



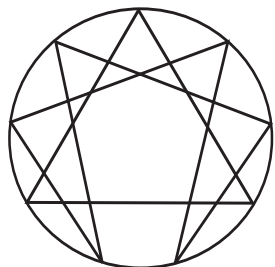
EnneaBYTES

EXECUTIVE 2011

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PRESIDENT'S MESSAGE Fall to Winter 2011-2012

Dear Members,

Season's greetings to all of you as days darken and winds blow colder. As President of your active, dedicated Board of Directors, I look back on a busy year filled with lively interactions and activities, and look forward to future meetings with you as we continue to study, explore and apply insights from the Enneagram.

Please join me in giving thanks to our Board members: to Donna Achtem for keeping our membership records up to date. Members will receive a new, current Directory for 2012 very soon. Moira Canes is corresponding with Tom Condon at Changeworks, to arrange his visit to Toronto for a two-day workshop, March 24-25, 2012. Find a registration form in this newsletter and sign up soon. Send these forms to Dara Church, our administrative assistant, to claim the early-bird price for this event. Many thanks to Dara for all of her help throughout the year. Send payment by cheque to Theresa Courneyea, your treasurer and expert on financial matters. Thanks to Theresa's efforts, we continue to offer our membership services and our annual conference at rates that remain unchanged from 2011.

We extend special thanks to Andrea Purcell, who has initiated work with Panels in the narrative tradition for our Study Group sessions, along with Peter Donovan. Andrea and Peter are both certified Teachers in the Narrative Tradition, taught by David Daniels, Helen Palmer, Peter O'Hanrahan, Terry Saracino and others. The experience of Panels has been powerful and challenging for panellists and observers, as we have watched and listened to ourselves and others articulate perceptions, opinions and outlooks on life. I look forward to continuing this work with Andrea and with you in the new year.

You will find one returning voice and one new voice in this issue of Enneabytes. Nicolas Szymanis, now at Sterling Hall in Toronto, reports on exciting news that extends teaching and learning with the Enneagram in mind, to a new community of educators, parents and students. Many of you who met TJ Dawe in Toronto in June will enjoy his detailed study that offers insights into character traits and interactions in several stories from diverse sources. Expect to be surprised and enlightened by his notable contribution.

I am happy to report that 2012 will offer more opportunities to explore the Enneagram in Canada. For example, Russ Hudson will be in Calgary, March 2-4, 2012, offering his *Higher Aspects Workshop: the Essential Qualities*. Ginger Lapid-Bogda will be in Montreal, May 7-11. Then, in Calgary, September 14-15, David Daniels will present *The Enneagram's Gift to Vital Relationships*. These events are brought to you by the Professional Enneagram Association of Canada (PEAC). Find contact information within on page 8.

Also, the Canadian Institute for Enneagram Studies, directed by Penny Whillans, is hosting a conference in Victoria, British Columbia, February 17-19, 2012. Find further information in this newsletter. To register contact: natalia@canadianenneagram.ca or phone Sylvia at (250) 477-1148.

It is a privilege for me to serve as your President and I hope to meet with you often as we continue to learn together. You are welcome to contact me at any time at: rwrobel09@gmail.com Phone: 416-780-0901.

Ruthanne Wrobel,
President, Enneagram North

Study Group News

Since Russ Hudson's visit in March, attendance at Study Group has been growing. We can now count on about 25 people each month, so we have been meeting in the Ellen Knox Library, a finely appointed space, made available for us at Havergal College. We thank the College for generously supporting Enneagram studies in this way.

When Andrea Purcell offered to facilitate type-alike Panels with our group, we were delighted with the idea. Andrea encouraged Peter Donovan to work with her on this endeavour. While two hours is not really enough time to deeply explore issues and struggles for each type, Andrea and Peter agreed to work with three panels on each of three evenings, as a way of introducing us to the narrative tradition of listening and responding to interview questions as participants and observers.

The groupings were set up with one type from each triad or centre (body, heart, head) each night. The plan was to showcase the energy centres in action, along with specific types, to show different ways that we embody and express our instincts, emotions and reactions. For example, in October, we heard from Ones, Twos and Sevens. Watching the panellists, we heard the striving of the Ones to correct and improve; we felt the responsive concern for others among the Twos; and we responded to the positive thinking of the Sevens. Watching these panels one after another helped to clarify distinctions in our minds, between the three types and the three centres.

To open their work with each panel, Andrea and Peter began with a "Basic Proposition" for the type, a statement that refers to an original, ideal state of being that was "lost" in early childhood. Core beliefs, concerns and behaviour patterns form in response as our ego defences develop. According to Helen Palmer and David Daniels, the basic propositions, "create the focus of attention and drive emotion" for each Enneagram type.

In November, we heard from Threes, Eights and Sixes. We felt pressure to be active and productive from the Threes; we sensed the strength and assertiveness of the Eights; and we admired the courage of Sixes who take action despite doubts, dangers and fears. It takes courage, generosity, grace and good humour to join an Enneagram Panel, where each participant engages in noticing and describing his or her own patterns of behaviour. We extend thanks to all members who chose to teach and learn with us this past year.

As Peter O'Hanrahan writes on his website:

"By listening to representatives of each Enneagram type share their personal stories and reveal their inner worlds and realities, you will discover how to recognize personality differences from direct experience, learning with all three centers of intelligence - mind, emotion and body."

http://enneagramwork.com/the_narrative_tradition.html

Our next Study Group meeting takes place on Thursday, January 19, 2012. (Note change of date from previous notices.) We need Fours, Fives and Nines to participate on our panels to represent and speak from these energies. Please consider your answer when we call on you to participate. You are welcome to invite friends willing to join a panel. To read more about the Narrative Tradition, visit this website: <http://www.enneagramworldwide.com/the-narrative-tradition/>

2012 CIES Enneagram Conference February 17 - 19, 2012

The Canadian Institute for Enneagram Studies is proud to announce its 2012 Enneagram Conference, Victoria, BC

"Together. One Mind, One Heart, One Body"

– Focusing on aspects of our lives: personal inner journeys, health, family, work, community and spiritual practices –



Location: Goward House, 2495 Arbutus Road, Victoria, BC

Cost: \$150.00 15% student discount with valid ID

Register online (click title) - [2012 CIES Enneagram Conference](#)

Register by email – natalia@canadianenneagram.ca

Register by telephone - (250) 477-1148 Sylvia

Cheques to CIES can be mailed to – 3995 Blenkinsop Rd, Victoria, BC V8P 3P8

Cash payment accepted at the door

Information - Email: natalia@canadianenneagram.ca Tel: sylvia at (250) 477-1148



37 Helena Ave
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(647) 208-8754

2012 REGISTRATION FORM

Therapeutic Metaphor and the Enneagram with Tom Condon

Saturday March 24 & Sunday March 25
9:00 - 4:00 9:30 - 4:30

YES! Please register me:

Name: _____

Phone number: _____

E-mail: _____

For important updates and information regarding this workshop and local events

FEES:

_____ \$229.00 – Member’s Early Bird Rate (Must be registered & paid by Jan 25, 2012)

_____ \$249.00 – Member’s Rate (after Jan 25, 2012)

_____ \$299.00 – Non-Members’ Rate

_____ \$149.00 - Student Rate

Total payment provided: \$ _____

PAYMENT OPTIONS:

Cheque: Print and fill in this form. Write cheque payable to Enneagram North. Please mail form and cheque to: **Enneagram North, 37 Helena Avenue, Toronto, Ontario, M6G 2H3**

Credit Card: Fill in this form and e-mail to enneagramnorth@yahoo.ca We advise you NOT to provide credit card information online. Phone us with card details at this number **(647) 208-8754**.

If you are registering more than one guest, please fill out names and e-mail address portions for each registrant, for the purpose of ID tags and information sharing.

Please call or email us if you require further assistance

Nine Young Minds by Nicolas Szymanis

In the preface to her book, *The Enneagram Intelligences*, (1999), Janet Levine calls teaching “an inexact profession”. It is one where educator and student live in an energetic space; a two-way street – where a tremendous amount of “illumination” is a possible outcome of the learning dynamic. And indeed, it takes a school year, sometimes several sequentially, before this inexact process yields consistent light, and both teacher and student graduate to higher levels of empathy and self-understanding.

In several classes at Havergal College, open exploration of the Enneagram is a welcome component of studying Social Sciences, in particular the grade 10/11 Introduction to the Social Sciences, and the grade 12 Philosophy course. In the near orbit of these endeavours are a small group of educators, themselves interested and schooled in the Enneagram, who support the exploration and ensuing discussions and have come together to share their observations. In this initiative, sparked by the passion and experience of Ruthanne Wrobel (credited with bringing the Enneagram to Havergal over ten years ago), lies the chrysalis of our first *Mind Times Nine* conference, held this past June at Havergal. Ten presenters from across Canada engaged small groups on a range of topics, all connected to the Enneagram in education, coaching, leadership development, mindfulness practices and conflict resolution. An absolute highlight of the two-day conference was the show-case presentation by TJ Dawe, a Vancouver playwright and performer who shared his “*Lucky 9*” production with us. This one-man show juxtaposed Enneagram energies and insights, with personal story-telling and the hit TV show *The Wire*, to create a thoroughly entertaining and thought-provoking one-hour show. In sum, teachers from all subject areas, Enneagram thinkers and members of Enneagram North came together to advance their awareness of nine different perspectives and approaches to learning and life. It was a truly wonderful weekend.

Havergal College, as many know, is a K-12, all-girls independent school. As mentioned, the Enneagram has been well explored and applied by educators and students in recent years. Just down the Lawrence Avenue corridor is The Sterling Hall School, a JK-8 all-boys school; home to over 300 learners, including 85 little and big brothers of students from Havergal. This special setting is a fitting place to continue an exploration of the Enneagram in education, and thus, the next iteration of the Mind Time Nine initiative has come via the Sterling Institute and its conference series entitled *Hearts And Minds*. In recent years, this series has twice-annually brought over fifty educators from nearby independent schools to Sterling Hall for discussions of Mindfulness and possible applications of this way of being

in the classroom. Over the past three months, the Institute’s steering committee has explored the possibility of the Enneagram being a promising application of mindfulness in education. This, combined with the ever evolving science of educational diagnostics, generating psychologically-based learner profiles for students at all grade levels, stands to make our explorations of the Enneagram and what it stands to “illuminate” about learners (and teachers) a valued tool in this age.

One highlight of this evolving Nine Minds initiative was the first co-presentation by Ruthanne Wrobel and myself, at this year’s *Hearts and Minds* Conference held at Sterling Hall in early November. Together with a well-attended room of educators and parents, Ruthanne and I opened conversation on the triads (or centres) and the distinct Enneagram positions, as these apply to learning styles, assessment strategies and student-teacher dynamics. Our goal was to explore this model as a mindfulness “tool” for this present age of increasingly self-aware and well-informed learners, teachers and parents. Among other sources, we made reference to Janet Levine’s most recent work, *Know Your Parenting Personality* (2003).

In education circles, there is so much talk about 21st century learning. How can schools prepare students for life in a world we can barely imagine, fifty, ten or even five years from now? What emerging issues (environmental, economic, social, emotional, personal) will our students face? Janet Levine believes that the Enneagram model provides a valuable lens for 21st century learning; it points to core foundations of the human condition in ways that transcend ethnicity, gender, age, socio-economic status and other divisive variables. Taking this model to heart means learning to listen to ourselves and others as we interact and communicate. Mindful, persistent self-observation sparks curiosity to learn more about other ways of seeing things. The prospect of helping our teachers and students to recognize and realize their potential as active, engaged participants who work together to analyze information, solve problems, resolve conflicts and shape new ways of thinking is perhaps truest to the meaning of education itself.

Nicolas Szymanis has been a classroom educator for twelve years. He chaired the Department of Social Sciences at Havergal College. His current position is Director of Curriculum at Sterling Hall School in Toronto, Ontario, Canada.

Visit these pages for more information:

<http://www.sterlinghall.com/page.cfm?p=640>

http://nineminds.ca/Nine_Minds/Welcome.html

Disney Girls Meet Atwood's Worlds by TJ Dawe

For the past year and a half, I've been writing explorations of various works of arts and culture and posting them online at the ideas blog I co-edit. I recently published an essay on a theme in Margaret Atwood's novels and Disney movies: the leading players in women's lives are other women. They're the villains, they're the allies. Men have secondary roles, at best. The Enneagram didn't come into it, but I couldn't help noticing that Cinderella, Snow White and Sleeping Beauty are classic type Nines. The fairy godmothers must be Twos. And *The Robber Bride* has characters that fit really cleanly into Ennea-types: there's a Three (Zenia), a Two (Roz), a Five (Tony) and a Nine (Charis).

Disney movies have received a fair bit of flack in recent years for their passive princesses and heroic princes. There's some truth to the first part of that, but heroic princes? Not so much. The fairy godmothers are far more active. Trust a Two to make everything happen behind the scenes and be left uncredited in people's memory.

On his first attempt at heroism, Sleeping Beauty's Prince Philip gets captured and thrown into the evil Maleficent's dungeon. Not only do the fairy godmothers free him, they provide him with a sword and shield, they unchain his horse, they turn tumbling boulders into bubbles and the arrows Maleficent's soldiers fire at them into flowers. In the final showdown with Maleficent (who's turned into a dragon), one of them enchants Philip's sword. He throws it, striking a death blow. Does he think he did it? Let him. The fairy godmothers are happy to have their beloved Princess Aurora awakened, loved, married, and restored to the noble life for which she was born.

One of the godmothers has some fine Two-moving-to-Eight moments:

Merryweather: I'd like to turn her [Maleficent] into a fat ol' hop toad.

Fauna: Now, dear, that isn't a very nice thing to say.

Flora: Besides, we can't. You know our magic doesn't work that way.

Fauna: It can only do good, dear, to bring joy and happiness.

Merryweather: Well, that would make me happy.

Cinderella's fairy godmother is another Two, showering the girl with warmth and care, giving her a dress,

coach and retinue to attend the ball in pursuit of love, marriage and happiness.

Fairy godmothers in general are strong Two archetypes. Beaming with love. Bestowing gifts. Offering encouragement. Expecting nothing in return but the happiness of those to whom they grant their favours. The princesses display the Nine quality of believing themselves to be, as Riso and Hudson put it, "nobody special". (*Special thanks to my friend, Risa Morris, for helping me type these characters.*)

Snow White has no idea she's fairest in the land. She accepts her life as a scullery maid without protest,

despite being the queen's stepdaughter, and having once lived as a princess. She doesn't seem to harbour any resentment, instead escaping into sweet dreams about how someday her prince will come. When exiled, she makes the best of it, befriending the dwarfs and forest animals, seemingly unaware that it's not so great a twist of fate to almost get murdered and have to start a new life. She's happy wherever she is, whatever she's doing.

Aurora (Sleeping Beauty), blessed by one of the fairy godmothers at her christening with "the gift of beauty," grows up in a cottage in the woods, with no knowledge of her noble parentage or her good looks. She does housework uncomplainingly, with a pleasant smile on her face. She goes for nature walks and communes with the forest creatures. Her demeanour is serene and content. She wistfully sings of a prince she met "once upon a dream."

Cinderella never complains about the cruel treatment she receives daily, nor that she was once loved by her now dead father and has been unfairly demoted to the status of hated servant. She vents the gentlest admonition on an inanimate object, saying:

"Oh, that clock! Old killjoy. I hear you. 'Come on, get up,' you say, 'Time to start another day.' Even he orders me around. Well, there's one thing. They can't order me to stop dreaming."

She sings:

A dream is a wish your heart makes when you're fast asleep

In dreams you will lose your heartaches

Whatever you wish for, you keep



*Have faith in your dreams, and someday,
your rainbow will come smiling through
No matter how your heart is grieving,
If you keep believing
The dream that you wish will come true*

A better anthem for an average Nine escaping from life's miseries by denying them, I can't imagine.

Tom Condon, Riso/Hudson and others have typed Walt Disney as a Nine. One source described Disney this way: "He displayed an optimism (and love of dreams) rivaling that of his princesses." I don't know enough about him to agree unreservedly, but the following quotes provide decent corroboration.

QUOTES from Walt Disney

"All our dreams can come true, if we have the courage to pursue them."

"If you can dream it, you can do it."

"All the adversity I've had in my life, all my troubles and obstacles have strengthened me... You may not realize it when it happens, but a kick in the teeth may be the best thing in the world for you."

Disney showed a characteristic type Nine modesty in spite of his tremendous success:

"I never called my work an 'art.' It's part of show business, the business of building entertainment."

"I would rather entertain and hope that people learned something than educate people and hope they were entertained."

Nines can excel as heads of institutions, drawing the best out of everyone in the organization instead of working for their own glory:

"Of all the things I've done, the most vital is coordinating those who work with me and aiming their efforts at a certain goal."

He also showed the Nine's predilection for optimism and happy endings - his movies became more famous for this than anything else. Also, their stories underwent substantial cleaning up from their folk sources. No need to disturb people.

The Brothers Grimm tidied up the folk tales they collected from German peasants as well (including Snow White and Sleeping Beauty), but their stories can still surprise modern readers weaned on Disney. The "Three Little Men in the Wood", for instance, ends with an old woman and her daughter being put in a barrel stuck full of nails, with the top hammered on, "and the

barrel rolled down hill until it went into the river."

In Margaret Atwood's *The Robber Bride* (1993), Tony Fremont, a U of T history professor, a Ennea-type Five gifts her friend Roz's twin daughters with books full of these "authentic fairy tales in the gnarly-tree editions, not a word changed, all the pecked-out eyes and cooked bodies and hanged corpses and red-hot nails intact." Tony claims they're "more true to life that way." She displays a Five's unflinching gaze in her specialty subject: war. She builds models of battles in her house. She doesn't look at atrocities with horror, sadness or indignation, but with an appraising eye, accumulating uncommon knowledge because it interests her.

Roz Greenwood, mother of those twin daughters, strikes me as a Two. She "squeals with genuine pleasure" any time a friend tells her "I met someone." She uses soft exclamations, being uncomfortable with how it would tarnish her image of herself if she swore - this in spite of the fact that she's a successful businesswoman, head of her own company. She worries endlessly about her son Larry, in his early twenties. What will he do with his life, and more importantly, who will he marry?

"Dear God, send me a nice unstinting girl, not too rich, not too poor, not too pretty but not ugly either, not too bright, bright he won't need, a kind, warm, sensible, generous girl who'll appreciate his good points, who understands about his work, whatever the heck it turns out to be, who doesn't talk too much, and most of all, who loves kids. And please, God: make her have normal hair." (p. 94-95)

It seems Roz craves one of those Disney princesses for her son.

Charis White, third in the trio, is a Nine. She lives on the Toronto Islands, reveling in the natural setting, raising chickens. She works at a store selling metaphysical trinkets. We find out she's a victim of sexual abuse at the hands of her uncle, and has dealt with it by tuning out. She'd tried to tell her aunt, was rebuffed, and never mentioned it again. In another Nine-ish touch, she sometimes forgets that she's separate from others, absent-mindedly neglecting to speak, assuming people can hear her thoughts.

These three women are bound together by run-ins with Zenia, a pathological, self-obsessed type Three. She meddles with their lives individually, tailoring her story to prey on their sensibilities and interests. She tells Charis she's dying of cancer, and allows her to put her through an alternative healing therapy, providing Zenia with free accommodation and meals. She tells Tony of having been prostituted as a child by her White Russian mother

in post-war France. She enchants Roz with stories of Roz's mysterious father in World War II, giving him an unheralded courage and resourcefulness. Her stories are later revealed to overlap and contradict each other. She steals each woman's man in turn, and discards them when she loses interest, which doesn't take long. She skips town and dies overseas. The novel opens with her sudden reappearance in Toronto, alive and looking much younger than she should (probably having availed herself of cosmetic surgery), as her lifelong program of deception and mischief continues.

My guess is that Margaret Atwood is a type Five. She hasn't used her great literary celebrity to lead a high profile public life - although she's recently stepped forward to defend a particularly Fivish institution: libraries. She invented the Long Pen - a device that lets you sign your name from anywhere in the world, saving her the necessity of autographing books in person. I've heard of her being brusque in encounters with fans. If you pass her on the sidewalk, I've been told, it's best to leave her be.

She displays a Five's relish of obscure, or even disregarded information. Her latest book *In Other Worlds* (2011), looks at mythology, fantasy, science fiction and even comic books, which must have raised a few eyebrows among the literati. Her historical novel, *Alias Grace*, (1996), teems with period detail, from the crowded, miserable steerage crossing her characters undergo, to laundering linens, quilting patterns, laudanum addiction and prison life in the 19th century.

Atwood shows no hesitation in facing the darkness. Her nonfiction books *Payback: Debt and the Shadow Side of Wealth* (2008), and *Strange Things: The Malevolent North in Canadian Literature* (1996), show her delving into topics many would find unsettling. Two recent novels - *Oryx and Crake* (2003), and *Year of the Flood* (2009) - offer chilling visions of the future, clearly extrapolated from present technological and social developments. She titled her exploration of literary craft *Negotiating with the Dead* (2002). She refutes the idealized picture of women's moral superiority by making them the oppressors - the Aunts in *The Handmaid's Tale* (1985), the aforementioned Zenia in *The Robber Bride* (1993), and even little girls in *Cat's Eye* (1988).

The story "Death by Landscape" from the collection *Wilderness Tips* (1991) shows a combination of all of these things (and I owe Ruthanne Wrobel a word of thanks for prompting me to reread it). Her love of knowledge comes out in details about natural life and the paintings of the Group of Seven. The story brings the reader face to face with the unacknowledged darkness in the background of regular life. Lois, a divorcee in her early 30s, recalls a youthful summer camp friendship with another girl,

Lucy, twenty years before. While on a week-long canoe trip, the two wander away from the group for fifteen minutes. Lucy disappears into the woods and never returns. Her body is never found, nor are her motives for leaving discerned. Lois recalls having been subtly accused by Cappie, the camp's director, of pushing her off a cliff:

"Later, when she grows up, Lois was able to understand what this interview had been about. She could see Cappie's desperation, her need for a story, a real story with a reason in it; anything but the senseless vacancy Lucy had left for her to deal with." (p. 119)



The omniscient crafter of this tale shows no sympathy for this frail, human need for an explanation. Lives are swallowed for no reason. That's what the Void does. If you're looking for redemption and soothing resolution, watch a Disney movie.

I have a Five wing myself, and read all of Margaret Atwood's fiction systematically a few years ago (a book a month), and most of her non-fiction too. In the last few years I've been rereading her stuff, and now I'm analyzing it and writing about it. My Fivish desire to know the underlying meaning of things also has me watching Disney movies, despite not having kids, or wanting any. I get a big thrill out of that moment when popular works crack open and reveal secret truths about the human soul and our culture in general. And being a Four, of course I'd bookend all of this with autobiographical narrative.

TJ Dawe is a Vancouver based writer, director and performer of new plays. His solo show Lucky 9 tells of his interest in the Enneagram, and played at the Enneagram North conference this past June. He will be a key speaker at TEDx Manitoba in February. He and his girlfriend Lindsay Robertson and their friend Jill Cherewyk did Level 1 Training with the Enneagram Institute in May, and meet every Monday evening to discuss and research the Enneagram. TJ blogs, podcasts and tweets at beamsandstruts.com.

Poetry and Personality

Mary Bast is a poet, writer, psychologist, executive coach and personal counsellor with many years of experience working with people in large corporations, small companies, nonprofits, and family businesses. In 1999, she launched her approach to change called "Out of the Box Coaching." Her website offers a remarkable set of resources that address many issues related to personal growth, the Enneagram and more. Do consult this impressive list of free articles filled with informative, inspiring ideas:

<http://www.breakoutofthebox.com/table4.htm>

For example, consult Mary Bast's writing on poetry and its role in personal transformation. She has compiled a comprehensive list of evocative poems, filled with meaningful messages for each specific Enneagram energy. You are invited to spend time with these words and images, and to open your hearts to what these poems have to offer:

<http://www.breakoutofthebox.com/table6.htm>

To learn more about the power of poetry to access significant sources and forces for change, read this article by Mary Bast: "I Meet My Shadow in the Deepening Shade: Poetry in the Workplace." Here Bast writes: "Resources buried in each of us ... show up symbolically – if only we know how to look for them – in metaphors such as poetry, or dreams, projections, and other artistic expressions."

<http://www.breakoutofthebox.com/workpoet.htm>

One poem among many that Mary Bast mentions is by David Wagoner, entitled "Lost" (1999). These words, made famous by Oprah and others, may be found online. Find audio narration with visuals, at this site:

<http://www.youtube.com/watch?v=ysGoRDeg7Ok>

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Costs: \$400 + GST for PEAC members;
\$450 + GST for non-PEAC member
To register contact Catherine Bell at
cbell@bluera.ca or phone: 403-852-8547.

GINGER LAPID-BOGDA Coaching with the Enneagram

May 7 - 11, 2012

Villa Saint Martin, Montreal QC

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