



# ***Narrative Enneagram Teacher Training Manual***



The Narrative Enneagram  
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# SECTION 1: GENERAL INFORMATION

## Learning Goals

### Students will learn:

- How to apply the Universal Growth Process in your practice
- Type-specific transference and counter-transference issues
- Effective life-changing strategies and interventions for each type
- Skill building in self-reflection, self-observation and receptive awareness
- Methods to incorporate somatic elements into your practice
- How the Enneagram can enhance your ability to “walk the talk”

## Guidelines for Optimal Learning

- Be centered and grounded in the present moment.
- Have an open, receptive, compassionate heart.
- Have an open, receptive and non-judging mind.
- Be curious.
- Anticipate personal gain or value.
- Be motivated to make the necessary effort to learn.

## Ethical Use of the Enneagram

- Help others discover their type; don't tell them what type they are.
- Avoid stereotyping. Each of us is an individual expression of our type.
- Don't make excuses or find faults for behavior based on type.
- Refrain from using your style as a justification for your actions.
- When you have a negative reaction to another type, investigate your own reactivity. Don't assume the issue is with the other.
- See other sources of issues in addition to the Enneagram.
- Avoid using the Enneagram for your personal agenda.
- Recognize that the Enneagram requires time, effort and commitment.
- Respect the privacy and personal boundaries of participants.
- Avoid making business decisions based on type or using the Enneagram in a selection process.

## Focus on Integration

The Narrative Enneagram focuses on three crucial aspects of personal development: psychological, spiritual and somatic. The diagram on the next page summarizes the interrelationship of these elements.

From the psychological point of view, there is no better map than the Enneagram. It clearly names the cognitive and emotional patterns of each of the nine types. As these patterns soften, we are more able to relax into what is actually occurring. Sometimes just by naming them they can loosen.

What is spirituality? Simply, it's about increasing our capacity for being receptive to something greater than ourselves. Names such as God, Buddha, Great Spirit, Essence and Grace, among others are used to represent this mystery. In order to receive something, we have to get out of our own way. Many methods exist to help us enter this state of receptivity including religion, breath practices, chanting, meditation, etc. If one's adaptive pattern is running in this moment, there is no way to receive anything. Working on any of these levels requires the capacity to access the Inner Observer, the witnessing consciousness that is aware of all thoughts, emotions, feelings and sensations that arise and fall within our experience.

And, why is somatic work so important? Our body is the experiencer of our adaptive patterns. These patterns live in our tissues and neural pathways. Cognitive understanding can take us so far, but lasting change requires the creation of new neural pathways. By working on the cellular level, we can open, soften and attune our beings more toward full embodiment.

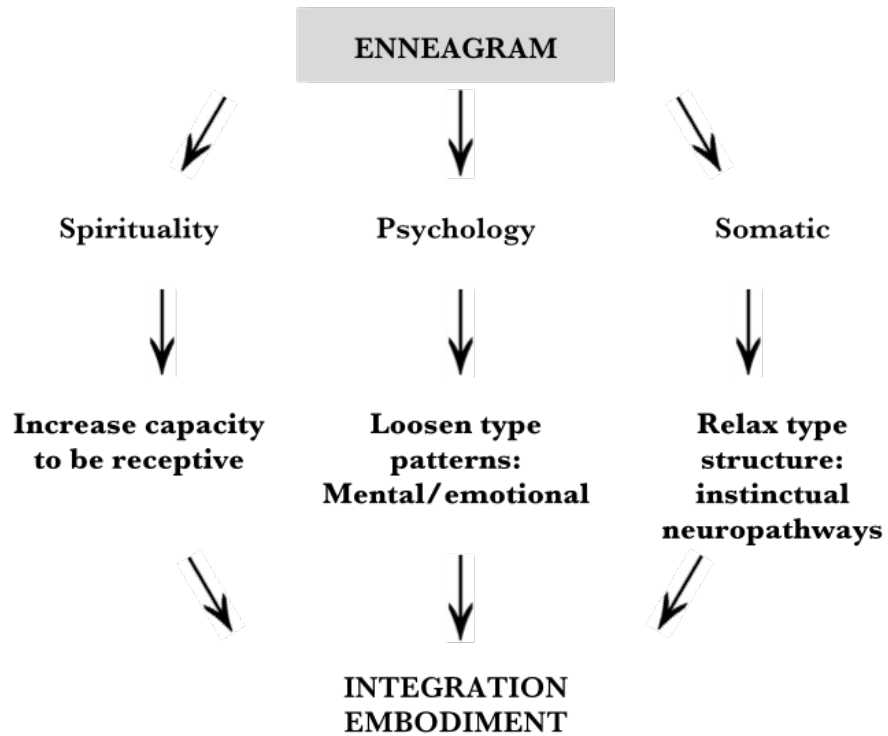
We can work on each of these three elements separately, and there is much value in doing so. That said, using the Enneagram as a map in all these areas creates a synergy that greatly increases the effectiveness of personal growth work.

By increasing our capacity to observe the cognitive-emotional habit of the type along with our somatic or felt-sense experience, we increase our capacity to be receptive, relax the type structure and loosen type patterns. This allows us to develop the capacity to choose novel behaviors, gain new perspectives and greater access to the life force, thus seeing reality as it truly is rather than through the filter of the type.

The following questions are pertinent to the investigation of integration:

- How do I experience the cognitive-emotional pattern of my type? Why is *seeing that pattern* important in my life?
- Why is *being receptive* important? Why does that help me access my spirituality?
- Why is *feeling my body* important? How does that help me live with more consciousness?

## Path to Integration



Terry Saracino, 2014

## The Three Centers of Intelligence

In Western psychology and education, the mind has been elevated to prominence as “the” center of intelligence. Yet there is also an intelligence of the heart (emotional intelligence) and an intelligence of the body (sensations and instincts). The Enneagram acknowledges all three centers – head, heart and body – and recognizes that each intelligence requires ongoing cultivation. And while everyone relies to some degree on all three centers, each of the Enneagram types relies more heavily on one of them, either head, heart or body.

**Twos, Threes and Fours are the Heart types**, but every type depends on emotional intelligence to develop the higher qualities of the Heart Center, such as empathy, understanding, compassion and loving-kindness. Likewise, **Fives, Sixes and Sevens are the Head types**, but all types depend upon mental intelligence to develop the higher qualities of the Head Center, such as wisdom, knowing, intuition and thoughtfulness. And finally, **Eights, Nines and Ones are the Body types**, but all types depend upon the Body Center of intelligence to be in touch with the energy needed for action, to discern how much power to use in situations and to supply a sense of being grounded in the world.

The ability to recognize and value all three centers of intelligence is crucial to all of us in reaching a fulfilling life. It is vital to bring these into balance.

### Heart Center: Types 2, 3 and 4

If you are a Heart Center type, you tend to perceive the world through the filter of emotional intelligence. You are attuned to the mood and feeling state in others to meet your needs for contact and approval. You depend more than other types upon the recognition of others to support your self-esteem and fulfill your desire for love and connection. To assure that you receive that approval and recognition, you create an image of yourself that will get others to accept you and see you as special.

**Keys:** Love, Connection, Affection, Bonding, Image and Approval

### Head Center: Types 5, 6 and 7

If you are a Head Center type, you tend to filter the world through the mental faculties. The goals of this strategy are to minimize anxiety, to manage potentially painful situations and to gain a sense of certainty through the mental processes of analyzing, envisioning, imagining and planning.

**Keys:** Security, Safety, Certainty, Assurance, Predictability and Opportunity

### Body Center: Types 8, 9 and 1

If you are a Body Center type, you tend to filter the world through an intelligence of kinesthetic or physical sensations and gut instincts. You use personal position and power to make life be the way it should be. You devise strategies that assure your place in the world and minimize discomfort.

**Keys:** Worth, Congruence, Comfort, Harmony and Belonging

## Overview of Somatic Intelligence

The intelligence of the body informs us about the reality of our physical existence separate from others. It governs all the survival processes that move us instinctively through the world, giving us information through our sensory faculties about our well-being. We sense the environment within our body. We may think it's our mind sorting things out, but the mind reports and delineates meaning from what the body is sensing in the current situation.

The mind has neural pathways that sort for familiar patterns from past experiences to make sense of current experiences. If we are out of touch with our bodies, unconscious of past traumas and adaptive patterning, current reality becomes a filtered experience and we are unable to perceive the environment as it is. Many of us are very removed from the intelligence of our body, since our culture primarily values mental intelligence and, to a lesser degree, emotional intelligence. The Narrative Enneagram is actively integrating somatics with psychological and spiritual wisdom.

All psychological and spiritual experiences take place in and are perceived by the body. Our ability to make choices to respond beyond our survival strategies is *wholly* dependent on our ability to be aware of the felt sense of emotions and beliefs held in our body based on past experience. Otherwise, we may gain conceptual understanding – a great first step – but we won't be able to access automatic patterns held in neural pathways in our brain and body. Without the capacity to be conscious of the felt sense, to feel the feelings and beliefs in our bodies, we stay on automatic. When we are more consciously embodied, we have the capacity to make new choices that will build new neural pathways and allow us to participate in the grand unfolding of the evolution of consciousness.

Our ability to be conscious has evolved over time from the automatic, unconscious survival strategies (fight/flight/freeze, seeking nurture) of our reptilian and mammalian brains. The adaptive patterns necessary for survival are an aspect of how we learn and evolve. These patterns are the foundation of our type structure and have a life-giving function. However, if we seek to integrate our separate physical existence with the spiritual awareness of the Oneness of all things, we can learn to include and move beyond being solely motivated by these automatic strategies. This way we can begin to see reality as it actually is, rather than through our familiar filters of perception. With the expertise of the Enneagram, we can develop greater freedom in how we respond, so new neural pathways will develop that support novel behaviors rather than the brilliant but limiting reactions of our type patterns.

We're programmed through evolution to preserve the gene pool, which has geared us to act from a guarded or fearful stance. The instincts will respond first to threats of survival and only secondarily to opportunities in the world, in others, and in our own resources. From a survival point of view, to be vigilant for danger takes precedence over feeling relaxed so that we are prepared to act if the danger is real. Remember, this is crucial from an evolutionary stance, and has allowed us to arrive here today as we are, with the capacity for self-awareness and potential for change.

We are still encoded with these survival instincts without realizing it. The cognitive-emotional habit of our Enneagram type looks for information that confirms a highly conditioned stance from the past, and tends to filter out or dismiss other information. We experience alarm from others and the world around us and respond to this instinctual fear.

Fortunately, there is a counterpart to the aversive aspect of our instinctual intelligence. This comes in the form of our nurturing and protection-seeking instincts as well as naturally occurring experiences of well-being in which we instinctually become playful, curious and seek contact with others when life is perceived to be safe. We are therefore simultaneously endowed with the balance necessary for growth, development, change and transformation. Often, due to the security bias of the brain, we need to cultivate these instincts by consciously choosing to orient to them as well as learning to relax unnecessary defensive responses. Neuropsychologist Rick Hanson tells us that we take in negative information in a nanosecond, and positive information in an average of 11 seconds. We need to pause and feel into the positive experience in the body to build neural pathways that allow us to experience more appreciation, love, compassion and joy.



# SECTION 2: PANEL INTERVIEWING AND PRESENTATION SKILLS

## Teaching Standards

What follows is an idealized listing of personal attributes, skills and qualities that are vital for quality teaching and representation of the EPTP. This listing is designed to help you self-assess your own readiness to teach the Narrative Enneagram. We recognize that it is a lifelong process to develop and express all of these qualities. If you identify a particular area that needs improvement or change, you may want this area to become a focus of continuing personal work and exploration.

### **1. Self-awareness and self-management skills**

- Developing your capacity for self-observation
- Awareness of type concerns and triggers relative to teaching
- Understanding your own values and goals
- Managing your personal reactivity
- Building self-confidence as a teacher and facilitator

### **2. Communication skills**

- Manifesting receptivity and empathy
- Giving and receiving feedback to others
- Stating your own feelings accurately and openly
- Creating an environment of trust and fairness

### **3. Facilitation and presentation skills**

- Building rapport
- Presenting topics in a lecture format
- Demonstrating panel inquiry skills
- Expressing sensitivity to group emotions and dynamics
- Manifesting some charisma and a credible image
- Staying present to others
- Having fun

### **4. Motivation**

- Being passionate about the work
- Showing a love of learning, improvement and innovation
- Demonstrating commitment and self-compassion
- Sharing your own unique skills and perspectives

## Elements and Principles of Conducting Panels

The four key components to effective teaching using panel interviews:

- A. Establish and maintain **rapport**
  - B. Have a **line of questioning** (sequence of topics)
  - C. Manifest the **inquiry** process for eliciting the structure and themes
  - D. Utilize **demonstration**
- 
- A. Establish and maintain **rapport**
    1. Become centered and grounded, remembering to breathe. *Tip: embody a time you were at your best.*
    2. Understand your type bias, stay aware of your own inner process and know your own strengths and weaknesses.
    3. Start the panel by checking in with yourself to make sure you are centered, and then:
      - Introduce the panel
      - Set the desired outcomes as applicable (*Note: If this is your first panel or class session, your stated goals might be to learn the Enneagram system, and to understand yourself and others better, and/or for personal and relationship development. You wouldn't need to repeat your desired outcomes when interviewing other panels during the same session.*)
      - Review optimal learning and attitudes to adopt (*first class*)
    4. Establish rapport by becoming as open and receptive as you can.
    5. Build rapport by “becoming” the type, modeling empathy and genuine appreciation of the type. In Carl Rogers’ terms, embody empathetic understanding, respect and regard, and genuineness.
    6. Focus your interaction primarily with the panel. Invite class participation for discussion and use class response (mood, energy and attitude) as information to help guide your work with the panel. The class typically has good will regarding our facilitation.
    7. Involve yourself with the panel. Interact, self-disclose, contrast the panel’s type with your own reactions, welcome conflicting and contradictory information, and exhibit some humor. Yet be sure not to take over the panel or disrupt its process.

B. Have a **line of questioning** (sequence of topics)

1. Provide a sequence of topics as a strategy for eliciting type. Here is a suggested order to keep in mind, but be prepared to modify it as different topics or themes emerge during the interview.
  - Synopsis of the type's Basic Proposition (*2-3 minutes*)
  - Reflection practice on the pattern of attention, preoccupations and underlying motivation of the type. This constitutes a simple phrasing of the Basic Proposition using the inner state to help the class identify with the type. As a springboard to the panel inquiry, you can ask, "What did this practice bring up for you?" (*2-3 minutes*).
  - Sequence of specific topics as outlined below, but open to a change in sequence depending on what panelists bring up during their interview. Includes questions and discussion (*30-90 minutes as time allows*).

### SEQUENCE OF TOPICS

- Introduce the type with a synopsis of the Basic Proposition.
- Conduct an attention practice to help the class identify with the type.
- Begin the inquiry by asking panelists what the attention practice evoked for them (Option #1).
- Begin with an exploration of the type's key themes using key descriptors (Option #2).
- When exploring the key themes and preoccupations, cover both the difficulties and strength of the type.
- Ask about the childhood experience.
- Explore relationships, both positive and negative aspects.
- Explore the work area.
- Explore wings, security and stress points as time allows.
- Explore the higher qualities.
- Explore what helps development and how others can support development.
- Ask the panelists to add anything that is important but was not covered.
- Invite the class members to ask a question, or have small breakout groups after the summary and thanks to the panel.
- Close with a brief summary, an introduction of the next type and thank the panel.

2. At closure, ask the panel, “What have we omitted that is important in understanding your type?” If time allows, briefly summarize the key themes, cite the topic or type for the next class, and thank the panel for their contribution. Encourage class participants to ask panelists additional questions after closure.
3. Remember that the panelists are the “experts” and a primary resource on their own type. It helps to select well-developed exemplars. To help panelists prepare for the inquiry, ask them to reflect on what they want others to understand about their type.

C. Manifest the **inquiry** process for eliciting the structure and themes

1. Explore well beyond a panelist’s opening words. What is underneath the statement? What motivates a particular behavior or attitude? Ask questions such as “Why is that so?” and “What motivates that?” Remember that your task is to learn about each panelist’s experience of the world. You are like an explorer going into undiscovered territory.
2. Ask for real-life examples. Personal stories bring the Enneagram to life and have a greater impact on class participants than general statements.
3. Avoid “yes” or “no” questions. Focus instead on “how, why, what or when.”
4. Balance “negatives and positives” by covering the strengths and benefits of the type, and higher personality qualities. Do this formally and as needed when a “negative” self-description is given. “Then” versus “now” comparisons are very useful in this regard, such as “How is it different now than before you began personal work?”
5. Consider the special or unique qualities of each type when providing appreciations, acknowledgments and other comments.
6. Consider the movement through the panelists. You may bounce around to all panelists with a topic or stay with one person and go deeper. You may decide not to have every panelist speak to each topic or you may want to.

D. Utilize **demonstration**

1. Demonstration allows the facilitator to “teach” during the panel when the panelists share pertinent characteristics of the type and content being explored.
2. Look for and comment on underlying patterns of attention, suppositions, themes, features, energy, blind spots, and especially manifestations of the Basic Proposition. Explore contradictions and differences to see if a common underlying basis exists.
3. Demonstration is considered a more advanced capacity of the facilitator who needs to allow contradictions to the teaching moment to occur and then use them to explore these differences.

## Factors for Assessing Panel Leadership

### **General Climate**

How does the leader set the stage, create a learning environment, maintain a positive atmosphere, focus energy on and identify with the panel?

### **Work with Type**

How does the leader relate to the type, form rapport and empathy, utilize the type's strengths, handle the issues and express appreciation?

### **Comprehensiveness**

How does the leader cover and sequence key areas? Depending on the particular interview assignment, this might include the Basic Proposition, focus of attention, passion energy, background, key themes, strengths, relationships, work, security and stress points, and/or wings.

### **Exposition**

Does the leader conduct the inquiry well, provide basic information and summaries, and give adequate explanations of underlying processes for the type, such as the energy, issues, patterns and non-verbal features?

### **Use of Self**

How does the leader interact with the panel? Is he/she a model for openness and active listening? Does the leader self-disclose, clarify points, provide examples and/or use humor?

## Leading Growth Panels

1. Growth panels are based on the defense system, the spiritual quality that goes into the background, and the path of development.
2. Growth panels will typically take a class deeper into unconscious motivations and emotions that may bring up more vulnerability in a panel and class, which must be considered in leading them. Consider the group you are working with, your capacity and comfort level as a teacher to work with resourcing and safety, when deciding to lead a class with growth panels.
3. Elements of didactic: present a short sentence on the Basic Proposition and what people lose sight of (Holy Idea, Virtue,) the driving emotion of type (passion), the defense system – core belief, avoidance, defense mechanism – and the path of development.
  - a. **Focus:** The process of integration of spirituality, psychology and somatics through the capacity to become receptive. Observing and allowing mind, heart and body to be present just as it is.
  - b. **Focus:** Speak to allowing people to be exactly at the level they are at and honoring resistance.
  - c. **Focus:** Pause and name when an experience arises for someone on the panel.
  - d. **Focus:** Bring attention to what is arising in your body and just see if you can give it a little space: provide time, support, safe space, and allowing for what arises somatically (foundation for working with somatics on the panel). Encouraging person to bring attention to feet or seat or neutral place if they are experiencing any overwhelm. Most important is the facilitator's open-hearted presence.
4. Repeating Question exercise: After the didactic and prior to the panel, divide class into dyads on the type's defense mechanism pausing between each RQ to lead participants in taking a breath and check into their experience in body, heart, mind . Demonstrate repeating question before each time. Example format: RQ-3 min, Pause-1 min, RQ-3 min, Pause-1 min, Debrief-3 min (15 minutes). **More detailed information in Worksheets section.**
5. Guided inner awareness exercise to ground and reiterate key points of didactic to develop understanding and empathy for the type.

6. Panel interview focusing on participants experience and learning related to the defense mechanism of their type and their process of personal growth working *with focus on the next step of development*:
  - a. Center before the panel
  - b. Panel Questions:
    - i. What are you noticing about your defense mechanism and how you're working with it?
    - ii. What is the next step for your growth?
  - c. End of panel: Pause and notice where you are.
    - i. Ask folks to quietly self-reflect, move around/stretch or talk with another on understanding the type's struggles and what this says about your work with this type given your own type (5-7min)

## The Defense System

The defenses lock us into the fixations and habits of our type. They separate us from others, our true selves, and from unity or Spirit. So while we need some defenses in this world, and don't easily disarm them, a commitment to personal growth makes a huge difference in helping us to not be completely controlled by them. At first we cannot change things as we might wish, but we send a signal to the authentic part of ourselves and also to others: we know we are more than our type structure.

The defenses are part and parcel of our type structure. Although we are not limited to just one defense mechanism – we can use any of them – one of them is more closely associated with our type. In fact, the defense mechanism appropriates the strength of our type and diverts this capacity to keep us safe, or at least to keep our ego intact.

As more complex personality structures have evolved over many generations, so have our defenses, which are a key aspect of what holds us together, for better and for worse. As we begin the important work of dismantling our defenses, we need to find new ways to hold ourselves. In psychological terms, we need a good “holding environment” with sufficient structure and support as we take up the ambitious work of changing our type structure and defense system. For example:

- Do we have enough self-acceptance or will we open the door to self-attack from aggressive and un-integrated parts of our psyche?
- Do we know how to mobilize internal resources such as positive self-dialogue? In what ways can we count on friends and family for help?
- What daily practices will be necessary to support a more undefended state?
- How can we quiet the mind, relax our emotional habit, become grounded in our bodies?

It seems inevitable that dropping our defenses is a painful and scary process, as it brings up everything that we have been avoiding feeling or knowing. It takes time to learn how to live in a more vulnerable state. Yet there is a huge payoff if we can stay the course. We have more access to our true selves and the capacity for more love in our relationships. It's vital that we appreciate ourselves for this courageous work all along the way.

### **Three Parts: Defense Mechanism, Idealization and Avoidance Pattern**

Our defenses are organized into a cohesive system by three specific functions: the idealization pattern, the avoidance pattern and the defense mechanism. They work together in a three-way arrangement to keep the structure of the personality in place. They are also the cornerstones of each person's fixation, making it hard to think clearly or feel our true feelings when these parts are active. If we want to work on our personality, we need to confront them time and time again. Although their purpose is to keep us safe and hold us together, they stand in the way of our personal growth.



## **Idealization pattern**

The idealization pattern is about who we think we must be in order to have value and self worth. For example, Threes say “I am successful,” Sixes say “I am loyal,” and Nines say “I am harmonious.” It’s not that these are bad things to want for ourselves, but rather that we invest our identity and our value as human beings in them. In this way, the defense system takes something real and genuine about us, such as a particular quality or aspiration, and turns it into a tyranny.

To the extent that we are attached to our idealization, we’re not allowed to simply be ourselves. There is constant pressure to live up to this expectation; everything is judged and measured to some degree against this scale. If we fail in our efforts, it will bring up anxiety and feelings of unworthiness. Our inner critic jumps on our case, and we believe that there must be something very wrong with us. On the other hand, if we succeed in keeping up the idealization, we become separated from ourselves and whatever doesn’t fit this self-image sinks below the surface of awareness. Now the idealization becomes an illusion. We think we have achieved our goal of being a certain way, but we are unable to see or feel things that don’t fit this image. We can see this separation in other people when their actions do not reflect their stated intentions, and sometimes we can even notice it in our own behavior.

Each type’s idealization has a specific shadow side. Each of us wants to avoid a particular feeling state or experience, something that doesn’t fit into our picture of who we are or how we should be. On a deep level, this is something that is very hard to accept because it can feel so scary or threatening.

## **Avoidance pattern**

The avoidance pattern operates in symmetry with the idealization – two opposites that reinforce each other. The idealization is supposed to protect us from what we want to avoid, but there’s a catch. What we avoid doesn’t actually go away but rather sits inside us out of view where it exerts a big influence on our behavior. And eventually, it works to exacerbate the very situation we want to avoid.

For example, if Ones need to be “right” all the time, they might try to keep their “wrong” feelings and impulses out of sight. Anger is one of these feelings, and we all are familiar with how Type Ones can be angry or resentful without realizing it themselves. Nines want to stay harmonious and avoid conflict, but conflict has a way of building up when it’s not dealt with directly. Nines become absent or stubbornly resistant, or sometimes they blow up when the pressure gets to be too much. (Not very harmonious!) Twos feel good about themselves to the degree that they can say, “I am helpful” and avoid their personal needs. But to people around them, the neediness of Twos for attention and approval can be excruciatingly obvious, the more so when they don’t own it themselves. It’s not their needs that are the problem, it’s the way these needs are expressed indirectly.

## **Defense mechanism**

The third element of this system is the defense mechanism, which supports the dichotomy between the idealization and the avoidance, and keeps everything locked in place. The defense mechanism is the “enforcer.” Like some kind of fierce guardian at the temple gates, it jumps into action whenever the type structure is threatened, either by unacceptable feelings and impulses inside oneself, or by other people or the environment. For the most part, the defense mechanism operates automatically and unconsciously. We simply aren’t aware of what’s going on. The defense mechanism not only operates in response to specific threats to our personality, but it also can be seen as a chronic influence underlying the activities of our daily life. For example, at any given moment, Fives may isolate themselves and withdraw from a situation or person if they feel pressured or coerced. Yet we also can see Fives isolating themselves as a general habit. Isolation from people or their own emotional life is a pervasive issue.

## **Three-part defense system**

Knowing the three elements of the defense system gives us a big advantage in working with ourselves and others. It helps us observe and remember. We can intervene with ourselves when we notice these defenses coming up, and we have a better understanding of how to respond to others. It’s usually not the other person’s personality type that’s the problem. What really gets in the way of connection, cooperation or intimacy, is their (and our) defense system. These unconscious patterns are what create so much of the conflict and frustration in relationships.

It’s necessary to accept and move toward the painful and scary experience that we usually try to avoid, whether this is anger, personal needs, failure, ordinariness, emptiness, rejection, suffering, vulnerability or conflict. At first this means a big confrontation with our idealization or self image. We’re not entirely who we thought we were. Maybe we feel that we are lacking in value, not good enough, etc. But over time, with lots of self acceptance and support, we can reclaim the genuine quality within the idealization. Our self worth becomes more stable, our inner essence become more available to us, and on a practical level we become more skillful in relationships, decision-making and living a healthier life.

Of course, the defense mechanism will try to stop us from doing this. The nature of this mechanism is to operate without our making a conscious decision. It’s automatic and habitual, and hard to spot in the moment. We often don’t know until later that we have been taken over by it, when we reflect on our behavior or hear feedback. What we can do is practice noticing: when does that familiar reaction arise, what does it feel like inside, what can we sense in our body, our breathing? And what can we do about it? What methods, practices and support can we bring to bear?

## Type-specific defense systems

Below is a brief description of the nine defense systems. They may be hard to understand in a couple of sentences, but it's useful to have an overview. The first phrase involves the defense mechanism, as in "Ones use reaction formation" followed by the avoidance pattern and the idealization. Of course saying that we "use" a defense mechanism implies conscious intent, which is rarely the case. It's much more of an automatic pattern and is very hard for us to see in ourselves.

- 1) Ones use **reaction formation** to avoid **anger** (i.e. direct anger) and stay in control of their feelings and instincts in order to maintain a self image of being **right**. Reaction formation is feeling one thing and then expressing the opposite, or at least something unrelated, such as feeling resentful but acting nice, feeling a need to rest but working harder. The relentless demand of the inner critic to be good and do good at all times replaces personal needs and shuts down feelings.
- 2) Twos use **repression** of personal needs and feelings to avoid being **needy** and to maintain a self image of being **helpful**. Repression is putting one's "unacceptable" feelings and impulses out of awareness by converting them into a more acceptable kind of emotional energy. Self-esteem depends on winning the approval of others. This can take the form of being overly nice, flattering people and a superficial friendliness. Or it can show up as an attitude of entitlement. Their genuine need for connection takes the form of "you need me."
- 3) Threes use **identification** to avoid **failure** and maintain a self image of being **successful**. Identification is stepping into a role so completely that Threes lose contact with who they are inside. The pressure to keep up a winning image prevents access to personal feelings and needs. Attention goes to the external environment: the tasks to be done and the expectations of other people. Threes find it very difficult to drop the role, or drop the image, since they get so much positive reinforcement in a society that values achievement and success.
- 4) Fours use **introjection** to avoid **ordinariness** and maintain a self image of being **authentic**. *Positive introjection* is an attempt to overcome the feeling of deficiency by seeking value from an idealized experience, work or relationship and internalizing this through the emotional center. This also leads to *negative introjection*: Fours tend blame themselves for whatever goes wrong in personal relationships. Their experience of loss or abandonment can take form inside as a self-rejecting voice (a negative introject), which leads to pervasive feelings of unworthiness.
- 5) Fives use **isolation** to avoid the experience of inner **emptiness** and maintain a self image of being **knowledgeable**. Isolation can be physical withdrawal from others, but it also means withdrawing on the inside from one's emotions and staying up in the head. Acquiring knowledge becomes a way to create safety and self worth, but an over-emphasis on the intellect prevents Fives from connecting with their own lifeforce and the support available in relationship with others.

- 6) Sixes use **projection** to avoid **rejection** and to maintain a self image of being **loyal**. Projection is a way of attributing to others what one can't accept in oneself, both positive and negative. Positive feelings are projected onto a romantic relationship or an external authority figure in order to assure safety and justify loyalty. Negative feelings are projected onto others to justify internal feelings of fear and distrust. Sixes support their projections by finding and amplifying the information that fits their premise.
- 7) Sevens use **rationalization** to avoid **suffering** and to maintain a self image of being **ok**. Rationalization is a way of staying in the head, explaining away or justifying things in order to distance from painful feelings, and refusing to take responsibility for their behavior. Everything can be reframed towards the positive. Their ability to think of new options and possibilities allows Sevens to leave the present moment with its limitations and live in a seemingly unlimited future.
- 8) Eights use **denial** to avoid **vulnerability** and to maintain a self image of being **strong**. Denial means to power up in the body center and forcefully re-direct energy and attention through willfulness and control. Vulnerable feelings are automatically put away and not experienced. Emotional energy is reduced, while instinctual energy is increased. Receptivity necessarily involves some vulnerability, so Eights seek to impact the world and other people rather than be receptive to them.
- 9) Nines use **narcotization** to avoid **conflict** and to maintain a self image of being **comfortable** or **harmonious**. Narcotization is using food and drink, entertainment or repetitive patterns of thinking and doing to “put oneself to sleep.” Even productive activities can keep Nines narcotized if they become too habitual. Avoiding conflict with others keeps Nines from being fully present in relationships. Avoiding internal conflict leads to inertia and self-forgetting.

Each personality type has a specific defense mechanism that appropriates the energy of the lead center and uses it for self-protection. For example, the body-based types Eights, Nines and Ones all have defense mechanisms that depend upon concentrating and redirecting instinctual energy. Feelings and emotional expression are reduced. Mental perception is also reduced in the areas most charged with upset or anxiety. Yet the activity of the body center continues on as the main engine of the system. It may be distorted in some way, but it's not diminished. Denial for Eights, reaction formation for Ones, and narcotization for Nines are all forms of creating a defensive buffer or “screening out” operation that depends on repetitive patterns.

By contrast, emotion-based types Two, Three and Four use their abundant emotional energy to run their defense mechanisms. Repression, identification and introjection are operations of the emotional center. Feelings and empathic connection are redirected in an attempt to earn external approval and create value in the eyes of others.

Looking at the third triad, mental-based types Five, Six and Seven use the strength of the intellectual center not only to guide their decisions and actions but also to create their own style of defenses. The isolation of Fives, the projection of Sixes, and the rationalization of Sevens use (and misuse) thinking to create distance from scary feelings and instinctual impulses. Energy is literally withdrawn from the two lower centers and concentrated in the mind in order to control one's internal experience and create safety through detachment.

### **Body-based character structure - Types 8, 9 and 1**

- **Basic defense:** A concentration of energy in the belly center enables repeating patterns to form layers of “insulation” in the mind and body, which is used to screen out unwanted feelings or information from the inside or outside. Personal wants and needs are controlled by super-ego “shoulds.” Variations of style: comfortable (9), righteous (1) or dominating (8)
- **Key phrase:** Screening and buffering (principled inattention)
- **Life challenge:** Waking up through self awareness instead of falling asleep in habits, excessive materialism or low-level comfort

### **Emotion-based character structure - Types 2, 3 and 4**

- **Basic defense:** Emotional intelligence enables the creation of an “image self” in order to gain recognition and approval from others. This helps to overcome internal feelings of deficiency or emptiness. Personal wants and needs are replaced by meeting the expectations of others. Variations of style: helpful (2), successful (3) or authentic (4)
- **Key phrase:** Substitution of value (Value is not in me, but I can find value in the approval and eyes of others.)
- **Life challenge:** Balancing self and other, autonomy and dependence

### **Mental-based character structure - Types 5, 6 and 7**

- **Basic defense:** A concentration of energy in the mental center makes it possible to detach from feelings and the body while living in the mind. Fear of life (and death) is countered by thinking, explaining and rationalizing. Personal wants and needs are intellectualized or simply not felt. Variations of style: hoarding (5), agreement seeking (6) or reframing (7)
- **Key phrase:** detachment/upward displacement
- **Life challenge:** Integrating mind and body

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## Defense System

Center of Intelligence	Enneagram Type	Avoidance	Defense Mechanism	Idealization of Type
Mental Center	5 The Observer	Incompetent, Not Knowing, Emptiness	Isolation/ Detachment	I am knowledgeable.
	6 The Loyal Skeptic	Rejection, Uncertainty, Unpredictability	Projection	I am loyal.
	7 The Epicure	Pain, Suffering, Limitation	Rationalization	I am O.K.
Emotional Center	2 The Giver	Own Needs, Rejection	Repression	I am helpful.
	3 The Performer	Failure, Disapproval	Identification	I am successful, capable.
	4 The Romantic	Ordinariness, Inadequate	Introjection	I am unique, authentic.
Body Center	8 The Protector	Vulnerability, Weakness	Denial	I am strong, powerful.
	9 The Mediator	Conflict, Separation	Narcotization	I am peaceful, harmonious.
	1 The Perfectionist	Being Wrong, Making Mistakes, Anger	Reaction Formation	I am right.

# Somatic Awareness Method in Working with Type Structure

## 1. Felt Sense

In the cells of our bodies we have the ability to register movement, pressure, temperature, and consistency. Using these felt sense perceptions we can assess the state of our inner territory.

Felt-sense experiences are emotions in the physical body called sensations or sensory awareness. This is a “moment to moment” awareness of registering the life force moving through our cells. Feelings are the subjective experience of emotions. Without sensory awareness we can miss the experience of feeling our emotions resulting in just staying in old reactivity and behavior. Examples include:

- Stirring of cells
- Contraction of muscle fibers
- Movement of air
- Flowing of fluids
- Feeling temperature
- Pressure on bones, joints
- Pulling of ligaments
- Peristaltic of organs
- Electrical activity of nervous system

The words listed below describe the ways we are able to feel these sensations in our bodies:

- tingling
- shivering
- trembling
- emptiness
- chills
- vibration
- dullness
- sharpness
- aching
- blocking
- denseness
- lightness
- airy
- spacey
- pressure
- heaviness
- cramping
- sweating
- clamminess
- bloating
- belching
- flushed
- glowing
- rosy

These give us information about how our bodies are doing in the present moment. To notice where in the body the felt-sense experience is housing and being allowed to give permission to the nature of this feeling will inform us about our state of well-being.

## 2. Resources

Resources are experiences of life we can cultivate to help us to a state of greater well-being. In this somatic awareness practice we will begin to cultivate the practice of “felt sense” and “shifting attention to resources” when necessary as in the case of hyper arousal or overwhelm in the nervous system.

Each of the three centers has an intrinsic resource:

- **Body center**  
Grounded presence is the sense of feeling supported, vital, and flowing life force.
- **Heart center**  
Open heartedness is feeling connected, caring, warmth and loving kindness.
- **Head center**  
Open mindedness is the receptive, open, and creative mind.

Examples of resources include:

- **External Resources:**
  - Feeling the ground underneath us
  - Connecting with nature
  - Connecting with a loved one

Exploring new information and seeking knowledge

  - Engaging in creative expression
  - Listening to music
  - Healthy nourishment
  - Looking at the sky, stars etc.
  - Taking a walk, dancing, hiking, swimming etc.
- **Internal Resources:**
  - Following the breath
  - Cultivating the inner observer
  - Grounding by bringing awareness to feet or seat in chair
  - Inspiration and curiosity
  - Awareness of free flow of life force
  - Feeling compassion
  - Access to virtue of type
  - Remembering essence of type
  - Recognizing being guided by something larger, spirit
  - Mental acuity, patience, devotion, trustworthiness, creativity



## Presentation Skills Overview

### Ahead of time:

- Develop your content - build a repertoire of material (e.g. short pieces on different topics) to mix and match for each situation. Build on learned material, your own ideas and quotes from others. Develop a list of stories, case studies, or anecdotes.
- Organize your material and your ideas "on paper," including your notes, handouts, flip charts or slides.
- Practice talking about your subject in low intensity situations.
- Get to know your speaking style - how fast you speak, volume, how you organize your thoughts, etc.
- Give yourself feedback and ask for feedback. Practice self-compassion.
- Practice techniques for handling anxiety - centering, breathing, visualization. You may also use anxiety as an invitation to focus and ground in your body, breathing in and down.
- Anticipate your audience - their interests and needs determine the correct emphasis and useful applications. Think of stories or examples that would be effective. (Is it a "captive" audience or a "volunteer" audience?)

### Preparing your presentation:

- Outline the introduction, list of major points, and conclusion.
- Plan transitions between major areas or ideas.
- Plan breaks, experiential exercises, discussions, etc.
- Write your notes or prepared materials in a "speaking voice."
- Give credit and cite your sources. Refer to other published material in the field. Relate your material to the existing concepts, practices, or frames of reference of the audience. (Who are their conceptual leaders?)
- Utilize different training modalities: e.g. lecture, discussion, self-reflection, questionnaires, sharing with a partner, small groups sharing or structure exercises, role plays, fishbowls, etc.
- Plan your time realistically. Be willing to be organic and modify times if appropriate.
- Supply yourself with notecards, outlines in large print, handouts, and/or prepared flip charts.

**Just before your presentation:**

- Give yourself time to warm up in the room: moving around, breathing deeply, and/or greeting to members of the audience.

**When you start:**

- Smile before you begin. Introduce yourself, or follow on someone presenting you. Thank the sponsors.
- Start with the agenda and learning objectives. Announce scheduled breaks, any necessary logistics.

**Throughout:**

- Pace yourself and stay on schedule.
- Use flip charts, video, and slides efficiently.
- Avoid speaking with your back turned. Write on the chart, then turn around and resume speaking.
- Change your speaking pace and volume in response to your audience.
- Tolerate pauses; avoid filler words.
- Practice a style of body language and physical gestures that works for you. (Don't walk around too much).
- Maintain your centering practice: e.g. feel your feet on the floor, take a deep breath, give yourself appreciation on the inside.

**Maintain a relationship with the audience:**

- Make it personal by making eye contact. Self reveal or tell personal stories as appropriate.
- Help your audience feel included, comfortable. Address their experience in the moment.
- Acknowledge the expertise and knowledge of audience members. Refer to differences as a positive thing. Acknowledge possible resistance.
- Know how and when to open up the space, as in asking for questions and comments; and when to close down the space, as in moving on.
- Have techniques for containing or interrupting people.
- Practice neutrality, even in the face of criticism or disagreement.
- Be willing to change the pace, the format, or take a break in response to the needs of your audience.

**Closing:**

- Plan a structured closing, however brief. Avoid trailing off or ending in a rush.
- Provide a brief summary.
- Give resources for continuing work.
- Thank your audience for their attention, participation, etc.
- Distribute feedback/evaluation form. (Don't end with this - either give out 15 minutes before closing or ask people to fill out after the close).

# SECTION 3: TEACHING FORMATS

## Getting Started, Approaches to Marketing, and Pricing

### Introduction

Here we suggest practical ways to get started, to market yourself. Appendix E (pages 118-122) contains support materials that go with getting started, including a sample brochure and flyer.

### Ways to get started

Remember—although getting started is simple, it is not necessarily easy. Here are our suggestions:

1. Begin a study group in your home with friends and associates. Try to get several different types in your class. Anywhere from six to twenty participants is a good number. You can draw a sufficient number of participants by holding informal evening introductions in your home or at lunchtime in your workplace.
2. Whatever the format, consider inviting individuals with whom you have done typing interviews.
3. Teach in any affiliate structure available to you such as your church, temple, or mosque; another option is a brown bag lunch group, for example, in your place of employment, school group, club or organization. Or get a friend or associate to invite you into their setting.
4. Create a course for your community college or adult evening school.
5. Present to professional organizations to which you have access, i.e., to Human Resources, Organization Development, Family Counseling, Clinical Psychology, etc. Or get a friend in a professional organization to invite you.
6. Provide introductory presentations to service clubs.
7. Give a freestanding course by advertising in local daily or weekly papers (most have a free listing of courses), notifying friends, putting up flyers, sending brochures to mailing lists to which you have access, and word of mouth.
8. If you have an area of interest in which you already have a following, present the Enneagram to this or these groups.

## Pricing your offerings

This is a difficult area to summarize because there are several variables including class size, expenses, and experience to consider. New teachers often have a tendency to undervalue themselves and hence their class/workshop offerings. Here are some suggestions:

1. Check the cost of local adult education courses, university extension classes, community college classes, other local Enneagram and other “personal development” classes, and established Enneagram teachers locally and nationally.
2. Consider the context in which you are teaching: religious organization, school or college, workplace setting, professional meeting, freestanding community offering, as part of your professional work (e.g., group therapy setting, coaching), and geographic area (community affluence level).
3. Take into account your own background and purpose. Are you mainly offering a service, developing a sustainable business, or functioning in the non-profit sector?
4. The table below provides a suggested range of prices. Factor in your costs: space rental, refreshments, mailings, brochures/flyers, advertising, materials (handouts, flipcharts, books, etc), accounting and banking, sound equipment (only necessary in large classes).

### Class Pricing Structure

FORMAT	PRICE RANGE AND COMMENTS
10-week Panel Classes	\$200 to \$400. Consider early registration discounts and individual class fees of \$25 to \$40. Adjust fee down if using the shortened 1&1/2 hour version.
Two-day Workshop Classes	\$175 to \$275. Consider early registration discounts and providing lunch. May include book in price.
One-day Workshop Classes	\$75 to \$150. Consider early registration discount and providing lunch. May include book in price.
Half-day Workshop Classes	\$35 to \$60. Consider a per person discounting for large groups. These short classes represent entree.
60 to 90-minute Introductions	\$0 to \$10. Consider these as promotion for other class formats. May apply fee, if any, to other class offerings.
10-week Study Group Formats	\$175 to \$350. Consider “drop in” individual class fee of \$20 to \$35.

## Teaching Formats Summary

*This section contains a range of sample formats employing the Narrative Tradition of the types speaking for themselves. The overall purpose of this teaching is to provide a fundamental understanding of the Enneagram system and its value in personal development, spiritual life, and human relationships. Regarding learning objectives, each participant can expect to determine their type, gain an understanding of each type and appreciation of differences among the types, discover keys for personal, spiritual, and relationship development, and hopefully acquire an abiding interest in the Enneagram.*

### Guidelines

These classes are suitable for adult education, spiritual and religious groups, open community groups, college extension courses, and professional organization workshops and conferences. Classes also are suitable for any ages from teenagers up. No background in the Enneagram is necessary, although *The Essential Enneagram* and *The Enneagram in Love and Work* provide excellent background, as does the web site [www.enneagramworldwide.com](http://www.enneagramworldwide.com). The 10 week class is suitable for “drop-ins” of people interested in particular types. This requires class brochures and announcements to specify the types that are on which dates. Remember to conclude classes with assessment and feedback, as well as opportunities for further study, such as your own follow-on classes, other local and national Narrative Tradition teachers’ offerings, and the EPTP.

### Teaching skills and aids

These classes require skills in self-centering, presentations, panel inquiry and facilitation, and attention training (self-observation practices). In all formats the use of a combination of lecture (which can include slides or charts), attention practices, individual or panel interviews, and discussion are ideal. In study groups or longer workshops, dyads and type groups also can be employed. Often a study group format is the first offering a new teacher may provide. Participants for the study group format can be enrolled from your typing internship interviewees, friends, and associates.

### Abbreviated basic class formats: One day, half-day, evening

Purpose, guidelines, skills, and resources remain the same for introductory formats. The overall purpose is to present a concise, yet comprehensive, introduction to the Enneagram. Shorter introductory or basic classes represent structural variations of the basic 10-week class and weekend classes. These formats could be called “Enneagram in a Day,” “Introduction to the Narrative Enneagram,” or “The Enneagram in an Evening”. They serve as useful basic introductions to the Enneagram where time is limited. Additional time is gained by shortening the formal presentation. The main differences between one day and half-day presentations, which include evening presentations, are length of panels or individual interviews plus extent of detail presented in the introduction.

## Summary of interviewing skills

Recall that there are four basic skills to keep in your awareness:

- Establishing and maintaining rapport –being grounded, present, and receptive.
- Having a line of questioning and sequence of topics.
- Carrying out inquiry and elicitation from the panelists – examples, key attributes, underlying motivations, and path of development.
- Pointing out or demonstrating key concepts, meanings and observations.

## Key questions

Regardless of the specific format, the inquiry process involves asking key questions that elicit type structure, motivation and the self-discovery process. A general overview of these questions appears below. Refer also to the specific formats for additional inquiry questions.

**Be sure to get examples and, when time allows, questions from the class.**

### For short or brief inquiry use the following questions:

- How do you know you are this type (or a type \_\_\_\_\_)? Note: Get descriptive words and examples.
- What are your main strengths (gifts or blessings)?
- What challenges you and causes you to react negatively? What drives this? (Some interviewees may not be able to answer the second question. You may need to refer to the basic proposition, e.g., refer to how the core belief may be getting activated. Also this question may be omitted in the shortest of formats)
- How does your type affect your vital relationships for better and worse?
- What do you want others to understand about your type?
- What helps or supports your development?

### For longer and more detailed inquiry use the following questions:

- What did this attention practice bring up? Note: This assumes that a short inner practice was done.
- What does the word \_\_\_\_\_ mean to you? Use one of the key descriptors here, e.g., for type Three: success, getting ahead, earning recognition, etc. [*Note to teacher:* Then follow-up with:]
- What about \_\_\_\_\_ is important to you? Or: What motivates that? Or: Would you tell me more about that? Or: What is an example?
- How do you think you became a \_\_\_\_\_? Name the type.
- What was your childhood experience?

- How are you different now than when you were younger (e.g., twenty)?
- Tell me about relationships for you? What are your strengths? What is challenging for you in relationships? [*Note to teacher: The same can be done for work life.*]
- What causes you to have a negative reaction? What are your clues to this reaction? What will make you angry/upset?” What do you feel is underneath or causing your reaction? What does this negative reaction cost you or how does it hinder your development?
- What supports your development? What can others do to support you?
- What else of importance have we not covered?

### **Sequence of interview topics**

It is important to recall that the order of topics is largely determined by the panel response, e.g., Twos are likely to discuss relationships early.

- Synopsis of the Basic Proposition and response to it (and inner attention practice if done).
- Consequent habitual preoccupations.
- Childhood experience.
- Strengths and challenges (difficulties).
- Effects on relationships both positive and problematic.
- Work life.
- Blessings/gifts of the type (the higher or essence qualities of the type). Mostly panelists will mention higher personality qualities.
- Security/stress/wing types as time allows.
- What helps and supports personal development.
- Questions (and discussion) from the class

### **Sequence of topics for introducing the Enneagram**

What you choose depends upon the amount of time you have available. Consider the following sequence:

- The principles of optimal learning.
- How you came to the Enneagram and the personal meaning of the Enneagram to you.
- Overview of the class format and learning objectives, stressing the importance of the Narrative Tradition of the types speaking for themselves.
- Definitions of personality and the Enneagram emphasizing the Basic Proposition



- Description of the Enneagram system – the three centers of intelligence, dynamics of the heart, stress, and wing types, the connection of the personality to the spiritual side, and especially the principles in the Basic Proposition. Describe the types in two or three sentences, emphasizing your own type as an example.
- Value and uses of the Enneagram and misuses, especially stereotyping (may want to include barriers to acceptance).
- Importance of attention and self-observation, especially in managing personal reactivity and in development and the Three Laws of Behavior.
- Questions/clarifications.

### **Times given in the formats**

Each format provides the approximate time allocated and, in the schedule format, also an overview of time by the hour that assumes a particular start time. For example, in the half-day format, times are given for an evening class (“Enneagram in an Evening”). Of course, all times can be either contracted or expanded depending upon the particular setting.

## Ten-week Basic Panel Class Sample (2 hours)

### Week 1

TOPIC and TIME	DESCRIPTION
Introduction to the Enneagram 7:00 to 7:40 (35 to 40 minutes)	Introductory Circle (name, type if you know it, what you hope to get from class). Optimal learning, personal meaning, overview and learning objectives, definitions, description of the Enneagram, value and uses, importance of self-observation, and questions.
Demonstration Panel of Teachers or Known Types 7:40 to 8:15 (35 minutes)	Demonstration panel of core types plus two or three other types to show the narrative tradition, value, personal use of the Enneagram, and differences among the types.
Break (15 minutes)	Refreshments, time for socialization, and questioning panel.
Self-observation Practice 8:30 to 8:40 (10-15 minutes)	Give basic attention training practice (ATP). Variations may be used with focus on hindrances or blocks, presence, opening the heart, etc.
Q & A 8:40 to 9:00 (20 minutes)	Facilitate group discussion and open for questions.

### Weeks 2-9

TOPIC and TIME	DESCRIPTION
Introduction and Inner Practice 7:00 to 7:15 (15 minutes)	Seat and introduce panel. Give brief synopsis of Basic Proposition followed by short inner practice to identify with type.
Panel 7:15 to 8:15 (60 minutes)	Conduct panel covering experience of the inner practice (if done), key preoccupations, childhood experience, relationships, work life, strengths (blessings), heart/stress types, path of development, what supports type, and questions.
Break (15 minutes) to 8:30	Refreshments and time for socialization and questioning panel

Self-observation Practice 8:35 to 8:45 (10 to 15 minutes)	Give basic attention training practice (ATP). Variations may be used with focus on hindrances or blocks, presence, opening the heart, etc.
Q & A 8:40 to 9:00 (20 minutes)	Facilitate group discussion and open for questions.

### Week 10

TOPIC and TIME	DESCRIPTION
Introduction and Inner Practice 7:00 to 7:15 (15 minutes)	Seat and introduce panel. Give brief synopsis of basic proposition followed by short inner practice to identify with type.
Panel 7:15 to 8:15 (60 minutes)	Conduct panel covering experience of the inner practice (if done), key preoccupations, childhood experience, relationships, work life, strengths (blessings) heart/stress types, path of development, what supports type, and questions.
Break (15 min.) to 8:30	Refreshments, time for socialization, and questioning panel
Review, Discussion, Closure 8:30 to 9:00 (About 30 minutes)	Review the key ideas, value, and uses of the Enneagram, stressing the management of personality and integration of psychological and spiritual. Lead discussion and answer questions. Get assessment. Describe follow-on offerings. Closing Circle with take-aways.

## Half-day Basic Class Sample

### Types Interviewed by Centers Panels

TOPIC and TIME	DESCRIPTION
Introduction to the Enneagram 6:30 to 7:00 (30 minutes)	Introductory Circle (name, type if you know it, what you hope to get from class). Optimal learning, what class covers (overview), learning objectives, what the Enneagram is, why the Enneagram emphasizes the three centers of intelligence, the Basic Proposition, and cautions (stereotyping) + self-discovery .
Change and Development 7:00 to 7:15 (15 minutes)	Process of change: generic or universal self-observation and type specific tasks, three laws of behavior, managing personal reactivity. Attention training practice (ATP) on self-observation.
Enneagram with Tour of the Types 7:15 to 7:50 (35 minutes)	Overview tour of types by the three centers of intelligence. Cover Basic Proposition: Original state [?] environmental condition [?] belief instead (compensating goal + coping strategy) [?] passion and attention [?] reactivity [?] fear underneath [?] cost [?] path of development. All nine types 5 minutes per type in this sequence: heart types 3-2-4; head types 6-5-7, body types 9-8-1.
Interview Types: Heart Center 3-2-4 7:50 to 8:20 (35 minutes total, 10 minutes per type)	Mini-panels of the heart center types Three, Two, and Four with one or two representatives of each type. <u>Interview types</u> : how know type, strengths, effect on relationship, challenges/ reactivity, what you want others to understand, and path of development – remedies/prescriptions [?] summary. Approximately 10-12 minutes per type.
Break to 8:35 (15 m.)	
Interview Types: Head Center 6-5-7. 8:35 to 9:05 (10 minutes per type)	Mini-panels of the head center types Six, Five, and Seven with one or two representatives of each type. <u>Interview types</u> same as with heart types.
Interview Types: Body Center 8-9-1. 9:05 to 9:35 (10 minutes per type)	Mini-panels of the body center types Nine, Eight, and One with one or two representatives of each type. <u>Interview types</u> same as with heart types.
Summary, Follow-on, Closure 9:35 to 10:00 (25 minutes)	Summary. Q & A. Next steps – class offerings.  Closing Circle with take-aways.

## One-Day Basic Panel Class in Schedule Format

TOPIC and TIME	DESCRIPTION
Introduction to the Enneagram 9:00 to 9:30 (30 minutes)	Introductory Circle (name, type if you know it, what you hope to get from class). Optimal learning, what class covers (overview), learning objectives, what the Enneagram is, why the Enneagram emphasizing the three centers of intelligence, Basic Proposition, self-discovery, and cautions (stereotyping) .
Change and Development Attention training practice 9:30 to 10:00 (30 minutes)	Process of change: both generic (self-observation) and type specific (personal reactivity) aspects, Three Laws of Behavior, managing personal reactivity. Self-observation practice (attention training practice) on breath observation and personal reactivity.
Panels Based on the Basic Proposition and Tour of the Types  Heart Center Type 3 10:00 to 10:30 (30 minutes)	Tour of types by the three centers of intelligence. For each type separately present the basic proposition: original state [?] environmental condition [?] belief instead (compensating goal + coping strategy) [?] passion and attention [?] fear underneath [?] cost [?] <u>seat panel and interview type</u> (how know type, strengths, effect on relationship, challenges/reactivity, what you want others to understand, what helps development, and what out of importance not covered. Then summarize emphasizing path of development. Heart center type Three.
Break 10:30 to 10:45 (15 min.)	
Tour of Types 2 and 4 Heart Ctr. 10:45 to 11:45 (60 minutes)	Tour of the types continued in same format. Heart center types Two and Four for 30 minutes each.
Lunch 11:45 to 1:00 (75 min.)	
Tour of Types 6, 5, and 7 Mental Ctr. 1:00 to 2:30 (90 minutes)	Tour of types mental center types 6, 5, and 7 for 30 minutes each. Same format as for the heart center types.
Break 2:30 to 2:45 (15 min.)	
Tour of Types: 9, 8, and 1 Body Center 2:45 to 4:15 (90 minutes)	Tour of types: Body center types 9, 8, and 1. Same format as for the heart center.
Summary and Closure 4:15 to 4:45 (30 minutes)	Review of day with assessment and next steps – follow-on.  Closing Circle with take-aways.

# SECTION 4: WORKSHEETS AND EXERCISES

## Type Biases in Conducting Panels

Please take a few minutes to consider how your type might influence the process and outcome in conducting Enneagram panels.

How might the preoccupations and habits of my type influence my ability to conduct panels both favorably and unfavorably? Please list below.

## The Mini-Panel Exercise

In a group of three or four, decide who will be Panel Leader 1, 2, 3, and 4 if applicable. Each person will conduct a panel for about 30 minutes, followed by fifteen minutes of debriefing with the group to get feedback on the four key elements:

- Rapport
- Line of questioning
- Inquiry
- Demonstration

### Basic Panel:

- Type Intro panels.** Give a brief overview of the type using the basic type structure followed by a guided inner practice or type scenario to bring people into the internal experience of the type. Then ask, “What did this brief introduction about your type bring up for you? How does **X** (a key word or theme of type) operate in your life? Do this for more than one theme. What are the strengths and challenges, joys and sorrows? If this is a **centers panel**, give an overview of the main concerns of this triad/center and then a brief description of each type focusing on how they are different and similar. The same interview questions can apply that are listed above.
- The main focus for this section is on **relationships**, both personal and work, including strengths and blessings as well as challenges and difficulties. How does your type affect your relationships for better and worse? How do you work with those?
- Describe the **emotional habit** of the type (the vice or passion). How does **X** operate in your life? Ask for examples. How do you notice it? How do you work with it?
- Look-alike panels.** Ask how these types may be similar and different from one another.
- Leadership panels.** Questions such as “how comfortable are you with leadership roles”, “what are the qualities you bring to them and what are the challenges”.
- Follow-up** on part A) - cover any important traits or issues that weren't covered in part A) if this seems important. You may also ask panelists if there's something that wasn't covered that seems important.

### Growth Panel:

- Give a brief overview of the **idealization and avoidance** of the type. Who do you feel you need to be? What do you feel you need to avoid?
- Give a description of the **defense mechanism** for the type. How does **X** operate in your life? How does it protect you? How does it create difficulty?
- The focus is how the panelist has been working with their type and what their **next step of growth** is. Given the idealization, avoidance and defense mechanism, what is your next step in working with yourself?

## Presentation Feedback Form

Consider the following areas in providing your feedback:

**Delivery:** Expression. Volume. Body language. Posture. Gestures. Inflection. Filler words.  
Did the speaker have your attention?

**Content:** Accurate. Clear. Understandable.

**Organization:** Clear goal/topic/focus. Beginning, middle, end.

Please complete this form and give it to the presenter at the end of each practice session.

**What did you like about this presentation?**

**What areas need work or improvement?**

**What suggestions do you have for the presenter? Please be as specific as possible.**



## Self-Observation Leadership Practice Exercise

1. In a group of three, designate a facilitator for the other two participants. Rotate leadership so that each person has the opportunity to serve as a facilitator.
2. Follow the demonstration that uses the steps in the Self-Observation Practice on the next page.
  - Induction that focuses on using the breath as a neutral observation post to stay in the present moment (4 minutes).
  - Period of silence with a focus on returning to the breath when thoughts, feelings sensations arise (1 minute).
  - Gradual return to the room with summary that the practice can be done anytime for any length (1 minute).
3. Feedback from the group regarding the practice (3-4 minutes). Criteria are:
  - Leader's centeredness
  - Facilitation in following the breath
  - Explanation of the process
  - Leader's voice pace and quality
  - Suggestions

## Basic Self-Observation or Mindfulness Practice

**Purpose:** To develop self-awareness through training the self-observer.

**Background:** Self-observation practices are essential to the process of personal and professional development, and to the management of reactivity and stress. As physical well-being, fitness and performance depend on *regular* exercise, similarly mental well-being, fitness and performance depend upon *regular* self-observation practice.

This is a basic breath practice to train the inner observer. It goes through several steps to direct attention inward, quiet the mind, and focus or concentrate attention. The breath is a good internal reference point to come “home to” since it is always there 20,000 to 24,000 times a day, is neutral and has no content. This practice also can be the basis of type-specific inner reflection.

**Directions:** Participants usually sit in a chair with eyes closed to reduce external stimulation. You can practice alone following the directions given below or with the guidance of a teacher or facilitator:

- Put your feet on the floor and close your eyes to help remove your attention from external stimuli.
- Put your attention on your breath and just follow it, allowing your body to soften as you breathe. Be receptive as you concentrate on your breath.
- As you continue to follow your breath, let it deepen and notice that it disappears just below the belly button in the gravitational center of your body.
- If your attention goes to some thought, feeling or sensation (and it will, time and again), simply observe this, let your attention return to your breath, and continue to follow your breath.
- When you’re ready, bring your attention slowly back to the external world. Notice yourself sitting in the chair, hear the sounds around you and open your eyes.

**Time required:** 5-20 minutes. (Once you are well practiced in this exercise, you may discover that you only need to take a few centering breaths to presence yourself throughout the day.)

**Applications:** This practice, and many variations of meditation, can be done individually or in a group, for any length of time. Returning to the breath is especially useful in becoming a better observer and listener, in reducing reactivity at times of frustration or stress, and eventually in redirecting your attention at will.

You can do this mindfulness breath practice anytime to center yourself and reduce your reactivity, with your eyes open or closed as appropriate. There is no such thing as a “bad” practice even when there is a great deal of distraction.

## Repeating Question Dyad Exercises

**Introductory note.** Repeating questions offer an opportunity for all participants in a workshop or class to experience facets of all the types including their own. This often is a good starting point for a panel or discussion. These questions also help participants identify with each type and the aspect of each type that is within them. Repeating questions also help elicit the deeper material in the less conscious part of the mind, as well as associated feelings. We use a version of the passion (emotional bias) or the fixation (main preoccupation or mental bias) and the virtue (higher emotional quality) or holy idea (higher mental quality) often in tandem. However, the questions may be used separately or alone depending on the topic or focus of a class.

**Instructions.** Participants work in pairs. The exercise is repeated twice with each person alternating roles as questioner and responder. Emphasize the importance of the role of the questioner as a neutral witness that gives the questioner practice in receptivity and helps the responder answer openly. Then the pair debriefs the exercise together and gives each other feedback. You can suggest that the pair explore what the experience of the exercise was like and what they discovered. If written responses are desired, leave time at the end of the exercise.

**Steps.** (length of exercise about 20 to 25 minutes)

1. Demonstrate the exercise. Stress importance of questioner (about 3 minutes).
2. Have the questioner ask the first question for 3 to 5 minutes (longer times may be used). Then do the same with the second question if it is a two-part question exercise (about 6 to 8 minutes).
3. Reverse roles (about 6 to 8 minutes).
4. Debrief and give feedback in the pairs (about 3 to 4 minutes)

What follows are: (1) a number of questions for each type with the virtue (higher side quality) questions marked printed in *italics* and (2) specific directions in case you want to hand these out or have written responses for participants to take home and/or discuss. The specific instructions are in worksheet format.

**Sample repeating questions.** The passion question is given first, followed by the virtue question, and then alternative forms. The virtue (higher side quality) is in *italics*.

### **Type One:**

How are you critical? (or How does judgment operate in your life?)

*How is life perfect as it is?*

Alternates:

How are you resentful? (or two part: How do you judge yourself? How do you judge others?)

How do you compare yourself to others?

*How are you accepting life as it is?*

**Type Two:**

How are you prideful? (Or: How does pride operate in your life?)

*How do you receive freely?*

Alternates:

How are you indispensable to others?

How do you get your needs met?

*How do you imbue or express humility?*

**Type Three:**

How are you deceitful? (Or two part: How do you deceive yourself? How do you deceive others?)

*How are you genuine?*

Alternates:

How do you avoid failure?

How do you impress others?

*How are you true to yourself?*

**Type Four:**

How are you envious? (Or: How does longing for what's missing operate in your life?)

*How are you grateful?*

Alternates:

What is missing in your life?

How do you resist being changed?

*How do you appreciate life as it is?*

**Type Five:**

How do you withhold?

*How are you generous?*

Alternates:

How are you stingy?

How do you avoid emotion?

*How do you stay engaged in the flow of life energy?*

**Type Six:**

How are you fearful?

*How are you courageous?*

Alternates:

Two part: How do you doubt yourself? How do you doubt others?

How does security dominate your life?

*How do you face fear by going into it, not against it?*

**Type Seven:**

How do you avoid pain?

*How are you constant?*

Alternates:

How do you escape suffering?

How are you insatiable?

*How do you accept the present moment?*

**Type Eight:**

How are you excessive?

*How are you open and vulnerable?*

Alternatives:

How are you controlling? (Or: How are you dominating?)

How do you harm others?

*How do you come innocently or freshly into each situation?*

**Type Nine:**

How do you forget yourself? (Or: How are you self-forgetting?)

*How are you present for yourself?*

Alternates:

How do you avoid discomfort?

How do you try to avoid conflict?

*How do you matter (are important)?*

## Personal Development Worksheet

Please use this form to do an honest and compassionate inventory of the personal attributes, skills and qualities that are vital for quality teaching and representation of the EPTP. What areas need development? Where are you strong already?

### **1. Self-awareness and self-management skills**

### **2. Communication skills**

### **3. Facilitation and presentation skills**

### **4. Motivation**

## Action Plan Worksheet

**Instructions:** This form is to help you clarify and outline your next steps working with the Enneagram.

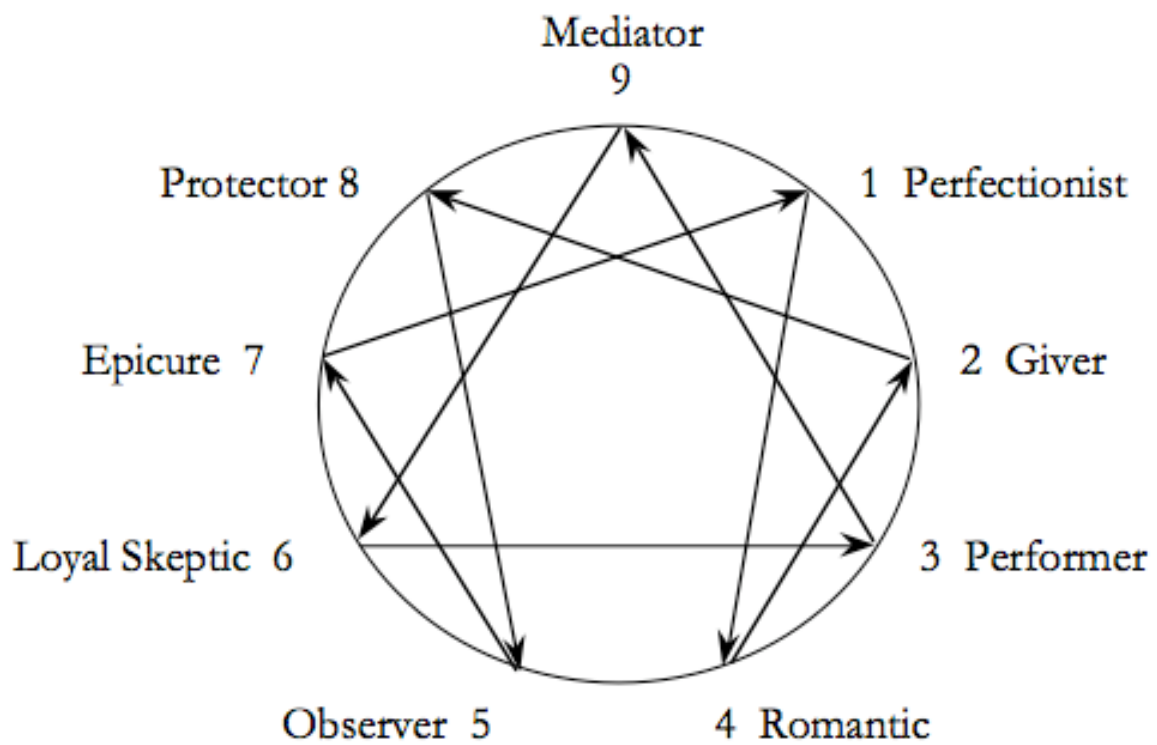
**Hopes and dreams:**

**Actions to take:**

**Your own training needs and plans for your future development:**

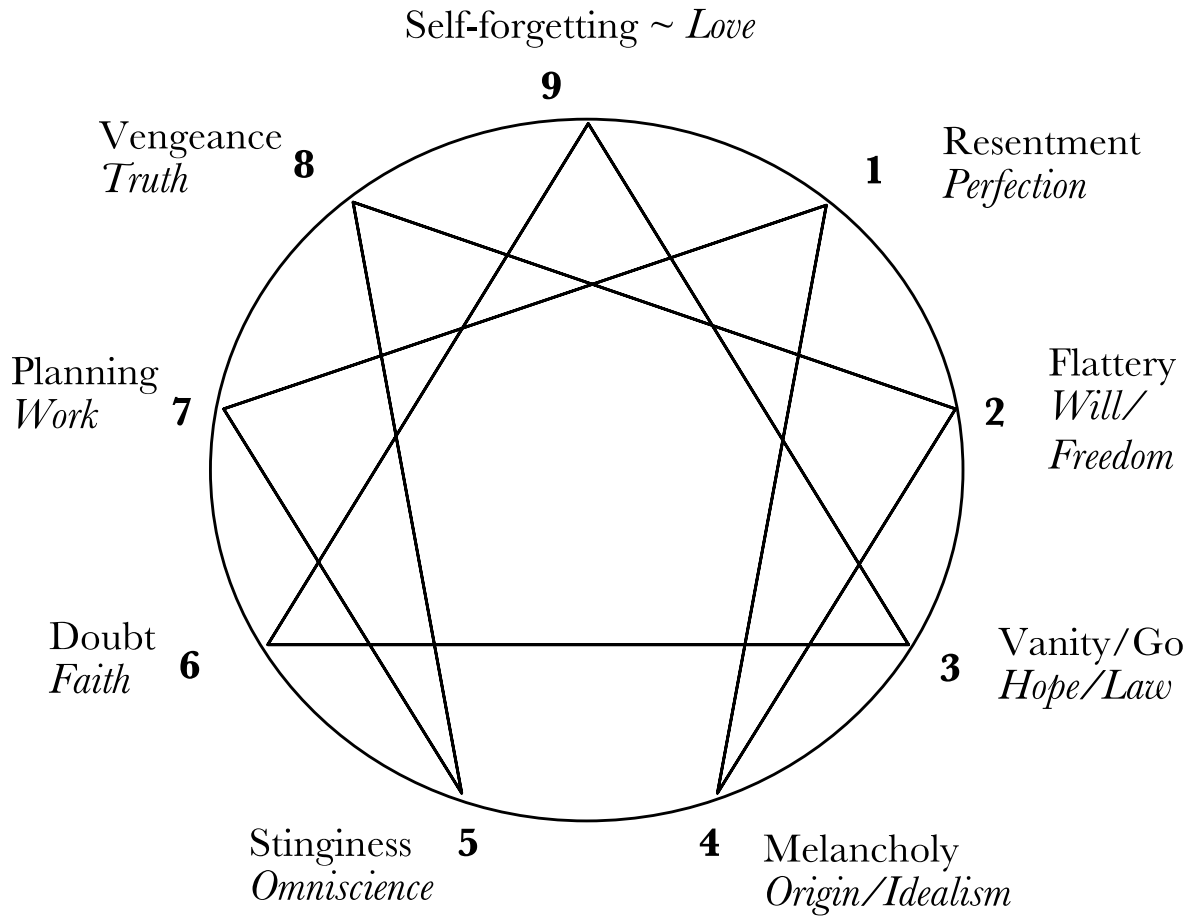
# SECTION 5: DIAGRAMS

## The Nine Enneagram Types

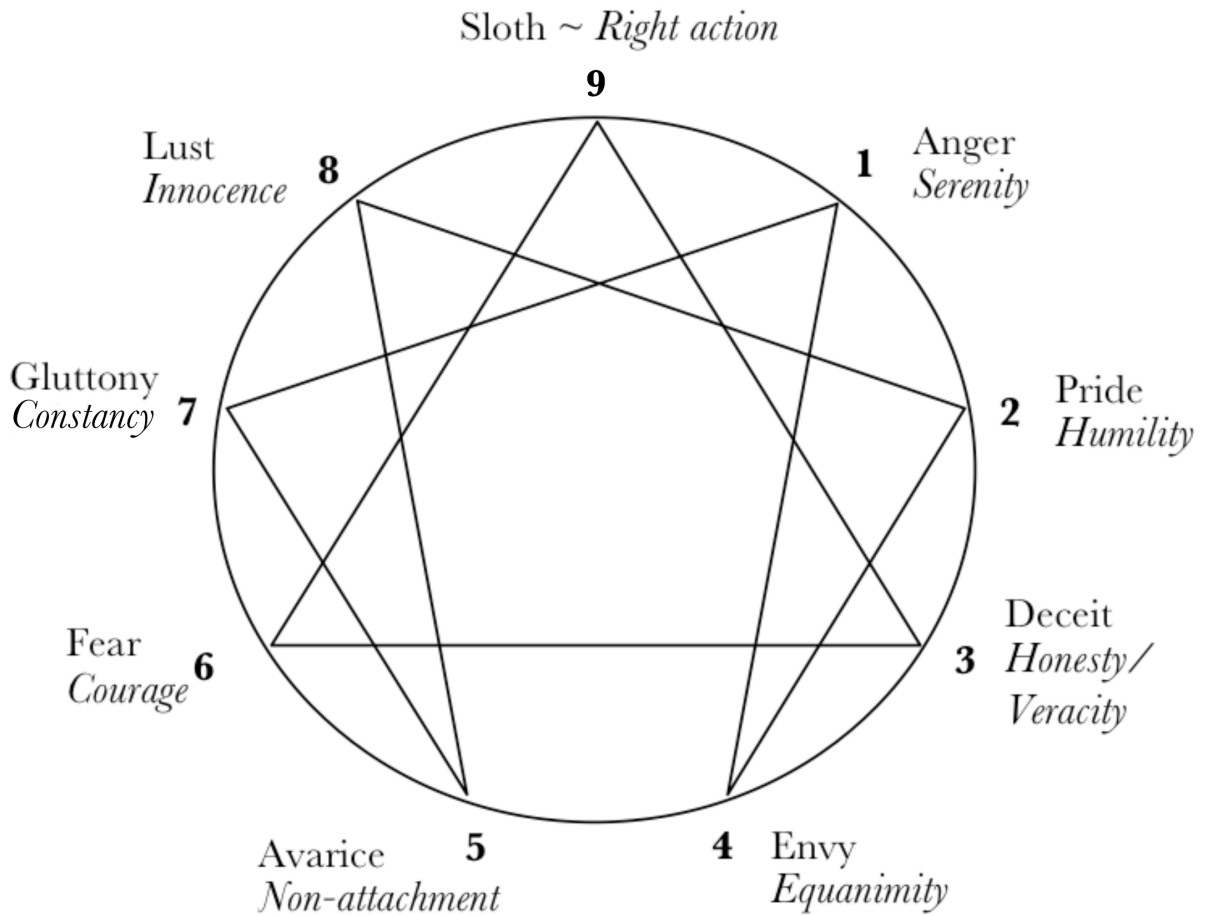




## Mental Filter (also know as Fixation) and *Holy Idea*



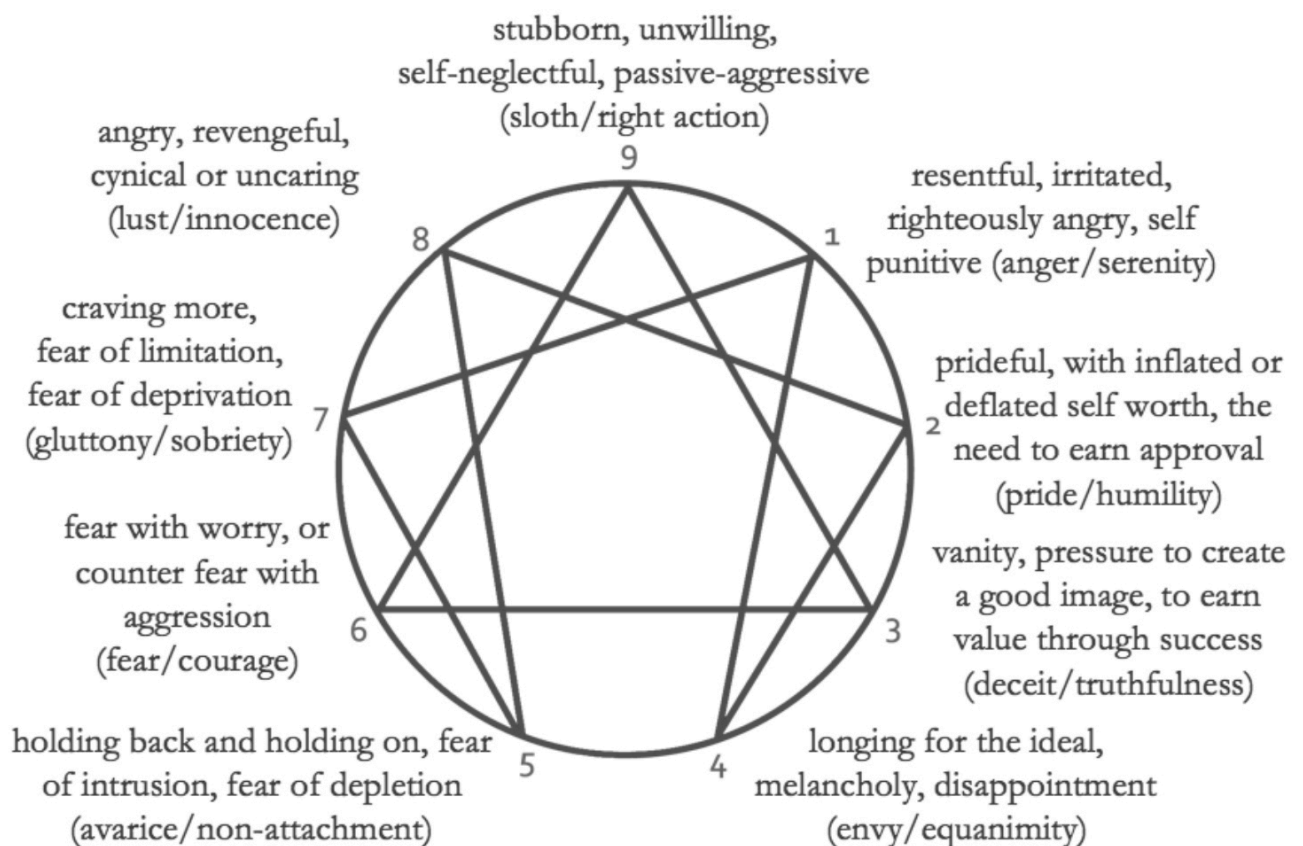
## Emotional Filter (also known as Passion or Vice) and *Virtue*



## The Emotional Habits of the Nine Personality Types

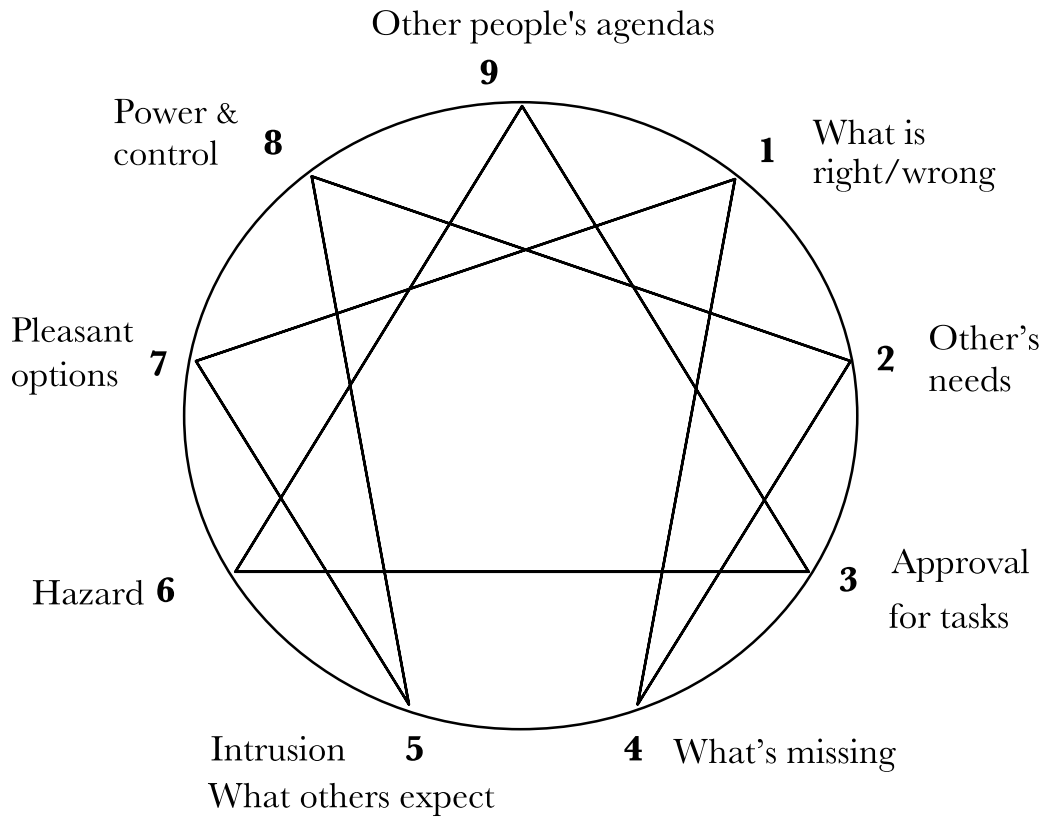
Here is a revised description of the emotional habits with the original passions and virtues in parentheses. It takes more than one word to do them justice. Keep in mind that they are all versions of the big three “negative” emotions: anger, fear, and grief. Body types are angry, they are against the way things are. Feeling types avoid grief by striving to find approval and connection outside themselves. Mental types try to resolve fear by staying up in their heads and detaching from their emotions.

### Habits of Emotion



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## Focus of Attention



### ENERGY FOLLOWS ATTENTION

A recurring inner focus determines where and how you spend your time and energy. When your type's focus is engaged, it initiates a pre-conscious scan that includes data relevant to your psychological welfare, while excluding equally relevant information. The focus determines what appears on your perceptual screen and what gets left out.

## Instinctual Subtypes

<b>TYPE</b>	<b>SELF-PRESERVATION</b>	<b>SOCIAL</b>	<b>ONE-TO-ONE</b>
<b>Type One</b>	Worry and anxiety/tenseness	Inadaptability/inflexibility	Zealousness/heat
<b>Type Two</b>	Privilege	Ambition	Seduction/aggression
<b>Type Three</b>	Material security	Prestige	Masculine or feminine image
<b>Type Four</b>	Reckless/dauntless	Shame/counter-shame	Competition/hate
<b>Type Five</b>	Home/castle	Totems	Confidence
<b>Type Six</b>	Warmth/affection	Duty	Strength/beauty
<b>Type Seven</b>	Like-minded defenders/family	Sacrifice	Fascination/suggestible
<b>Type Eight</b>	Satisfactory survival	Friendship	Possession/surrender
<b>Type Nine</b>	Appetite	Participation	Union

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