In order to understand the essence of what this essay describes, we first must ask ourselves four important questions: What is a defense mechanism? What is an Enneagram central motivation? What is an Enneagram defense mechanism? What is the relationship between an Enneagram central motivation, and an Enneagram defense mechanism? Once we have answered these questions, we will consider each of the nine Enneagram types, or archetypal character styles as we refer to them, in order to provide more detailed information about how each motivation interfaces with each defense mechanism.

According to dictionary.com a defense mechanism is “an unconscious process, as denial, that protects an individual from unacceptable or painful ideas or impulses.” For example, using ‘denial’ as an example of a defense mechanism, when Enneagram TWOs feel stressed by rejection, instead of examining the reasons for their feelings, they might revert to denial by telling themselves that they are “all good” and don’t need to look at their negative feelings or their behavior. TWOs want favor, and denial protects them from having to deal with their feelings, when others disapprove of them.

As we will discuss throughout this essay, our defense mechanisms are psychological coping strategies that we use to protect ourselves from pain, whether that pain is physical, emotional, mental or spiritual. Resorting to our defense mechanisms is a normal part of childhood, when we need to protect ourselves from abusive people, or situations where we can’t adequately stand up for ourselves. Unfortunately, when we indulge our defense mechanisms as adults, more often than not they prevent us from doing the hard work we need to do in order to face our darker parts, own what we need to own about ourselves, and practice something new. When this happens, we miss out on taking the steps we need to take in order to become more integrated, balanced and whole.

At the heart of each Enneagram archetypal character style is a central psychological motivation defined as: our lifelong psychological ambition or desire within our character style; our basic underlying goal and...
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From the Editor

Summer is here and where are the dolls? Seriously, we have been making inroads on two fronts that have been rarely or not yet traveled in enneagram circles. One front that we started unfolding 4-5 issues ago in the EM with an assist in recent weeks by Facebook was a search for the true origins of the enneagram—before that described by most authors and Naranjo, before Ichazo, before Gurdjieff, before the Sufis. We started looking into the scriptures that may have inspired Pythagoras with roots going back to the dawn of mankind and the first written records.

The other front was finding sources that are alive today and can address what it may mean by the casually used words or phrases as “be in essence” or “egolessness, enlightenment, grace...etc.” We may have had a few articles or interviews by an enlightened person or two, but never a detailed description of the (waking up) process they went through.

A fair warning: this may be well beyond experiencing a splendid period in our life where everything goes our way, we feel happy, elated and bursting with energy. It is more like being hit by a ton of bricks that totally turns our world upside down or inside out (with possible “dark night of the soul” periods) and leaves us fundamentally altered.

Permanently of course in a relative sense, i.e. causing an enduring and seemingly irreversible change for several years, not just a phase in life lasting hours, days or weeks which then recedes to a sweet memory—in itself a pretty good thing but probably only a harbinger of more to come.

We had the good fortune of interviewing at least one such person that apparently was living an altered state of consciousness recognized by “scholars in the field” as authentic. Francis Lucille. We interviewed him about 12 years ago (see EM issues #79,80 & 81 and repeated in issues # 202 &203), but we did not discuss how Francis “felt” or what the process of awakening was for him. Our focus at the time was entirely on how he sees life, reality, personal-ity etc. What was it like from such a perspective (shall we say) less contaminated by egoic agendas and yet colored by his (presumed, just guessing) type Five. The other two stories we are still working on and I hope to have one of them ready to go into the next issue.

There purpose to this, is preparing one to have a well researched conference, get the next best thing. Participants at the conference will have a copy of "Recognize" some of the symptoms as welcome altering bolts of “whatever,” no two alike.

In this Issue:

Susan Rhodes will be presenting at the IEA Conference “Positive Psychology Research and the Enneagram.” This is an introduction with charts. If all goes well, our printer is on time, and the delivery happens on time, the participants at the conference will have a copy of this issue in their hands and less need to take notes... and readers who could not make it to the conference, get the next best thing.

Positive Psychology in Susan’s view is more constructive than seeing personality, ego and type as an affliction to be removed.

What started as her intuitive reluctance to accept the negative view unquestioned, led to researching and finding a whole world of opposing views that support her theory she explained so well in her three books and numerous articles.

Susan ties it all together nicely with sources, and brief descriptions of authors and research...

Convenient, should you choose to pursue in this direction, to have a well researched thumbnail sketch as a guide through a vast field.

Douglas and Olivia Rosestone are writing about something that has occasionally been mentioned but not yet seriously explained: how the “Enneagram and Our Defense Mechanisms” fit in with other questions, for example, what role does motivation play with the defense mechanism and how does that affect our archetypal style?

The dictionary description of a defense mechanism is “an unconscious process, as denial, that protects an individual from unacceptable or painful ideas or impulses.” So, ‘de-nial’ is an example of a defense mechanism, or coping strategy that we use to protect ourselves from pain. Resorting to defense mechanisms is a needed and normal part of childhood, designed to protect us from people or situations that are perceived as threatening. If it becomes ingrained habit our defense mechanisms can carry on into adulthood. More often than not...
that prevents us from facing our darker parts we need to own about ourselves, if we want to become more integrated, balanced and whole...and who doesn’t?

Tom Condon offers good insights towards understanding “The Six Trance: Keys to Change.” Years of teaching patients and therapists the finer distinctions of which techniques work and which don’t, have honed Tom’s ability to select type specific pointers that can cut through a lot of unnecessary sessions. His observations have been distilled and matured over years. Working with international audiences enabled Tom to teach how to recognize the enneagrammatic core underneath different cultural layers of ethnicity or language. This is a concentrated manual of very practical keys to change.

“The Giver-Mediator (Two-Nine) Couple” according to Jennifer Schneider and Ron Corn can’t always be considered a match made in heaven. They are both relationship oriented and this may at times turn into a competition of who loves the other more...Tows tend to prod their Nine partners, for their own good, mind you. Nines may believe that an urge to action can often be cured by just waiting until it passes, making the Two feel emotionally disconnected or the Nines flee from being overwhelmed or controlled. If both can be in touch with their deeper needs and communicate them clearly, they can maintain a good balance that endures.

“What’s on EM’s Facebook?” Is this month’s excerpt. Laleh Bakhtiar, Bernadette & Frederic Schmitt, Jack Labanauskas, Sueann McKean & Sum Goddesses continue the conversation mainly on the possibility of changing the centers according to the Sufi model, while maintaining the individual points in place. This is a complex endeavor and we are at the initial stages of sorting through the inventory of the components of the Enneagram theory...what works, what doesn’t work. Like doing a radical house cleaning; take the furniture out, clean, then put back. Some things will be re-positioned others may be replaced, and what was always perfectly returned to where it was before, but now in a better and cleaner environment.

All are welcome to participate, either on on Facebook or by writing in your comments.

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