

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

1: Carl Rogers | Simply Psychology

Defense mechanisms operate at an unconscious level and help ward off unpleasant feelings (i.e., anxiety) or make good things feel better for the individual. Examples of Defenses Mechanisms There are a large number of defense mechanisms; the main ones are summarized below.

Everyone has coping skills. We call them defense mechanisms. Especially, if you work in a place that has a lot of stress. Now, research shows the maturity level of our defense mechanisms can have a huge impact on our success in life - and that includes our career. The results from the participants showed being able to keep your emotions in check may set the stage for you to have more people who like to be around you. The support you receive from these people, in turn, can help you stay healthier, both mentally and physically, and even add years to your life. And, given a good portion of your life is spent at work, it can be deduced that being likable on the job would be of great benefit - both personally and professionally. Mature, Intermediate, or Immature The study looked at 12 defense mechanisms used by adults to deal with stressful situations and people and broke them down into three categories. Those that used the "mature" defense mechanisms the most frequently had the greatest well being and success. These good defense mechanisms include: When bothered by something or someone, keeping feelings to oneself if letting them show would interfere with achieving goals. If you use one or more of the above, you are more likely to be accepted and supported by those around you - leading to more positive personal and professional outcomes. Being convinced people tend to be mean or negative to you. Assuming everyone in the office is out to get you. Calling in sick or quitting over a minor disagreement at work. When the boss says the work is sub-par, but you think he is wrong and that your work is just fine. If you can recognize your own workplace behavior in any of the above, you could be putting your career in jeopardy. Find someone who regularly displays the mature defense mechanisms above and seek their guidance. The research cited above noted that participants in the study who practiced this had naturally strong defense mechanisms. All you need is a desire to and commitment to changing your behavior. Dec 4, More from Inc.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

2: Existential Positive Psychology

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Nix What effect do Defense Mechanisms and Shadow have on our capacity to love ourselves and express our authenticity? To be able to enter into this territory, we need self-love to support ourselves with tenderness and compassion through whatever fear, pain and vulnerability that may arise. And the paradox is that we come to love ourselves through embracing our shadow! How do we begin to tease apart the strands of this matrix, this Gordian Knot? First of all, how do we know when a defense mechanism arises? Some clues to start looking for are in ourselves or others: We all developed certain strategies as infants in order to survive, particular to our temperament and our environment. These strategies, or defense mechanisms, were directly tied into our survival. Examples of these would be fight rebellion, sarcasm, or aggression, flight withdrawal or stonewalling or freeze compliance or dissociation. We came by these skills honestly and they are actually tributes to the intelligence of our human system. Sometimes defenses are useful in the present. There is a difference between consciously setting safe boundaries and automatically reacting without conscious thought or awareness. Often this creates undesirable chain reactions and can keep our less helpful patterns intact. We reinforce the very dynamics that lock us into a limited experience of our lives, creating problems and keeping us stuck. A personal example may serve to illustrate this. It was late at night and I was helping my son with his math homework, a word problem. It was complex; there were lots of factors, so the task was to figure out which facts were relevant. Suddenly I realized that it was I who felt ashamed because I was unable to understand it. My defense of superiority had hijacked me to projecting my own shame onto my son. I took a time out, went and had a good cry, came back and apologized to my son, and we continued to work on his homework. So a part of this inner work is not only the awareness of what is actually transpiring, but the more difficult task of feeling the emotions that our defenses are defending against. And not only do I need to feel this, but optimally I need to love myself and not fall into the trap of self-attack. This is a place that calls for self-love, being my own best ally. One of the most heart-wrenching things that can happen here is self-abandonment, when at the moment of such vulnerability we attack instead of support ourselves. At this junction, I try to be my own good mother and ask how I would treat myself if I were my own child, helping me to connect with my tenderness, kindness and compassion. The next stage for some of us a quantum leap! It takes courage to do this. It runs counter to our defensive impulses. It represents the ultimate collapse of the need to justify, to blame, to get even. For we are letting another part of us speak, the part that is in doubt, the part that believes we may be wrong, so wrong that our very worth is thrown into question. But unless that part can be allowed to speak, there can be no healing. In my story above, what I saw under my superiority was my own sense of inadequacy. I cover it up by arrogance, having to know it all, not admitting that I am wrong. By touching into my pain around this, I start to feel compassion and understanding. I get the opportunity to heal, grow, and to finish some unfinished business. But there is a range of things that get put into the bag. One could be creativity, perhaps put away when we were shamed by teachers. Another possibility is sexuality. We see its shadow coming out in the collective American society, with the largest pornography industry in the world and revealed sexual secrets of dogmatic religious leaders. Another example is seen in past generations when girls were taught to put their intelligence in their bag, so as not to scare away potential mates. Jung said there is gold to be found in the shadow. Additionally, we tend to spend a great deal of energy keeping these aspects of our shadow in our black bag. When we incorporate our shadow into our lives, much more vitality and aliveness come along with it. We must confront the troublemakers within, or they will plot against us and foil our most virtuous acts. My sense is that our psyches let us face our unconscious material, uncensored, through dreams when we are ready. Some dreams are more direct and literal than others. Often the clues lie

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

in feelings. Where in your life, past or present, have you experienced a similar felt-sense as in the dream? Such leads occasionally offer an opportunity to see more deeply and unguardedly into our psyches. Dreams can also show us our shadows in other ways, for instance: Simply stated, projections are attributes of ourselves that we perceive in others. The work would be how to give room for that part of myself, and to know the difference between unhealthy narcissism and living out loud. On the flip side, people who we admire can provide yet other clues about our shadow. I have always gravitated towards teachers, and looked up to them, but never imagined that I could teach. The very thought made me anxious. Self-love Entering into the territory of defense mechanisms and shadow can be frightening. It is not easy to look at and experience these sensitive parts of ourselves, where shame is often involved. To do so, we need to be our own best friend and ally. This is something we have to learn to do; there are not many role models out there in the world. I have to know that someone is there for me, and that someone has to be myself. As a part of self-love, we do well to pace ourselves in exploring this terrain. There is an analogy between inner work and cooking rice: Less is definitely more; baby steps are the order of the day. And in the process, we develop more inner muscle, as well as wisdom about what works best for us. In this journey, along with our tears of vulnerability from our tender spots, we find our hearts cracking open to others. As we open to ourselves with compassion, so we open to others. We find ourselves moved by life itself. A big part of self-love is owning all parts of ourselves, including our feared, hated or shameful shadow aspects. Ways to Work There are several ways to work on this Gordian Knot of defense, shadow and self-love on the road to authenticity. Relationship is one way. This can be with a partner, a lover, a friend, a mentor or a therapist; someone to lovingly reflect our blind spots both to our strengths and to our weaknesses. Workshops or group work also provide potential for great insight and breakthroughs. In order to do this we have to be able to take a step back, to observe without judgment. If we judge, we cannot see clearly. If my feelings are not kept in the shadow, I keep them where I can see them, being aware of them, and therefore can make choices about how I am going to deal with or express them. In the dark night, our defenses can be violently ripped from us and the veil that hides our shadow can be torn away with no warning. This is the Chaos Theory path, where our inner architecture is shattered, allowing something new to emerge. In the dark night, we wrestle with our demons, which are also our angels since they bring gifts that ultimately heal. The author John Sanford wrote about this in regards to the biblical story of Jacob: Such a person can come through his dark struggle to the other side reborn, but one who retreats or runs from his encounter with spiritual reality cannot be transformed. As Marion Woodman, the Jungian author writes: Additionally, it is difficult to either give or receive love or even feel it from a defended position. When we release the holds that our defense mechanisms and shadow have on us, we free up more energy for creativity and fun, peace of mind, happiness and love. Marla Estes lives in Ashland and is a teacher, writer, mentor and workshop leader, with a Masters degree in Transpersonal Studies. Visit her website at www.nixteaches.com. Nix teaches psychology at Southern Oregon University. She has a private practice as a life coach and organizational consultant and expresses her own creativity through poetry and being a singer-songwriter.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

3: Defense Mechanisms: Why & How We Block Intimacy

Defense mechanisms are behaviors people employ to fend off potential intruders to their heart and soul. All of us, at one time or another, for one reason or another, have used these barriers. However, as God continues to heal us emotionally, free us from the fear of man, and purify our overall personality, defenses should become less and less.

The Good and the Bad And the signs of each of the four types. Paula Durlifsky Defense mechanisms keep us in check and balanced. But, as with most things in life, there are healthy defense mechanisms which prevent us from acting out in negative ways and unhealthy ones which simply make things worse. Nonetheless, relying too heavily on unhealthy DMs impedes our ability to resolve psychic conflicts. Level I pathological defenses are most commonly seen in individuals struggling with psychotic illness. They may also be experienced in dreams and during childhood. When an interpersonal conflict is expressed physically. Think about being so angry that you lose your ability to speak. When an inflated sense of self obscures feelings of inferiority and poor self-esteem. Those with an inferiority complex are forever out to prove themselves through their accomplishments. Level II immature defenses are equally common in young children, adolescents and adults. When used in excess, they can interfere with our ability to properly assess reality, maintain and build relationships, and lead fulfilling lives. When unconscious wishes or desires are physically acted upon, rather than expressed. Retreating into imaginary worlds and daydreams to avoid psychic conflicts. One of the most common defense mechanisms, idealization places another person in an overwhelmingly positive light. This creates conflicts in a relationship because it skews our sense of reality, thwarts understanding, and impedes the ability to truly know a person. This oft-used term denotes an indirect form of aggression toward others. Common examples include procrastination, sarcasm, hostile jokes, resentment. When we foist our unwanted, unacknowledged, unacceptable thoughts onto another person. Unconsciously acting out the thoughts, feelings or behaviors projected onto us by others. When psychic conflicts are manifested in physical symptoms like headaches, digestive illnesses and chronic pain. Level III neurotic defenses are most common in adults. And while they may have short-term advantages, coping often suffers in the long term. Phobias are a prime example, as they involve displacement of anxiety. When we use abstract, theoretical or philosophical thinking as a way of controlling or warding off unacceptable impulses or feelings. Someone who recently witnessed a horrifying car accident, for example, might flatly recounting the facts without any hint of anxiety, fear or sorrow. A form of intellectualization, in which we create reasonable explanations for our upsetting thoughts, emotions and behaviors. This complex DM keeps threatening internal thoughts and impulses buried in the unconscious. When an unacceptable behavior, thought, impulse or emotion is countered with a more acceptable thought or behavior. A person may overeat one day, then feel compelled to eat very little the next. Most commonly associated with obsessive disorders. They enhance our sense of fulfillment, pleasure and self-control by allowing us to effectively integrate conflicting emotions, thoughts and behaviors in a positive way. There are many mature defenses, but here are the most relevant: Being patient reduces acting-out behavior and avoidance. It also helps us understand and empathize with others. Those who can readily sublimate have no trouble funneling negative impulses, emotions or wishes into positive, socially acceptable behaviors—like when a child confines his aggression to the sports field. Deriving personal joy and gratification from meeting the needs and wishes of others. This hinges on the ability to compartmentalize, pushing unwanted thoughts into the pre-conscious versus the inaccessible unconscious. This allows us to effectively cope with our current reality by being mindful and emotionally present. And is avoiding anxiety and other negative feelings really good for us? Doing so can deny us the opportunity to dig deeper in an effort to identify and confront the underlying causes. A big step in the right direction is having the capacity to tolerate unpleasant emotions. And it gives us the power to make things better.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

4: Tutorials/Trapdoor uses " Official Minecraft Wiki

Authentic leadership includes transformational, charismatic, or transactional leadership as the situation might demand but only in accordance with the leader's conscious and well-developed sense of values.

Minecart Entrance[edit] Similarly to making entrances underground you can use trapdoors to drop your minecart onto track underneath making an automatic entrance good for keeping hostile mobs out, making it convenient getting into your base. It can be powered by the rail detector so the trapdoors will only be open for a short period of time. A minecart will not fall through a single trapdoor a 2x3 trapdoor setup works fine. Anti Zombie Door[edit] Trapdoors can be used as an alternative to a wooden door. The advantage of this is that zombies will not attempt to break down the trapdoor, making your house zombie free. This is particularly useful in Hard difficulty, as zombies will not go into your house. Retractable Stairs[edit] You can make retractable stairs with trapdoors. Basically, you need a staircase of trapdoors, with the "hinge" on the wall, and a channel in the wall next to it for the Redstone wire. Traps[edit] Traps can be built by placing lava or water underneath trapdoors and wiring redstone circuits and pressure plates to them. Launching Pad[edit] It is also possible to create a minecart launching pad by placing two trapdoors side by side. Then build 2 ramps with minecart tracks. One should lead to your launch pad and the second one should be built under your trapdoors. If you build 2 minecart launching pads side by side, it would allow you to create a minecart racetrack. Trapdoor Elevator[edit] You can make elevators with trapdoors. This is done by placing trapdoors one block apart from each other, straight down. You open the trapdoor below you to allow for extremely speedy descent. To ascend, jump and close the trapdoor below you. Aesthetics[edit] A bardoor using a trapdoor Trapdoors can also have aesthetic function. Also, putting closed trapdoor beyond a furnace creates oven with burners. Trapdoors used above a hopper or a water-filled cauldron can form a toilet. Distributor[edit] You can make a distributor by making a vertical succession of trapdoors and link them with redstone. Use a button to power the circuit. Minecart Door[edit] Trapdoors can be used to create a door which cannot be entered by mobs but is convenient for the player to enter on foot or in a minecart. The player is not affected by the trapdoor, and the minecart travels on the block under it, so the player can ride a minecart through the trapdoor without getting hurt and without losing speed. Entrance[edit] You remove a block above your head, and place a trapdoor there. When you hit the trapdoor, it opens and you can get in your shelter. Long Distance Wolf Caller[edit] This design can be used with the distributor to make a fully functional wolf caller. This design is effective for people who frequently fight monsters. Add the distributor and you can successfully call multiple wolves. Planting Pots[edit] If you are wanting to make a nice looking pot for your plants, then try this: The trapdoors can also be used as panelling for other aesthetically pleasing uses. Surrounding bookshelves with trapdoors on the sides is one other use. Terraforming deserts, Clearing gravel[edit] Dig down until you find at least 3 solid non-gravity affected blocks e. Make sure the trapdoors are closed and then just start breaking the blocks above the trapdoors and watch the sand all come tumbling down at once, breaking into objects galore! If you do this with gravel you will never get flint. Mob Spawner Trap[edit] The AI within mobs both passive and hostile do not recognize open trapdoors as holes, making them vulnerable for them falling off cliffs. This is a technique used in mob spawner traps to lure them into a collection zone. This will eliminate the blind spot near the walls. You should also build either a fence or a cobblestone wall as a guardrail.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

5: Goldfinger () - Frequently Asked Questions - IMDb

According to Freud, it underlies all the other defense mechanisms. However, because it is often incomplete, repressed urges may appear as symbols in dreams or as slips of the tongue in casual conversation.

The central concept of logotherapy is meaning and the search for it in order to have the strength to surmount even the most difficult occurrences in life like, for example, that experienced by the author who had to endure three years in a Nazi concentration camp. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own will to meaning. A poll of public opinion was conducted a few years ago in France. Moreover, 61 per cent conceded that there was something, or someone, in their own lives for whose sake they were even ready to die. I repeated this poll at my clinic in Vienna among both the patients and the personnel, and the outcome was practically the same as among the thousands of people screened in France; the difference was only 2 per cent. In other words, the will to meaning is in most people fact, not faith. In these instances a psychodynamic interpretation is justified in an attempt to disclose the underlying unconscious dynamics. In such cases we have actually to deal with pseudo-values a good example of this is that of the bigot, and as such they have to be unmasked. Unmasking, or debunking, however, should stop as soon as one is confronted with what is authentic and genuine in man, e. If it does not stop then, the man who does the debunking merely betrays his own will to depreciate the spiritual aspirations of another. We have to beware of the tendency to deal with values in terms of mere self-expression of man himself. If the meaning which is waiting to be fulfilled by man were really nothing but a mere expression of self, or no more than a projection of his wishful thinking, it would immediately lose its demanding and challenging character; it could no longer call man forth or summon him. This holds true not only for the so-called sublimation of instinctual drives but for what C. However, I think the meaning of our existence is not invented by ourselves, but rather detected. Psychodynamic research in the field of values is legitimate; the question is whether it is always appropriate. Above all, we must keep in mind that any exclusively psychodynamic investigation can, in principle, only reveal what is a driving force in man. Values, however, do not drive a man; they do not push him, but rather pull him. This is a difference, by the way, of which I am constantly reminded whenever I go through the doors of an American hotel. One of them has to be pulled while the other has to be pushed. Now, if I say man is pulled by values, what is implicitly referred to is the fact that there is always freedom involved: Man is never driven to moral behavior; in each instance, he decides to behave morally. Man does not do so in order to satisfy a moral drive and to have a good conscience. Man does not behave morally for the sake of having a good conscience but for the sake of a cause to which he commits himself, or for a person whom he loves, or for the sake of his God. If he actually did it for the sake of having a good conscience, he would become a Pharisee and cease to be a truly moral person. I think that even the saints did not care for anything other than simply to serve God, and I doubt that they ever had it in mind to become saints. If that were the case they would have become only perfectionists rather than saints. Existential frustration can also result in neuroses. Among such problems, existential frustration often plays a large role. They are taken sincerely and earnestly instead of being traced back to unconscious roots and sources, thus being dealt with merely in instinctual terms. Whenever a doctor fails to distinguish between the spiritual dimension as against the instinctual, a dangerous confusion may arise. Let me quote the following instance: A high-ranking American diplomat came to my office in Vienna in order to continue psychoanalytic treatment which he had begun five years previously with an analyst in New York. At the outset I asked him why he thought he should be analyzed, why his analysis had been started in the first place. It turned out that the patient was discontented with his career and found it most difficult to comply with American foreign policy. His analyst, however, had told him again and again that he should try to reconcile himself with his father; because the government of the U. After a few interviews, it was clear that his will to meaning was frustrated by his vocation, and he actually longed to be engaged in some other kind of work. As there was no reason for not

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

giving up his profession and embarking on a different one, he did so, with most gratifying results. He has remained contented in this new occupation for over five years, as he recently reported. I doubt that, in this case, I was dealing with a neurotic condition at all, and that is why I thought that he did not need any psychotherapy, nor even logotherapy, for the simple reason that he was not actually a patient. Not every conflict is necessarily neurotic; some amount of conflict is normal and healthy. In a similar sense suffering is not always a pathological phenomenon; rather than being a symptom of neurosis, suffering may well be a human achievement, especially if the suffering grows out of existential frustration. Existential frustration is in itself neither pathological nor pathogenic. It is his task, rather, to pilot the patient through his existential crises of growth and development. Logotherapy regards its assignment as that of assisting the patient to find meaning in his life. Inasmuch as logotherapy makes him aware of the hidden logos of his existence, it is an analytical process. To this extent, logotherapy resembles psychoanalysis. Logotherapy deviates from psychoanalysis insofar as it considers man as a being whose main concern consists in fulfilling a meaning and in actualizing values, rather than in the mere gratification and satisfaction of drives and instincts, or in merely reconciling the conflicting claims of id, ego and superego, or in the mere adaptation and adjustment to society and environment. However, precisely such tension is an indispensable prerequisite of mental health. There is much wisdom in the words of Nietzsche: In the Nazi concentration camps, one could have witnessed and this was later confirmed by American psychiatrists both in Japan and Korea that those who knew that there was a task waiting for them to fulfill were most apt to survive. As for myself, when I was taken to the concentration camp of Auschwitz, a manuscript of mine ready for publication was confiscated.! Certainly, my deep concern to write this manuscript anew helped me to survive the rigors of the camp. For instance, when I fell ill with typhus fever I jotted down on little scraps of paper many notes intended to enable me to rewrite the manuscript, should I live to the day of liberation. I am sure that this reconstruction of my lost manuscript in the dark barracks of a Bavarian concentration camp assisted me in overcoming the danger of collapse. Thus it can be seen that mental health is based on a certain degree of tension, the tension between what one has already achieved and what one still ought to accomplish, or the gap between what one is and what one should become. Such a tension is inherent in the human being and therefore is indispensable to mental well-being. We should not, then, be hesitant about challenging man with a potential meaning for him to fulfill. It is only thus that we evoke his will to meaning from its state of latency. What man actually needs is not a tension-less state but rather the striving and struggling for some goal worthy of him. What he needs is not the discharge of tension at any cost, but the call of a potential meaning waiting to be fulfilled by him. And one should not think that this holds true only for normal conditions; in neurotic individuals, it is even more valid. If architects want to strengthen a decrepit arch, they increase the load which is laid upon it, for thereby the parts are joined more firmly together. After having shown the beneficial impact of meaning orientation, I turn to the detrimental influence of that feeling of which so many patients complain today, namely, the feeling of the total and ultimate meaninglessness of their lives. They lack the awareness of a meaning worth living for. This is understandable; it may be due to a two-fold loss which man had to undergo since he became a truly human being. Such security, like Paradise, is closed to man forever; man has to make choices. In addition to this, however, man has suffered another loss in his more recent development inasmuch as the traditions which buttressed his behavior are now rapidly diminishing. No instinct tells him what he has to do, and no tradition tells him what he ought to do; soon he will not know what he wants to do. More and more he will be governed by what others want him to do, thus increasingly falling prey to conformism. A cross-sectional, statistical survey of the patients and the nursing staff was conducted by my staff in the neurological department of the Vienna Poliklinik Hospital. It revealed that 55 per cent of the persons questioned showed a more or less marked degree of existential vacuum. In other words, more than half of them had experienced a loss of the feeling that life is meaningful. This existential vacuum manifests itself mainly in a state of boredom. Now we can understand Schopenhauer when he said that mankind was apparently doomed to vacillate eternally between the two extremes of distress and boredom. In actual fact, boredom is now causing, and certainly

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

bringing to psychiatrists, more problems to solve than distress. And these problems are growing increasingly crucial, for progressive automation will probably lead to an enormous increase in the leisure hours for the average worker. The pity of it is many of these will not know what to do with all their newly acquired free time. Not a few cases of suicide can be traced back to this existential vacuum. Such widespread phenomena as alcoholism and juvenile delinquency would not be understandable unless we recognize the existential vacuum underlying them. This is also true of the crises of pensioners and aging people. Moreover, there are various masks and guises under which the existential vacuum appears. Sometimes the frustrated will to meaning is vicariously compensated for by a will to power, including the most primitive form of the will to power, the will to money. In other cases, the place of frustrated will to meaning is taken by the will to pleasure. That is why existential frustration often eventuates in sexual compensation. We can observe in such cases, that the sexual libido becomes rampant in the existential vacuum. An analogous event occurs in neurotic cases. There are certain types of feed-back mechanisms and vicious circle formations which I will touch upon later. One can observe again and again, however, that this symptomatology has invaded an existential vacuum wherein it then continues to flourish. However, we will never succeed in having the patient overcome his condition, if we have not supplemented the psychotherapeutic treatment with logotherapy. For by filling the existential vacuum, the patient will be prevented from further relapses. Viewed in this light, a statement once made by Magda B. The Meaning of Life I doubt whether a doctor can answer this question in general terms. For the meaning of life differs from man to man, from day to day and from hour to hour. The same holds for human existence. One should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. As each situation in life represents a challenge to man and presents a problem for him to solve, the question of the meaning of life may actually be reversed. Ultimately, man should not ask what the meaning of his life is, but rather he must recognize that it is he who is asked.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

6: Defense Mechanisms

Defense mechanisms are specific archetypal patterns of behavior that result when human systems - whether on the individual, family, social, cultural, national or global levels - take on particular suboptimal structural configurations.

Explain how the Psychodynamic Approach differs from other leadership theories. It focuses on the dynamics of human behavior, which are often the most difficult to understand. Explain what is meant by the Clinical Paradigm. The clinical Paradigm is the framework in which we apply a psychodynamic lens to the study of behavior in organizations. Explain the four basic premises of the Clinical Paradigm. It argues that there is a rationale behind every human act, or a logical explanation, even for actions that seem irrational. A great deal of mental life lives outside of conscious awareness, but still, affects conscious reality and even physical well-being. The third premise states that nothing is more central to whom a person is than the way he or she regulates and expresses emotions. Explain the four streams of research from the Tavistock Institute. The four streams of research from the Tavistock Institute, the Menninger Clinic in Topeka, Kansas, Harvard Business school, and Weill Cornell medical college significantly advanced the application of the psychodynamic approach to the study of organizations by being among the first to argue that applying psychoanalytic concepts to organizational life could help in illuminating the irrational processes that underlie leader and follower behavior and decision making. How did the Menninger Clinic apply the Psychodynamic Approach to the world of work? Zaleznik argued that businesspeople focused too much on process and structure, and not enough on ideas and emotions, and suggested that leaders should relate to followers in more empathetic and intuitive ways. He used applied clinical practice to study organizational behavior by including diagnostic methods and actions based on a clinical, applied approach: What are fantasies, projections, and identifications, and how do they express themselves in organizational life? Fantasies are things people imagine to accomplish or strive for, similar to goals. Projections are what is an expected, and reachable goal. Explain the concept of the inner theater and how it relates to leadership. Inner theater means that if your life was on a stage with everyone who has influenced you, over time your inner theater would find a theme or themes that would develop our unique personality style. Your personal leadership style is based on your unique personality style, your inner theater helps to also develop your leadership style. Explain the following terms: Dependency is developed from feelings of helplessness, inadequacy, neediness, and as a result, followers are ready to give up their autonomy. Pairing fantasizes that strength will take place in pairs only. What are social defense mechanisms and how do they relate to leadership? Social defense mechanisms are things that people can do in order to protect themselves against something or someone. These may relate to leadership because in the instance that a follower is under stress or pressure they may resort to the social defense mechanisms that they have learned over time. What are mirroring and idealizing, and how do they relate to leadership? Mirroring and idealizing are two types of transference processes that are especially common in the workplace. Followers admire true leadership, and in turn, the leaders see the difference they are making and continue to strive for change. Under what circumstances do followers identify with the aggressor? Narcissism is behavior that ranges from a normal self-interest to a pathological self-absorption. Explain the group coaching method for applying the psychodynamic principles to leadership development. What are strengths of the Psychodynamic Approach? Some strengths are that it addresses the undercurrents of organizational life through issues such as interpersonal communication, group processes, social defenses, and organization-wide neurosis. Another strength is that the psychodynamic approach involves an in-depth and systemic investigation of a single person, group, event, or community. Lastly, a strength is that the psychodynamic approach emphasizes the relationship between leader and follower by focusing on the underlying drivers of each and what accounts for the type of relationship between them. What are criticisms of the Psychodynamic Approach? Criticisms of the Psychodynamic Approach are that the early work was based on clinical observation of the treatment of individuals with serious mental issues. Another is that the psychodynamic

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

approach does not lend itself of training in a conventional sense. Also, there are structural issues that may occur through team discussions.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

7: Defence mechanisms - Wikipedia

Defense mechanisms keep us in check and balanced. But, as with most things in life, there are healthy defense mechanisms (which prevent us from acting out in negative ways) and unhealthy ones (which simply make things worse).

Our minds are wired to select and interpret evidence sustaining the essential belief: A variety of mechanisms: Self-justification is deeply ingrained in each of us. Mental schema make it easier for us to perceive information that supports what we already know or believe. Unfortunately we often get it wrong. Our thinking is the result of our own perception, judgment, experience, and bias. Our brain distorts reality to increase our self-esteem through self-justification. People perceive themselves readily as the origins of good effects and reluctantly as the origins of ill effects. We present a one-sided argument to ourselves. Confirmation bias is the strong human tendency to dismiss or distort evidence contrary to our beliefs and readily seek out evidence that supports our views. Humility reduces our need for self-justification and allows us to admit to and learn from our mistakes. It can help us overcome many of these distortions. People suffering from depression often reverse this bias and interpret evidence to support their fears they are not worthy. During times of stress, overload, or threat, we often resort to a simplistic form of thinking, called primal thinking, that incorporates many of these fallacies. For an accurate appraisal it is important to reassess the situation using effortful, valid, thoughtful, and accurate analysis that properly allows for the complexities we face. Employ critical thinking and work to understand what is. Styles of Distorted Thinking In addition to the logical fallacies that can misrepresent or misuse evidence, here is a list and short description of several common forms of distorted thinking. This is a failure to consider all the evidence in a balanced and objective assessment. We go where our attention is, and our attention is inherently limited. Selectivity is a failure to consider a neutral, or balanced, point of view. It can have two basic forms. The first is considering only the negative details and magnifying them while filtering out all the positive aspects of a situation. The second is taking the positive details and magnifying them while filtering out all the negative aspects of a situation. In any case evidence that supports your bias is selected, favored, or weighted more heavily than evidence contrary to your bias. Find the realistic balance between the optimistic and pessimistic points of view. Seek out, carefully consider, and assimilate all the evidence. It is incorrect to arrive at a general conclusion based on a single incident or piece of evidence. This is a common example of the more general fallacy of basing a conclusion on unrepresentative evidence. Consider a broad range of representative evidence before drawing a conclusion. Consider systematic evidence, and dismiss anecdotal evidence. The parable of the blind men and the elephant illustrates the dangers in generalizing from unrepresentative evidence. What each person experienced was a true portion of the elephant, but taken individually each sample was unrepresentative of the entire elephant. Each blind man extended the evidence gathered only from his limited point of view to incorrectly conclude he understood the whole of the elephant. Each sample can be accurately interpreted only when all the samples are integrated to create a representative whole. Polarized Thinking false choice, dichotomy, primal thinking, false dilemma, black and white thinking: This is the fallacy of thinking that things are either black or white, good or bad, all or nothing. This fallacy can lead to rigid and harmful rules based on primal thinking when it is efficient to compress complex information into simplistic categories for rapid decision making during times of stress, conflict, or threat. Polarized thinking can also lead to unhelpful forms of perfectionism. The reality often lies in the sizeable middle ground between these extreme poles. Recognize and reject the false dichotomy. Find other alternatives that provide a constructive solution. Dialogue is a powerful tool for moving beyond a false dichotomy. Some phenomenon are intrinsically dual. Do you see a vase or two human profiles looking at each other eye to eye? An optical illusionâ€”demonstrating a surprising feature or limitation of our visual perception systemâ€”causes us to see either the vase or the faces at any one time. This is determined by perceiving either the black as the foreground and the white as the background, or vice versa, at any instance. This perception easily flips as our attention shifts and we see the other image. We cannot see both at once and

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

we can voluntarily see either one at a given time. What we see is an image that can be perceived as either at any particular instance. Arguing for vase vs. Focusing on the false dichotomy of face or vase distracts us from understanding the intrinsic duality of face and vase. Quantum physics elegantly describes how light is both wave and particle. Asking if Barack Obama is black or white, if you are liberal or conservative, republican or democrat, with us or against us, scientific or religious, can obscure a grander unity. Everyday language includes many subtle false dichotomies. It dismisses the important possibilities of achieving important goals by other, less destructive means. False dichotomies are harmful because they distract us from the many alternatives that could provide creative solutions or help us constructively resolve conflict. Non-black includes a vast range of colors spanning shades of gray, the colors of the rainbow, and the infinite shades of colors in between. False dichotomies confuse complements with opposites. The complement of black is non-black, which includes a wide range of colors. The opposite of black is anti black, which is the single color we call white. It creates space for introducing an alternative viewpoint and moving the conversation in a more constructive direction. You conclude, incorrectly and without considering other alternatives or testing your assumptions, that you understand how another person is thinking and what their reasons and motives are for taking a particular action. This is an example of the Fundamental Attribution Error where you incorrectly attribute an action or intent to an agent. One example of this is drawing a negative conclusion in the absence of supporting information. Focusing only on evidence that supports a negative position, while neglecting to consider alternative positive explanations is the fallacy of not considering representative evidence. Personalization Egocentric bias, self-reference: This is the fallacy of incorrectly thinking that everything people say or do is a reaction to you. It is an egocentric viewpoint where you attribute personal meaning to everything that happens. Face it, you are not really that important nor influential. This point-of-view often causes the predator to view himself as the true victim; their cause is just and is not to be thwarted. It also often results in a set of self-centered rules. Their actions may or may not be deliberate. The person may not even be aware of what they are doing. Their actions may or may not be directed at you. Their actions may have unintended consequences or may result from an accident or chance. We judge others based on behavior and we judge ourselves based on intent. It is difficult to determine cause when only effect can be observed. One example is attributing natural disasters such as drought, floods, and hurricanes to the revenge of supernatural forces. Intent cannot be reliably inferred from behavior. Or we can think we recognize a pattern that is different from what we actually see. We may also fail to recognize a pattern that is present. You anticipate an unreasonable disaster based on a small problem. Every scrap of bad news turns into an inevitable tragedy. It is the error of using a personal, pervasive, and permanent explanatory style despite contrary evidence. This is another example of the more general fallacy of basing a conclusion on unrepresentative evidence. Consider a broader range of representative evidence before drawing a conclusion. Strike a realistic balance between optimistic and pessimistic views. It is a fallacy to mistake what you can change for what you cannot change. Do not underestimate the degree of control you have for your own actions. You are not helpless , powerless, nor perpetually a victim. Also do not overestimate your responsibility for the happiness and pain of others. Be realistic in evaluating the power and influence you do and do not have over yourself and others. Your sense of justice may not be shared widely and is certainly not shared universally. The world may not be fair, or at least it may not always work according to what you feel is fair. Examine your own sense of justice and continue to reconcile it with what happens in the world. The principle of empathy is a good basis for justice. Anger is the emotion that urges us to act on our sense of justice. Choose your battles carefully to make the most constructive use of your limited time, energy, and other resources. Gather evidence to make an informed decision.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

8: Soul Love Illumination Sales Page (FHTJ)

To cope with unprocessed emotions, a child's mind erects defense mechanisms that can lead to depression or worse.

Building the primary Bridge of Light for Illumination that supports your connection with your Soul and the Divine Infinite Intelligence. This opens your channel for receptivity and increases your magnetic capacity to attract. This is a private one - on - one session that will prepare your central channel and heart field to accept the High level vibrations of the Infinite Source Light Codes and Secret Love signals of the Universe. Benefits that occur with Soul Love Entrainment: My eyes were closed, and the room lit up. I saw a light show that resembled the Aurora Borealis. Towards the end, I saw what appeared to be the all seeing eye and masonic symbol, along with divine father, mother, angel wings. I find that I keep feeling into my heart to just check because it just feels so calm, relaxed and much less demanding. I feel Light and Free from the old me. Anonymous I feel like all of my cells are synchronized like a beautiful orchestra Literally getting into rhythmic Flow. They also showed that heart-focused attention increased this heart-brain entrainment. We desire beyond all things to be aligned to the indwelling Spirit that beats the heart and animates all things. There is a strong energetic container set at the 5th dimension to hold space for shifting the internal wounds, karmic injuries and ancestral tags. We will go through this as a group, 1 per week anchoring in the Soul Love state of Being. Knowing deep in your being that you are worthy. I check specifics with how your energy is currently aligned for Soul Love by tuning into your aura, 12 chakras, central channel and your meridians. What specific defense mechanisms do you have blocking your Soul Love? With a guarded heart, you are limited and thinking in undeserving ways that impacts all areas of your life - spiritually - financially - romantically - creatively and sexually even. This is where I get to pinpoint some of your heart guards that are not letting love in, that are causing you to feel lesser than Love and that are sabotaging your efforts to arrive at Self-Love. This will prepare you to connect properly with your Soul for gaining Ultimate benefits.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

9: Why Empathy Fails

Transforming to Authenticity - Defense Mechanisms, Shadow & Self-Love by Marla Estes (with Dr. Zan E. Nix). What effect do Defense Mechanisms and Shadow have on our capacity to love ourselves and express our authenticity?

The six ultimate questions of human existence Dr Paul T. Wong Positive psychology has come full circle to its existential roots. PP is intrinsically existential, because it is concerned with such fundamental questions about human existence as: What is the good life? What makes life worth living? How can one find happiness? However, these existential questions cannot be fully addressed through a positivistic approach, because human life cannot be reduced to a set of test scores. Simply put, existential psychology is about human existence and the human drama of survival and flourishing. It is inherently positive, because it emphasizes the courage and responsibility of confronting existential anxieties and living an authentic life. Unfortunately, the scholarly work of existential psychology tends to be cloaked in perplexing and ambiguous terms and the popular existential literature tends to focus on the darker side of the human condition. The end result is that most people overlook the creative, positive aspects of existentialism. Existential positive psychology EPP or positive existential psychology represents a natural amalgam between PP and existential psychology. Due to space constraint, this brief essay discusses the 6 ultimate questions about human existence: Who am I when everything is stripped away from me and I am reduced to a naked lonely soul? Is there anything unique and special about me? How can I be happy? Why am I bored? Why am I so dissatisfied with life? Is this all there is to life? What should I do with my life? How shall I then live? What is my calling? To what should I devote the rest of my life? How do I make the right choices? How do I know that I am making the right decision regarding career and relationships? How can I tell right from wrong? Where do I belong? Why do I feel so alone in this world? How can I develop a deep and meaningful relationship? Where can I find acceptance? Where is my home? What is the point of striving when life is so short? Why should I struggle to survive when life is transient and fragile? What is the point of building something only to see it swallowed up by death? All these questions are related to the human processes of inquiry and questing. It is the spirit of asking tough questions and rejecting pre-packaged easy answers that characterizes existential psychology. EPP is open to insights, wisdoms and facts of life from all sources regardless of the paradigm of knowledge claims, thus, providing a richer research agenda. Yalom has already identified four existential anxieties: How we confront and resolve these existential givens is related to the courage and creativity we can muster. I have just added two more existential questions related to identity, and happiness. These 6 issues are the recurrent themes of human existence, even though they may remain unconscious or latent in some individuals. From identity crisis to the quest for authenticity Identity crisis Wheelis, is not limited to adolescents. It can be an ongoing struggle to define and redefine ourselves when we go through major life transitions or upheavals. The search for identity requires self knowledge. The ancient Delphic injunction carved into the lintel at the Temple of Apollo: Without a clear sense of self-knowledge, we can go through life without ever knowing who we are and what we really want in life. The discomfort of identity crisis is necessary for initiating the quest for authenticity. However, defense mechanisms often keep identity anxiety at bay and the social pressure of conformity and enculturation provides an easy escape for this existential quest. As a result, people are confused about their true identity in the larger scheme of things. Thus, the quest for authenticity remains a challenging and poignant task in a consumer culture. Authenticity has been a recurrent theme in the existential literature. Heidegger differentiates between the non-authentic and authentic mode of living. The non-authentic people give up their individuality and responsibility for the security of being part of a herd. In contrast, the authentic people assume responsibility to live in a way that is consistent with their true nature and core values. They strive to become what they were made to be in spite of the anxiety and risks involved. There are no short cuts to authenticity. Test scores on personality, vocational interests and signature strengths can be helpful, but there is no passion in cold numbers, no inspiration in formulas. But this is just the start. The pathway to

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

authenticity entails risks, setbacks and suffering, especially when it is contrary to social norms. In many instances, the quest for authenticity means persecution and death, because those who dare to march to a different drum and challenge the status quo are likely to be maligned, marginalized and even martyred. Thus, the quest for authenticity and meaning is not always compatible with the pursuit of happiness and the good life. King and Napa, Jesus is a case in point. From an existential perspective, authentic happiness flows from the authentic mode of living. According to Schumaker, this harmony can be achieved not just by doing what one is best at, but also by living like human beings who need social connection and spirituality. The tension between contentment and discontentment constitutes a familiar existential crisis. While total contentment means optimal life satisfaction, it may also spell entropy and death, because there is nothing more to strive for. EPP does not endorse the ideal of maximizing happiness or optimizing life satisfaction, because such a goal is unrealistic and contrary to our best interest as human beings. Discontentment is a double-edged sword; it automatically distracts from life satisfaction, but also provides an opportunity for personal growth and social reform. Dissatisfaction with where we are motivates us to advance to where we want to be. EPP recognizes that discontentment is an essential part of human nature, but distinguishes healthy and unhealthy discontent. Personal greed and blind ambition represent the destructive type of discontent, while striving for higher values and greater virtues represents healthy discontentment. At present, the happiness craze is sweeping across the Western societies. Schumaker laments that many psychologists and coaches have become merchants of happiness, promising people the moon: They mass market their happiness prescriptions like any other feel-good commercial product. Existential psychologists would feel very uncomfortable with such commercialization of easy happiness. They agree with Frankl that the single-minded pursuit of happiness has the opposite effect of driving it away, but happiness comes through the backdoor as a byproduct when we pursue meaning and authenticity. Existential philosophers and psychologists have long discovered that authentic happiness rises from embracing suffering as the essence of the human condition. They see life as a series of paradox, predicament and problems. Life is also full of striving, questing and victories. The dynamic interplay between dualities is one of the hallmarks of EPP. Many people are awash with information and images of happiness, and yet still drowning in a sea of misery. The reason for this paradox is that they fail to avoid suffering, sugarcoat negative emotions, and seek an express highway to a Disney Land-type of happiness. Such superficial happiness may actually prevent them from personal growth and make them vulnerable to depression. In contrast, EPP advocates the following three types of mature happiness: The calm joy of Zen Monks and the ecstasy of Christian mystics e. From meaninglessness anxiety to the quest for meaning and purpose The most enduring question in philosophy, religion and psychology is regarding the meaning of life. At some point in life, whether it is a personal encounter with death, a sudden reversal of fortunes, a tragic event, a major crossroad, a disillusion with the emptiness of success, or simply feelings of boredom, the existential question of meaning will be triggered. Since we only go through this life once, we have reasons to wonder how to make the most of it. The worse fear is not death, but the discovery that we have never really lived when the time comes for us to die. Therefore, we dread a meaningless life as much as we dread the terror of death. Meaninglessness may also be the most pervasive existential anxiety that negatively impacts every aspect of our lives. Frankl emphasizes that the existential vacuum or meaninglessness is responsible for many of the mental and societal problems, while a clear sense of meaning and purpose is the key to positive mental health. Therefore, one of the major concerns of EPP is to focus on the quest for meaning and purpose. Frankl has identified three values of meaningful living. These three values cover the whole spectrum of our experiences of meaning. Wong has discovered seven major sources of meaning: Achievement, Acceptance, Relationship, Intimacy, Religion, Self-transcendence, and Fairness through the implicit theories methodology. Subsequent cross-cultural research has found that these sources of meaning are important to several Asian countries as well. Finally, Wong has developed the PURE model as a framework for individuals to discover and create meanings for their lives.

DEFENSE MECHANISMS GALORE? LEADING FROM AN AUTHENTIC PLACE pdf

Section 3. On the tee. ch. 6. Building a championship image . ch. 7 Champions have class Religion and culture an anthropological focus 2nd edition Critical phenomena in natural sciences The life and organization of birds The american pageant volume 2 15th edition Recent Progress in Intersection Theory Spare parts for the human body The role of technology into preventing the entry of terrorists into the United States Escape from the volcano Becoming a world changing family School Resegregation Oliver Stones Platoon Salvador Teach yourself visual basic 6 in 21 days The flag in the storm Financial numbers games chapter 1 Algebraic K-Theory, Number Theory, Geometry, and Analysis Jeanne-Marie A. Miller 71 Manpower policy and programmes in Canada. William Mortensen Larry Lytle Essential mathematics for games and interactive applications Justice Not Vengeance A novel synthesis of 1,5-dithiocins Me Bandy, You Cissie (Bandy Papers (Bandy Papers) Asme code section v Learn ubuntu 15.04 Implementation of Arsenic Treatment Systems The Journey of Your Soul Programming asp.net mvc 4 oreilly The Middle East and North Africa : Jewish and Islamic politics Population schedules of the sixth census of the United States, 1840, Pennsylvania The Sonny Rollins Collection Tax strategy for corporate sector Napoleon the novelist Conflicts of interest in the financial services industry Cambridge introduction to derrida Skin parts and functions Life on the line book An introduction to middle english grammar and texts Extra-ordinary God and Resonance Hamilton, E. Requiem.