahan@aol.com

JOIN US IN A NEW ADVENTURE: MENTORING

Starting this year with the first group of EPTP graduates, AET will offer graduates the right next step: Mentoring. Help us create this unique program by volunteering to be in the original cast of characters. By participating you will surely...

- Create a dependable, reliable program which should become a model;
- Assist new graduates experience a supportive, caring relationship;
- Increase your own dynamic skills in coaching the future leaders;
- Bring passion and your unique perspective to fill the post-graduation void;
- Re-learn the complex journey of integrating the Enneagram;
- Provide trustworthy guidance for graduates in an uncertain world of possibilities;
- Enjoy the excitement and adventure of making fascinating new friends;
- Offer your strength and self-reliance so graduates can control their own destiny;
- Make graduates' transition easier so they comfortably move with the flow.

Qualifications to be a Volunteer Mentor: Graduation from EPTP. No prior experience as a mentor/coach is necessary.

Commitment of Volunteer Mentors:

- 4 contacts with your graduate during the course of one year (by e-mail, phone, or in person).
- Maintain an ethical professional relationship with your graduate.
- Enjoy and learn as you serve as a Mentor.

Program Coordinator: Contact Rick Bradstreet, Ph.D. to volunteer. E-Mail: rbradstreet@sbcglobal.net; Phone: (512) 338-9907.

Come Join Us!!!

FIRST TIME...

POINT NINE THE NETHERLANDS

I first discovered the Enneagram in 1999, when my sister had the Helen Palmer handbook on the Enneagram. In the same week two other people talked about it, one who had done a beginners course with their business team. Three times in one week I thought that was a clear sign and I bought some books. I found the address in Germany and 'knew' this was what I had to do. All I knew was that it was about typing but that was it. It truly was only on instinct that I went to Germany and did week one and week two, still pretty much in the dark after these two weeks I must say. It wasn't until I started 'living' it and becoming aware of my mechanisms in daily life that I started 'getting' it. Becoming a student was merely a gut feeling, since the three people who talked to me about it did not have a real clue either...

*Susan Koet
one4all@euronet.nl*

POINT FOUR ITHACA, NEW YORK USA

I first discovered the Enneagram while taking part in a two-year program called the Guild for Spiritual Guidance. This program, which in those years was held at a wonderful retreat center in Rye, New York, focused on Jungian psychology, the Christian mystics and the work of Teilhard de Chardin. In addition, a wide variety of approaches to working with people as a spiritual guide were introduced. A woman who was a nun came for two successive weekends to talk about the Enneagram as a tool for understanding where people get stuck on their spiritual journeys and how they can grow. I immediately resonated with the types and decided that I wanted to understand this approach to personality in greater depth.

*Debbie Allen
dallen03@twcny.rr.com*

POINT EIGHT BERKELEY, CA USA

In 1978 I was living in Berkeley in a group house with fellow seekers, an extension of our healing arts center down in the warehouse district. We got a call from Helen Palmer, our trusted consultant and teacher of intuition, saying "There's a class you should go to next week" and since it was Helen, we all said "sure," not having a clue what it was about. It turned out to be the first public Enneagram class, taught by Kathleen Speeth, PhD. (Claudio Naranjo's former colleague). The first few weeks of panels were interesting, not a bad way to learn about psychology. Then it came to Eight night, and I was stunned to learn that other people felt and saw the world as I did. For a month or two afterwards, I was quite happy to have a new sense of inclusion in the human community! I felt understood and welcomed as a Type Eight. Then I became rather distressed/depressed as I began to understand just how much personal work was demanded by this new system of knowledge. It fell into our community of holistic therapy, dance, bioenergetics etc. like a powerful explosion. Naturally, we went to every Enneagram class we could and soon we were hosting Dr. Speeth at our center. Not long after, Helen began public classes, and for a few years there were 100 people at our place on Friday nights and 200 people at Helen's class on Sunday nights at the Berkeley YWCA. It was quite an exciting era. No books yet, just class handouts and the excitement of developing the system through panels, psychological study, and personal experience. Little did we know that this strange sounding system from Berkeley would spread so far around the world in the years to come.

*Peter O'Hanrahan
POHanrahan@aol.com*

POINT SEVEN MANNHEIM, GERMANY

After coming to Mannheim, Germany to play in an opera orchestra, one of the

main reasons to stay here was the connection with my friend Arlene Moore who was also new to the area. As a therapist, she brought over many American therapists who led interesting workshops in the Heidelberg area. After studying Transactional Analysis with her for a while and working with her individually, I dropped out to start a family. In 1993 Arlene shared her enthusiasm for the Enneagram with her friends and clients, and needing interview partners for her training, also interviewed me. At that point (age 45) I realized that I wanted to change something but didn't know quite what. Of course as a "Seven," I had quite a different concept of what I would like to change than the Enneagram recommended, but in spite of that my curiosity led me down that path. (I find it advantageous that we don't realize the magnitude of our developmental process at the beginning of our Enneagram studies. Otherwise we would probably be not as willing to delve deeper in the realization of how enveloping the type's bias is in our lives.) After attending the Enneagram conference in Paris in 2003 I made a conscious decision to pursue the Professional Training course in Germany and certified in 2005. While I have not been able to teach it yet, I have found my knowledge to be of great benefit in my professional life and have not given up hope that I will find a venue to teach at some later date.

*Anne Johnson-Zander
ajzander@versanet.de*

POINT ONE LA CROSSE, WI 54601 USA

In my late 40s I realized that I was deeply restless and unhappy with many aspects of my life. I began asking the classic mid-life crisis questions, "Where did I come from, who am I, and where am I going?" I started to attend workshops and retreats at the Christine Center, a center for spiritual growth and renewal located in west-central Wisconsin. One of the leaders of the center had studied with the Arica Institute

and used the Enneagram in spiritual direction, so most of the staff at the center knew of the Enneagram. In late 1996, I joined a Diamond Heart cohort that began at the Christine Center. I recall being in a dyad with someone who said during the exchange "Well, I'm a Nine.....", and I wondered what this number thing was about. During the retreat I met Gary and Val Haselhuhn from Minnesota who were also in that early Diamond Heart group. In the spring of 1997 the Haselhuhn's presented a weekend workshop on the Enneagram at the Christine Center that I attended. I was hooked. From that point on, I resolved to learn the Enneagram and teach it. I certified with Helen and David in early 1999 and nearly ten years later I'm still learning and teaching. I present the Enneagram to churches, businesses, schools and retreat centers mostly in Wisconsin. I teach two graduate level classes on the Enneagram at Viterbo University in La Crosse, Wisconsin.

*Eric J. Wheeler
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POINT FOUR

PORTLAND, OR 97239 USA

It was one of those times in my life when it seemed like something was trying to get my attention. A dear friend told me about the Enneagram in response to a request for feedback on a relationship I was struggling with. (Think I might be a Four? Yup.) He suggested I might find it helpful.

About the same time, I was starting to work with a spiritual director, (Dale Rhodes, Certified Enneagram teacher in the Narrative Tradition), who recommended I take a look at it. I thought it was an interesting coincidence that two unconnected people in my life recommended this thing. So I got my hands on some books.

I have to tell you, when I saw the diagram, it was a little too weird and esoteric-looking for me. It seemed woo-woo, and I don't care for that. But I have a lot of respect for my friend who told me about the Enneagram. The same week

this new spiritual director (who I have also come to respect very highly), both told me about it. Well, when that happens, I choose to listen. I'm so glad I did.

I use the Enneagram in my Career Development counseling practice, and my clients and I find it incredibly helpful. It helps us get to the core issues clearly and quickly, and clients can move toward their goals with some new tools for working with all-too-familiar rough spots. And of course, the Enneagram is so helpful for me in my personal life and spiritual practice. I can truly say that I am a happy woman, and I love my life. As a Four, I think that's saying something. I am so very grateful for this teaching.

So, to apply this story to one of your purposes in asking, I would suggest that Enneagram teachers consider finding ways to connect with all types of mental health counselors, spiritual directors, coaches, and consultants, by doing things like presenting at their professional meetings and annual conferences. Our teachers (Helen, David, Terry, Peter) have great credentials in these fields, and we can feel very proud of the professional credibility they bring to this work.

*Minda Redburn, M.A.
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POINT EIGHT

TUCSON, ARIZONA USA

I heard about the Enneagram the first time from friends in the Fall of 1986. As a Point Eight, I was suspicious of it because I had never heard of it! By 1989 I was certified by Maria Beesing and Patrick O'Leary. Subsequently, I have done workshops with Helen Palmer, David Daniels, Peter O'Hanrahan, and Carole Whittaker.

*Robert S Shank (The Rev)
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POINT TWO

NEW FARM, AUSTRALIA

I first came across the Enneagram at a presentation through an MBTI network.

I couldn't pick what type I was, immediately, but I was profoundly intrigued. There was richness in this model that was mesmerizing! This started me on a search through the Enneagram books. After going through almost every type, I finally realized I was a Type Two. My stomach had lurched every time I read the Type Two description, which was clearly my mother and I had hoped, desperately, that this wasn't my type!

I, finally, advised my family about what I had discovered. I was, indeed, a Type Two! Their response was, "Thank God you have finally worked that out!" After that, we were able to have wonderfully frank discussions. My son said, "I am looking forward to the day when I can have a phone call with you, and not receive any advice!" They started to call me on the worst of my Type Two behaviours, and that increased my awareness immensely! My knowledge came just in time. When my husband suddenly died, totally unexpectedly, finally I was able to ask for, and receive, help! It was the beginning of the rest of my life!

I stumble from time to time. But, as Helen Palmer says, "We create our own suffering." With this knowledge, my life is now much less complicated. And my joy seems boundless!

*Hilary Langford
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POINT SEVEN

PORT WASHINGTON, NY USA

I first learned of the Enneagram when my friend, Felice, interviewed me for her training. But my real introduction was at the original Stanford conference in 1994. I attended the pre-conference interviews and listened to the Sevens being interviewed. After the lecture, I walked outside and nearly fainted flat on the sidewalk (this is no exaggeration!!!!). We had to drive around for a long while before I could breathe again. I can't say that I've ever recovered from that first impact (thank goodness) and the Enneagram has been one of the guiding forces in my life ever since.

*Laurie Krotman
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**POINT FIVE
SILVER SPRING, MD USA**

Having joined the Gurdjieff work 20 years ago, I was familiar with the Enneagram diagram but didn't really know what it meant. A friend, who was immersed in the Enneagram literature, began giving me material and tapes from Helen Palmer and Riso, including a typing test. I then attended Barbara Jaquette's introduction to the Enneagram lectures, but it wasn't until I went to my first workshop with Helen in the Narrative Tradition that I became fired with enthusiasm. It was a revelation--so congruent with my Gurdjieff work and my spiritual search.

*Marjorie Hirano
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**POINT EIGHT
THE NETHERLANDS**

The Enneagram reached me through a friend. She attended a course about it at her work and was so enthusiastic about it, that I got curious. So she gave me some books about the Enneagram and I started reading. It only made me more interested. Then, I got a letter from Hannah Nathans about a course that David Daniels was going to give in the Netherlands about Leadership and the Enneagram. I decided to take that course and got more and more interested. The first time on the panel was an amazing and wonderful experience of recognition. So I took all the EPTP's in the Netherlands and England and got certified, in the end. All this happened, because Hannah sent me letters about EPTP's. Also, I started to attend sub-type and spiritual workshops, which I found through letters and emails. Since my beginning with the Enneagram, I use it in my psychology practice as a diagnostic instrument, as well as a developmental instrument for my clients. Also, I work together with the Dutch EPTP-team as counselor/translator and am a member of the Dutch and the International Enneagram Board. Nowadays, I have information about it on my website and in my company buildings for my clients, like flyers,

leaflets and letters and subscription forms about special events as EPTP's, workshops, Enneagram jewelry, books etc. Also, I offer them David's test about their type and typing interviews, as well as panel meetings.

*Tanja van Hengel
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**POINT NINE
SCOTTSDALE, AZ USA**

Actually, I first heard about the Enneagram when I attended Loyola University/Chicago, Institute of Pastoral Studies. One of the professors, Jerry Wagner, taught the course, which I never took. The Enneagram kept popping up in my life. I kept seeing it advertised here and there. I finally, took some seminars at the Franciscan Renewal Center in Phoenix. The best!!! Helen Palmer and David Daniels.

*Anne Marie Frigon
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**POINT THREE
OLYMPIA, WASHINGTON USA**

My first introduction to the Enneagram was in Seattle in 1990 when Renie Hope and Marilyn Strong introduced it in a women's spirituality program called Gaia Spirit Rising. They had learned it from some audio-tapes by Sr. Mary Helen Kelly that had circulated through the Chinook Learning Center on Whidbey Island. I read Helen's first book, The Enneagram, and was so intrigued; I began to study in depth.

*Debra Janison
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**POINT NINE
SUISUN CITY, CA USA**

I first heard about the Enneagram from a man I was seeing on a first date. We had dinner and then moseyed over to Borders Books to browse the shelves and get to know each other better. After we perused the Architecture aisle, we came to the spirituality and psychology

sections and he asked me if I had ever heard about the Enneagram. I said no, and he told me a little about it. As we continued to see each other over the next few months, I wanted to know more about it so I could engage in deeper conversations about it with him. I went on-line and took the type test from Riso-Hudson's website and learned that I most identify with the type Nine. Next thing I knew, I was attending workshops with and without him and went through the intensive training at Vallombrosa the following year. Long story short, after four years I am still seeing that wonderful man and the Enneagram has helped me to understand his motivations and the filter through which he views the world as a type Four. I am sure that without that understanding, we wouldn't have stayed together or learned to appreciate each other the way we do.

*Jill Latchaw
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**POINT SIX
BLAKSBURG, VA USA**

I learned about the Enneagram in the summer of 1995, when I was living in West Lafayette, Indiana with my husband and two small children. My husband and I were part of a group of four couples who were all close friends. The women had made friends through playgroups. The husbands got along too, so we formed a close group of eight adults and lots of kids. One of these couples, S and B, spent a weekend in Chicago with a friend of theirs, who knew about the Enneagram through Helen Palmer. S and B came back from that weekend really excited. I remember so clearly the phone call I got from B when they got back. She said, "There's this cool thing called the Enneagram! I'm a Four and S is an Eight. You're a Six. We think J might be a Seven. We don't know what B is...." Well, how could anyone resist something like that? I rushed to the bookstore and got Helen's book The Enneagram. I remember getting home and eagerly opening the book, turning to the section on Type Six. And then I

remember this feeling of just sinking down: "Oh no, anything but this." I believe that moment was a turning point in my life. I was not a spiritual or religious person at that time, so I wasn't consciously looking for a spiritual experience. And I certainly wouldn't have recognized that moment as a spiritual experience, even if I had known that's what I was looking for. It felt awful: anything but this. But even though it felt awful, I also recognized some aspect of truth in what I was experiencing, and that must have felt very good to me in a way I didn't understand, then.

After that vivid introduction, standing in the hallway of my house staring at myself in the mirror of this strange book, our group of friends essentially formed a study group, though we never thought of it that way. We just all read the book, and talked a lot about it: "Maybe you're this, I think I'm that, what does this mean?" Eventually we got everybody sorted out, pretty much. I remember some really sweet moments from that time. One member of the group who we just couldn't figure out was M. Pretty much everyone else had been typed, but we still didn't know what M was. I remember sitting in someone's living room. The husbands weren't there. It was just the women. It was late in the evening and M just quietly said, "I'm a Five." And when she said it, I remember thinking, "Of course." I also remember following my husband around the house reading him descriptions of the different types: "Is it like this for you? No? What about this?" Finally, he got annoyed and grabbed the book from me. He looked at it for a while and then closed it, said, "I'm a One," handed the book back to me and went on with his work. In most ways, it was a completely different kind of conversation than when M had shared her type, but the feeling I had was so similar. It was the same feeling I had experienced standing in my hallway reading the description of type Six. Whatever else was going on, I remember my body relaxing. I remember a feeling of stillness. "Of course."

A lot has happened since those early days. I feel like I've moved from an ini-

tial spiritual awakening, through a lot a spiritual confusion (to put it mildly) and, right now, I'm sort of resting, I think. I don't know what is coming next on my path, but through the Enneagram I have learned that I am always walking with friends, whether I know it or not. What more could anyone want?

*Kristin Arthur
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SOCIAL FOUR

ST. PETERSBURG, FLORIDA USA

"Obnoxious Friends" is the way I introduce the story of my first exposure to the Enneagram. J&B were (and still are, I believe) Kool-Aid-chugging acolytes of Lazarus, the 12 billion year old entity channeled since the 80's by Jack Purcell. The Enneagram became a part of J&B's study with Lazarus, which might suggest that the Enneagram is older than we thought, like 12 billion years old, Helen & David take note, who knows? Despite my staunchly Lazarus-resistant stance, J&B knew me to be an MBTI person who was fond of racy, different and dare-I-say unique-sounding self-awareness models, so they showed me the self-assessment sheet used in their study. It had nine descriptions of your parents' role in your life, some notion of the stress point for each of the nine, and titled the types "Be" this or that for most of the types; Be Right for One, Be Loved for Two, Be Fun for Seven, and most to the point, Be Special for Four. I told J&B that while Be Special was certainly a consideration, I identified more with "Thinker" for Five, which did not get a "Be." They absolutely HOWLED (derogatory laughter) at the idea that I could think of myself as anything other than a flaming Be Special (obnoxious friends) and of course they were right. Accepting my Four was a great help in accessing the Enneagram literature (Rohr, then Riso, then Helen) more personally and successfully than I would have otherwise... so thanks to J&B, Jack Purcell, et all!

*Tim Flood
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POINT NINE SAN CARLOS, CA USA

A friend of mine pulled an Enneagram book off of her bookshelf, when I asked her about it. We began to try and figure out my type. I narrowed it down to five or six of them. I was sure I wasn't a Three, Eight, or Four. I asked my Point Seven therapist about it and he suggested about four or five other books for me. I settled on *The Wisdom of the Enneagram* and from it concluded I was a Nine or a One. I think my dad is a One and I have spent a lot of my life taking on his agenda. Then I met Richard Dorsay, who encouraged me to attend some workshops and classes. I went, reluctantly. However, I still didn't really understand the point of it all. I was at a crossroad in my life on many fronts, most notably my career. I wanted "right livelihood" and didn't know what that would look like. Richard suggested I enroll in the EPTP to help me understand myself better. That year was a very rich time of my life with Enneagram, therapy, men's group, Buddhist mediation, yoga, and overall healthy living. On a suggestion from Helen I even gave up my TV. Then, it just clicked. I wanted to have the Enneagram as a major part of what I do for a living. From EPTP to coaching certification to the Enneagram in Business trainings with Ginger Lapid-Bogda, I now have a full tool-kit that leverages my dozen years in the corporate world, too. That's my Enneagram story.

*Matt Ahrens
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POINT SIX MENLO PARK, CA USA

The Enneagram came to me as a gift of the universe. After a four-year career as a frustrated high school math teacher and an eight year stint climbing the ladder in corporate America, I was burned out and took a buyout offer in 1987. Realizing that my first two careers were "because I could" instead of "what I wanted" the third time around was going to be different. Every morning in my half waking stupor I listened to a

track on Shakti Gawain's Creative Visualization tape, imagining what my perfect job would look like. Having advanced degrees in Guidance Counseling and Business Administration was a pretty odd combination at the time. What would bring my experience together? What would make me happy? What was I really looking for? I just kept listening and reflecting, hoping it would come to me. One day in February 1989 a dear friend, to whom I will be forever grateful, mentioned she was bringing a woman from Santa Fe to teach a course on something called the Enneagram. Knowing my keen interest in such topics, she kidded me that the workshop was in my honor as a way of encouraging me to attend. I immediately bought the two books readily available in 1989 - Helen's and Don's first books and pretty quickly identified myself as a Type One or Type Six. A passage in Helen's book solidified it: "Devil's Advocates often recognize how scared they have been after the fear begins to lift." The weekend workshop taught by Paula Raines was an endless stream of insights and ah-has, many of which I still remember vividly. In that weekend, I knew I had found my life's work - without a doubt!

*Terry SaracinoMA, MB
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POINT SEVEN FRANCE

I met the Enneagram after I took part a workshop, "Dealing with your fears, Working on the elements and walking on the fire !" It was led by a Sufi master called Jabrane Sebnat, back in 1989. Jabrane was from Marokko, living in Sweden and happening to come to France from time to time.

Two years later, he came back to teach something that none of my friends could neither spell out properly nor explain clearly. Since I trusted him, I went to the workshop, not even knowing the name nor the content of it. I did know the psychotherapist that was helping him in the organization and I trusted her, as well.

By investigating a bit in France, afterwards, I found a Dr. Jacques Donnars that had received the Enneagram in the thirties from someone having worked directly with Gurdjieff. This Doctor, very honorably known in Paris, was kind of a founder of the transpersonal psychology in France. He wrote some personal study, mixing his Enneagram energetic knowledge together with Greek Mythology.

*Eric Salmon
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POINT SIX WINSTON SALEM, N.C. USA

Some of us were asked to offer memory and insight around our first contact with the Enneagram. The purpose, as I understand it, is (hopefully) to entertain and stimulate discussion on how others might be drawn to this extraordinary system. I am a counter phobic Six who, over the years, has spent a lot of time in Three. I am also an academic and a social scientist so my answer may be unexpected. For me, the key to working with this system is self-awareness and meditation. Time and again, a strong personal practice has guided me to right action and connection with organizations and individuals who need this in their lives. It is the core of who I am as a professional. My guess is that I am not alone.

I was raised in New York City, with a mother who spent hours in discussion and reading and Ouspensky books. The Fourth Way was so central to the fabric of my childhood that it is hard for me to recall the first time I saw a diagram of the Enneagram. It seemed always there, a restricted body of knowledge only discussed with others who were already familiar with it. As a young adult, I attended Willem Nyland's Boston and New York Fourth Way groups. In retrospect, it is impossible to discern the discrete knowledge that came from those early interactions as opposed to more recent study.

The work centered on transformation through self awareness, on recognizing one's chief flaw, and on the ballet of

energy working through the laws of three and seven to form octaves. The meetings were private and by invitation. It was, therefore, like being struck by lightning when I saw the first copy of Helen's book in a bookstore. I looked to the left and the right before reaching for it...literally expecting a flash of white light to engulf me for touching so forbidden a text. I discretely purchased the book, as if it were pornography. I had been raised Catholic and had the trepidation once associated with committing a mortal sin that doomed you to hell. Within hours, I had called the contact numbers in the back of the book and signed up for Helen's next available training.

It has been a slippery slope ever since. For the Enneagram has a truth of its own. It pops up and evolves to meet the needs of this poor planet in the most unexpected ways. I was, for example in St. Petersburg, Russia over Christmas. I went into a bookstore on Nevsky Propsekt to kill some time. Gurdjieff and Ouspensky had met in St. Petersburg on more than one occasion. I hoped to find some hidden writings not available in the states. Unfortunately, there were no Enneagram books in the store. There was, however, a lone misplaced copy, (in English) of Ouspensky's The Psychology of Man's Possible Evolution, a book I had not seen for years. I will leave it to your imagination to guess what unexpected connections came from purchasing that book. Suffice it to say that the ballet of energies within an octave are well under way.

*Marianne Triplette, Ph.D.
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POINT ONE NORWALK WI USA

The friendly teasing of Filipino friends sparked —annoyed — my first serious interest in the Enneagram. We were collaborating on a workshop in "Activist Spirituality" and they were fresh from their first exposure to the Enneagram. Naturally, different styles of thinking, relating, communicating, and working

were evident and they enjoyed running these through the Enneagram typology. I was quickly and all too easily pegged for a One. Needless to say, that was irritating. If I didn't have such respect and affection for these Catholic activist priests, nuns, and deacons, I would have stayed irritated and ignored the Enneagram.

When I got back to the monastery, I dug out Helen's first book, given to me a few years earlier by an old Peace Corps buddy (and Five) living in Berkeley. I was finally motivated to find out what this type stuff was about, but didn't get a chance to delve into the book till I was sitting on a bus bouncing by rice paddies northeast of Bangkok. I vividly — viscerally — recall being thumped, kicked, jolted in the belly as I sat in the back of the bus (where monks were put) reading Helen's chapter on Ones. The thing about "being right" hit me hardest. Observations made over the years of Buddhist mindfulness practice clicked into some painful recognitions, unlocking a deeper awareness of how much I clung to various aspects of correctness as "me" and "mine," creating a "self" that I had barely noticed because it was so close and familiar. This was awkward and compelling. I needed to explore it further. I appeared to have found a key to the structure of I-ing and my-ing that I was committed to releasing into emptiness.

Through mutual friends I was able to have a meeting with Helen and attend EPTP. I'm still learning.

By the way, three of the Filipino comrades were typed as Threes, though one ended up a Nine, and the fourth was a Two. They've also been through EPTP.

*Santikaro
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POINT NINE THE NETHERLANDS

I was working professionally with intuition and met Helen Palmer during a conference on Intuition in Toronto. I knew instantly, intuitively that I was going to learn something from this woman. The first thing I heard she was

going to do was a workshop on the Enneagram in Germany. I never heard of the Enneagram but decided to give it a try. So I drove to Germany and participated in Helens workshop. Next thing was in the professional training. And so I started to work with the Enneagram.

*Hannah Nathans
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POINT ONE UNITED KINGDOM

Having supper with a priest friend one evening about fifteen years ago, I asked him for suggestions of training I might give myself over the coming months. (As a self-employed person I have always made cpd a priority.)

He proposed the Enneagram. I said I had never heard of it! Then he got out some notes and began to talk his way round the circle. "I am a Two - I like helping people." was his starting point. Listening, I was thinking "So what?" - until he got to the last space. "Ones are the sort of people whose blouses hang colour-coded in the cupboard" "How could you possibly know that about me?" was my comment and I was utterly hooked, then and henceforth!

*Josephine Seccombe
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POINT ONE MONTREAL, QC CANADA

I first heard of the Enneagram at the beginning of the 80's from a University Professor who was most impressed with what he considered the far-reaching effects of a particular personality type system. He subtly suggested I look it up. I was teaching at UWO in London ON at the time and heard that Maria Beesing & Patrick O'Leary were giving a series of workshops in Toronto. I motivated someone to accompany me and that first session did it for me; I had to continue. Sharing this knowledge with a Circle of Women in London was gratifying. Their enthusiasm and appreciation of our meetings was a confirmation for me of its importance. Furthermore, they

encouraged me to widen this sharing. Then I transferred to Ottawa and the Enneagram became the basis for some of my Growth seminars at the Master of Arts Level. It also served me well in communicating with my grad students and my colleagues. On sabbatical in 1993-94, I began Certification work with Riso-Hudson. I attended the first International Conference at Stanford then immediately after began certification with Palmer-Daniels, as well. My enthusiasm led me to be certified from both schools, which I found to be so very complimentary. When time came to leave University teaching I left it joyfully, knowing I would very quickly be fully engaged again, passing on this great spiritual guide to self-knowledge and development of a social conscience. Now, in my fourteenth year later, I am still teaching and coaching and so grateful that someone who cared told me about the Enneagram.

*Marie-Anne Quenneville, osu Ph.D.
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POINT TWO HAMBURG, GERMANY

Well I came across the Enneagram during my transactional analysis training with Arlene Moore. So, I really wasn't looking for it, it found me. Quite interesting to think back on it, because I was actually a bit annoyed at the time to find the whole TA group talking about people as numbers, which seemed to me so absolutely the opposite to what TA stood for, which is "Don't put people in boxes, don't label them, get your own contamination out of the way and see people as they really are." I did a smiley image thing, going along with the rest of them, but inside I was rebelling. No one was going to give me a number! However, I was so committed to learning transactional analysis and deep psychology that I stayed long enough to get over my doubts and initial scopsis. After around two years, I finally made the plunge and recognised that I really am a Two. Once I began to look and see just how much the whole Two package ruled my life, I realised the Enneagram gave me so many answers to what was

still completely missing in TA - and they complement each other beautifully. I had found a new love and how it has flourished! God was with me! Because of my initial experience, I pay a lot of attention to scepticism in my groups, love it, play with it as a sign of intelligence - and, hopefully, enable people to stay long enough to find the deeper truth.

*Pamela Michaelis
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POINT SIX BENICIA, CA USA

Browsing a bookstore, The Enneagram: Understanding Yourself and Others in Your Life by Helen Palmer jumped into my hands.

I skipped the introduction and found myself at point One. Then I turned to point Two, which I also was sure I was. I continued on, finding myself at points Four, Five and Nine. I was not a Three, Six, Seven or Eight. I may not have known who I was, but I definitely knew who I was not.

I became fascinated and perplexed that I, who had been so self absorbed, who had spent so many years 'therapizing' myself, didn't really know where I fell. Thus, I momentarily gave up the search for self and became intrigued with 'enumbering' my family. That was easier. My father and daughter were obviously Eights. My mother was a Two; my son, a Five.

After about a year of study I discovered I was incorrect about everyone except my mother and my son.

I discovered anyone whom I felt intimidating I had deemed Eight. In actuality, my father was as One as one can get...a One on One One with a Two wing. My daughter was a one on one Four with a Five wing, and I was a social Four with a Five wing...

... that is, I was a Four for a couple years until one day when studying one of my dozens of Enneagram books I muttered aloud the famous "oh, shit..." and I knew the shoe fit...I was, alas, a Six...a phobic self pres Six with a Five wing. I had tested higher in Four than in any other cate-

gory, but had finally isolated my basic motivation in all endeavors...safety.

I deeply examined the role fear has had in my life since as long as I can remember. How many times have I said, "Ohhh, that sounds scary?" How many times have I kept myself from opportunities because I was simply too afraid: afraid of succeeding, afraid of failing, afraid of trying? The one thing I'd never been overly afraid of was dying; it was living that scared me, and overcoming, or rather, accepting and working with this fear has been my life's work.

This, in a nutshell, has been my introduction and continuing work with the Enneagram. As a Six I was initially interested in understanding others, since understanding has always provided a sense of protection and safety. But the core work has been in understanding and intimately knowing my self, not for protection, but as a way to facilitate the kind of depth and spiritual growth I yearn for. In this the Enneagram has been an invaluable tool that I shall always treasure.

*Margery Prickett
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POINT SEVEN SILVER SPRING, MD USA

For many years my partner, Jack Killen who is a Nine, encouraged me to look at his Enneagram books. I just glanced over them but didn't really have any interest. It was so boring!

Then one day, I picked up an Enneagram book that Jack had been reading on our coffee table. I got so excited (just like a Seven) and asked Jack where we could go for more information. Our local Washington, DC group was holding a weekly panel series, and a couple of days later I found myself listening to a Six panel. When they asked for volunteers for the next weeks' Seven panel, I went right up to the leader and said, "I'll do it!"

And there I was, a week after learning about the Enneagram, on my first panel.

And, as well, I was in my first week of training within four months!

*Fred Boykin, MSW
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AMPITIYA, SRI LANKA

I learned about the Enneagram for the first time, when I went to visit one of our formation houses and saw the Enneagram was scheduled for our formators and students. I got curious as to what it was all about and observed a session with the permission of the facilitator and the participants. Later on, I decided to join one of the successive sessions and, eventually, asked permission to take the course at Menlo Park in one of the following summers.

*Bienvenido Q. Baisas
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POINT TWO BOULDER, CO USA

It was Christmas of '95. A friend gave me a copy of Helen's Enneagram tapes. I started listening to them, was fascinated in general but then I heard her talk on Type Two. Well, I was sure that someone had been following me around. But whoever it was had a ring-side seat in my head! It hit hard and fast that this was my orientation. I was sold and have been ever since. I had just graduated from Naropa University so had a natural inclination to this type of system. I had graduated with a Master's degree in Transpersonal Counseling Psychology and the Enneagram was a perfect transpersonal tool, helping me to use my personality to wake up to my Essence. This is still the piece that resonates so strongly. I can be grateful to my personality, my ego, rather than seeing it as the enemy. It is my guide to my Essential Self.

*Renée Rosario, MA, LPC
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EPTP IN CHINA, DEC. 2007

Report by Peter O'Hanrahan

I am very happy to report that our recent EPTP in China was a big success. This year, the training was held in Shanghai, or rather in the suburbs of

Shanghai, where we had a nice hotel with some space around it. Still, it was a very busy place, especially in the morning when the highway resounded with the horns of buses and autos warning slowpokes and people on bikes. Large

industries were close by. Meals were traditional Chinese food, with ten people to a table sharing twelve or more dishes. I was often asked whether I liked Chinese food, to which I always responded, "eedyar" meaning "a little bit." The self-pres stresses of travel, unfamiliar food, and hard beds were not easy, but it was certainly a great adventure! I appreciate having the training in a hotel - there's lots of space, good services, and a lounge.

Once again, our organizer was Monita Choi and her staff at PG Seminars in Hong Kong. Monita has been hosting Helen, myself, and the EPTP for a number of years and is dedicated to spreading the Narrative Tradition Enneagram throughout China. She has quite a network of people both in Hong Kong and mainland China, many of whom have attended Satir Family Therapy trainings and who have been warmed up to psychology, self awareness, and feelings. Between her Satir work and Enneagram teaching, Monita is very busy with trips around the country from her office in

Hong Kong. For a one-to-one Three she certainly has a big social vision of how the Enneagram and family therapy can help China. (This social Eight is impressed!) Every day she fields numerous phone calls from people around the country who rely on her for her counsel and support.

We had the benefit of two other training companies, one in Shanghai and one in



Chendu, a city in central China, bringing students to the training. The average age was much younger than in our US programs, I would say mid 30's. There were sixteen type Threes! Plus, there were good groups of Eights, Sixes and Nines, fewer of the other types. Almost everyone was a "business trainer" or a business manager, since this is the professional group which can afford the expense. (A few of the participants were owners of factories or export companies, etc.) Therapists and psychologists are in an "early conservative" era and have more resistance to the Enneagram, plus they don't get paid much. Monita is willing to give psychologists a big discount, and we were fortunate to have an articulate and well-developed, Five, professor Dr. Sun (woman) from a Shanghai university psychology department.

There were forty-five people for Week 1 and forty for the four days of the Typing Process, including seven or eight staff members. The panels were conducted by Monita and myself, with the help of

two great translators, Dorothy from Hong Kong and Kathy from Beijing, who were excellent. I worked with them, previously, and find them very supportive and attuned. Monita and others help out, when necessary. A number of people spoke at least some English, so usually there was someone available to help with questions and follow-up conversation. I have promised to learn at least a little Chinese before I return.

People were very enthusiastic about learning the Enneagram, both for their personal growth and because they see it as a route to career advancement. I, intrepidly, led long morning meditations/inner practices almost every day, which has previously been a challenge in China since the inner territory is not familiar to people who have spent much of their time focused on outer success, and perhaps social rules. However, since most people were there for ten days, it began to really sink in. Many of them had quite deep experiences. For the first few rounds, I spent half an hour afterwards, answering questions and clarifying the purpose and the process. By the end, no additional de-briefing was necessary. They had it.

During section two, the typing interview night with community members, went very well. We were all in the same large room together, without coaches but with teachers circulating. Monita had done a demo interview, which went well, but I also did a demo to show them the structured process of going around the Enneagram. Students very much appreciated the importance of asking questions for each type, not relying just on intuition but gathering the data. My subject was a type Three business trainer who previously worked for a training company that taught the Enneagram, among other things, but without the benefit of our standards and methods, so he was not clear on this type. (There are a lot of people teaching without much background in China).

We had two people certifying, both did well.

Hopefully there will be a larger group of certifiers next year, since many people stated an interest in becoming Narrative Tradition teachers.

At the beginning of my trip, I flew into Hong Kong and rested for a day. Actually I was in Kowloon, where Monita's office is located, across the water from Hong Kong island. This area is becoming quite familiar to me and I know how to get around. If you want to shop for clothes or jewelry at great prices, this is the place! Unlike China, the residents of Kowloon and Hong Kong don't give westerners a second glance. After 100 years or more of British rule and having been the commercial center of Asia, they are very much part of the international scene. Hong Kong reminds me of New York, but the Chinese version. There are big, ethnic neighborhoods, tall buildings everywhere, lots of glitz in places, along with water and ferryboats. There are about seven million people in a small space.

After several days we all got in the van and drove across the (internal) border to Shenzhen, the vast new commercial/industrial city of southern China. Here, I taught a subtypes panel workshop to about fifty people. A

good group, although some newer people had lots of questions and some confusion about their type and subtype. I can rely on saying that "it's a process of exploration," so it may take a while and there's no great rush. (Although, the Chinese are often in a rush.) Then we were off to Shanghai.

Next year we may have a Week 1 in Chendu, central China, in July, plus our regular program of Week 1 and the Typing Process in December in Shenzhen, next to Hong Kong. Monita is keen to get Helen back there at least one more time for her integration work. Lots of people are interested in spirituality, which is a new area given that religion has been discouraged for decades



there. Helen's two main books have just come out in Chinese translation, and are already at the top of the market for psychology books. (I saw them in the air-



port bookstore in Hong Kong!) No matter how plans shape up, the Narrative Tradition Enneagram is very much alive and well in China.

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A FOUR AND A NINE CRAWL INTO A BED:

by Betz King

Four and Nine crawled into bed, and surrounded themselves with their nightly rituals - book, Mac Book, popsicles, and lip balm.

Four was reading a tragic love story about a time traveler who was married to a stationary wife. He was constantly appearing and disappearing without rhyme or reason, while she tried to be brave and stoic and have a good attitude about being abandoned and rejoined over and over through her life.

Nine was playing a video game that involved creating railroad systems across the nation, for the shipping of grain, ore and things, so that villages could eat and bridges could be built. Not a lot of action, just a lot of pointing, clicking, dragging, and watching the trains go back and forth.

Four finished the book, which had, of course, ended with the husband knowing the date that he would leave his wife for good, then telling her, then dying in her arms, only to come back one more time when she was eighty-two, and had been waiting for him every day for the last forty-five years. Is this a happy ending, a sad ending? It is not an ending to turn the light off and roll over with. But Four tried, anyway.

Nine closed the laptop, and they assumed Part I of their sleeping dance, in which she spooned him, and he warmed his cold feet on her ankles.

Moved by the book's tragically romantic ending, Four burrowed just a little tighter into Nine's back, executing special spoon moves that conveyed love and happiness into his back and butt. Then she apologized for being insensitive earlier in the day. He could be taken from me any day, each spoon

could be our last spoon, and I am so self-centered and insensitive so often... Feeling tears well up, she thought no, no, not going there tonight, it's too late for maudlin, just try to be a better wife in the morning and go to sleep. In and down... in and down...

But sleep did not come.

What did come was the recognition that a dear friend was turning thirty-three tomorrow. It was, also, her first day of



teaching at their shared alma mater (where Four had been almost, but not quite, hired last year). The friend had also just passed her boards. She was a thirty-three year old, fully licensed doctor of psychology, teaching at her alma mater. She had a nice house

and cute kid, too. It wasn't a bad haul in thirty-three years. In comparison, Four was forty-two, had yet to pass the boards, did not get the teaching job, had never weighed more than at this moment and looked to become one of those obnoxious people who treat their dog like their child. The Four/Nine homestead was a very sweet but disappointing piece of real estate, sinking into a very cute little lake. It was in no way sellable, and by far the smallest and most challenged home of any of their friends or family. The idea, metaphor, archetype or meaning of 'home', was so loaded for her. It hurt deeply to finally have finally arrived at "Doctor Four"-ness while remaining mortified of house and zip code. All the years of drama, all the tragic romance, what a sad waste of time and energy, now I am middle aged and it's too late But it's not, another part argued, because here you are, being spooned in the popsicle bed.,, by the kindest man in the world. You are right on time..., this is all there is.... In and down, remember, in and down....

Four sometimes felt abandoned when

she was the back-spooner... shorter than Nine, all she could do was hold him around the middle and stare at his back, which often felt like a closed door. Feeling middle aged, and in love, and jealous, and trying to be grateful wasn't mixing well with abandonment. So, she rolled Nine over into Part II of their sleep dance, in which Nine lays flat on his back, and Four finds what that other crazy-but-charming Four from "Sex in the City" - Carrie - called "the nook", which is the place where under-the-arm meets on-the-chest. She thought that hearing Nine's heartbeat would be anchoring and soothing and, perhaps, she'd sleep.

Nine willingly assumed the new position and Four settled in to comfort herself with the sounds and smells and nearness and nowness of him. Some time passed, in which Four chastised herself for feeling lonesome while laying atop of her husband, but she was. His attention was elsewhere (in sleep, where it should be) and she was left to contemplate matters existential and banal.

Just then, as if on cue, Nine murmured, pulled the blankets high up around Four's shoulders and neck, kissed her forehead and drifted back to sleep.

Four's heart exploded with childlike glee at his tacit understanding of her need, and his offer of comfort. "That was the perfect thing to say!" she whispered to him.

"Mmmm..." he replied amiably. And then, "What'd I say?"

"You said blanket tuck and forehead kiss, and that was exactly what I needed to hear!"

"Good sweetie, I'm glad", he mumbled.

They moved silently into the final part of the sleep dance - Part III - where Nine is the spooner, tall enough to see over Four's head, or nestle her neck or nibble an ear. This was Four's favorite part. She liked feeling small and all wrapped up in him. A heavy, bed-tipping thud announced the arrival of Seven-the-dog, who took the only empty spot she saw by curling into Four's belly. Now they were three spoons in the popsicle bed. Four was sandwiched between the two

beings who saw her at her daily worst and were crazy about her, anyway.

And just like that, the house didn't look so bad, nor did her butt or the bags under her eyes. And for her friend who would have a perfect day, tomorrow, she felt happy, because she, herself, was having a perfect night, tonight.

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Betz King, Psy.D. is a clinical psychologist in suburban Detroit, where she was ordained as a Spiritualist Minister, Reiki Master and Priestess of the Western Mystery Tradition before completing her degree in clinical psychology at The Center for Humanistic Studies. While researching the "call to be of service" for her Master's thesis, she met Dr Ronda Diegel, co-founder of the Michigan Enneagram Center, and fell in love with the Enneagram as a tool of psycho-spiritual development.

Betz has extensive experience bringing spirituality and compassion to seriously and persistently mentally ill and addicted clients in treatment centers, homeless shelters and community mental health agencies. She has taught courses in Intro and Abnormal Psychology at Oakland Community College, serves on the board of Community Health Outreach Workers - a local non-profit serving the HIV+ community - and is a writing coach for thesis and dissertation students. She completed her doctoral work in 2006 with a dissertation that explored "embodied spiritual empowerment" and now specializes in psycho-spiritual therapy, women's empowerment and "Ennea-friendly psychotherapy". Her yellow Labrador ,Paisley, (Point Seven) is a certified therapy dog and works with both her and her husband Dr. Kyle Glasgow, a Point Nine geriatric psychologist.

Betz has been nurturing the connection between spirituality and psychology for 15 years.

ARCHBISHOP OF CANTERBURY SPEECH

summarized by Veronica Whitty

The Archbishop of Canterbury gave an important lecture in August.

I would like to add to this summary a reference to two books, which give some background to his theme:

The Desert Fathers by Helen Waddell. This was first published in 1936 and is still in print. She was a Latin scholar and translated the sayings and writings of the Desert Fathers and Mothers. She lets them speak for themselves and there is a variety of voices in the stories, giving the book a personal feel.

More recently, 2007, a book by Diana Webb: Privacy and Solitude shows the continual influence of the Fathers on religious and secular Christian life in the Medieval and Renaissance periods.

Here is the summary of the Archbishop's lecture. The whole lecture runs to 21 pages.

The Archbishop of Canterbury, Dr Rowan Williams drew on the Passions of the Enneagram in his opening lecture before 800 scholars at the fifteenth International Conference of Patristic Studies at Oxford in August, 2007. Dr Williams presented his paper entitled: *Tempted as we are: Christology and the Analysis of the Passions*. He based his theme on Evagrius, the late-fourth-century interpreter of Origen and John Cassian, who brought the teachings of Evagrius and the Egyptian monks to Gaul* in the early fifth century. *Gaul is the area now known as France and Belgium.

Summary

The Archbishop told his audience: "The entire development of a diagnostic and a therapy of passion in Christian ascetic literature from the fourth century onwards, especially in the East, is part of that complex process by which

Christianity assisted, remotely and not-so-remotely, in the invention of the 'modern' self -that is, of a conception of human identity in which narrative, uncertainty, choice and self-questioning are focal elements." It is from the writings of Evagrius, Cassian and John



Climacus that the Church arrived at the list of what are now known as the Seven Capital Sins or Seven Deadly Sins. The original list included an eighth: Vainglory.

The writings of the early Church Fathers and Mothers have never ceased to affect and influence scholars. The International Conference began in 1951 and is held every four years. There has been a much greater geographical and cultural mix of people participating in recent years. The majority of participants are still from Western Europe and North America with some from Australia, but there are now Japanese and other Asian participants, as well as a good number from Eastern Europe, including scholars from Russia, Romania, Hungary and the Czech Republic. Most of those present are Catholic, Orthodox, Anglican or members of the Protestant Churches. In his dense and lengthy paper, which can only be summarised here, Dr. Williams showed how Ireneaus, Origen, Evagrius (writing as Nilus of Sinai) and Cassian evolved an ascetic schema based on the three temptations of Christ.

The Archbishop said: "Right at the beginning of his treatise on "Thoughts," logismoi (long preserved-at least in

substantial part- under the name of Nilus of Sinai), Evagrius proposes that we should think of three primary areas in which mental distortion is possible- greed, acquisitiveness and vainglory and these are the three passions that are put before Christ by the devil in the wilderness." The Archbishop said Evagrius touches only fairly briefly on the temptations of Christ whilst Cassian, in the fifth of the Conferences (Abba Serapion on the eight principal faults) makes a serious attempt to do justice both to the `tempted as we are` text of Hebrews and to the carefully differentiated anthropology and psychology of the Evagrian heritage. In Cassian's work the temptations of Christ appear under three headings: Gluttony, kenodoxia and pride-gluttony through the seduction of the forbidden fruit, vainglory through the promise that `Your eyes shall be opened`, pride in relation to `Ye shall be as gods`.

The Archbishop said: "The three gospel temptations, in their Matthaean order, correspond to these primordial encounters with passion. Jesus' response is an example to us, but more importantly the victory over these trials is part of the liberation of humanity; it does not simply set an example, it makes possible a different kind of response." The Archbishop then moved to Cassian's work on the temptations as they appear in St Luke's Gospel where the offer of the kingdoms of the world is placed second and the invitation to jump from the pinnacle of the temple last.

The Archbishop said: "Clearly the Temple temptation represents pride, which, appropriately, comes last, since, when other passions are overcome, this can remain, and, as Satan, above all, should know-can be experienced by disembodied angelic spirits. But this means that the vision of the kingdoms of the world has to be related to covetousness ... Acquisitiveness does not arise from gluttony...it has a different kind of origin.

"The story of Christ in the desert thus provides not only an example, not only a manifestation of the new Adam restoring human nature, but the confirmation of a particular diagnosis of the relations

between the passions. As Serapion is careful to warn his hearers at the end of the fifth conference (chapter 27), we should not think in terms of a tidy progression, combating and defeating the passions one by one. In actuality, they appear in different ways and with different degrees of force, depending on the character and circumstance of each person, so that we need self-knowledge to fight back adequately... The list of the eight passions or thoughts is less of a catalogue than a genealogy, beginning from the most elementary impulse to misuse the material world we inhabit, and traced through to the most sophisticated of self-delusions."

The Archbishop stated that in our confident reliance on the grace of the new Adam working with our good will we can control the conditions that allow these `testing` elements to persist. The Archbishop said: "What Adam's choices made possible for him (the rest of the eight diseased passions) are only abstract possibilities for Jesus, since he has not consented to the primary error of Adam. He lives in that, for us, unimaginable place where instability is always real yet always contained, on the threshold between freedom and self-enslavement; and, living there, he promises the Christian ascetic more and no less, not a disembodied security or a state where no decision and self-examination are needed, but the same luminal condition in which every choice and every change of circumstance take on significance."

(For the full text of this lecture contact the Archbishop's office through www.canterbury.ac.uk)

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OUR NEW CERTIFIED TEACHERS

Menlo Park, CA, USA
January 2008

Linda Clark
Connie Cruce
Barbara Ohlendorf
Monirah Womack

China
December 2007

Bowen Li (China)
Iris Ka-Kei Wong (Hong Kong)

Asheville NC, USA
October 2007

Jeanine Siler Jones
Sr. Mary Thomas Neal
Kate Dacy
Judy Rice
Steve Meisburg
Satish Kumar (India)
Jackie Solem
Alice Mixer
Bill Schafer

Menlo Park, CA USA
August 2007

Sr. Christine Tobin
Penny Fenner (Australia)
Brigitte Riom-Tendron (France)
Jerome Virouleau (France)
Delbar Niroushak (Iran)
Kimi Riegel
Mandy Chai Man Sun (China)

USING THE ENNEAGRAM IN ORGANIZATIONS: ETHICAL CONSIDERATIONS

Continued from page one

area of service - for example, a master's degree or a doctorate; a coaching certificate from a reputable coaching institute; or a training or consulting certificate from a recognized organization. Practically speaking, very few companies ask about degrees when they hire you, but the purpose of the degree or certificate is to assure that you have a perspective and theoretical understanding that you can then apply to help organizations and the people in them become more effective.

An important supplement to a degree, or an alternative to it, is on-the-job experience. There are excellent coaches, trainers, and consultants who have no formal degrees in the field, yet learned to do organizational work by working in companies that gave them ample opportunities. Usually, these individuals either go back for more formal training at a later date or they have extensive libraries.

The most accomplished consultants, trainers, and consultants have both strong academic backgrounds and a great deal of on-the-job experience. In all three fields - consulting, training, and coaching - there are general standards for what is considered junior, intermediate, and senior levels of experience, and ethical consultants, trainers, and coaches accept jobs that fit their qualifications and experience and refer jobs that do not.

Standards in consulting, training, and coaching

Consulting: junior (1-6 years); intermediate (7-15 years); senior (16+ years)

Training: junior (1-3 years); intermediate (4-8 years); senior (9+ years)

Coaching: junior (1-4 years); intermediate (5-10 years); senior (11+ years)

In the Enneagram field, we have neither the history nor the dialogue to offer such guidelines for either credentials or experience, but here is a start:

“ . . .
*Fundamentally,
if we want
people to be
real and learn
to be fully
themselves, so
must we.*”

Enneagram Credentials

Credentialing is a challenge in the Enneagram community. Certainly, there are a number of excellent and thorough Enneagram programs that offer certificates. But, at the same time, completing a certification program does not necessarily mean a person has a depth of proficiency in the Enneagram. In a sense, anyone can offer a certificate, which is merely a piece of paper. Most legitimate certificate programs do have requirements that participants must meet to receive certification, but it is difficult to assure that everyone who receives a certificate from a bona fide program has achieved a level of excellence. In addition, there are many excellent Enneagram teachers worldwide who are self-taught or have studied with a number of very good Enneagram teachers, then synthesized their learnings on their own. There is clearly a need to establish some form of credentialing for Enneagram teachers beyond certificates from specific programs.

The International Enneagram Association may be the only organization positioned to do this, as every Enneagram school can be represented

within the IEA, but their doing so could be controversial, at least in the beginning. It would be important that we all support such an effort and be willing to have our ideas included in this endeavor.

Enneagram Experience

It is difficult to determine how many years of Enneagram study it takes to be at varying levels of Enneagram expertise. Time may not be as significant as how well you learned it, from whom, how much your own background enables you to understand and integrate the information, and more. However, just to start the conversation, the following guidelines are offered:

Junior (1-3 years); intermediate (4-12 years); senior (13+ years)

There may also be a level past “senior” - clearly Helen Palmer, David Daniels, Claudio Naranjo, Oscar Ichazo, Don Riso, Russ Hudson, Jerry Wagner, and Tom Condon are senior to many of us who have more than 13 years of Enneagram experience.

Ethical considerations:

- Do you have the academic background and on-the-job experience to qualify you to work with organizations in the way you do?
- Are you taking projects that are too far above your academic or experience level?
- Are you completely honest with your clients about your academic degrees and certificates as well as your on-the-job experience or do you portray yourself in misleading ways?
- Do you know the Enneagram well enough to be teaching, consulting, or coaching in organizations?

Hiring, Firing, and Job Placement

In Barbara Ehrenreich's 2005 book, *Bait and Switch*, an entire chapter

describes and criticizes an Enneagram coach who clearly doesn't know the Enneagram very well and who uses it to suggest that Enrenreich's type indicates she has certain skills, but needs work in other areas, specifically, writing. Not only is Enrenreich a Pulitzer Prize-winning author, the Enneagram provides no information regarding a person's skill set.

The best candidates for jobs are those with the required skill set for the particular job and a sufficient degree of emotional maturity to manage their own behavior and to work effectively with others. No Enneagram type has better self-development capabilities or interpersonal skills than any other type. Each type simply has different strengths and growth issues.

It is tempting for companies to want to use the Enneagram for hiring, firing, and job placement simply because mistakes in these areas are costly. It is tempting for consultants, coaches, and trainers to offer these services because it can be quite lucrative. Temptation aside, it is a very dangerous area for us to undertake, fraught with moral and ethical considerations and potential lawsuits.

Ethical Considerations

- Are you tempted to use the Enneagram to assist companies in hiring, firing, and job placement?
- What would be your intention in doing so, and how do you justify this?
- How would you feel if your Enneagram type were being used to place you in a job, use your services, etc.?

Certain Types as the Best Leaders

Formally and informally, I have heard Enneagram business consultants say that certain types make better leaders, and teachers who take this position usually include Eights, Threes, and their own type.

The reality is that type has nothing to do

with being an excellent leader. What is accurate about type and leadership is the following:

- Certain Enneagram types tend to display particular strengths as leaders as well as certain development areas, but this will be less true the more developmental work they do.
- Certain Enneagram types tend to be more aggressive or controlling than other types, which might be mistaken for leadership. However, these behaviors can create a negative reaction from followers, which undermines their desire to follow these leaders.
- Specific organizations may have a bias toward certain types of leaders, which does not mean that these leaders are necessarily the best for the organization.
- Certain types of leaders may be more effective in an organization depending on the specific needs of the organization at that time, but when that time changes, a leader without flexibility and bandwidth will no longer be well placed.
- Emotional Intelligence is the greatest predictor of success as a leader, but emotional intelligence is not related to a particular type.

As a practical matter, how can you teach leaders to use the Enneagram for leadership development but then tell them that their type is really not suited for leadership?

Ethical Considerations

- Do you believe that certain types are natural leaders?
- Do you teach that certain types make better leaders?
- Do you support organizations conveying that certain Enneagram types make the best leaders?

Maintaining Client Confidentiality

The basic question is this: Is information about the Enneagram types of individuals in organizations confidential? The answer is clear in some areas and not in others.

Coaching

In general, all coaching information is confidential between the coach and the client unless they have a different agreement. More specifically, the client can share anything he or she chooses, but the coach is required to keep information confidential. This is the code of ethics among coaches and following it allows clients to feel trusting enough to be open about their issues and development.

Training and Consulting

This is more complex because individuals are learning the system and their types and/or working with the applications of type within a group setting. Because of this, everyone in the session will know everyone's Enneagram type and consequently, people's types will clearly not be confidential among participants. The question really becomes whether or not it is acceptable to discuss people's types with others who are not present.

The answer to this question is generally that the information is not confidential if team members are absent from a session. The rationale for this is that these absent team members do need to know the types of all team members if the entire team is going to use the insights of the Enneagram in their daily interactions. The consulting and training issue here is how to help absent members learn the system and accurately identify their own types, not whether they should know the types of other team members.

The more complex question is whether the Enneagram types of individuals should be public information to non-team members or people who have not participated in an Enneagram session. The answer to this can only come by asking the organization this question, challenging them if necessary, and then abiding by the organization's decision.

In the organizations in which I work, I encourage them to be open about making their types public and, at the same

time, I discourage them from thinking about themselves only as a type. In most cases, they want to share information about themselves and do so spontaneously. In organizations or teams where there is some mistrust - or with individuals who do not trust others or who want to remain more private - this needs to be respected. In most cases, it is far safer for the consultant or trainer to be circumspect about sharing the types of individuals in the organization, and it is really not necessary to do so.

Ethical Considerations

- What are your beliefs about confidentiality in organizations?
- Do your beliefs coincide with the standard practices of consultants, coaches, and trainers as well as what the organization prefers?
- Do you raise questions of confidentiality with your clients and groups?
- Do you maintain your confidentiality boundaries effectively?

would chose to participate in Enneagram programs because people would then be committed and take responsibility for their choices.

In reality, many training programs endorsed by a company and particularly those considered by the company to be strategic are not optional, so the issue of voluntarism is not Enneagram-specific. To engage in a consulting project is almost always a decision made at the discretion of the manager, not the individual employee. With team-building projects, a team may be given different options, with the Enneagram as one alternative, but decisions about how to proceed may not be made by a majority vote. With coaching, there is more client discretion because the coach chooses methodologies he or she believes will work best with each client. A client who is adverse to the Enneagram will not benefit from its use, so most coaches would simply use other approaches.

them are learning the system. Individual employees are told, "The Enneagram is optional, but self-development is not. If the Enneagram doesn't work for you, you need to find something else that does." Over 90% of the employees in this organization have elected to participate in the Enneagram programs, a far higher compliance rate than for programs that are mandatory. Perhaps this is partly a result of the voluntary nature, but it is also a consequence of the excitement that is generated from the programs.

Ethical Considerations

- Can you comfortably raise the issue of voluntarism with clients, highlighting the issues involved?
- When clients make programs mandatory when they don't need to be so, can you effectively challenge them on this issue?
- Do you know how to work with the fact that some programs may be required and not every participant wants to be there?
- Can you help clients feel okay about being skeptical or not wanting to participate fully and also give them the space to choose to participate fully?

When we use the Enneagram to elevate ourselves above others, we are using our Enneagram knowledge and our roles as consultants, trainers, or coaches to enhance our egos, not work on them. This is the exact opposite of the Enneagram's biggest intention.

Coaching and Giving Advice

Coaches are supposed to listen more than they talk and to offer advice sparingly. The best coaches help clients gain perspective, embrace more options for their behavior, and take responsibility for their choices. In reality, many coaches give abundant advice, some of which may be good and helpful and some of which may be harmful. When a coach gives advice and it backfires on the client when implemented, most coaches justify this by saying that the client choses to use the advice and so it is the client's responsibility.

Excellent coaches usually give little advice because they focus more on helping clients develop their own inner capacity to examine alternatives and make effective choices. The second reason for limited advice giving is that seasoned coaches are aware that clients

Voluntarism

The issue of whether participation in organization-based Enneagram work should be voluntary - that is, at the discretion of each individual participant - illuminates the tension between what is ideal and what really happens in organizations. Ideally, every participant

To give an example, in one of my consultations, all managers are required to participate in the Enneagram programs, but it is optional for individual employees. The organization's rationale for this is that all managers need to understand the Enneagram because it gives them a common frame of reference and because most of the employees who work for

often follow their advice. This presents a problem because most advice is speculative and it could be wrong.

The reason this is a particularly important issue when we use the Enneagram in coaching is that clients may ask our guidance and advice on how to interact effectively with someone with whom they work. Although this is a legitimate request, (a) we or they may not know the other person's type, and (b) our advice may be ill-advised.

Here is an example from my own coaching experience. My client, a One who knows the Enneagram quite well, got a new boss who is a Three. Another Enneagram business consultant who was also working in the company advised her to approach her new Three boss by flattering him, telling him how great he was, etc. She tried this approach but her behavior put their relationship in jeopardy. When we discussed what had gone wrong, I told her that this way of approaching Threes rarely works and that she likely came across to him as insincere. Moreover, since she really didn't believe all that she was saying to him, it was difficult for her to be convincing, and he may have perceived her as trying to manipulate him. The client said this is exactly what occurred.

To suggest that Threes want applause and direct admiration is to misunderstand the nature of Threes. Most Threes read and value the subtleties that indicate respect, such as tone of voice, eye contact, and other forms of body language; excessive adulation, particularly if it feels insincere, is interpreted as strategic manipulation. In addition, most Ones - and my client is a good example - have trouble not telling the truth, especially if it is pre-planned. They feel unnatural, don't do it very well, and engage in self-recrimination afterward.

Ethical Considerations

- Do you give too much advice to your coaching clients?
- Do you know the Enneagram well enough to use it in your coaching?

- Do you stereotype or make negative remarks to your coaching clients about any of the Enneagram types?
- Do you help your coaching clients use the Enneagram as a tool, but not as the answer to every personal and interpersonal challenge?

Manipulation

The coaching example can also be understood as the coach advising the client to manipulate her new boss, even using a misunderstanding of the Enneagram to do so. But what is manipulation? What are the ways in which either we or our clients use the Enneagram in a manipulative manner?

Manipulation means exploiting others, controlling them in devious ways, or influencing them without their knowledge to our benefit and at their expense. Certainly, the Enneagram can be used in this way unless we are very conscious and very responsible when we use it.

One issue is transparency. When we do something to influence our clients and we tell them what we are doing, it is not manipulative because they know what we are doing. It is extremely important that coaches act in transparent ways when using the Enneagram with clients. This means being very explicit with them about what we are doing, why we are doing it, and helping them examine their reactions.

A second issue is intention. Are we using the Enneagram or helping our clients do so from a place of positive and constructive intention, to help them and others be more effective? Or is it coming from ego, helping them to maintain their position and power in relation to someone or something else? Are we using it to prove how insightful we are as coaches rather than using the Enneagram to help them understand, take responsibility for, and have more options regarding their own behavior? Both we and our clients need to be deeply honest about our intentions.

A third issue is benefit. Are we suggesting to our clients that they act in ways that benefit them but are at someone else's expense? For example, if we can help a client deal more effectively with a Nine by helping him or her help the Nine to express thoughts and feelings directly, both benefit. But if we are coaching a client how to work around a Four with whom he or she works by listening to the Four's issues and acting as if she is compassionate and understanding but this is not true, then we are helping our client be manipulative.

In addition to the above issues of manipulation, what about clients such as managers who want to use the Enneagram to manipulate people who work for them? To deal with this as a trainer, coach, or consultant takes skill and courage. The skill involves being able to observe the manipulation and call it to the client's attention in ways that help the client learn and grow, if at all possible. The courage involves being willing to not take projects in which you sense the client has a manipulative intention or to extricate yourself from clients who are acting manipulatively and refuse to change.

Ethical Considerations

- Can you observe yourself acting in manipulative ways with your clients and then change your behavior?
- Are you transparent when you coach?
- Are you truly honest and clear in your intentions with clients?
- Can you help clients be forthcoming about their true intentions?
- Are you able to sort out who is benefiting from the work you are doing, who it might be hurting, and then change your behavior as needed?
- Do you have the skills to constructively engage your clients regarding their manipulative behavior?
- Do you have the courage to walk away from clients who are manipulative, even when they are paying you or you have long-term relationships with them?

Doing Your Own Self-Development Work

This may be a surprising area to cover in an article on the topic of ethics and the organizational use of the Enneagram, but it may be one of the most important. Minimally, it is the area over which we have the most control.

In my Train-the-Trainer programs, I often insert the following exercise:

1. Write down the number of the Enneagram type you like the best and why.
2. Then write down the number of the Enneagram type you like the least and why.
3. Finally, reflect on both choices and make notes to yourself about how these selections say something to you about the work you still need to do on yourself.
4. Now find a partner and share your insights.

This simple activity usually stuns people. First they have to admit they like certain types more than others. This is honest and human. Second, it helps them become more aware of how their reactions to others is really a reflection of unfinished psychological issues far more than it is a reflection of the Enneagram styles they have selected. This is a very important insight.

It is even more significant for trainers, coaches, and consultants because any overly positive or negative reactions we have about different types will be conveyed somehow to the people we teach. It might be through a story we tell, our tone of voice, or the length of time we spend on a type. I suggest that before organizational professionals go into any training, consultation, or coaching session, they do this activity, just to increase their awareness and resolve residual issues.

There are several issues involved when we are not engaged in our own self-development work. First, given that no type is better or worse than any other type, when we convey that one type is better than another, we do damage to

people of types with which we have issues or elevate people of types we like. Second, if we do not continually work on ourselves, we will not be modeling the very behavior we want clients to emulate: self-honesty and self-acceptance, lifelong learning and growth, and fundamental humanness. When I bring other consultants to work with me on Enneagram projects, I always say this: "Be professional, but don't try to be perfect. Fundamentally, if we want people to be real and learn to be fully themselves, so must we."

How does this relate to ethics? In addition to transferring our unfinished personal work to clients and to unintentionally damaging participants, there is the issue of "guru" status. When we use the Enneagram to elevate ourselves above others, we are using our Enneagram knowledge and our roles as consultants, trainers, or coaches to enhance our egos, not work on them. This is the exact opposite of the Enneagram's biggest intention.

Ethical Considerations

- Do you do your self-development work on an on-going basis or only when under duress?
- Do you do anything to undermine any of the Enneagram types, even if this is unintentional?
- Do you truly model the behavior you want from others?
- Are you using the Enneagram to feed your ego rather than to challenge it?

Ginger Lapid-Bogda, Ph.D., has been an organization development consultant for 35 years, is past-president of the International Enneagram Association, and is a member of NTL and the OD network. She is the author of *Bringing Out the Best in Yourself at Work: How to Use the Enneagram System for Success* (2004) and *What Type of Leader Are You?: Using the Enneagram System to Identify and Grow Your Leadership Strengths and Achieve Maximum Success* (2007), both published by McGraw-Hill. She has trained over 450 consultants, trainers, and coaches worldwide to use the information in both books in their organizational work and offers training materials to support these efforts. ginger@bogda.com; TheEnneagramInBusiness.com

PRACTICAL ENNEAGRAM CAREER QUESTIONS

answered by Ingrid Stabb

Dear Ingrid,

My inner critic is sometimes out of control at work. What do I do?

When I first started my current job I accidentally called one of the project managers "Paul" instead of "Mike" in the hallway. I felt so stupid I followed him into the men's restroom to explain that I really did know his name was Mike. This made things even more awkward. Even though he was one of our top project managers and everyone was upset when he left our company, I was secretly relieved that I wouldn't have to see him again and be reminded of my mistake. I lost a good project manager and had to work with someone else who was not as skilled.

I have been there for over a year, now, and have already been promoted and have earned respect for my work. I do feel more comfortable now. But I still fall into self-criticism every day. For example, when I've crafted an excellent email I might enjoy a brief window of satisfaction, but very quickly I'll think to myself, "Oh! Getting all self-satisfied will lead to your downfall."

*Hopelessly self-critical,
Dan (Point One)*

Dear Dan,

That sounds like quite an uncomfortable moment, chasing the man down in the restroom. My guess is that he didn't mind you accidentally calling him "Paul" and that you didn't need to hold on to that mistake. You mentioned this happened when you first started your job. Have things been better for you since you have settled in and are perhaps more comfortable in your environment?



Your inner critic can both hurt you and help you in your job. In the examples you gave it is hurting you because it drove you to take calling someone by the wrong name so seriously it was hard for you to excuse yourself for this minor flub. Moreover it sounds like your sense of satisfaction in your work is a fleeting emotion. You are being so hard on yourself-you deserve self-forgiveness and acceptance. You are also worthy of longer periods of time to relish in your successes.

While you should definitely set aside daily down time for self care and to quell the inner critic, I hope you will also take stock of the ways your inner critic helps you in your job. It's not all bad. As a One you have some, if not all, of the following attributes. You have

good **attention to detail** and are sought after by managers and clients who know how efficient and responsible you are. You are probably very **ethical**. People can trust you and you inspire them to make ethical choices in their work and personal lives.

You have good **discipline** and **structure**-providing clarity for others through well-laid out materials and schedules that are easy to follow. In terms of **fairness**, you generally have an objective stance and try to treat everyone according to the same standards. You put a high value on seeing things through and not letting any balls drop. People know you are **responsible**.

I invite you to work with the "double-edged sword" of your inner critic. It's great you are aware of it. Continue to find ways during the day to notice what is coming up for you and recognize how it feels when you are being overly self-critical. Find ways to step back in the moment and evaluate to what degree it is hurting you or helping you in your work. Be gentle with yourself and delight in your accomplishments!

*Warm regards,
Ingrid*

Questions welcome:

ingrid.stabb.som.99@aya.yale.edu

ENNEAGRAM NEWSPAPER CLIPPING FROM IRELAND

At the Introduction the Enneagram session at Tullymore Community Centre are Eileen Taylor, Gerry Taylor, Patricia Maskey, Ursula Kewley, Ethna Crudden, Moya Morris (teacher of the Enneagram), Anne Bennett and Maura Monaghan. The Enneagram is a system of nine personality types that combines traditional wisdom and modern psychology into a powerful tool for understanding ourselves and the people in our lives. Moya Morris is a graduate of

the Enneagram Professional Training Programme. She also holds a Certificate in NLP, awarded by Dr. Dich McHugh S.J., Ph.D, co-founder of the Sadhana Institute, Lonavia, India. Moya is running Enneagram classes throughout the North, working with Personal Development Groups, and uses the system in Business and in Cross-Community and Cross-Cultural Environments.



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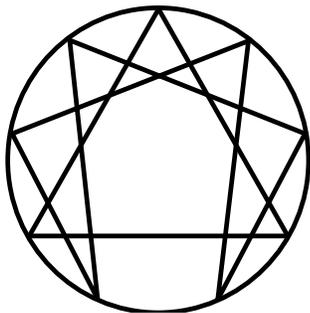
SCHOLARSHIP

The Friends of the Enneagram in the Narrative Tradition is dedicated to the purpose of raising scholarship funds for individuals in need who wish to become trained as Enneagram teachers.

We wish to reach out to diverse socio-economic and cultural communities. The scholarships will be dispersed based on need and the commitment of the applicants to bring the Enneagram to their communities.

OUR MISSION

- * To take the Enneagram to communities that are socially, economically and culturally diverse.
- * To offer Enneagram training to those in need of financial assistance.
- * To create an ongoing source of scholarship funds.



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