

The Enneagram: A Review of the Empirical and Transformational Literature

ANDREW M. BLAND

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The enneagram is an ancient system of personality development represented by a symbol signifying 9 character orientations composed of habitual patterns of perception, emotion, and behavior. By exploring their orientation, individuals can identify and transcend the strengths and limitations of their value systems and work toward an integrated worldview conducive to others' growth.

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The term *personality* is rooted in the Greek word *persona*, meaning mask, a mediator between the person and his or her world (Dameyer, 2001). According to transpersonal psychology theory (a derivative of humanistic psychology based on Eastern and Western wisdom traditions in conjunction with contemporary human science), a major task in life span development is to build and then transcend and transform a healthy ego (personality), awakening to and acting on a more integrated worldview that inspires others' growth.

The enneagram is an ancient system of personality and personal growth. In Greek, the word *enneagram* literally refers to a nine-pointed symbol (Matisse, 2007), the geometry of which reflects a structure of personality dynamics (Palmer, 1991; Riso & Hudson, 1996). Each point refers to a character orientation—not a fixed or static type, but a habitual pattern of perception, emotion, and behavior. No orientation is better or worse than another. Although the potential for all nine orientations is inherent in everyone, one orientation carries significant weight and becomes expressed in a person's worldview and in his or her day-to-day actions and interactions. An individual's orientation reflects those aspects of the fuller range of human potential that he or she may not have actualized. As Perry (1997) explained, "[People] use one of the nine because of an erroneous idea that they will not be loved if that style of thinking and behaving is not maintained in day-to-day living. . . . Studying oneself using the enneagram leads to [better] understanding and accepting of self and others" (p. 12).

Andrew M. Bland, Department of Communication Disorders and Counseling, School, and Educational Psychology, Indiana State University. Correspondence concerning this article should be addressed to Andrew M. Bland, Department of Communication Disorders and Counseling, School, and Educational Psychology, Bayh College of Education, Indiana State University, 226 University Hall, 401 North Seventh Street, Terre Haute, IN 47809 (e-mail: andrewbland@hotmail.com or abland3@indstate.edu).

From the humanistic psychology perspective, interpersonal conflicts may be understood as arising when individuals or groups struggle to relate with other individuals' or groups' points of view and accept those points of view as possibilities in themselves (Combs, 1999). The enneagram provides a descriptive account of possibilities all humans recognize because these possibilities are inherently and intimately part of being human. Through this recognition, individuals or groups may come to better understand and relate with others on others' terms. Thus, the enneagram provides a map for promoting self-awareness and personal growth, as well as the development of more sustainable and productive relationships. The enneagram system also reflects another major tenet of humanistic psychology insofar as it helps individuals better identify the strengths and limitations of their personal value systems, discover and dialogue with their Achilles' heels, and work toward a worldview reflecting the characteristics of Maslow's (1962/1999, 1970, 1971/1993) self-actualizing and self-transcending people.

In this article, I provide a brief orientation to the enneagram, including historical background, general introduction to the nine character orientations, and commentary on the enneagram's geometry. This orientation is followed by an exploration into parallels between the enneagram and contemporary Western psychological theories and constructs. Next, I provide a critical review of empirical and qualitative research on the enneagram in the past 30 years. Finally, I discuss some of the applications and implications of the enneagram in counseling, education, and society.

HISTORY AND BACKGROUND OF THE ENNEAGRAM

The enneagram is rooted in oral tradition, particularly Sufi (Islamic mysticism) wisdom that suggests that human life is a spiritual journey toward intrapersonal and interpersonal wholeness. This is accomplished in part by cleansing of karma (cycles of belief) and by a balancing of instinct (corresponding behavioral responses) through checking emotional responses that are evoked by storytelling (Palmer, 1991) and dancing (Riso & Hudson, 1996). In ancient healing rituals, individuals with similar concerns drew together via a sense of resonance with performances that served to amplify and abate their struggles (Gamard, 1987).

The Russian philosopher Gurdjieff introduced the enneagram to the West in 1915 at a French conference (Dameyer, 2001). In the 1950s, Chilean psychiatrist Ichazo discovered parallels between the enneagram symbol and Pythagorean mathematics, which bridged the enneagram's foundation in ancient Sufi tradition with its modern counterpart (which, in catering to a Western audience, was taking on increasingly visual dimensions). By the final decades of the 20th century, American counselors Palmer (1991) and Riso and Hudson (1996) integrated the enneagram's emerging tradition with contemporary personality psychology, producing the current understanding of the enneagram system.

Counselors and psychologists (e.g., Matise, 2007; Palmer, 1991; Perry, 1997; Riso & Hudson, 1996; Talley, 2005) have provided depictions of the nine character orientations that form the basis of the following explanations. I use Riso and Hudson's descriptive names for each orientation. However, the nomenclature for each orientation varies in the literature; for example, the 1 is also called the Perfectionist, the 2 the Giver, the 3 the Performer, the 4 the Tragic Romantic, the 5 the Observer, the 6 the Devil's Advocate, the 7 the Epicure, the 8 the Boss, and the 9 the Mediator. Nevertheless, the numbers are always consistent, and their accompanying descriptions share equivalent essential qualities.

1: The Paragon (Dilemma: "I Must Be Perfect")

Ones (Paragons) are principled, idealistic, conscientious, ethical, organized, orderly, and fastidious. They maintain high standards and advocate for change and improvement. Their challenges include fearing mistakes, becoming critical and perfectionistic, and struggling with resentment and impatience. At their best, they are wise, responsible, thorough, dependable, discerning, noble, and morally heroic.

2: The Helper (Dilemma: "I Must Help Others")

Twos (Helpers) are caring, empathetic, sincere, warm-hearted, friendly, generous, and self-sacrificing. They strive to be close to others and revel in others' successes. Their challenges include placing others' needs and feelings ahead of their own and using flattery, manipulation, and possessiveness as a defense against losing focus in a nonsupportive environment. At their best, Helpers are unselfish, adaptable, insightful, agreeable, optimistic, and altruistic.

3: The Achiever (Dilemma: "I Must Keep Busy")

Threes (Achievers) are self-assured, competent, determined, energetic, charming, diplomatic, poised, optimistic, industrious, ambitious, and adaptable. They are geared toward action, accomplishment, and advancement. Their challenges include becoming defensively image- and status-conscious and struggling with workaholicism, competitiveness, and poor quality of personal life and physical health. At their best, Achievers are efficient, hard-working, self-accepting, authentic role models who inspire others.

4: The Individualist (Dilemma: "I Need to Be Different")

Fours (Individualists) are introspective, romantic, self-aware, sensitive, and authentic. They value aesthetics, seek meaning and emotional depth in work and relationships, and critically appraise themselves and others in their search for quality. Their challenges include feeling disdainful toward

and exempt from ordinary ways of living; withholding themselves from others and taking personally events beyond their control; struggling with feelings of vulnerability, defectiveness, deficiency, and disappointment; and becoming moody, melancholic, self-conscious, and self-indulgent. At their best, they are inspired, highly creative, and able to renew themselves and transform their experiences.

5: The Investigator (Dilemma: "I Need to Know More")

Fives (Investigators) are independent, inventive, perceptive, alert, insightful, and curious. They demonstrate exceptional levels of focus and concentration on complex ideas and skills. Their challenges include becoming preoccupied with their thoughts and imaginary constructs; creating safety through distancing; becoming uncompromising, high-strung, and intense; and struggling with eccentricity, nihilism, and isolation. At their best, they are visionary pioneers, often ahead of their time and able to appreciate the world in novel ways.

6: The Guardian (Dilemma: "I Must Feel Safe")

Sixes (Guardians) are committed, hard-working, loyal, reliable, responsible, and trustworthy. Security- and safety-conscious, they are excellent troubleshooters and natural detectives who foresee potential problems and foster others' cooperation to address these problems. Their challenges include becoming overly cautious, suspicious, defensive, anxious, self-doubting, indecisive, reactive, defiant, and rebellious (because of struggles with authority and power, both internal and external); struggling with ambiguity and changes in structure and surroundings; and using their intellect to understand the world and to discern whether others are friends or foes. At their best, they are internally stable and self-reliant, and they courageously champion themselves and others.

7: The Enthusiast (Dilemma: "I Need to Find Adventure")

Sevens (Enthusiasts) are busy, extraverted, optimistic, high-spirited, and spontaneous. On the one hand, they are playfully versatile and are ever on the lookout for new and exciting experiences. On the other hand, they are practical and productive. Their challenges include struggling with commitment, impatience, and impulsivity; becoming overextended, scattered, and undisciplined; and dealing with exhaustion from staying on the go. At their best, they focus their talents on worthwhile goals and can be appreciative, joyous, and satisfied.

8: The Challenger (Dilemma: "I Need to Be Strong")

Eights (Challengers) are self-confident, assertive, decisive, resourceful, straight-talking, and powerful. Their sense of mastery and control over

their environments often results in others taking immediate action. They generously serve and protect the people in their circles. Their challenges include becoming egocentric, excessive, vengeful, aggressive, confrontational, domineering, and intimidating. At their best, they use their magnanimous strength to stand up for and improve the lives of others.

9: *The Peacemaker (Dilemma: "I Must Be Agreeable")*

Nines (Peacemakers) are unassuming, easygoing, accepting, trusting, and stable. Others appreciate them for being supportive, optimistic, and creative. Nevertheless, because they prefer for things to go smoothly and without conflict, their challenges include going along with others to keep the peace; oversimplifying problems and minimizing anything upsetting; struggling with inertia, procrastination, and thinking outside of familiar patterns; and becoming complacent, stubborn, deceitful, and slow to make necessary changes. At their best, they are indomitable and all-embracing, able to bring people together and heal conflicts.

SACRED GEOMETRY OF THE ENNEAGRAM

The enneagram (see Figure 1) is a nine-pointed symbol composed of an interconnected hexagram (Points 1 [Paragon], 2 [Helper], 4 [Individualist], 5 [Investigator], 7 [Enthusiast], and 8 [Challenger]) and triangle (Points 3 [Achiever], 6 [Guardian], and 9 [Peacemaker]). Together, the two shapes represent the nine character orientations as a fragmented series of opposites awaiting synthesis. A circle encompasses all the points, representing

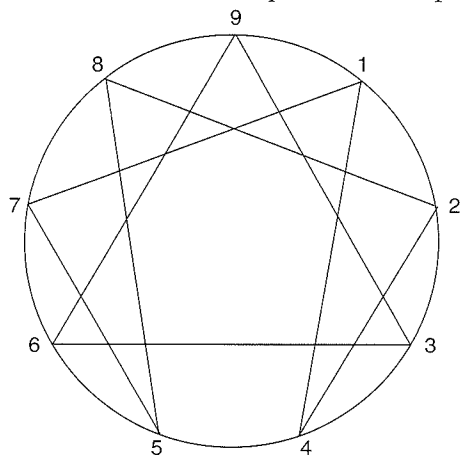


FIGURE 1

The Enneagram

Note. 1 = Paragon; 2 = Helper; 3 = Achiever; 4 = Individualist; 5 = Investigator; 6 = Guardian; 7 = Enthusiast; 8 = Challenger; 9 = Peacemaker.

one's fuller potential (the whole Self that all humans share). According to Eckstein (2002), in many wisdom traditions, the number 9 (referring here to the nine orientations, not Point 9 [Peacemaker]) signifies wholeness, or the completion of a cycle, transcendence, and rebirth. That is, as individuals come to recognize, own, and draw from all nine orientations as potentials in themselves, they grow increasingly toward wholeness. People come to appreciate, empathize with, and act compassionately toward others whose differing character orientations may have previously affected them negatively. Moreover, individuals tend to conduct themselves more confidently in a variety of situations, having embraced and developed a greater repertoire of possibilities for decision making and action.

Stress (Disintegration) Points and Security (Integration) Points

During times of stress or security, individuals tend to move among orientations (Palmer, 1991; Riso & Hudson, 1996). Under fire, a 4 (Individualist) reacts like a 2 (Helper), a 2 (Helper) like an 8 (Challenger), an 8 (Challenger) like a 5 (Investigator), and so on. When comfortable, a 4 (Individualist) appears like a 1 (Paragon), a 1 (Paragon) like a 7 (Enthusiast), a 7 (Enthusiast) like a 5 (Investigator), and so on. The interconnections are based on the Pythagorean Law of Seven (for the hexagram, producing an infinite sequence of 1-7-5-8-2-4-1) and Law of Three (for the triangle, producing 3-6-9-3). When the Pythagorean sequences are read backward, they signify an individual's *stress point*, which indicates regression into his or her shadow (becoming the kind of person the individual loves to hate, whereby the individual's strengths reveal themselves as also his or her weaknesses). When the Pythagorean sequences are read forward, they reveal the individual's *security point*, indicating growth toward the kind of person the individual could be but tends to hold himself or herself back from becoming. Riso and Hudson referred to the stress points as *points of disintegration* and the security points as *points of integration*.

Wing Points

In addition, wing points—those points adjacent on the circle to a person's core orientation point—add color and dimensionality to his or her primary orientation. For instance, a 4 with a 5 wing (4w5, or 5-ish 4) is a 4 (Individualist) whose personality characteristics are supplemented by 5 (Investigator) qualities. The wing counterclockwise from an orientation "shows the qualities [a person] most resists or is trying to run away from," whereas the clockwise wing (the *ally point*) "is something of an antidote to [that] enneagram number [representing] the qualities that draw and excite that person, though [those qualities] may go against the grain of his or her usual thought process" ("What Makes," 1997, p. 7). Riso and Hudson (1996) provided portrayals of each of the wing suborientations and explained

how the characteristics of the character orientations overlap within them, thereby allowing for unique individual differences.

The Three Triads

Finally, the nine points organize into three triads that reflect the emotional core of each orientation rooted in childhood experiences (Palmer, 1991). The first character orientation in each triad demonstrates neurotic expression, the second denial, and the third repression of each core emotion (Riso & Hudson, 1996). The 2 (Helper), 3 (Achiever), and 4 (Individualist) are heart/feeling-centered and driven by image. The 5 (Investigator), 6 (Guardian), and 7 (Enthusiast) are head/thinking-centered and driven by fear. The 8 (Challenger), 9 (Peacemaker), and 1 (Paragon) are gut/instinct-oriented and driven by anger.

LEVELS OF DEVELOPMENT

In addition to the nine points and their dynamics, there are nine levels of development within each character orientation (Riso & Hudson, 1996). These levels give the enneagram a dimension of vertical depth to supplement the breadth of its categories, instead of each orientation remaining flat and statically horizontal (a criticism unjustifiably leveled at the enneagram by Matisse, 2007). From least to most healthy, the nine levels are as follows: (9) pathological destructiveness (fully pathological, willing to destroy self or others), (8) delusion and compulsion (deeply neurotic, using delusional defenses), (7) violation (highly dysfunctional, using self-defeating survival tactics), (6) overcompensation (for self-centeredness, conflicts, anxieties), (5) interpersonal conflict (attempts to control environment via ego defense mechanisms), (4) fixation (out of conflict between intrapsychic and interpersonal concerns), (3) social gift (ego still highly active, but pro-social characteristics becoming apparent), (2) psychological capacity (some leftover ego defenses remain, reflecting deep-seated childhood conflicts), and (1) liberation (intrapsychic and interpersonal balance, best use of one's potential; Riso & Hudson, 1996). These levels parallel the Global Assessment of Functioning Scale in the *Diagnostic and Statistical Manual of Mental Disorders* (4th ed., text rev.; *DSM-IV-TR*; American Psychiatric Association [APA], 2000).

The nine levels are further subdivided into three triads that correspond with the Sufi teaching of the Three Journeys. With each level, an individual increasingly integrates the other character orientations into his or her primary orientation. Levels 9, 8, and 7 are unhealthy (unstable ego structures) and correspond with chronic mental illness and/or severe neurosis. Levels 6, 5, and 4 represent average growth (Journey toward Presence) and correspond with less pathological ego defense mechanisms in situational conflicts. Levels 3 and 2 mark the beginnings of psychological and spiritual health

(Journey with Presence), characterized by the emergence of increased self-awareness and intrinsic other-directedness. Finally, Level 1 is the telos for each orientation, characterized by transcendence of the self-other duality (Journey as Presence). Riso and Hudson (1996) provided detailed accounts of the nine levels for each of the nine orientations (and the emergence from one to the next), effectively creating 81 suborientations.

ILLUSTRATIONS OF ENNEAGRAM CHARACTER ORIENTATIONS

The aforementioned portrayals of the character orientations were, of course, brief sketches. Although the characterological depictions suffice for the purpose and scope of this introductory overview of the enneagram, they were quite limited and by no means conclusive. I again encourage the reader to consult Riso and Hudson (1996) for more comprehensive portraits of the character orientations. In addition, Wagele (1999) used Beethoven piano sonatas as musical illustrations of the nine orientations and provided commentary about the relationship between the ebb and flow of the music and the emotional dynamics of each orientation. Palmer (1991) described typical childhood histories that influence the formation of an individual's orientation and how these experiences manifest in work and social relationships. Finally, Perry (1997) provided extended vignettes from interview data that (in contrast with the catalogs of adjectives and broad-stroke descriptions typically found in the enneagram literature) offer lived examples that articulate the color and depth of the enneagram orientations' struggles, even among healthier people.

Several enneagram texts (Palmer, 1991; Riso & Hudson, 1996) gave examples from history and popular culture of the nine character orientations. Thomson (1993a, 1993b, 2007) presented case studies exploring Bill Clinton as a 9 (Peacemaker), Pope John Paul II as a 1 (Paragon), and conventional collective American social character as a 3 (Achiever). Huber (1999) explored the predilection of the 6 (Guardian) and Pedersen (2005) of the 9 (Peacemaker) toward substance abuse. Finally, Fallows (2000) used characters from *Cheers* to illustrate the more unhealthy dimensions of several of the enneagram orientations, describing the sitcom's popularity as a theater of everyday human fallibility that holds potential as a catalyst for growth: "From this incongruity comes the opportunity for redemptive laughter, a release of tension which springs from recognizing our inadequacies" (p. 171).

PARALLELS BETWEEN THE ENNEAGRAM AND WESTERN PSYCHOLOGICAL THEORY

The enneagram system parallels several fundamental constructs from psychodynamic, depth, cognitive, and biological psychology theories. It provides a basis for synthesizing contributions from these systems into a comprehensive, holistic portrait of personality, motivation, and human de-

velopment reflecting Maslow's (1966) nonexclusive vision of these branches of human science working in association to create a gestalt.

The central tenet of character orientation (as personal habit of perception, emotion, and behavior) corresponds with Adler's notion of *private logic* and Piaget's *emotional schemas* (Eckstein, 2002), as well as Jung's (1953/1966) *persona*, Combs's (1999) *self-concept*, and Horney's (1950) *ideal self*. Characterologically, the nine orientations correlate with Jung's (1921/1971) personality theory (i.e., extraversion, introversion, thinking, feeling, sensing, perceiving; Newgent, Parr, & Newman, 2002) and the consequent Myers-Briggs typology (Palmer, 1991; Wyman, 1998), as well as with the Big Five factor trait theory (Newgent, Parr, Newman, & Higgins, 2004) and Holland's vocational interests (Sharp, 1994). The three emotional triads in the enneagram's geometry correspond with Horney's *solutions* (withdrawn, compliant, and aggressive) and Freud's *dispositions* (receptive, retentive, and expulsive; Newgent et al., 2002). Thomas (2003) suggested "ways in which each of the nine [orientations] is associated with a unique configuration of the activity of the three main neurotransmitter pathways," drawing connections between "the many shades and variations of human personality characteristics with [patterns of dopamine, serotonin, and norepinephrine] in relation to degrees of fluctuation in their activity levels" (p. 2).

In their unhealthier levels of development, the enneagram orientations moderately reflect symptoms of *DSM-IV-TR* (APA, 2000) diagnoses (Hutch, 2000; Matisse, 2007; Palmer, 1991; Riso & Hudson, 1996), particularly the Axis II disorders. The 1 (Paragon) corresponds with obsessive-compulsive personality disorder, the 2 (Helper) with histrionic, the 3 (Achiever) with narcissistic, the 4 (Individualist) with schizotypal and depressive, the 5 (Investigator) with avoidant and schizoid, the 6 (Guardian) with paranoid, the 7 (Enthusiast) with histrionic and narcissistic, the 8 (Challenger) with antisocial, and the 9 (Peacemaker) with dependent and passive-aggressive. The aforementioned resources also suggest additional *DSM-IV-TR* correlations (the reader should note, however, that the parallels are not always consistent according to the authors' individual differences).

On the other hand, the healthier aspects of each character orientation demonstrate the outcomes of transpersonal development. The enneagram system corresponds with Reich's notions of "unlocking the shackles that would bind a person's character as something permanent and fixed forever in his or her life" and working toward a "reality-centered character affirming the self as a unified field of embodied awareness" (as cited in Hutch, 2000, p. 151). Matisse (2007) explored the connection between the enneagram and Piaget's theory of cognitive development. The enneagram emphasizes a person's emerging from fixation in his or her orientation, coming to view the world from others' perspectives, and integrating them into his or her own, reflecting Piaget's process of *assimilation and accommodation*. The levels of development in the enneagram system also parallel Fromm's notion of working toward the *productive orientation*, "the fullest expression of a person's human nature, . . . a mode of relatedness in all realms of human experience" (as cited in Hutch, 2000, pp. 152-154).

Despite these parallels between the enneagram and counseling/psychology, research on the enneagram to date is limited to a handful of articles and dissertations. Early enneagram research (e.g., Dameyer, 2001; Edwards, 1991; Gamard, 1987; Newgent et al., 2004; Randall, 1980; Sharp, 1994; Thrasher, 1994; Twomey, 1996; Wagner & Walker, 1983; Wolf, 1992) was concerned primarily with the development and/or evaluation of valid and reliable scales to assess the nine orientations and yielded mixed results. In a review of the empirical literature on the enneagram, Newgent et al. (2002) attributed the inconsistency to insufficient sample sizes and underdeveloped psychometric cross-validation inventories. Nonetheless, these authors suggested that the enneagram is a valuable resource for educators and counselors in the assessment of career strengths; obstacles for at-risk students; and self-awareness in therapists, clients, students, parents, teachers, and administrators. They concluded, "Educators are encouraged to expand their methods and ways of thinking regarding teaching personality measurement" (Newgent et al., 2002, p. 18). Meantime, nearly all of the authors of the original studies came to acknowledge the enneagram's heuristic value for further inquiry into personality structure and dynamics. In addition, Brooks's (1998) twin study affirmed a hereditary quality in the enneagram orientations, alluding to the nature aspect of the enneagram to supplement the nurture aspect.

I acknowledge the historical value of these empirical studies as efforts to give the enneagram more exposure in contemporary counseling and psychology; however, I believe that the authors tended to mistake the part for the whole as they literalized the enneagram through concrete operationalization. Their excessive emphasis on static typecasting fell short of exploring the fuller range of the enneagram system. The authors often ignored and/or misinterpreted the wing, stress, and security points (particularly Edwards, 1991). In turn, they passed over the richer context and dimensionality inherent in the nine orientations, particularly insofar as their shadow dynamics were concerned. More important, in their use of blind techniques for the sake of experimental objectivity, the authors lost sight of the enneagram's deeper purpose as a symbol of the process of working toward wholeness (which necessarily involves subjective introspection) as they attempted to uphold an illusory sense of scientific prestige.

TOWARD TRANSFORMATIONAL INQUIRY INTO THE ENNEAGRAM

Perhaps the enneagram is just too grand a vision for the scientific method to capture. Does that mean that counselors and psychologists should ignore or dismiss it altogether? As qualitative methods have become increasingly legitimized in recent years, three more recent studies (i.e., Matisse, 2007; Perry, 1997; Tolk, 2006) have emerged that transcend the limitations of the

earlier experimental studies by phenomenologically exploring the fuller essence of the enneagram as a catalyst for insight, self-awareness, and growth. These studies may serve to increase the enneagram's levels of exposure and acceptance in the fields of counseling and psychology.

Using narrative analysis of interview data, Perry (1997) explored the potential capacities of each enneagram orientation (at its healthiest level) to effective leadership performance. Perry's work also challenged the authors of empirical studies who blamed participants' knowledge of their orientations for the poor results of their psychometric assessment measures. Perry suggested that, rather than being a source of confirmation bias, familiarity with the enneagram system promotes building self-awareness, taking ownership of one's Achilles' heel, and contagiously inspiring others to do the same.

Second, Tolk (2006) provided insight into the clinical implementation of the enneagram, exploring its connections with schema therapy, a brand of cognitive behavior therapy (CBT). "Both [the enneagram and schema therapy] describe lenses that [limit people's] perceptions and prevent [them] from accurately viewing reality" (Tolk, 2006, p. 105) and therefore block paths of connection with the divine (a person's undivided nature). The idea of unblocking this connection corresponds with transcending the enneagram's average levels of development and working toward the healthy ones and is reflected by humanistic-transpersonal constructs that pick up where schema therapy (or most CBTs in general) leaves off. These constructs include *individuation* (Jung, 1953/1966), *self-actualization* and *self-transcendence* (Maslow, 1962/1999, 1970, 1971/1993), *integrated self* (Danesh, 1997), *interindividual balance* (Kegan, 1982), *being mode of existence* (Fromm, 1976), *universalizing faith* (Fowler, 1981), *constructed knowing* (Belenky, Clinchy, Goldberger, & Tarule, 1997), *I-thou perception* (Buber, 1970), *cosmic consciousness* (Bucke, 1901/1969), and *enlightenment* or *awakening* as expressed in consciousness studies (Wade, 1996) and in Eastern and Western wisdom traditions (Hixon, 1995).

Finally, Matisse (2007) suggested ideal therapeutic modalities for meeting the needs of each enneagram orientation in its average and unhealthy levels of development. Feminist therapy may be most effective with the 1 (Paragon), an Adlerian approach with the 2 (Helper), CBT with the 3 (Achiever), narrative and person-centered therapies with the 4 (Individualist), psychoanalysis with the 5 (Investigator), existential therapy with the 6 (Guardian), family systems therapy with the 7 (Enthusiast), reality or Gestalt therapy with the 8 (Challenger), and behavioral therapy with the 9 (Peacemaker). The therapeutic aims of these modalities may guide clients in the direction of their points of integration.

APPLICATIONS AND IMPLICATIONS OF THE ENNEAGRAM

Since its introduction in the West, the enneagram's most prevalent implementation has been in the area of organizational development as an applied counseling tool for effective team building (Ormond, 2007) and for forming more harmonious and productive workplaces (Colina, 1998; Kale & Shrivastava, 2003; Palmer, 1991; "What Makes," 1997). Institutions ranging from

the Stanford University School of Business to the U.S. Postal Service have used the enneagram in management training, as does the Central Intelligence Agency in helping agents understand the behavior of world leaders ("Good Leaders," 1998). Moreover, research into the enneagram's application in educational settings has encouraged its use to promote effective pedagogy and teacher-student relationships (Levine, 1999; Luckcock, 2007).

The enneagram has also received increasing attention and application in human services fields, particularly social work and nursing. Today, it is a regular topic in skills-building conferences and workshops (Matisse, 2007), and college counseling centers have begun incorporating it alongside the Myers-Briggs and Holland typologies into online career assessment batteries for students. A variety of books and articles discuss the enneagram's implementation in a range of therapeutic contexts, including conflict resolution and interpersonal crisis prevention (Baron & Wagele, 1995; Talley, 2005), marriage and family therapy (Eckstein, 2002), therapy with adolescents (Callahan, 1992), transactional analysis (Matisse, 2007), Gestalt therapy (Naranjo, 1997), depth psychology and dream analysis (Nayak, 2004; Twomey, 1996; Wyman, 1998), clinical hypnosis (Grodner, 2002), pastoral counseling (Zuercher, 1992), 12-step rehabilitation (Huber, 1999; Mortz, 1994), and transformative leadership (Perry, 1997). Tallon and Sikora (2006) and Ormond (2007) used the enneagram to illustrate emotional intelligence theory. Zuercher (1993) and Tolk (2006) emphasized awareness of enneagram orientation dynamics in therapist-client interactions, which may serve as a tool for supervision and training (i.e., developing therapists' self-awareness to work more effectively with difficult clients, to avoid unconstructive countertransference, etc.).

Finally, Wright and Sayre-Adams (2007) discussed the practical implication of the enneagram as a tool for discovering greater purpose and meaning in everyday encounters. This reflects Maslow's (1962/1999) suggestion to develop therapy as a "search for values" (p. 194) rather than merely the stabilization and removal of symptoms. The enneagram is a template for appraisal and action in conceptualizing and addressing clients' problems without resorting to blind use of methods and techniques. It provides insight into clients' "core motivations and ideas about what [they] need to feel safe and understood" so therapists can "create a climate that is most conducive to growth [and avoid] obstacles and impediments to treatment" (Tolk, 2006, p. 107).

SUGGESTIONS FOR FUTURE RESEARCH

There is still much work to do to further exposure and acceptance of the enneagram in the fields of applied counseling and psychology. First, continued qualitative inquiry is necessary to help expand the existing research base to portray the lived stories of the character orientations (rather than confine them to general descriptions of traits) and to provide illustrations of clients' transformations through the levels of development (including the natural pat-

terns of struggle, regression, and quantum leaps of growth that characterize the process). Second, even though the enneagram is an ancient system with non-Western roots, more inquiry involving a broader range of participants from a variety of generations and cultures is needed to validate Matisse's (2007) and Palmer's (1991) contentions that the enneagram is a holistic system that transcends the relativistic limitations of time- and culturally bound theories. Third, researchers should further explore parallels between the enneagram and existing theories of counseling, psychology, and human development. Possibilities include correlations between the enneagram orientations and Erikson's (1959/1994) model of psychosocial developmental tasks, Fromm's (1947) social character orientations, Wegscheider's (1981) dysfunctional family roles, Maslow's (1970) needs hierarchy, and interpretations of the clinical scales of the Minnesota Multiphasic Personality Inventory and the Minnesota Multiphasic Personality Inventory-2 (see Friedman, Lewak, Nichols, & Webb, 2001).

As qualitative exploration augments understanding of the enneagram and its parallels with contemporary counseling and psychology, researchers should review and refine existing standardized (quantitative or mixed qualitative-quantitative) scales involving the enneagram to better promote its exposure and incorporation into these fields. Research should emphasize successful implementation and efficacy of the enneagram with clients to bolster its potency as an evidence-based practice modality. This will not only serve to enhance its legitimacy in the eyes of managed care operators but also encourage competent use by practitioners and researchers; thus, misunderstandings of the enneagram that have likely excluded it from more formal acceptance will decrease, and its recognition may become more pervasive. An ultimate goal is to include the enneagram in textbooks, lifting it from its present status as a marginalized, or at best "fun," topic.

CONCLUSION

Unlike any other generation in human history, the current one may be the first to witness the unfolding of a genuinely culturally integrated society and global consciousness (Bland, 2007). One of the greatest gifts that accompanies this systemic opening and exchange of values is an awareness of other visions of health and modes of healing that transcend the limitations of modern Western science and its allopathic conceptualization of illness and suffering as external to the person. As Hutch (2000) observed, "The enneagram . . . goes well beyond psychiatry by encouraging individuals to actively internalize *who* they continue to understand themselves becoming as people whose lives have empowered spiritual being" (p. 163).

I would also suggest that the social and interpersonal conflicts found in contemporary society may be regarded as the pains that come with collective growth and the birthing of a new reality. People are faced with a choice: They can cling to a comfortable attitude, although it may be rooted

in fear, or they can embrace and integrate a fresh perspective, one that transcends present obstacles yet validates their significance as the *prima materia* for shaping the future.

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