



# enneagram monthly

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## 27 Characters in Search of a Self

What these *27 Characters in Search of a Self* have in common is the applicability of the enneagram to personality.

For those who are unfamiliar with the enneagram, suffice it to say that it is a geometric shape presented by Georges Ivanovich Gurdjieff. Gurdjieff said it was a symbolic rendering of certain universal rules, and related it to an esoteric tradition which was still unknown to the western world.

Nevertheless, it was Oscar Ichazo who (in 1969 and before the Chilean Association of Psychology) introduced the idea of the enneagram of personality. Mr Ichazo also brought to light the enneagram of passions as well as the enneagram of fixations and other uses of this geometric map.

He stated that the concepts related to this subject- which he called *Protoanalysis*- form part of a discipline transmitted by a "Christian esotericism" which he had contact with in Afghanistan.

Eventually, and after spending some months studying with Ichazo and forty other colleagues somewhere near Arica, in the

**Claudio Naranjo**



north of Chile, I felt I was ready to integrate what I had learnt from him with my previous experience as a therapist, as well as with the practice of Buddhist meditation and other elements. It was within this framework that I started to better understand and thus be able to provide more detailed explanations of this body of knowledge I have been referring to as the Psychology of Enneatypes.

Over time, I have published three books on different aspects of the Psychology of Enneatypes- *Character and Neurosis*, *Transformative Self-knowledge*, and *The Enneagram of Society*. I have also developed other aspects of the topic in my book *Between Meditation and Psychotherapy* where the enneagram of meditation is explained, and also in my political books *Changing Education to Change the World*, *Healing Civilization*, and *The End of Patriarchy*, where the enneagram applied to social pathologies is analyzed in depth.

What makes this book different from my previous books is that in the following pages I share things for the first time that up until now I reserved exclu- ...CONTINUED ON PAGE 19

## Nine Gardens: "Worthy Me" & "Not Me"

The garden is a useful metaphor for exploring the nine patterns of ego as described in the Enneagram tradition. Each of these patterns, or types, contains tendencies, both positive and negative, found in pairs of opposites. Each of us identifies with one of these nine personality types and its set of ideas about good and bad, right and wrong, desirable and undesirable, and worthy and unworthy.

Like a gardener, we cultivate the desirable tendencies as we strive to create an image that makes us worthy ("worthy me"). But, our personality is equally defined by a subtler process: striving to mulch out of sight the weeds we perceive as undesirable ("not me"). In reality, neither end of the spectrum defines who we are; both reflect an aspect of the pattern of thinking we identify as "me."

"Good tendencies and bad tendencies are concomitant—

**Amy Zoll**



the one cannot exist without the other. Good tendencies are cultivated and they must also be finally destroyed by *jnana* (self knowledge)."

—Ramana Maharshi

An inner critic keeps us locked in a battle with these opposite poles of human nature. It is a battle that cannot be won. The opponents are insubstantial. Opposing a shadow is not only fruitless, it creates tension in our bodies which "blocks the open awareness from which clarity and effective action spring" (Beck, *Images*).

For example, as a Type Two, I may repress a useful feeling or sensation that is rising in my body because I fear, if expressed, it will prove that I am self-serving, mean, negative, wrong or bad. I believe that acknowledging or expressing my feeling is a direct threat to ...CONTINUED ON PAGE 20

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What goes around comes around... This is not so much about the laws of karma but a preamble to some discussions that may come up about speculations about the reasons why Claudio Naranjo left the USA, what happened in the interim, and if enneagrammatic material is portrayed accurately or distorted etc.

We all start learning a new subject already “pre-programmed” and build upon our previous individual experiences thus developing each a unique understanding and opinion about everything in life, including our faith, religion, philosophy or ideology. Claudio heard 6 hours of talk about types by Ichazo and built a whole science around it...Much to Ichazo’s dismay... At the time anyway.

Of course the early enneagrammers, (Ochs, Beesing, Nogosek, Leary, Palmer, Riso and others) took Claudio’s material from his SAT classes in bits and pieces and then proceeded, each according to their understanding, to take this information into a slightly different direction and come to different conclusions.

In other words, the *Enneagram of Personality* went through similar beginnings as happen to all movements, religions and schools that go through birthing pain dynamic of diversification. Socrates, Plato and Aristotele each were emphasizing very different aspects of life and yet were in the same lineage. That’s why we have multiple sects and branches within each major religion or science. It can’t be stopped.

The best we can do is to allow for an open debate so that participants have an opportunity to hear all sides and have the option to choose.

Add to this a further aggravation in our age because more information is available beyond anyone’s capacity to absorb. People in the Western world have turned a corner (at least about 150 years ago) when it was still humanly possible to be “well educated” in the traditional sense of the word, i.e. having some knowledge of most liberal arts and/or a grasp of mathematics and science.

Rare champions among remarkable human beings like Aristotele, Marcus Tullius Cicero, Hildegard von Bingen, Leonardo da Vinci, Isabella d’Este, Michelangelo Buonarrotti, Galileo, Isaac Newton, Benjamin Franklin, Thomas Jefferson, Marie Curie or Steve Jobs, might go very far in multiple areas today, but could never keep up with the tsunami of new information being constantly generated. Nevertheless, such personalities although rare, live among us today.

Our hope is to find teachers of high quality that we can turn to for deeper questions about life. It’s not easy as we are faced with an overwhelming plethora of possibilities and fields of knowledge from which we can only choose to sample this or that, at the expense of the other...

The study of the enneagram, subtypes, passions, virtues or vices has expanded along with other sciences and we are limited to learning only from the areas touched by the spotlight of our attention. The trend is towards polarization and bias; so that at times we argue among ourselves not because we have a fundamental issue with the thought process of the other, or find their logic faulty, but simply because we have come up through a different set of channels and lens-

## From the Editor

es that formed our world view. I suppose that’s why all of history is replete with accounts of disputes over property (treasure, territory, power) or culture (religion, ideology, customs, values etc.).

As students of the enneagram we are surely aware that human nature does not change much over a lifetime, nor historically over many, many generations. We read about Greeks, Romans, Barbarians, Huns, Catholics, Protestants, Muslims, Infidels, Hindus, Taoists or Buddhists, and they all had issues... Remarkably similar to what we struggle with today—the names have changed, the intensity may vary, the methods and arguments are different, but the fundamental nature of the actors, their motivations, virtues and vices are thoroughly familiar.

### In This Issue:

**Claudio Naranjo** is coming back to California after 40 years, to give an *Integrative Program for Transformation* in March. He is bringing a lot of well tested material he has been working with in Europe, South America and elsewhere. Some of the results and effectiveness of these decades of intensive teaching have been compiled into a book under Claudio’s tutelage by his advanced students, “27 Characters in Search of a Self” each of a different enneagram type and subtype, they speak of their experience, but from the perspective of their own subtype. This book currently exists only in Spanish and it would be interesting to print some chapters as a translation becomes available. My fingers are crossed...

“Nine Gardens: *Worthy Me and Not Me*” by **Amy Zoll** is a useful metaphor for exploring the nine enneagram patterns of ego that contain both positive and negative tendencies or pairs of opposites that form our personality. We identify more with one of these nine personality patterns each with its own ideas about what is good and bad, right and wrong, desirable and undesirable, or worthy and unworthy.

Like a gardener, we can cultivate the desirable tendencies as we strive to create an image that makes us worthy (“worthy me”). But, our personality is equally defined by a subtler process: striving to mulch out of sight the weeds we perceive as undesirable (“not me”). In reality, it is a combination of both that reflect an aspect of the pattern of thinking we identify as “me.”

**Sueann McKean** and **Jack Labanauskas** had this “Conversation with **Francis Lucille Part 2**” a while back, but the issues and subjects remain as present today as ever. *Follow your bliss* is a famous line that sums it up best when we ask about what to do in order to be happy, but how does one do it? We try this and that and most of the time our attempts at happiness do not seem to bring any. Why? Are we asking for too much, for the wrong thing or in a wrong way? Apparently so.

Francis says the answer is that bliss is never in something. You cannot have bliss at the end of a pro-

cess. In other words, if you start a new venture *in order* to reach happiness, that is not the way. Happiness should be *at its very beginning*. For instance, you start learning how to play the flute or how to paint because that makes you happy right now. The moment it ceases to make you happy, drop it. You are not married to the art of flute playing or the art of painting but to happiness. Flute playing or painting are incidental and expendable. What is not expendable is happiness. That is what it means to follow one’s bliss. It may take you to strange places. The moment you lose happiness and you stick to the object anyway, you have gone on a tangent.

“The Romantic—Mediator (4-9) Relationship” from **Jennifer Schneider** and **Ron Corn’s** *Understand Yourself, Understand Your Partner: The Essential Enneagram Guide to a Better Relationship*.

Romantic-Mediator is a common pairing. Romantics see what’s missing or lacking in themselves and fear loss and abandonment. The accepting, non-judgmental Mediator has the exact qualities that are promising and reassuring. Mediators get to tap into the energy and vitality of Romantics. The only fly in the ointment is that the Four wants ongoing romance and attentiveness, real engagement and in-depth discussions of feelings while the Nine tends to tune out gets overwhelmed sooner and prefers comfort and acceptance to emotional drama.

Romantics process information wanting to discuss things immediately and in depth, whereas Mediators want to take heavy issues in installments and have time to sort things out, and if the sorting (ideally) should be conflict free, it can take more time than the passionate Four is willing to wait.

“Signature Traits: *Finding Enneagram Type in Handwriting*” by **Annette Poizner** offers a different angle to graphology. We have had an extensive type-specific series of articles describing the handwriting styles of each type. For example, the precision and angularity of type One’s writing or the looping roundness of type Two’s; the aesthetic balance of type Three’s; the spindly minimalist writing of the Five; the bold and impactful one of the Eight; the exuberant style of the Seven etc. That makes perfect sense, assuming that each type will express their energy in all areas of life, including by way of the nervous/muscular impulses that translate brain activity into the hand that puts pen to paper.

Annette suggests yet another phenomenon that seems rather unusual, the possibility that unconsciously and often in the signature, each type inserts the number (the actual symbol, the cipher) of their type. Interesting.

**Gloria Davenport** worked for some 12+ years on a comprehensive history of the Enneagram Movement that included all authors, teachers and thinkers that contributed in some significant way to the Enneagram. She researched historic data, including Pythagoras, Evagrius Ponticus, Ramon Lullus or Mallorca, George Gurdjieff, and the Sufi connection. Gloria also interviewed current living contributors when possible, read their books, articles or talked to

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their students. It was a massive amount of research that took years and we had many conversations trying to sort out discrepancies and to come up with the most accurate portrayal possible.

Part of this work was to compare the ways in which the theories, nuances and descriptions of types, subtypes, their nature and function differed. "Subtypes Revisited" was part of this project and is probably the most accurate and complete portrayal of the available information on the subject at the time (12 years ago). A few years later she revised that version adding contributions of newcomers to the field. We may print that in a future issue.

Gloria, a type One, was a stickler for precision. Her book (the History) was constantly being updated and refined and I'm afraid that Gloria allowed the perfect to become an enemy of the good trying to reach the extremely high standard she had set for herself. Physical illness later on made progress harder and became a distraction that forced her to put this work aside. Alas, her condition took a wrong turn and Gloria passed away a few weeks ago.

**David Barba** has been studying and working with Claudio Naranjo he writes about "Claudio Naranjo's Formula to Heal Civilization." It's a short article for such a vast effort the healing of civilization would require, but David does a good job pulling together a number of relevant quotes and statements that convey the scope and nature of the approach.

He recaps salient parts of Claudio's career and accomplishments interspersed with thumbnail bits of his bio interspersed with some musings behind his avoiding the USA for so long while teaching and living the last 4 decades in Europe and South America.

I believe David could not possibly have been aware of the entire body of material that has been generated in the past decades; most of it in the USA and highly appreciative of Claudio's seminal con-

tributions. In the *EM* for example, we had many articles that capture this spirit, as for example does Gloria Davenport's "Subtypes Revisited" article in this issue. •

## GLORIA DAVENPORT Ph.D. (9 - 5 - 1927 — 12 - 29 - 2013)



**Gloria Davenport, Ph.D.**, passed away peacefully on December 29, 2013 in Meridian, Idaho at the age of 86. She was born on September 5, 1927 in St. Paul, MN. She married Hugh F. Davenport on August 24, 1948 and moved to Orange, CA where she resided until moving to Meridian, ID permanently in 2011.

Gloria received her BA from Chapman University, her MA from California State University, Fullerton and Doctor of Philosophy in Education from Claremont Graduate University in 1991 at the age of 63.

In 1972, as a professor at Santa Ana College in Santa Ana, CA, Gloria initiated, developed, chaired, and wrote the curriculum for the Human Services Department. During the last 12 years of her tenure she was the Counselor for Reentry Students and Older Adults. In 1992, Gloria originated a workshop and support-group program for adult children of toxic agers called ACTA. She presented at two American Society on Aging Conferences and for 3 years wrote a monthly column on aging for Santa Ana College's Older Adult Newsletter.

She retired in 1996 to complete her research for her book *Working with Toxic Older Adults: A Guide to Coping with Difficult Elders*. (available on Amazon, see also her article on the same subject in *EM* of October 1998 issue #43 *Gerontology and Psychological Toxicity*) Around that time Gloria started her Magna Opera, the *History of the Enneagram Movement* that included brief biographies of all the main protagonists who contributed to the theories relating to the Enneagram personalities, types and subtypes and comments on the differences in theories.

Gloria was a good friend, a huge supporter of the *Enneagram Monthly* and a voice of wisdom and integrity for our community. You will be missed...RIP