



enneagram monthly

August 2019

Issue 248

The Box Is Where We Began: *Evaluating Enneagram-Based Leadership Development For Catholic School Leaders In Indonesia*

Authentic leadership requires leaders to become deeply aware of how they think and behave, how they are perceived by others, and how their own values may affect their choice of action (Branson, 2007). In fact, self-knowledge is regarded as a pre-requisite to authentic leadership development (Bennis, 2003). Understanding personalities can be particularly valuable for the development of school managers and leaders (Richard, 2009). Through gaining insight into their filters and reaction patterns, school leaders can become more aware of the impact of their action, and thus can craft a more specific path for their own leadership growth (Sutton, Allison & Williams, 2013).

Gilbert Ho EdD with Co-author Kaye Shelton Ph.D



ent patterns of thinking, feeling, and behaviors that emerge from core motivation (Palmer, 1995).

Lapid-Bogda (2010) described the application for leadership as becoming aware of one's *strengths and derailers*. When one is entrapped by the strength of their ego, they will only be able to use the strengths of their personality type with a single focus without options to be versatile. This fixation results in an *over use of strength*, which can then become a *derailer*. Understanding this paradox through the Enneagram has tremendous potential for personal transformation (Riso & Hudson, 1999) and professional growth for education leaders (Levine, 1999) as it requires

leaders to examine their own inclinations controlled by ego fixation.

Conceptual Framework

In contemporary leadership research, flexible leadership is defined as "a characteristic of how leader behavior is actually ex- ...CONTINUED ON PAGE 21

The Delusion of 'Inner Work' with the Enneagram

Our 4-year old daughter wants to be an adult, especially to be different from her 10-month baby sister. She imitates grown-up behaviour – especially that part where my wife and I are not particularly proud of ourselves – but this does not make her an adult. Yet, in her perception she is just a small step away from being an adult. The more she tries, the more we see the behaviour which is so typical for a 4-year old. No matter how hard she may try, the main parameters determining the process of growing up seem to be 'time' and 'how she somehow happens to develop'. Her not-so-sophisticated manipulations have doubtable impact and the only thing she is probably really learning is how to fool herself.

Frederik Coene

development of her little sister, who is still struggling with crawling. Sure, we could train her to walk, but that would not be good for her spine. Many scholars have also expressed their doubts about cognitive development games, which may show nice and quick results. However, short-cutting some of the much needed natural processes often comes at an expense which is visible only much later. There also seems to be common agreement that children should enjoy a normal childhood and not be forced to become an adult too early.

An analogous situation occurs with our 'personal development' – whatever that term may mean. Each time I hear someone arrogantly say 'I have done my inner work', I sigh and I feel sad for the ego-suffering ...CONTINUED ON PAGE 20

In This Issue

Ideologies/Morphing
Tom Condon
page 3

EM's Last Conversation
w/**Claudio Naranjo**
page 4

Type 3 Couples
Michelle Joy
page 10

Type 9 in Relationship
J. Schneider / R. Corn
page 11

The Panel Method
George Gordon
page 16

In this Issue:

Gilbert Ho EdD with Co-author **Kaye Shelton Ph.D** Describe their research project as “The Box Is Where We Began: Evaluating Enneagram-Based Leadership Development For Catholic School Leaders In Indonesia” This is a well structured and thoroughly documented and executed project/dissertation. The central purpose of this dissertation is to explore the potential of using the Enneagram as a framework of leadership development.

The study measured leadership flexibility and self-reflection of 45 school middle managers from one Catholic school group in Jakarta.

Transformation is connected to the awareness of strengths and the overuse of strengths. In this leadership program, participants were able to explore their type-based patterns and ego fixations. This resulted in gaining awareness and empathy that clearly improved observable leadership flexibility. The study encourages to further implement the Enneagram framework in education leadership development with effective duality metrics such as the Leadership Versatility Index. This can aid professional learning managers to tailor leadership development to support each unique individual leader rather than using the one-size-fits-all approach. Helping participants to explore their unique type-based automatic responses and interaction filters will improve communication and allow greater access to the full spectrum of human talent.

Frederik Coene takes the fig leaf off from “The Delusion of ‘Inner Work’ with the Enneagram” revealing a darker side that is rarely addressed: the expectation for the enneagram to act as a quick fix and easy bypass of the drudgery aspects that are part of the natural growth process that life events and responsibilities offer. We can see ambitious or protective parents sometimes driving or coddling their children, ignoring the much needed natural processes, often causing damage that will not be noticed until much later.

As adults, we too tend to feel pressured to strive for growth or self-development – whatever that term may mean – but such efforts it often manifest unwelcome side effects like arrogance or virtue-signaling.

People who proudly claim ‘I have done my inner work’, more often than not seem to be on a false path. Preening is rarely an indicator of humility (can’t brag about modesty...). Taking oneself too seriously becomes an antidote to the ability for connection and compassion with others. Self-acceptance, warts-and-all, turns out to be a more effective prerequisite to genuine personal development. A pompous self-opinion leads to feeling anointed by virtue of simply having engaged in conscious ‘inner work’ – which questions less if such efforts built up smugness or deeper understanding.

The enneagram is a wonderful system but as is the case with all else, to fully benefit it requires to be applied wisely. This warning call from Frederik is more than overdue and if it feels uncomfortable, it’s a good reason to look deeper into oneself.

Tom Condon on “The Enneagram: Defensive Ideologies & Morphing” are two appropriate remind-

From the Editor

Re - Erratum in EM #246

In issue #246 “**Levels of the Self -- Psychology and Spirituality in Inner Work**” by **Khaled El Sherbini, PhD**

Contained a computer glitch that made a paragraph drop out in the beginning of the article:

We fixed the mistake and can send you a corrected PDF of issue #246 if you like. Just email em@guna.us with your request.

ers fitting the current times where polarization is on the rise. What is it that makes good intention turn sour when overdone? And how it affects our ability to be tolerant of views other than our own?

What in us makes this process morph towards identifying with truths until they morph into falsehoods?

Jack Labanauskas’ “EM’s Last Conversation with **Claudio Naranjo**” is a follow up to the previous conversation (in last issue #247) that summed up the main thoughts at the forefront 23 years ago.

In this conversation (18 years later) we see that Claudio is making a clear shift from the information aspect about the system, and moving towards collaborative relations on interpersonal sharing as more important for deeper transformation. This shift over the past two decades is in line with the basic Buddhist premise of the Three Jewels or Refuges from the trappings of ego – the **Buddha** (The Teacher), the **Dharma** (The Teaching), and the **Sangha** (The Community of fellow seekers). The implication being, given that the path to enlightenment is long and fraught with difficulties, no sensible seeker would attempt this journey alone without carefully choosing the right *teacher*, the right *teaching* and the right travel *companions*.

This threesome combination of factors is supposed to offers the best chance of finding shelter from the passions that jerk us around, making us feel distressed and broken, and be likely to reduce pain and suffering. We could call it a corollary to the Law of Three.

In the philosophical sense, blind conditioning is generally the root cause of ignorance. All nine types share in this in their own ways. However, rather than assuming that such (basic) ignorance is type related and that somehow we can become apostates by freeing ourselves from our enneagram type is a misunderstanding. What is meant here applies to the *blind conditioning* aspect, not to the personality traits. If or when we realize our true nature, it will still be within the context of our type, but minus the *blind* aspect of conditioning.

Michelle Joy looks at “Couples’ Relationships (Focus on Type Three) and the Enneagram.” In her practice counseling couples on relating better she

came across interesting and very useful approaches that are not common knowledge. In essence the issue for every type, but in particular for Threes is what to DO to improve their relationship. As they are mostly preoccupied with achieving i.e. doing, they will need to slow down enough so they can remember to BE. In other words, being Present, Focused, Curious and Empathetic with their partner. This is not an easy task for a Three who would much rather immediately proceed to the solution phase, before conveying first what they truly heard their partner was aching to communicate.

Failure at satisfying their partner is abhorrent to Threes and that is the main impulse driving them to be “productive” and offering solutions a little too fast. A little bit more patience along with reassurance of benevolence towards the other will go a long way...

Jennifer Schneider and **Ron Corn** take on “The Mediator (Type Nine) in Relationship.” Generally easy-going, non-judgmental, Nines exude an aura of comfortable safety. But this comfort and safety comes with a good dose of tuning out their own needs. This may create situations where they feel their partner does not understand who they really are.

The Nine’s ability to mediate and diplomatic talent come from their ability to see both sides of conflicting issues – a trait that is facilitated by their reluctance to take a firm stand on one side or the other. Over time if frustration and anger build up it can explode triggered by some irrelevant trifle similar to the “straw that broke the camel’s back.”

The thought of sloth as a passion is only partially referring to actual laziness and can equally refer to being lulled in compulsive activities and, like a brakeless vehicle continue downhill, unable to stop. Avoiding conflict, zoning out or merging with their partner can also be the Nine’s way of framing their ability for unconditional love and acceptance.

George Gordon gives us a detailed manual of “The Panel Method” often mentioned and used by many, but rarely explained in detail. It is not enough to gather a panel of enneagram aficionados who think they know their type, place them in front of a study group and expect to convey a true-to-type accurate feeling of cohesiveness of shared type characteristics. As is the case in most complex fields or techniques, they work best if applied correctly. To facilitate a panel is a delicate process that requires not only sensitivity and insight into human nature, but also a reasonable degree of certainty that the panelists are correctly typed – imagine the disconcerting impression a mis-typed individual on the panel can convey if not corrected.

Gordon’s detailed description of his preparations, background and the thoughtfulness acquired over years of experience are a precious guide for teachers as well as students. The panel method is a technique and an art and if well applied a powerful learning tool. Revealing the essence of a type is akin to conveying an image that leaves an indelible impression as in “a picture is worth a thousand words.” •

Enneagram Monthly
703 Randolph Ave
Pocatello, ID 83201

Phone: 208-242-3308
Email: em@guna.us

Editor and Publisher Jack Labanauskas
Staff Writer Susan Rhodes
Assistant Editor Sue Ann McKean
Consulting Editor Andrea Isaacs

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.

The Box is Where We Began: <i>Evaluating Enneagram Based Leadership Development for Catholic School Leaders in Indonesia</i> Gilbert Ho EdD with Co-author Kaye Shelton Ph.D	1
The Delusion of 'Inner Work' with the Enneagram Frederik Coene	1
From the Editor. Jack Labanauskas	2
Enneagram: Defensive Ideologies & Morphing Tom Condon	3
<i>EM's</i> Last Conversation with Claudio Naranjo Claudio Naranjo and Jack Labanauskas	4
Couples Relationships (Focus on Type 3) and the Enneagram Michelle Joy	10
The Mediator (Type Nine) in Relationship Jennifer Schneider & Ron Corn	11
The Panel Method George Gordon	16
Teacher's Listing	23
Subscription Forms and Ad Rates	24

Visit www.enneagram-monthly.com to subscribe, renew subscription (PayPal) or for a free pdf sample issue

Enneagram: Defensive Ideologies & Morphing

Defensive Ideologies

One way that egos defend against the unknown is by embracing ideologies that reinforce their worldview. This can be expressed through someone's politics, religion, philosophy, belief system or any other cause that they adopt and identify with.

Being overdefended within your Enneagram style and rigidly embracing an ideology are essentially the same thing.

While ideologies seem to be about objective external subjects – religious issues, political or cultural matters – they are ultimately expressions of our inner psychology, since our “opinion of the world is a confession of character.” At best, an ideology could represent our deepest values and aspirations for ordering and improving the world. At worst, an ideology could be a direct expression of personal neurosis, a disguised way in which we maintain our personality defenses and rationalize our immaturities. Being overdefended within your Enneagram style and rigidly embracing an ideology are essentially the same thing.

An Iranian friend of mine used to occasionally shake his head and say, “Fundamentalism. The same the world over.” He meant that people who cling too tightly to their beliefs always behave in similar ways, no matter what the regional content of their ideology. Fundamentalists the world over are too identified

Tom Condon

with their causes, often mistake symbols for facts and believe in absolute principles that leave little room for ambiguity. They also resist change, project their psychological shadows and are intolerant of other versions of reality. Often there is a young childlike quality to their thinking.

In our Enneagram trance we can practice a similar kind of fundamentalism. We overidentify with our ego's worldview, blindly believe in the symbolism of our life story and avoid ambiguity by clinging to the absolutes of our style. Our personality defenses try to protect us from the uncertain, complex scope of the world but sometimes the cost of that protection is unwelcome limitations, unintended consequences and an incomplete life.

* * *

Morphing

The difference between personality functioning and malfunctioning is completely one of degree. The higher potentials of our Enneagram style include ideals, skills, sensitivities, and strengths that we deeply value and that serve us well. But when we overdo it, our best qualities warp into our worst, mutating into lower-case imitations of themselves.

There's a story that describes this poetically. In Winesburg, Ohio, by Sherwood Anderson, an old man is writing a book he calls “The Book of the Grotesque.” The old man's book has one central thesis: “That in the beginning when the world was young

there were a great many thoughts but no such thing as a truth. People made the truths themselves and each truth was a composite of a great many vague thoughts. All about in the world there were the truths and they were all beautiful.

The difference between personality functioning and malfunctioning is completely one of degree.

“The old man had listed hundreds of the truths in his book. There was the truth of virginity and the truth of passion, the truth of wealth and of poverty, of thrift and of profligacy, of carefulness and abandon. Hundreds and hundreds were the truths and they were all beautiful.

“And then the people came along. Each as he appeared snatched up one of the truths and some who were quite strong snatched up a dozen of them.

“It was the truths that made people grotesques. The old man had quite an elaborate theory concerning the matter. It was his notion that the moment one of the people took one of the truths to himself, called it his truth, and tried to live his life by it, he became a grotesque and the truth he embraced became a falsehood.”

When you over identify with the truth of your Enneagram style, when you call it your truth, that's when your trance deepens, your story takes over and you start living in a parallel and partially counterfeit universe.