



# enneagram monthly

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Issue 170

## Conversation with Ginger Lapid-Bogda

**Jack Labanauskas:** I have been looking forward to this conversation after hearing so many positive things about your workshops over the years. How long have you been teaching the Enneagram in a business setting?

**Ginger Lapid-Bogda:** My first book came out in 2004, and I was doing work with the Enneagram in organizations before then. In the 1990's, I went through the certification with Palmer/Daniels and part of that program required certifiers to type 20 people; 10 of them had to be taped and reviewed. I have to laugh now, but I started running out of friends and relatives who wanted to be typed or whom I wanted to type, so I asked some of my clients if they were interested. That got me started on the path of using the Enneagram in organizations. My original intent, however, was to learn it for my own personal development work.

**JL:** What service were you providing to your clients?

**GLB:** I was doing what I would call general *OD* consulting, working with Time Warner on a Total Quality Management effort, and with First Union Bank –which be-

came part of Wachovia and now is part of Wells Fargo – on an organizational redesign initiative.

**JL:** What is *OD*?

**GLB:** *Organization Development*: helping organizations becoming more productive, more effective and more humane, using participatory processes.

**JL:** At the time, was that something new like coaching? Or was it a precursor?

**GLB:** It was a precursor to coaching. *OD* grew out of an organization that began in the 1940's called *NTL, National Training Labs*, which created a great deal of the technology used in human relations work in the USA and which was also used a lot abroad. In the 60's, *OD* became a profession and was really flourishing in the 70's. In the 80's and 90's, a number of the consulting firms and accounting firms started doing *Change Management*, and they incorporated *OD* theory and practice into their consulting efforts.

Coaching has been ...CONTINUED ON PAGE 18



## The Enneafield Factor: A Conceptual Additive to Enneagram Theory

**W**hen psychologist Donald Hebb was asked: "Which, nature or nurture, contributes most to personality?" his answer was: "*Which contributes most to the area of a rectangle, its length or its width?*" Of course choosing one dimension over another makes no sense whether talking about a rectangle or talking about the development of personality. Yet debate continues. The majority of psychologists believe "most" means environment, while enneagrammers tend to believe "most" means inborn type. It is amusing to note, however, that if asked directly, both sides would readily agree that trying to "prove" which contributes "most" to personality would be an act of futility.

Let it be said that personality is largely a product of mysterious un-measurable forces which cannot be easily sorted out and assigned "degrees of significance." Why we choose what we choose can never be fully explained. But we can know

**Peter Zappel**

that what we are born *with* and what we are born *into* somehow conditions our choices and shapes our personality. I believe, as spiritual beings, the questions of "how and why we are as we are" (as individual personalities), and "who we are" (beyond personality), are more metaphysical questions than scientific ones.

Most Enneagrammers spend a lot of time wondering about these things, even long after identifying their type. Questions persist. Contradictions abound. New insights come unexpectedly... and late. Evidence is seen in a new light. "Aha!" experiences are always possible, witness the stories of many erroneously typed Enneagrammers. How we assimilate new observations into our present way of explaining the world, including our personality, often requires adding new elements and exploring how they fit (or don't fit) into existing theory. The Enneagram, as a model of personality, is evolving as new ideas arise. Dick Wright's alternative view of the triads is a case in point. The things that at- ...CONTINUED ON PAGE 14

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No one who knows Jerry Wagner's work can be in the least surprised at the superb quality of his 2-part article on Type One in your March and April issues. Being a "recovering One" myself, I especially want to applaud him for his clarity and fresh insights—and to congratulate you on persuading him to let EM publish this segment from his new book, which will be required reading for anyone seriously interested in the Enneagram.

Judith Searle  
Santa Monica, CA

I want to congratulate *Enneagram Monthly* for discovering Clare Charikoff's brilliant book *Spellbind*. With shades of Harry Potter with her, Ms. Cherikoff jumps right into a rousing and fast paced tale, which grabs a hold of the reader and carries them through a delightful children's story. Along the way young

## Letters

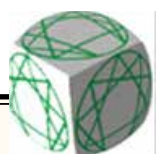
readers' are taught the basics of a simple easily learnable Enneagram (something many adults have trouble with). Not only that but the story teaches how anyone can begin to see the trances (like "bird spirits") that surround all of us and how we can play with them until we don't believe them any more. Ultimately real truth is shown in this tale because anyone who applies the methods like Max does will wake up to the truth of their own liberated Self.

In a way this is a new Enneagram, whose only purpose is to be a tool for lib-

eration of all mankind. Recognizing that the enneatype (or "bird spirit") is merely a description of our own ego. An ego is not something we want to improve—it is something to be free of or liberated from. To see we are not our enneatype is merely to stop our identifying with it.

I highly recommend this book to every one, of any age, who has any interest in learning about the Enneagram. I especially recommend this book for children; some will want to see what is already going on all around them that they have been missing.

William Mariner, D.C.  
Mount Shasta, CA



## Workshops with Thomas Condon

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Business is not a subject I have held in high esteem most of my life. Having drunk the kool aid of the 60's; it took a long time before I came around to see flaws in my hierarchical way of ranking different arenas of human endeavor — poo pooing obligations, money and hedonistic pursuits as inferior to more lofty spiritual ideas. This course of action had done little to bring me closer to spirituality of course, in fact it did more to reinforce my snooty arrogance and perpetuating what is commonly referred to as "spiritual bypass."

My brand of spiritual bypass is probably no better than its Post-modernist flip side, which is probably best characterized as a rejection of sharp classifications between what was generally called *objective* truth or *scientific mentality*. Post-modernism tends to erase differences between male/female, gay/straight, black/white or imperial/colonial.

But nature appears to abhor tampering with the balance of opposites and for every distinction we erase in one classification, we enhance a distinction in some other classification. Using our own Enneagram of Personality as an example, we have a system of *noting* sophisticated nuances in our behaviors and their deep underlying motivations in our psyche, while making an effort at *recognizing* the differences as value neutral. In other words, we are going *deeply* into differences, in order to *thoroughly* reject them. Seems paradoxical, doesn't it? But then, what answer to life's question isn't — if you think about it long enough...

But back to business...to make my point (of redeeming business as equal to other endeavors), I need to borrow wisdom from the world's oldest and best documented philosophy, Vedanta.

In order for an individual to realize their su-

## From the Editor

preme Self, they need to identify the reasons and objectives why they came into being on this earth

plane, and fulfill them. The ancient seers identified four main objectives of humankind and called them *Purusharthas* (*Purusha*, the individual or person, and *Artha*, meaning objective or pursuit):

Dharma: Righteousness, Duty

Artha: Wealth

Kama: Desire

Moksha: Liberation, Enlightenment

These four purusharthas were a way of concretizing the full range of the purpose of creation, the objectives of God, the qualities of God, and since an individual is a reflection of God, it is the rightful pursuit of a person to realize him or her self by balancing and fulfilling these four objectives. These four objectives are not seen as independent of each other and fulfilling one objective should also support the fulfillment of the other objectives. It was thus by maintaining a balance between the four purusharthas that evolution of the individual self would take place. Over time, as the evolution of an individual would progress, some of the objectives will lose importance to make way for the others. At long last, the need to live righteously, earn wealth or to fulfill earthy desires may diminish and disappear leaving the ultimate objective, Moksha, as a final goal.

*So, in this issue,*

By now you may be wondering why I keep referring to business... well, in the "Conversation with Ginger Lapid-Bogda," we were remarking how business is often and unfairly portrayed as somewhat of an unworthy place for the application of the enneagram compared to applying this knowledge for self development, spiritual progress or for psychological

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The Enneagram Monthly, Inc. was founded by Jack Labanauskas and Andrea Isaacs as a not-for-profit corporation. Its purpose is to gather and disseminate information in the field of the Enneagram, that is most commonly known as a personality typing system.

For subscription and advertising rates see back cover.

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discoveries. Maybe it's only true for those who think that money or profit, i.e. the arch-causes of business, are more ikky than other pursuits and hence the enneagram is too lofty a tool. Ginger and I agree that this is nonsense and that the enneagram is a universal tool to figure out human dynamics that arise when we are alone and when we work or play with others. **Ginger Lapid-Bogda** has spent years as a consultant to various groups that work together in corporate settings. She studied and field-tested several other systems before she came across the enneagram in the early 90's. And what started as an interest for the purpose of self-development, soon became a precious asset in her work.

In "The Enneafield Factor: *A Conceptual Additive to Enneagram Theory*" **Peter Zappel** takes on a question that psychologist Donald Hebb has also posed: "Which, nature or nurture, contributes most to personality?" his answer was: "Which contributes most to the area of a rectangle, its length or its width?" Good answer. Choosing one dimension over another makes as little sense when talking about a rectangle as nature vs. nurture makes when talking about the development of personality. Peter's point is that personality is largely a product of mysterious un-measurable forces which cannot be easily sorted out and assigned "degrees of significance," and that "how and why we are as we are," and "who we are," are more metaphysical questions than scientific ones. And yet, if we include the influence of the "field," it sheds a lot of light on the *why* and *how* we are the way we are.

**Susan Rhodes'** excerpt in last issue from her upcoming book, *Archetypes of the Enneagram*, was about "The Three Domains of the Psyche: *Spirit, Ego, and Soul*." It may have raised questions that need a conceptual framework in which such an interpretation makes sense. So in this article, Susan wraps up some loose ends by providing some additional context for

this approach and adding extra material that's not in the book. She gives a more thorough description of the domains, mapping them onto the enneagram, and explaining how this enhances our understanding of the types.

Briefly, spirit is the domain of light, pure consciousness, absolutes, and unity; ego is the domain of ordinary consciousness, the social world, relationships; and soul is the domain of the underworld, receptivity, mystery, chaos, and complexity. To integrate and give each domain its fair due, is a recipe to insure we do not bypass important aspects of life that later may come back to bite us.

**Ed Morler** places characteristic features of "The Enneagram Triads" into a nuts and bolts package, charts, that are a favorite way of singling out key points in business applications.

While we all have issues in common, the nine Personality Types (or Drives as Ed prefers to call them) of the enneagram can be divided into three world views, each with a different primary focus which create special concerns for each drive within that grouping. Each drive compensates for those concerns differently.

The Feeling or Heart Center's primary issues are: hostility, shame, blocked emotions, image.

The Thinking or Head Center's primary issues are: fear, anxiety, conflicted beliefs.

The Instinctual or Belly Center's primary issues are: rage, aggression, boundary issues.

In the January 2010 issue **Susan Olesek** wrote about her weekend in prison teaching 50 inmates about the enneagram. It was part of the *Prisoner Entrepreneurial Program* (PEP) designed to facilitate re-entry into society. Susan was tickled pink, metaphorically speaking, with the receptivity she encountered. On her second workshop the attendance had tripled

and she was given a raucous welcome followed by rapt attention and a man-sized appetite for learning. Susan was also given an honorary nickname, Megatron. The jig was up, the astute students had nailed her type, One, hence the title of this piece: "Megatron Does the Enneagram."

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- The Foundations of Spiritual Method and the Typing process (Part 2) come to California in July 2010.
- Check our website for David's radio shows and video.

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