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Enneagram as a Core HR Model

Using the Enneagram as a core HR model within an organization.

Much has been written about and researched from consultants' perspectives in using the Enneagram as a coaching and team intervention. My contribution is distinctive and possibly unique in that I am a fulltime HR executive within an organization and have had the privilege of working with the Enneagram for 6 years from an internal paradigm perspective.

I have always been curious about people's behavior and what motivates them. This curiosity was probably the main trigger to finding my work expression in the field of human resources and continuing lifelong studies in the field of personality typology. Early on in my career I observed a clear link in how people's motivation and emotional intelligence (EQ) equate to their performance and ultimately to a business's financial results.

In my work life I had been exposed to a number of personality typology models and psychometric tests which were used

Lee Kingma



mostly for recruitment purposes. My master's thesis was based on analyzing a psychometric test which purported to measure honesty in recruiting security staff. My conclusion was that this test was not reliable or accurate and should therefore not be used in the company where I was working at the time. Needless to say I left this company soon afterwards.

My career move was a bit like life handing me a bouquet in that I landed a position as the group human resources manager for a medium sized, well established and progressive publishing company. My new manager was impressive in his intellectual capacity but I soon realized that unless I got to understand him really well, that I would not be able to work with him.

During meetings he was often dismissive towards others and had outbursts of anger towards people when he disagreed with them on certain issues. This anger was once directed at me in a meeting when I was giving cautious advice regarding a critical industrial relations situation. This altercation left me feeling demeaned and worthless. ...CONTINUED ON PAGE 21

Lessons for Living

A mind once stretched by a new idea can never go back to its original dimensions. -
Oliver Wendell Holmes

Awakening Moments

Where in your life are you today? Are you comfortable, or are you comfortably miserable? What lesson is life teaching you today? Can you hear the message?

Most people do not hear the messages or see the lessons. Awakening moments pass them by. It may be that the lesson is so obvious that it is overlooked. The harried, rude clerk at the grocery store may be your teacher today, but you are so focused on what she/he did that you missed what you did. By contrast, the lesson may be so profound that it shakes you to your core, and you lose perspective. Being fired from a job may so totally disrupt your life that chances for growth are overlooked and a collapse into despair occurs.

Some people do glimpse the lesson but are so stuck in a position of wanting life to change—*while they remain the same*—

Daniel H. Johnston



that they do nothing. Life is trying to wake all of us to the fact that we are responsible for our own changing. To change we must act, and to act we must see the possibility of real choice and be willing to take responsibility.

Each day tries to teach us something. Each day offers awakening moments. An awakening moment is an instant of clarity in which new insight is gained. It is a moment in which "reality" is clearly seen, options are presented to us, and choices can be made. To say that reality is clearly seen means we see what is before us just as it is. We see the present moment stripped of the hopes or fears we project into it. We see the psychological reality we are creating and realize that it could be different. We see "what is" and not just what we bring to it. It may be a pleasant surprise or a rude shock, but it is reality—a reality that wakes us up if we glimpse it.

However, for the awakening moment to be useful, we must grasp it and perceive its meaning. Once understood, it brings a new awareness and the expe- ...CONTINUED ON PAGE 16

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Letters

Okay, which is it: is ego messing up our lives.... or leading us to cosmic communion?

Are we all perfect as we are? Or is “holy perfection” just a crock? Were we perfect and complete only as infants in a pre-rational state? Was this perfection

contaminated by our entry into ego? Does ego (bad) obscure essence (good)? Or is ego good (positive even when it misbehaves), because it is necessary for facilitating essence? Who/what would we be without ego?

The model most enneagrammers prefer is the “ego bad” model. No wonder, since this has been the major emphasis....traditionally taught as 9 distinct patterns of suffering. The ego as a vehicle of essence

not running on all cylinders, so to speak. For this reason, life is rough.... so we blame ego. If the journey of our soul was a “one lifetime” event where ego

determined our ultimate and permanent fate, maybe okay. But more likely, I believe, ego is an expression of the evolution of our spiritual essence and the needed force for psycho/spiritual alchemy, the transformation necessary to break the cycle of rebirth and suffering. In this way, ego is not the enemy but a positive agent of transformation.....not in just one lifetime, but over the long haul. Too bad we suffer so much along the way.

Peter Zappel
Capitola, CA

Now that the hubbub of the election season is winding down and many citizens of the U.S. of A. are mopping up tears or confetti, depending on whether their side won or lost, attention is slowly turning towards the holiday season. It was refreshing to see the emergence of more substantial differences between the opposing sides than were seen in many years. Contrast helps to clarify issues testing the validity of a premise by taking it closer to *ad absurdum*.

What’s true on the national political scene is also true in any field where ideas are debated, including the enneagram field. From the inception of the *EM* in 1995, there have been debates on a number of issues involving the nature of the enneagram, the origins of type/personality, and other issues of interest to those working with the system. What has changed is the way that the questions have broadened and deepened over time, such that we are now more likely to ques-

From the Editor

tion “first principles” than in the past. As a result, the nature of the debates is potentially more profoundly thoughtful—at least to the extent that individuals with competing ideas are willing to engage in open debate.

What facilitates such a debate is the core belief shared by just about everyone that the enneagram is an extraordinary system for understanding human behavior.

This core belief gives us a common ground on which to meet. Common ground is what matters whenever people of differing opinions wish to debate their ideas.

For example, in politics, in spite of a lot of intertwining issues, we can divide the opposing sides into those who trust the individual more than the government, and those who trust the government more than the individual.

Each side can make a perfectly good argument. The “statists” point at flawed individuals and organizations that need to be regulated and the “privatists” point at intrusive big government that needs to be reduced so that individuals can breathe. Both sides want the best for society, but they disagree which changes will achieve the desired solutions and which approach is based on both sound ethical and practical consideration. Both sides will no doubt embrace different preferred arenas where they choose to exercise control or laissez-faire.

In the philosophical/cosmological arena, we have similar polar distinctions. For example, one side favors a secular/Darwinian/“bottom up” view of human development and the other side favors a spiritual/non-Darwinian/“top down” view. The word “secular” (L. worldly, temporal) derives its name from limiting its concern to a finite time-frame (and focuses on our universe *after* the Big Bang) while the spiritual view focuses more on the bigger picture (looking at the world of the infinite and looking at what it is that could have given rise to the Big Bang—i.e., the who, what, and why involved). While both sides vigorously argue for their point of view, both share the common concern with understanding the nature of our world and the factors that gave rise to it, but insist that answers can only come from *their* chosen side.

So as we continue to grow as an enneagram community, we need to continue to cultivate a space

where we can agree to meet, to talk, and (sometimes) to debate the ideas upon which we don’t fully agree. While it’s doubtful that we will ever find ourselves fully in agreement with one another, the effort to express ourselves in a way that does justice to our ideas pushes us both to better develop our thoughts and re-examine the premises upon which they are based.

In this Issue:

Lee Kingma elicited a rousing response at the IEA Conference last August, after presenting a talk on “Using the Enneagram as a Core HR Model” in her own workplace. Whereas we often hear from consultants using the enneagram in coaching and team intervention, Lee is in a unique position of being a full-time HR executive within an organization that has been working with the Enneagram for six years. Before learning of the the enneagram, Lee had a keen interest for the field of personality typology for a long time. An astute observer of the link between people’s motivation, their emotional intelligence and how it might translate to enhancing a business, she has explored a number of personality typology models and psychometric tests which were used for diverse purposes, especially for the placement of valued employees and team harmonization purposes.

Daniel H. Johnston has a lot of “Lessons for Living” to contribute that are not designed to address a specific enneagram type or other, but apply to all types, albeit to varying degrees. Using his own analogy borrowed from botany, he compares trees to enneagram types — a pine tree has more in common with other pine trees than, say, with oak or elm trees. That’s a sweet way of explaining it and it’s far removed from the risk of “boxing” someone into a type. Each tree can be unique and at the same time fit into a category. Lessons for living apply in a similar way. Regardless of the type of tree, all trees share a large number of common characteristics: roots, trunk, bark, branches, leaves, fibrous tissue, capillary action, relative hardness, combustibility etc. These commonalities are akin to those that most people share even if they are of various races, psychological, physical and cultural inclinations. People, throughout the ages and on all continents share similar responses. That’s why we can read about the Greeks and Romans, about Machiavelli and Mother Theresa, about Julius Caesar and Woody Allen and recognize the same traits we are familiar with in our contemporaries.

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- The Foundations of Spiritual Method and the Typing process (Part 2) come to California in February 2011.
- Check our website for David’s radio shows and video.

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For subscription and advertising rates see back cover.

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Susan Rhodes presents us with "Dion Fortune's *Cosmic Doctrine* and the Evolution of Personality." Dion Fortune is an esoteric writer who served as a channel for the theory of cosmology that is presented in *The Cosmic Doctrine*. Susan's purpose in describing these teachings is to demonstrate their compatibility with many enneagram concepts, including the Law of 3, Law of 9, and the focus on nine-pointed geometry in the creation of our physical universe. In addition, there is the prominent role of both personality and individuality, wherein personality is viewed as a

stepping stone (rather than an impediment) to the individuality of the Higher Self. So while this material is not necessarily an easy read, it provides a fresh cosmological perspective from which to ponder the role of the enneagram and its nine personality types.

Jean Adeler places emphasis on how we are in the world, what our source of desire is and how we express ourselves in life. In part 3 of "Enneagram 2.0: The Deep Structure of Personality" she continues to describe how certain perspectives factor into the

making of personality and how personality unfolds through the interaction of these factors. Jean prefers the term "perspective" to type. It has a more dynamic flavor and is less likely to convey the notion of being trapped into a mechanical way of responding to the ever changing challenges in life. Moreover, we do use different parts of ourselves when challenged. Sometimes, or maybe most often, our responses fit well with our primary type, but in the process of dealing with altering circumstances, we too will make use of our entire personality structure. •



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