ABSTRACT

Examining the Effect of Enneagram Competence
on Empathy in College Students

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The Enneagram is a personality system that describes nine personality types with distinct underlying motivations that drive behavior. The Enneagram exists to help people understand themselves and others, so the purpose of this study is to examine the relationship between college students' understanding of the Enneagram and empathy– their ability and motivation to understand and appropriately react to others and their experiences. Empathy is a component of morality that is associated with many prosocial behaviors that higher education hopes to develop in students. This study created a measurement of Enneagram Competence and examined its relationship to levels of empathy. Findings found that Enneagram Competence significantly predicted empathy levels in college students and suggest that students need to use the Enneagram in their personal lives and relationships to raise empathy levels. Furthermore, this study shows that knowing the Enneagram without putting it into practice may do more harm than good.

Examining the Effects of Enneagram Competence on Empathy in College Students

by

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A Thesis

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DEDICATION

To all who value and promote understanding the perspectives of others

CHAPTER ONE

Introduction

In a world where humans are inherently relational (Taylor, 1989) and diversity is increasing on college campuses (Ortiz & Waterman, 2016), interpersonal skills, perspective-taking, and concern for others are necessary attributes for good students and good people. College students' ability to understand and share the feelings of others, however, has been declining over the last 40 years (Konrath, O'Brien, & Hsing, 2011). Each generation of college students shows a shift in focus, moving away from the concerns and needs of others and towards the self (Twenge & Campbell, 2012; Twenge & Foster, 2010). If morality consists of an effort to benefit and prevent harm to others beyond oneself (Damon & Colby, 2015), then these trends show a concern for the moral and personal development of college students. To encourage personal flourishing and help prepare future societal leaders, higher education must discover ways to combat these trends and improve students' understanding of others.

Empathy

The decline in college students' concern for others, as compared to previous generations of college students, affects their capacity for empathy (Twenge & Campbell, 2012). Empathy can be defined as taking someone else's perspective, comprehending their experiences, and responding appropriately to them (Twenge & Campbell, 2009; Wispé, 1986). Empathy correlates with having greater regard for others (Twenge & Campbell, 2012), less narcissistic tendencies (Twenge & Campbell, 2009), higher self-

esteem (M. Davis, 1983b), and better maintained relationships in the social world (Batchelder, Brosnan, & Ashwin, 2017).

Empathy differs from sympathy in both definition, motivation, and behavior. Wispé (1986) defines sympathy as an awareness of the suffering of others and viewing it as something to be eased; when sympathizing with others, one feels compassion and an urge to help fix the situation. Empathy, on the other hand, is defined as "the attempt by one self-aware self to comprehend unjudgmentally the positive and negative experience of another self" (Wispé, 1986, p. 318). When empathizing, one seeks to know and understand another person's experiences and then provide one's own understanding.

Early scholars tended to disagree about the components that comprise empathy. Some researchers described empathy as only taking the perspective of someone else by understanding their emotions, thoughts, and beliefs (Borke, 1971; Hogan, 1969; Milgram, 1960). This approach later received the title of cognitive empathy or theory of mind (Blair, 2005). Cognitive empathy is defined as understanding the intentions and perspectives of others while monitoring one's own (Batchelder et al., 2017; Shamay-Tsoory, 2011). Other scholars only focused on emotional responses to the feelings of others (Feshbach & Roe, 1968; Hoffman, 1977); this approach later became known as affective or emotional empathy (Blair, 2005). Affective empathy is defined as recognizing and experiencing, being sensitive to, and responding appropriately to the emotions and feelings of others (Batchelder et al., 2017; Shamay-Tsoory, 2011).

Why Does Empathy Matter?

Empathy involves individuals caring about people, groups, or societies outside of themselves, which is a natural concept for human beings because humans are inherently

social and relational beings that depend on each other for survival, identity, and purpose (Hoffman, 2000; Kohlberg & Hersh, 1977; Kronman, 2007; Smith, 2003; Taylor, 1989). Empathy, therefore, is one aim in the larger picture of moral development, which involves people determining their larger purposes in life, the "good" that they pursue (Smith, 2010). If higher education hopes that students will value a society that is equitable, caring, and just, then helping students develop empathy would improve their moral understanding and behavior. Cognitive and emotional empathy have both been shown to have ties to moral and ethical development by improving collaboration in groups and leading to more positive attitudes towards members of marginalized groups (Johnson, Dugan, & Soria, 2017).

For college students, empathy development could have many positive effects on their collegiate and post-graduate experiences. Scholars have found that companies are expecting college students to be skilled in working on diverse teams, understanding differing perspectives, navigating complex situations, and effectively communicating (Colbeck, Campbell, & Bjorlund, 2000; Johnson et al., 2017). Students who are able to empathize with their classmates and co-workers will have an easier time perspective-taking and interacting with their teams. From a practical angle, universities should be interested in developing empathy in their students for the sake of them being desirable to employers. Colbeck, Campbell, and Bjorlund (2000) also found that students' interactions on teams helped them solve ill-defined problems, providing benefits in both their professional and personal lives as most problems in work and life are ill-defined.

Other studies have found that connectedness is an important contributor to identity development and psychological well-being (Branand, Mashek, Wray-Lake, &

Coffey, 2015; Kilgo, Mollet, & Pascarella, 2016). Students who had more interaction with diverse peers reported gaining more from their college experience (Kuh, 2009; Inkelas & Weisman, 2003), but without empathy–the skills to connect with or take the perspective of people different from themselves–students may not experience the same benefits. Students who had a better time connecting to social networks were satisfied with their experiences and more equipped to find resources in different contexts (Branand et al., 2015). These studies again highlight the importance of equipping students to handle social interactions in college and the future.

Teaching empathy, however, can be a difficult task to accomplish. Scholars have shown that higher levels of self-awareness relates to higher levels of empathy (Carmon, 1992; Johnson et al., 2017; May, 2000), so using indirect methods that develop self-awareness can have a positive effect on college students' empathy (C. Davis, 1990). Learning about one's personality leads to understanding where one's coping strategies come from, how they can be helpful, and where they fall short (Paul, 2004), so learning a personality system called the Enneagram should theoretically raise self-awareness and empathy.

The Enneagram as a Personality Type Indicator

The Enneagram describes nine distinct personality types that each identify with an underlying motivation. This underlying motivation creates a distinct point of view and habitual way of thinking, feeling, and behaving (Bland, 2010; Palmer & Brown, 1997; Riso & Hudson, 2000). The Enneagram is represented by a circle with nine points placed around its circumference that are connected by internal lines, as demonstrated in Figure

1.1. These internal lines link and interconnect the nine personality types to create the larger Enneagram system (Palmer, 1991).

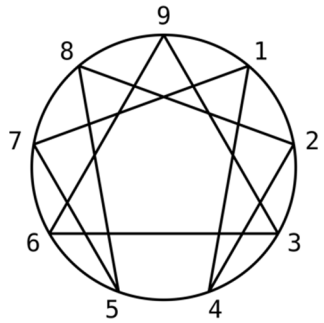

Figure 1.1. Enneagram symbol

The origins of the Enneagram are inexact and uncertain (Riso & Hudson, 1996), but many claim it is an ancient Sufi–a mystical sect of Islam–teaching that is based on the wisdom that human beings are meant to pursue interpersonal and intrapersonal wholeness (Bland, 2010; Palmer, 1991; Riso & Hudson, 1996). George Gurdjieff, a Russian philosopher, is credited with the synthesis of many psychological insights regarding the system and the introduction of the Enneagram in the West in the 1910s (Bland, 2010; Palmer, 1991; Riso & Hudson, 1996). The next major contributor to the modern Enneagram is Oscar Ichazo, who integrated the psychological insights of Gurdjieff and others into the Enneagram symbol in the 1950s (Bland, 2010; Riso & Hudson, 1996). Ichazo also introduced the passions, or vices, for each personality type, which are based on the seven deadly sins with two additions to make nine (Riso & Hudson, 1996). One American student, Claudio Naranjo, learned Ichazo's system and brought his teachings to the United States in the 1970s (Riso & Hudson, 1996). Naranjo contributed to the system

by expanding the descriptions of each type and discussing them more explicitly in terms of defense mechanisms (Palmer, 1991; Riso & Hudson, 1996).

These defense mechanisms are related to the underlying needs or motivations of each type, which developed as ways to navigate through and cope with the world (Riso & Hudson, 2000; Rohr & Ebert, 2001). Type One, the Reformer, wants to be perfect and right; Type Two, the Helper, wants to be needed; Type Three, the Achiever, wants to succeed; Type Four, the Individualist, wants to be special; Type Five, the Investigator, wants to be capable and competent; Type Six, the Loyalist, wants to be secure and supported; Type Seven, the Enthusiast, wants to avoid pain; Type Eight, the Challenger, wants to be self-reliant and resist weakness; and Type Nine, the Peacemaker, wants to avoid conflict or tension (Riso & Hudson, 1996; Rohr & Ebert, 2001). These underlying needs are strategies that each personality type uses to try and gain love, security, and/or control, which can bring out the best and worst qualities of each type (Bland, 2010).

The goal of the Enneagram is not to trap or limit people by labelling them with a personality type. Rather, it is to shed light on some of their habits that cause them pain and suggest paths towards healthier ways of being and interacting with others (Palmer, 1991). People may identify with various aspects of all the types because each reflects aspects of humanity, but everyone has a basic personality type that they rely on most heavily and aligns with their underlying motivations (Bland, 2010; Riso & Hudson, 2000). People that share the same underlying motivations will have similar concerns and habits that manifest in unique ways so that no two people with the same type are identical (Palmer, 1991; Riso & Hudson, 2000).

Individuals of the same base personality type may also look different from each other depending on their wings and levels of development. Wings are the two personality types adjacent to the base type on the Enneagram symbol, and individuals take on the behaviors of one of those adjacent types (Riso & Hudson, 2000). Therefore, two people who are Type One (Reformer) may act different from each other if one of those individuals has a Type Nine wing (Peacemaker) and the other has a Type Two wing (Helper). Other variations among individuals who share a base type may be explained by their level of development in their personality (Riso & Hudson, 1996, 2000). There are healthy, average, and unhealthy levels of development within each personality type, and individuals who are under-developed in their personality will act different from those who are healthier and less compulsive (Riso & Hudson, 2000).

An individual's base personality type does not change over time, but it is not a static category either; it fluctuates and adapts depending on various internal and external contexts (Riso & Hudson, 2000). The internal lines on the Enneagram symbol represent these movements and dynamics of the system by explaining fluctuations in thoughts, feelings, and behaviors (Palmer, 1991). When experiencing stress, individuals will take on characteristics of another personality type called their stress point (see Figure 1.2) to cope in their current state (Palmer, 1991). Individuals will take on attributes of their security point when they are more relaxed and comfortable (Riso & Hudson, 2000).

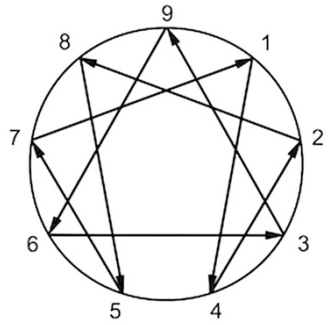

Figure 1.2. Direction of the arrows indicates movement from base personality type to stress point; following the arrows backwards indicates movement from base personality type to security point

Purpose of the Enneagram

Discovering one's type within the Enneagram system can be difficult because it unveils the mechanisms that sustained one's survival in the world and exposes its limitations (Riso & Hudson, 2000). However, learning the Enneagram allows for greater understanding of ourselves and others and greater appreciation of the healthy inclinations of each type (Palmer, 1991). The system can guide individuals toward increased self-awareness, personal growth, and healthier relationships by understanding the strengths and weaknesses of one's value system (Bland, 2010).

The Enneagram provides a way for individuals to understand perspectives other than their own, which can result in greater compassion, healing, and love for others (Riso & Hudson, 2000). The system does this by revealing our "common humanity" (Riso & Hudson, 2000, p. 5), which can improve our intimate relationships and interactions with others. The Enneagram impacts both self-understanding and understanding of others to allow people to see themselves as they truly are and improve their relationships (Riso &

Hudson, 2000). By understanding one's own way of being in the world, the Enneagram can improve individuals' capacity to connect with others (Riso & Hudson, 2000).

By introducing different ways of approaching and navigating the world, the Enneagram reveals that all personality types can be self-deceiving and limiting rather than liberating (Matise, 2007; Riso & Hudson, 2000). By learning the Enneagram, individuals become aware of their tendencies to fixate on their base type personality and understand how those fixations can create barriers in relationships and personal productivity (Matise, 2007; Tapp & Engebretson, 2010). As people begin to see parts of themselves in each of the nine types, the system aims for them to learn how to integrate the healthiest aspects of other types into their lives, under the appropriate circumstances, to create a more balanced and functional life (Riso & Hudson, 2000).

Another purpose of the Enneagram is to understand others for who they are and not how we see them (Palmer, 1991). It also serves as a reminder that everyone has the power to choose how they respond to situations and overcome their fixations (Matise, 2007). For these reasons, the Enneagram is used both in people's personal lives and in organizations to facilitate personal growth, gain better understanding of self and others, and encourage healthier interactions.

In many ways, the Enneagram appears to teach moral understanding and moral lessons. The system encourages people to move beyond their compulsive, destructive habits become healthier and more understanding by providing a shared narrative they can use to discuss their beliefs with others. The Enneagram provides a way to understand the values and assumptions that people hold and build their lives upon. The Enneagram also helps people understand aspects of morality by describing what each personality type

determines as "good, or valuable, or what ought to be done, or what [they] endorse or oppose" (Taylor, 1989, p. 27). By helping people understand part of their identity, the Enneagram helps them understand their perspective on moral matters.

How is the Enneagram Currently Utilized?

The Enneagram has been used as a tool for leadership development in individuals to allow for self-examination, personal growth, awareness of others, and leadership development (Perry, 1996; Richmer, 2011). The Enneagram can also develop individuals' emotional intelligence (Romould, 2006; Raitamäki, 2012)–the ability to understand the emotions of oneself and others and to act wisely in interactions with people–which some scholars believe is a concept that encompasses empathy (Cho, Drasgow, & Cao, 2015; Garg, Levin, & Tremblay, 2016; Ng, Wang, Kim, & Bodenhorn, 2010).

Beyond individual use, the Enneagram provides beneficial outcomes in group situations such as team-building environments and organizational development to cultivate culture, improve interpersonal communication, and enhance conflict resolution skills (Bland, 2010; Kale & Shrivastava, 2001; Palmer & Brown, 1997). In the workplace specifically, Enneagram types affect communication style, motivation, time management, negotiation, and training and development for individuals (Palmer & Brown, 1997). The system is not intended to make cause-and-effect predictions about people's performance and work styles, but it can be helpful for seeing the workplace through another's perspective to improve employee interactions (Palmer & Brown, 1997) and understanding human behavior at work (Sutton, Allinson, & Williams, 2013).

Existing Gaps in Research Literature

Existing research discusses many different contexts in which application of the Enneagram would be appropriate (Choucroun, 2012; Collins, 2012; Duffey & Habberstroh, 2012; Hebenstreit, 2008; Kale & Shrivastava, 2001, 2003; Luckcock, 2007b; Raitamäki, 2012; Stalfa & Min, 1994; Sutcliffe, 2002; Thomas, 2002), but few studies evaluate the effectiveness of those applications. The existing literature makes claims about where the Enneagram may be useful and produce positive interpersonal and intrapersonal outcomes, but the overall lack of research on the truth of these claims is concerning as institutions, organizations, and individuals spend time and resources on these workshops and trainings.

Existing literature includes several studies predicting or exploring differences that exist between different personality types, including marriage satisfaction (Carpenter, 2015), leadership development (Perry, 1996), work-related outcomes (Sutton et al., 2013), and team performance (Chiang, 2011). This literature focuses on the application of the Enneagram in various contexts and type-specific outcomes, but a gap exists in evaluating the learning outcomes for participants who understand the entire system. The few studies that do investigate outcomes based on understanding the whole Enneagram system (Godin, 2010; Richmer, 2011; Romould, 2006; Sutton, Williams, & Allinson, 2015) are limited in the outcomes they assess, use small sample sizes, and evaluate outcomes from specific training sessions rather than pre-existing Enneagram understanding.

Existing research also includes investigations into the validity of Enneagram typology scales (Scott, 2011; Sutton, 2012; Sutton et al., 2013) and comparing the

Enneagram with other typologies (Brent, 1994; Chawla, 1999; Nathans & Van der Meer, 2009; Sharp, 1994; Twomey, 1995; Wagner, 2008; Yilmaz et al., 2016). Beyond developing these questionnaires, evaluating them, and comparing them with other typologies, there is a lack of quantitative research surrounding the Enneagram system.

In general, the existing literature on the Enneagram focuses largely on adults in counseling, the workforce, or other circumstances, so there are few studies that investigate the use of the Enneagram with college students. The studies that do concern college students are largely found in doctoral dissertations and master's theses rather than in peer-reviewed journals, as is the case with most Enneagram research. Current research also lacks studies in various fields, such as higher education, and studies that parallel the Enneagram with existing psychological theories (Bland, 2010), such as theories about the components of empathy. There are no studies that investigate the relationship between understanding of the Enneagram and empathy, one of the positive interpersonal outcomes the Enneagram appears to offer.

Some definitions of empathy include self-awareness as a pre-requisite to empathizing with others (Wispé, 1986), but there is very little research relating self-awareness trainings with their effect on empathy development. The literature that does exist on empathy and self-awareness is largely from dissertations rather than peer-reviewed journals. The research on empathy also lacks investigation into its multidimensional nature (Batchelder et al., 2017), which may be crucial for understanding how self-awareness impacts the different components of empathy. Initial research suggests that generational declines in empathy appear to be fixable, but little

work has been done to investigate trainings that are effective in doing so (Konrath et al., 2011).

Purpose of Current Study

The proposed study seeks to understand to what extent understanding the Enneagram influences empathy in college students. Students in college continuously interact with individuals and operate within groups during their time in college and beyond graduation, so "the ability to understand and incorporate other perspectives into one's own perspective is an important overarching outcome of higher education and a necessary precursor for the development of most higher-order learning outcomes" (Johnson, et al., 2017, p. 1035). Empathy is an advanced capacity that student affairs professionals should care about developing to prepare students to be open to the perspectives of others as engaged members of a diverse democracy (Johnson et al., 2017). This study aims to investigate whether the Enneagram could be an effective tool for student affairs professionals to use to help college students more clearly view the world through others' points of view. This study adds to the limited research regarding positive outcomes of the Enneagram and the understanding of empathy's multiple components. This investigation will offer insight into whether the Enneagram can be used to develop empathy, a crucial interpersonal trait that is declining across generations of emerging adults.

CHAPTER TWO

Literature Review

Personality

Personality refers to the integration of a person's conscious and unconscious experiences, views, behaviors, internal states, habits, desires, and fears (Kernberg, 2016). Therefore, personality psychology aims to provide reliable descriptions about these unobservable underlying processes and their observable manifestations in behavior and events (Mischel, 1968). Personality develops as a coping mechanism used to protect against unmet needs or compensate for perceived deficiencies (Matise, 2007), which makes it a compelling topic to help explain similarities and differences among people. There are many types of personality theories–including trait theories–that investigate cognitive, emotional, behavioral, and motivational patterns among people (Mischel, 1968).

Big Five Personality Traits

A trait theory that is well-known and grounded in research is the Big Five Personality Traits theory. The Big Five describes five personality traits–openness to experience, conscientiousness, extroversion, agreeableness, and neuroticism–that act as the top of a hierarchy or framework that encompasses all other traits and individual differences that substantially relate to one of the five (Goldberg, 1993; Paul, 2004). They rose above hundreds of others to become the Big Five through empirical procedures and statistical methods conducted by psychologist Raymond Cattell, Louis Thurstone, and

Donald Fiske (Goldberg, 1993). Many scholars have tested and validated this five-factor structure (Digman & Inouye, 1986; Goldberg 1990, 1992, 1993; McCrae & Costa, 1985, 1987).

The Big Five is widely supported among psychologists and even critics argue that it is an achievement (Paul, 2004), but there are limitations to the theory. Like every personality theory, the Big Five makes many assumptions about human nature that supporters must keep in mind (Paul, 2004). This trait theory assumes that human behavior does not vary across contexts or situations and that survey-takers represent themselves truthfully when answering (Paul, 2004). Therefore, this theory does not account for how people respond in various situations or moods and its accuracy depends on the level of self-awareness of the individual. Critics also claim that personality assessments like the Big Five are substituting tidy categories for real, complex human beings and deprive people of their own journey towards self-discovery and self-awareness (Paul, 2004).

Mischel (2009) discusses fears of using the Big Five as the definition of personality because it does not connect how people think, feel, and act to the world around them. While the Big Five is a personality system that evolved from statistical research, the Enneagram, which accounts for how people think, feel, behave, and how they are motivated, may help explain crucial aspects of personality in ways that the Big Five cannot. While less grounded in empirical research, the Enneagram includes descriptions of how human behavior changes across contexts and situations, describes levels of development within personality, and reflects more of the complexity of human life due to its multidimensional approach (Palmer, 1991; Riso & Hudson, 2000). The

Enneagram also allows individuals to discover their personality type for themselves rather than only through an assessment (Sutton, 2012), which allows people to more actively engage in self-discovery, work towards self-awareness, and grow in their appreciation of others.

The Enneagram

Although the Enneagram is less recognized in scientific fields due to limited empirical research investigations and support (Stevens, 2011), it is a personality theory that incorporates many of the aspects that the Big Five is critiqued for lacking.

Overview

The Enneagram describes nine different personality types, where each type is characterized by patterns of emotion, thought, and styles of relating to others to produce a distinct point of view (Palmer & Brown, 1997). The personality types are labelled with numbers one through nine, and they each possess their own vices and virtues (Palmer, 1991; Palmer & Brown, 1997). In-depth descriptions of each type are beyond the scope of this study, but a brief introduction to each type will show a glimpse of their unique qualities, the best and worst ones.

Type Ones, the Reformers, have a clear understanding of right and wrong, find it difficult to accept anything as it is because it can always be better, and may be intolerant, critical, and self-righteous (Riso & Hudson, 1996). Type Twos, the Helpers, go out of their way to serve others, may not directly communicate their needs, and can manipulate others with their generosity (Riso & Hudson, 1996). Type Threes, the Achievers, can quickly learn how to make the best out of situations and motivate others, suppress their

feelings to be more effective and efficient, and may deceive others to protect their self-image or gain recognition (Riso & Hudson, 1996). Type Fours, the Individualists, are in touch with their own feelings and enable others to do the same, may withdraw from others to dwell in their feelings, and can be extremely melancholy or filled with self-doubt (Riso & Hudson, 1996).

Type Fives, the Investigators, are profoundly perceptive and knowledgeable, observe the world around them more often than they experience it, and may spend so much time in their heads that they become isolated from reality (Riso & Hudson, 1996). Type Sixes, the Loyalists, are committed to others, foresee potential problems, and may be consumed by anxiety and insecurity (Riso & Hudson, 1996). Type Sevens, the Enthusiasts, are excitable and enthusiastic about experiences, imagine the fun and new activities they may be missing out on, and may be self-centered and impulsive (Riso & Hudson, 1996). Type Eights, the Challengers, are self-confident and inspiring, may assert themselves aggressively, and may push past anyone who stands in their way (Riso & Hudson, 1996). Type Nines, the Peacemakers, create a harmonious atmosphere, can disconnect from themselves and others around them, and may avoid dealing with problems to disassociate from all conflict (Riso & Hudson, 1996).

The Enneagram tries to identify the underlying commonalities among people without boxing people into their personality because people are more dynamic and complex than anything that could be described by a list of characteristics (Palmer, 1991). Riso and Hudson (2000) describe each Enneagram type as a color of the rainbow: while two people may both be “green,” they can be two completely different shades of green.

The types are just general patterns while individuals are unique variations of those general patterns (Riso & Hudson, 2000).

These variations can be explained by several complexities of the Enneagram system. Each type shares similarities with other types depending on their dominant intelligence, or intuitions of and responses to the world around them (Palmer, 1991). Everyone has three centers of intelligence: emotional, mental, and instinctive, but each type has a more dominant center that serves as the base for their personality structure (Palmer, 1991; Riso & Hudson, 2000). Three types each share a dominant center and make up the Feeling, Thinking, and Instinctive Triads (Riso & Hudson, 2000).

Another layer of the Enneagram system is the personality type wing. While everyone has a base personality type, they also take on behaviors and psychological functions of one of the two types adjacent to it, which is called a wing (Riso & Hudson, 2000). Wings provide individuals with "a flavor" of another personality type (Palmer, 1991, p. 41). If the arc between points on the Enneagram symbol acts as a range, the strength of these "flavors" depends on where individuals fall on that spectrum between their adjacent types (Riso & Hudson, 2000).

This personality system is different than other personality theories, such as the Big Five, because it does not assign one static category to individuals (Riso & Hudson, 2000); the Enneagram describes people's base personality type, but it also considers various contexts, situations, and internal states. Two individuals with the same type may show variations depending on their level of health or development in their personality (Riso & Hudson, 2000). There are three overarching levels of development that lie on a continuum: healthy, average, and unhealthy (Riso & Hudson, 2000). People do not stay

static in one level throughout their life, their week, or even their day; they move along the continuum, and their traits, defense mechanisms, and behaviors fluctuate accordingly (Riso & Hudson, 2000). This dynamic process allows the Enneagram to reflect human complexity that other personality typologies may not capture (Palmer, 1991).

The Enneagram also accounts for shifts in emotional states for each personality type depending on psychological states or external conditions (Palmer, 1991; Riso & Hudson, 2000). These shifts show up in patterns for each type and are depicted in the Enneagram symbol by the inner lines that extend from each personality type (Riso & Hudson, 2000). Each of the nine personality types, therefore, are connected to other types and situationally alter their usual habits (Palmer, 1991). When individuals are under increased stress, the normal coping mechanisms of their base personality type are overtaxed, and they take on behaviors of a different personality type (Riso & Hudson, 2000). Individuals are likely to go to their stress point under increased pressure or during situations where they do not feel safe, loved, or in control (Riso & Hudson, 2000; Rohr & Ebert, 2001). Additionally, when individuals are more secure or relaxed, they start to take on behaviors of their security point (Palmer, 1991; Riso & Hudson, 2000). Individuals will go to their security type typically with people who make them feel safe, such as close friends, or in situations where they feel relaxed (Riso & Hudson, 2000).

Palmer and Brown (1997) describe the importance of the multidimensional nature of the Enneagram system:

> Each of us has one basic emotional pattern that creates a lifelong lens of perception. However, any single strategy is insufficient in coping with the complex demands of life, so to ensure flexibility, we shift patterns in a predictable way to deal with stress and to enjoy periods of security. (p. 27)

The Enneagram does not assume that people's base personality type will account for all their thoughts, feelings, and actions in every situation. It considers contexts and situations because, as Paul (2004) notes, people's behaviors are driven by situations, roles, and ever-changing environmental factors in addition to their personalities. The Enneagram encompasses many of these components within its system of movement, change, and development (Riso & Hudson, 1996).

Origins

The Enneagram is an ancient system of personal growth and personality that is based on the wisdom that humans are meant to move towards interpersonal and intrapersonal wholeness (Bland, 2010). Many believe it started as an ancient Sufi teaching that describes the preoccupations of each type as indicators of "lost qualities of essence" (Palmer, 1991, p. 46), and that the points of the Enneagram are nine major aspects of essential being. George Gurdjieff is credited with the introduction of the Enneagram in the West in the 1910s (Bland, 2010; Palmer, 1991). He described each personality type as not reaching the full range of human potential because perceptions of each type are distorted by psychological defenses (Palmer, 1991). Gurdjieff believed that people hide negative character traits from themselves through an elaborate system of defense mechanisms that blind them to the forces at work in their personality (Palmer, 1991).

Oscar Ichazo is credited as the next major contributor to the Enneagram because he bridged the system's foundation in the Sufi tradition into more modern usage in the 1950s (Bland, 2010). Ichazo discovered parallels between the Enneagram insight and the nine-pointed mathematical symbol that became the visual representation of the

personality theory (Bland, 2010; Riso & Hudson, 1996). Claudio Naranjo, one of Ichazo's students, is attributed with bringing the Enneagram to the United States in the 1970s (Riso & Hudson, 1996). As a psychiatrist, he placed the personality system more within the field of psychology by discussing the types in terms of their coping strategies (Palmer, 1991; Riso & Hudson, 1996). Narjanjo helped condense "a great deal of psychological wisdom into a compact system that is relatively easy to understand" (Palmer & Brown, 1997, p. 35), which is one of the strengths of the Enneagram.

Purpose

Experts on the Enneagram identify two main purposes for learning the personality system: intrapersonal and interpersonal development (Bland, 2010; Palmer, 1991; Palmer & Brown, 1997; Riso & Hudson, 2000). Scholars note that it can be difficult for people to learn their type because it exposes the limitations of their personality, which developed to protect them from re-experiencing painful events that happened early in life (Palmer, 1991; Riso & Hudson, 2000). These mechanisms and habits, although helpful for protection from the world, put limits on people's lives and interactions with others because they prevent them from seeing perspectives other than our own (Palmer, 1991; Palmer & Brown, 1997). By exposing their habits of thinking, feeling, and doing, scholars believe people see themselves with more perspective, better identify their strengths, and more easily discuss their weaknesses (Bland, 2010; Riso & Hudson, 2000). By following the Enneagram's road map to personal growth, scholars believe that people can name the unhealthy and unhelpful patterns in their lives, observe them as they happen, make them less automatic and compulsive, and, in turn, gain greater control and freedom in their lives (Palmer 1991; Palmer & Brown, 1997; Riso & Hudson, 2000).

Enneagram experts believe that the system not only allows individuals to see themselves with more perspective, it allows them to see others with more perspective as well. Palmer and Brown (1997) explain how most people have no idea how different the world looks through someone else's perspective, so without awareness of these differing perspectives or our own compulsive habits, interpersonal conflicts can arise (Bland, 2010). However, scholars believe the Enneagram can guide people down a path of self-awareness, personal growth, and healthier relationships by offering perspective that cultivates compassion and transformation (Riso & Hudson, 2000). Riso and Hudson (2000) believe that "rightly understood, the Enneagram can have a tremendously positive effect in the world today…it reveals our common humanity. It speaks to the soul, reawakening faith, hope, and love" (p. 5).

Moral Development

Many philosophers have identified humans as inherently relational beings, whose character and identity rely greatly on their relation to others and society (Kronman, 2007; Smith, 2003, 2010; Taylor, 1989). Kronman (2007) argues that people's lives hold no meaning if they do not care for something outside of themselves. Smith (2010) notes that a natural objective for being a person is to develop ourselves and our relationships, providing us with the capacity for profound mutual understanding, affection, self-transcendence, self-sacrifice, and empathy (Smith, 2010). Therefore, by way of being human, people have the ability to empathize, connect, and relate to one another, which Smith (2010) notes as our highest order capacities.

These capacities, however, can be used for ill or for good. Smith (2010) notes that things within one's self, relationships, or world are often not the way they should be

because brokenness exists as part of the human condition. People's moral ends and purposes, therefore, will determine how their capacities are used in their interactions with others. Humans are fundamentally moral beings because all relational and social structures are riddled with moral orders and assumptions (Smith, 2003), so one's beliefs shape one's identities, purposes, and relationships. This all implies the need for a way to ensure people's capacities are used for good–such as empathic concern for others–rather than for deceit, misunderstanding, injustice, or hatred (Smith, 2010). The Enneagram is a tool that offers a path for people to follow to pursue these higher moral ideals.

The Enneagram pays attention to the ways in which humans build their lives on their underlying beliefs and values. It also provides people with a shared narrative and language to connect with others by teaching them about their beliefs and values. The Enneagram allows people to discover where they and others stand in terms of morality, possibly lending itself well as a tool for moral development.

Critiques

Although personality psychology and the Enneagram may be helpful tools for intrapersonal and interpersonal growth, they come with their own limitations and critiques. Paul (2004) criticizes personality tests and systems in general for making a promise to reduce complicated and changeable people into one category based on tests that measure "not what we know, but what we're like; not what we can do, but who we are" (p. xi). While the Enneagram does reduce the complex human experience into an easily understood system, it does not claim to tell people who they are; instead, it claims to show them who they are not–the personality's false-self–while showing them what they can become through personal transformation (Palmer, 1991). It is important to note,

however, that all typologies have their limits in measuring and describing people because people are complicated and behavior is influenced by many factors (Paul, 2004).

Type-based personality theories pose their own dangers because if people are reduced to a personality type, some people start to make cause-and-effect predictions based on that information (Palmer & Brown, 1997). The in-depth descriptions that the system provides can lead to misuse of information, overgeneralizing information, or boxing people into one category. Palmer and Brown (1997) warn those learning about the Enneagram that "it's a small mental shift from 'knowing' about type to seeing others 'as' their type…It's very easy to misuse valuable information even if we're thinking and acting with positive intentions" (p. 36-37). With powerful information comes great responsibility to use it wisely.

Another common critique of the Enneagram is the process of self-identifying one's personality type. People learning the Enneagram may self-identify with a personality type based on their idealized self-image, rather than their real self (Riso & Hudson, 2000). It takes objectivity and self-awareness to accurately identify one's type, so there is a high chance for individuals to misidentify if they focus on one trait rather than core motivations of the personality types (Riso & Hudson, 2000). This critique is acknowledged by supporters of the Enneagram, and it emphasizes the importance of in-depth study of the personality system.

Current Studies Using the Enneagram

The scope of research on the Enneagram is limited to a few of articles, dissertations, and theses (Bland, 2010). Most of the research that does exist concerns itself with developing scales to identify people's personality types or evaluating scales

that already exist; most of these studies report mixed results (Bland, 2010). Current research also focuses on the validity and reliability of the Enneagram or their relation to other theories of personality (Palmer, 1991). Other research focuses on "static typecasting"–testing for differences in specific outcomes based on personality type–rather than exploring how knowledge of the entire Enneagram system affects outcomes (Bland, 2010, p. 25). One such research program found there to be no significant associations between Enneagram type and sex, professional status, or depth of Enneagram knowledge (Palmer, 1991). Bland (2010) argues that this typecasting approach to Enneagram research is losing sight of the system's "deeper purpose as a symbol of the process of working towards wholeness" (p. 25).

Enneagram Validity and Reliability

Most of the current literature focuses on testing the validity and reliability of various Enneagram personality tests that scholars have developed (Sutton, 2012). Several Enneagram scales show high test-retest reliability, but low consistency across scales (Sutton, 2012). Research shows that Enneagram scales are correlated with traits in Cattell's sixteen personality factors–the foundation for the Big Five personality traits (Sutton, 2012)–and the Meyers-Briggs Type Indicatory (Chawla, 1999). There is also evidence of predictable relationships between the Enneagram and the Big Five (Newgent, Parr, Newman, & Higgins, 2004). Sharp (1994) found a weak relationship between Enneagram types produced from Enneagram-based personality tests and vocational preferences as measured by Holland's Vocational Preferences Inventory (VPI). Overall, Enneagram personality tests show reasonable levels of reliability. Validity appears to be more difficult to demonstrate because questionnaires capture participants' conscious self-

concept but do not provoke the reflection necessary to explore their deeper subconscious processes and default habits, which leads to the tests mistyping participants (Sutton, 2012).

There are a few studies that heed this warning and test the validity and reliability of the Enneagram personality theory based on people's self-reported types (Sutton et al., 2013; Wagner, 1981). Wagner (1981) explored the validity of the Enneagram based on self-reported types and found significant differences between types on other well-research personality theories, such as the Big Five, providing evidence for the claim that the Enneagram does capture distinct personality types. Wagner (1981) also found that most people who attended an Enneagram workshop reported the same Enneagram type over time, and most of those who did change their opinion on their type switched to an adjacent type, providing support for wings.

Sutton, Allinson, and Williams (2013) explored the relationship between the Enneagram with other personality approaches that are well-established in literature, including the Big Five. The study found that the self-reported Enneagram types could not be predicted by only the Big Five personality traits; personal values and implicit motives were also important predictors of Enneagram type (Sutton et al., 2013). Therefore, the study indicated that the Enneagram contains more information than can be captured in one single model, such as the Big Five (Sutton et al., 2013). Sutton (2012) notes that the studies on reliability and validity of the Enneagram provide excellent support for the system's ability to make testable predictions.

The Enneagram and Intrapersonal Development

The Enneagram's main purposes are to guide people towards intrapersonal and interpersonal development. Riso and Hudson (2000) describe this with an illustration of people acting like prisoners to their personality, sitting in an unguarded cell:

> No one confines us against our will, and we have heard that the key that will release us is also locked inside. If we could find the key, we could open the door and be free. Yet, we don't know where it has been hidden, and even if we knew, part of us is afraid to break out of our prison. Once out, where would we go, and what would we do with our newfound freedom? (p. 3).

We are all prisoners of our personality, restricting our own intrapersonal and interpersonal freedom out of fear of what a life would be like outside our safe and predictable habits. Riso and Hudson (2000) make this illustration to show how the Enneagram can act as a key to freedom if we are willing to confront our fears and compulsions for the sake of living a healthier life. Research on the purposes of the Enneagram, although limited, does exist.

The Enneagram has important implications for self-help, such as leadership skills and development. Perry (1996) describes the Enneagram as a way to develop elements of transformational leadership: self-examination, self-understanding, and personal growth. The Enneagram has been shown to increase individuals' self-awareness, awareness of others, and situational leadership ability (Richmer, 2011). Participants undergoing Enneagram training highly supported the use of the personality system for leadership development purposes, but it appeared that deeper knowledge and ongoing practice of the Enneagram is what made the system truly beneficial (Richmer, 2011).

The Enneagram has also shown to affect individuals' emotional intelligence, a trait that is found among successful leaders because it describes the ability for someone to

understand the emotions of oneself and others and act wisely in interactions (Romould, 2006; Raitamäki, 2012). Enneagram training with student-teachers was effective in raising their levels of emotional intelligence, improving communication and relationships with others, and improving attitudes towards others (Romould, 2006). It also has been found to develop self-awareness, self-regulation, and empathy in the workplace by offering a language to improve communication and describe individuals' internal motivations (Raitamäki, 2012).

The Enneagram and Interpersonal Development

In addition to self-help, the Enneagram has important implications for business, education, therapy, and general interactions with others (Riso & Hudson, 2000). According to Palmer and Brown (1997), using the Enneagram in the workplace can affect people's communication style, motivation, time management, negotiation, and training and development because it sheds light on how coworkers may approach the same job differently based on how they act, think, and feel about it. The goal for using the Enneagram in the workplace is not to help employers figure out who to hire or how to put together an ideal team; it is to understand the strengths and drawbacks of one's own point of view to better lend oneself to another's perceptions (Palmer & Brown, 1997). The Enneagram has also been considered a useful tool for improving workplace spirituality–experiences of love and connection to others–because of its ability to liberate people from their fixations and habits (Kale & Shrivastava, 2003).

Sutton, Williams, and Allinson (2015) utilized the Enneagram as a form of self-awareness training in the workplace and found improvements in short-term job contentment and frequency of personal reflection in the long term (Sutton, et al., 2015).

The Enneagram workshop encouraged greater self-development and application across various contexts than a generic workshop (Sutton et al., 2015). To show long-term improvements in job contentment, however, it appears that in-depth and on-going work with the Enneagram is necessary. The power of the Enneagram in organizations is in understanding how others think about, react to, and feel about their work and others (Palmer & Brown, 1997). No type is better than another, so understanding the system can display how multiple individuals in the same situation can approach a task in completely distinct ways (Palmer & Brown, 1997).

Understanding the Enneagram can help organizational leaders understand why certain people may join, stay, or leave their organization and why different people are motivated in different ways (Hebenstreit, 2007, 2008; Kale & Shrivastava, 2001). Palmer and Brown (1997) claim that the Enneagram is especially beneficial for managers to understand how to effectively influence, intervene, train, and support different types of people. The Enneagram demonstrates to organization leaders that each type, and therefore every person, has its strengths and weaknesses, which is an important aspect of team performance in the workplace (Chiang, 2011). The goal is to know the strengths and limits of your own point of view so you can lend yourself to other people's perceptions.

Several other scholars make similar claims about the potential impact of Enneagram knowledge for organizational leaders (Colina, 1998; Hebenstreit, 2007, 2008; Kale & Shrivastava, 2001, 2003; Luckcock, 2007a, 2010), but only a few studies empirically investigate these claims (Chiang, 2011; Raitamäki, 2012; Romould, 2006). Raitamäki (2012) and Romould (2006) explored whether knowledge of the Enneagram

impacted emotional intelligence at the workplace and found that it was effective in the contexts of both business and education. On the other hand, Chiang (2011) investigated team performance based on team members' personalities, which looked at the interactions of people with specific personality types rather than exploring whether knowledge of the whole Enneagram system made an impact on team performance (Chiang, 2011).

The Enneagram is also a tool that can be used in counseling and therapy to help clients and couples to better understand themselves and others (Collins, 2012; Choucroun, 2012; Duffey & Habberstroh, 2012; Matise, 2007; Stalfa & Min, 1994; Tapp & Engebretson, 2010). It has influenced a new framework for counseling–developmental relational counseling (DRC)–which helps clients develop self-awareness and genuine relationships (Duffey & Habberstroh, 2012). The Enneagram was a theoretical influence for this framework because people have found it to facilitate self-awareness and personal growth.

The personality system can help clients objectively view their experience and recognize unhealthy habits before they act on them (Matise, 2007). Matise (2007) found that counseling clients view the Enneagram as more than placing people into categories; they view it as a map of personal growth that shows them other ways of being in the world and empowers them towards change. The Enneagram provides a helpful system for clients to use when dealing with interpersonal conflicts by deepening their understanding of how they are perceived by others, notice when misunderstandings occur, and learn helpful ways to approach different types of people in conflict situations (Tapp & Engebretson, 2010).

Counselors who use the Enneagram for couple therapy sessions have reported that the Enneagram empowers couples to change their maladaptive habits, discuss their needs and fears clearly with their partner, and take responsibility for their actions (Choucroun, 2012; Collins, 2012). Counselors reported using the Enneagram to help their clients understand the natural differences between people and how to translate across those differences to improve communication between people (Choucroun, 2012).

The Enneagram offers therapists a versatile way to meet clients' needs, help them organize their experiences, and talk about situations from multiple perspectives (Matise, 2007). The Enneagram also benefits the therapist in connecting with clients, gaining insight on their past experiences, help customize their treatment plans, and provide a structure to guide clients through self-exploration (Choucroun, 2012; Matise, 2007; Tapp & Engebretson, 2010). It provides a common language between client and therapist that can be used to better communicate about underlying issues and hurts in the client's life (Tapp & Engebretson, 2010). Therapists can use the Enneagram to help clients develop compassion and appreciation for themselves and others (Tapp & Engebretson, 2010).

Empathy

The Enneagram strives to engage people in taking someone else's perspective, understanding their experiences, and responding appropriately to them, which are all important aspects of empathy (Twenge & Campbell, 2009; Wispé, 1986).

Overview

Empathy occurs when a self-aware person tries to feel with others and comprehend their experiences, which subtly differs from sympathy–being aware of the

suffering of others, feeling for them, and trying to make it better (Eisenberg & Strayer, 1987; Wispé, 1986). Both concepts involve the sharing of affect and feelings, but they differ in terms of their purpose; empathy is experiencing the other person's reality while sympathy is being concerned for the other person (Eisenberg & Strayer, 1987; Katz, 1963).

Empathy, however, involves greater awareness because when someone empathizes they do not lose their own identity; they try to understand another person's experiences and affectively respond based more on other person's situation or emotional state without taking on those emotions as their own (Eisenberg & Strayer, 1987; Hoffman, 2000; Wispé, 1986). When someone sympathizes, they emotionally respond to another person's experiences by feeling sorry for them or taking on their emotions with them (Eisenberg & Strayer, 1987; Katz, 1963; Wispé, 1986).

Empathy is important for relationships and communication in the social world because it involves responding appropriately to others' situations rather than one's own (Batchelder et al., 2017; Eisenberg & Strayer, 1987; Petek Šter, & Selič, 2015), but it can be difficult to do with those who are different from oneself (Katz, 1963). If people can learn how to empathize with those different from them, however, it can lead to deeper communication, connection, and appreciation of others (Eisenberg & Strayer, 1987; Katz, 1963). Empathy raises our awareness and respect for the self and others and can lead to an increase in prosocial behavior (Eisenberg & Strayer, 1987; Katz, 1963); including caring, justice, conflict resolution, and moral judgment (Hoffman, 2000). If empathy can be aroused in people, Hoffman (2000) argues that they will more frequently consider the welfare of others and moral principles will be activated.

Empathy and Morality

While empathy is related to many prosocial behaviors that benefit oneself and society, it also aims for higher moral development, making it a capacity not only worth developing in people, but necessary. Empathy is the "spark of human concern for others, the glue that makes social life possible" (Hoffman, 2000, p. 3), so it is necessary to honor the inherent dignity, worth, and value that people have by virtue of their mere existence (Smith, 2010). Human life is to be respected, protected, and encouraged to flourish (Taylor, 1989), and empathy is one way in which morality can be positively lived out to benefit communities, society, and the world. Cognitive and affective empathy show ties to moral development in the way that they allow college students to better understand others and view them in more positive lights (Johnson et al., 2017).

Empathy Components

There is debate about the true definition and components of empathy (Batchelder et al., 2017). Early researchers concerned themselves with either cognitive empathy or affective empathy, but current research shows support for a multidimensional approach that include both components, as well as one's ability and motivation to empathize with others (Batchelder et al., 2017).

Cognitive empathy. Cognitive empathy is defined as understanding another person's perspective or point of view by understanding their thoughts, beliefs, and emotions (Batchelder et al., 2017). This ability consists of judging and understanding the intentions of others and imagining how one might feel in the situation of another person while still monitoring and being aware of one's own intentions and feelings (Batchelder

et al., 2017; Hoffman, 2000). To notice and label the affective states of others and understand their perspective, empathizers must associate the cues of others' emotional state with their own past experiences of a similar emotion or concern (Eisenberg & Strayer, 1987). By making these connections, empathizers can understand how others might be affected by their current context or situation (Eisenberg & Strayer, 1987).

Affective empathy. Affective empathy can be defined as experiencing the feelings and emotions of others by recognizing, being sensitive to, and appropriately sharing them (Batchelder et al., 2017). Responding appropriately is an important part of affective empathy because emotional responses must be a consequence of someone else's experience rather one's own concern or sorrow for the other person (Batchelder et al., 2017). Affective empathy is about creating a mood rather than just exchanging verbal messages (Katz, 1963).

Empathy as multidimensional. Initially, researchers only accounted for one type of empathy or aggregated the two components in one measurement (Baron-Cohen & Wheelwright, 2004). Eventually, scholars found evidence that cognitive and affective empathy are separate concepts that require distinction (Baron-Cohen & Wheelwright, 2004; Blair, 2005; Davis, 1983 a, b; Lawrence, Shaw, Baker, Baron-Cohen, David 2004; Rueda, Fernández-Berrocal, & Baron-Cohen, 2015; Seara-Cardoso, Neumann, Roiser, McCrory, Viding, 2012; Shamay-Tsoory, 2011). Cognitive and affective empathy are now viewed as opposite sides of the same coin, and current research concerning empathy consists of multidimensional approaches that fit this evolving conceptualization of

empathy (Baron-Cohen & Wheelwright, 2004; Batchelder et al., 2017; Cox et al., 2012; Davis, 1983a).

The differences in these two components of empathy can be clearly seen among psychopaths and individuals with autism and Asperger syndrome (Batchelder et al., 2017; Dziobek et al., 2008). Studies indicate that adults with autism or Asperger syndrome have more trouble judging and interpreting the behaviors of others–cognitive empathy–but can still respond to someone else's hurt–affect empathy (Baron-Cohen & Wheelwright, 2004; Blair, 2008; Dziobek et al., 2008; Richell et al., 2003; Rueda et al., 2015). On the other hand, psychopaths can recognize and understand how someone else might feel–cognitive empathy–but lack appropriate responses to it–affective empathy (Blair, 2005, 2008; Jones, Happé, Gilbert, Burnett, & Viding, 2010).

Studies show a moderate relationship between cognitive and affective empathy but also support the distinction of the two concepts because they can predict different prosocial behaviors (Eisenberg & Strayer, 1987; Reniers et al., 2011). Affective empathy relates to selfless concern for others, moral decision-making, and emotional responses to those in distress, whereas cognitive empathy correlates with better interpersonal functioning and social competence (Davis, 1983a, 1983b; Seara-Cardoso et al., 2012).

Empathic ability and drive. Past conceptualizations of empathy considered only people's ability to empathize (M. Davis, 1983a); it was not until the 2000s when researchers started to pay attention to the different motivations people had to empathize in various contexts (Batchelder et al., 2017). Empathetic ability consists of the skills one possesses regarding cognitive and affective dimensions of empathy (Batchelder et al., 2017). Some scholars suggest that these empathic abilities can be enhanced through

deliberate training in perspective-taking (Katz, 1963), which lends itself well to Enneagram training. Katz (1963) describes good empathizers as secure people who respect the integrity of others, remain open and accepting of others, and comprehend and accept their own fears without diminishing those of others.

Upon further research, understandings of empathy started to include empathic drive–the interest, desire, and motivation to engage with others empathetically and in social relationships that may depend on certain contexts (Batchelder et al., 2017; Duan, 2000; Keysers & Gazzola, 2014; Zaki, 2014). Early research did not include the environmental and motivational aspects of empathy, but given these recent findings, scholars are starting to include both empathic ability and drive in their conceptualization of empathy (Batchelder et al., 2017; Ritter et al., 2011).

Several studies distinguish between one's ability to empathize and one's motivation or drive to empathize (Baron-Cohen & Wheelwright, 2004; Decety & Jackson, 2004; Keysers & Gazzola, 2014; Zaki, 2014). Psychopaths can recognize how someone else might feel and possess the skills to empathize with them, but they have little motivation to do so (Baron-Cohen & Wheelwright, 2004; Blair, 2005). This motivation component to empathy is crucial to understanding why or when people empathize with others (Zaki, 2014). These studies provide evidence for empathic ability and motivation as separate concepts that cannot be properly measured without distinguishing them. Batchelder, Brosnan, and Ashwin (2017) notes that the wording of self-reporting measures places an instrumental role in measuring empathic ability and motivation but that there are very few studies that distinctly measure cognitive empathy, affective empathy, empathic ability, and empathic drive.

Critiques

Eisenberg and Strayer (1987) point out that self-report ratings of empathy rest on two basic assumptions that may not always be true. One assumption is that participants know what they are feeling and experiencing, and another assumption is that they will report these feelings and experiences accurately (Eisenberg & Strayer, 1987). Scholars also point out that empathy is slippery concept and has been defined in many ways, which makes it difficult to compare research findings when studies use different conceptualizations of empathy but call it by the same name (Eisenberg & Strayer, 1987).

Current Literature Regarding Empathy

Differences in Empathy Based on Sex

A significant amount of evidence shows that sex accounts for differences in empathy, with females reporting higher levels of empathy (Baron-Cohen & Wheelwright, 2004; Batchelder et al., 2017), especially in self-reporting studies (Eisenberg & Strayer, 1987). Some research shows, however, that females only show higher levels of affective empathy and that cognitive empathy shows no difference based on sex (Derntl et al., 2009; Muncer & Ling, 2006). One potential contribution to this difference may be that females feel motivated to score themselves higher due to gender-role expectations and cultural stereotypes that view females as more empathetic (Batchelder et al., 2017), which is called social desirability response bias. If females tend to self-report higher levels of empathy than males, especially regarding affective empathy, taking a multidimensional approach to empathy and controlling for sex may help discover more objective empathy levels among study participants (Eisenberg & Strayer, 1987).

Correlations with Empathy

Empathy is correlated with many prosocial behavior that colleges hope to cultivate in their students and antisocial behaviors that could cause harm to their futures (Konrath et al., 2011). Smits, Doumen, Luyckx, Duriez, and Goossens (2011) found that empathy can inhibit or reduce antisocial behavior including self-oriented helping, physical aggression, and relational aggression among emerging adults. Similarly, Wheeler, George, and Dahl (2002) found that college males with low empathy had reported more sexually aggressive behavior. Davis (1983a) utilized a multidimensional approach to empathy to account for both affective and cognitive empathy in University of Texas at Austin college students. The study showed a pattern of association between cognitive empathy and higher self-esteem and better interpersonal function, and associations between affective empathy and selfless concern for others (Davis, 1983a).

In a study that measured empathy development from adolescence to adulthood, Allemand, Steiger, and Fend (2015) measured participants' empathy every year from the ages of twelve to sixteen and again at age thirty-five. The study found that the average empathy levels increased over the years, but participants changed in varying degrees and directions, indicating the importance of individual differences (Allemand, Steiger, & Fend, 2015). The participants who showed the highest levels and change in adolescent empathy also showed higher levels of social competence in adulthood (Allemand et al., 2015). This study showed the importance of developing empathy for the sake of improved social behaviors in the future.

Changes in Empathy During College

The literature regarding changes in empathy during college shows mixed results. In a study examining the changes in empathy among male college students, Hudson-Fledge and Thompson (2017) found that 23.5% of male students decreased in empathy during their undergraduate years, but 27.2% demonstrated a large increase. Participating in extracurricular activities that expose students to new ideas and people made a positive impact on empathy while activities that limited students' exposure to diversity inhibited empathy growth (Hudson-Fledge & Thompson, 2017). The study also showed that the year of college in which empathy is measured matters because empathy levels increase slightly each year as students are exposed to new people and experiences (Hudson-Fledge & Thompson, 2017).

In other studies, scholars found a decrease in empathy during time spent in post-secondary education (Newton, Barber, Clardy, Cleveland, & O'Sullivan, 2008; Shashikumar et al., 2014). Newton, Barber, Clardy, Cleveland, and O'Sullivan (2008) researched affective empathy in medical students and found that a significant decline in empathy over the course of four years in medical school. A study examining the changes in empathy for undergraduate medical students also found a significant decline in empathy over the course of four years (Shashikumar et al., 2014). These studies, while not generalizable to all undergraduate students, makes understanding how empathy changes during college more difficult to determine. This is important to note and control for in studies measuring empathy across classifications.

Generational Rise in Narcissism and Decline in Empathy

Narcissism can be defined as high self-esteem to the point of having inflated self-views and thinking of others in terms of their utility rather than as independent partners (Konrath, Chopik, Hsing, & O'Brien., 2014; Twenge & Foster, 2010; Twenge, Konrath, Foster, Campbell, & Bushman, 2008). While narcissism is linked to some positive outcomes such as self-esteem, its costs outweigh its benefits, for both self and others (Twenge & Foster, 2010; Twenge et al., 2008). Narcissists tend to have distorted judgement of their abilities, seek attention, lash out with aggression when rejected or insulted, act impulsively, and seek credit and public glory from others (Twenge & Foster, 2010; Twenge et al., 2008).

Twenge and Campbell (2009) note how narcissists care more about themselves and think more highly of themselves than they do of others and, therefore, lack empathy. Studies show that higher levels in narcissism is associated with lower levels of empathy (Campbell, Bush, Brunell, & Shelton, 2005; Ritter et al., 2011; Twenge & Campbell, 2009). Ritter et al. (2011) tested this relationship on individuals with narcissistic personality disorder and found that they had significant impairments in empathy. Twenge, Konrath, Foster, Campbell, and Bushman (2008) studied narcissistic personality in college students across generations and found that American college students in 2006 showed overall higher levels for narcissism when compared to the 1980s, almost a 30% increase. College students also reported more narcissistic traits, such as overconfidence and unrealistic expectations for success (Twenge et al., 2008).

Building off this longitudinal study, Twenge and Foster (2010) added data points and controlled for the different institutions to find generalizable results. The results still

showed significant increases in narcissistic traits over generations, indicating a cultural shift (Twenge & Foster, 2010). Twenge and Foster (2010) note that this increase could be due to narcissism truly increasing among college students or it could indicate students' willingness admit to more narcissistic traits. Either way, these results indicate a noteworthy shift in the culture of college students. To offset this cultural shift, Twenge and Campbell (2009) argue that we should support programs that develop empathy to combat rising narcissism.

As narcissism is on the rise among American college students, empathy is declining (Konrath et al., 2011). Konrath, O'Brien, and Hsing (2011) sought to discover if there were changes in empathy across generations to help explain societal trends that suggest people are not as empathetic as they used to be. In an approach that included both cognitive and affective components, scholars found a decrease in both components over time, especially since the 2000s (Konrath et al., 2011). Konrath et al. (2011) found effect sizes that were larger than those of violent video games on aggression and those of increasing narcissism among students. Konrath et al. (2011) attributes this generational shift to a more self-centered, competitive, confident, and individualistic culture than previous generations, which aligns with the research surrounding narcissism.

Additionally, Konrath, Chopik, Hsing, and O'Brien (2014) found that attachment styles–motivational systems that underlie social relationships and explain differences in how people relate to each other–have shifted in ways that match the generational trends of the rise in narcissism and the decline in empathy. When comparing attachment styles in the early 2000s with those from the 1980s, Konrath et al. (2014) found an increase in dismissing attachment styles, which indicate that American college students are more

comfortable without close emotional relationships, avoid closeness and intimacy, and are more likely to be narcissists. Those with dismissing attachment styles score lower on empathy components of various personality inventories than those with other attachment styles (Diehl et al., 1998). The evidence supporting a generational increase in attributes associated with lower empathy and a generational decline in empathy among college students indicates an area where higher education professionals may want to and proactively intervene.

Empathy, Self-Awareness, and Personality

Studies show that self-awareness positively correlates with empathy (Carmon, 1992; May, 2000). In a study investigating the relationships between self-awareness and the intrapersonal development of empathy in undergraduate nursing students, higher levels of self-awareness were correlated with higher levels of intrapersonal empathy (May, 2000). May (2000) notes the importance of providing training that develops both self-awareness and empathy for those in helping professions. Carmon (1992) also explored the relationship between self-awareness and empathy in undergraduate nursing students and found a significant relationship.

C. Davis (1990) notes that teaching empathy is a difficult task, so instead of teaching college students how to empathize, indirect methods of raising self-awareness should be utilized. Paul (2004) reminds us that personality is a way of understanding ourselves by learning where our coping strategies come from, how they can be helpful, and where they fall short. Given this explanation, learning about one's personality can raise self-awareness, understanding of others, and empathy.

Existing Gaps in Literature

The existing literature on empathy lacks studies that utilize a multidimensional approach that includes not only separate cognitive and affective components but also separate empathic ability and empathic drive components to match the most recent definitions of empathy (Batchelder et al., 2017). Additionally, there is very little research on empathy in college students. The few studies that exist focus on making comparisons across generations (Ritter et al., 2011; Twenge & Campbell, 2009) or only studying students in pre-professional programs such as nursing or medicine (Newton et al., 2008; Shashikumar et al., 2014). Additional research is needed to evaluate the differences in empathy among college students while controlling for influencing factors such as sex and age or classification. Scholars also indicate that empathy is declining across generations (Konrath et al., 2011; Ritter et al., 2011; Twenge & Campbell, 2009), yet research lacks exploration of training tools that may be helpful for influencing this cultural trend.

Literature on the Enneagram–a tool that appears to develop empathy–is scarce. There is no research that investigates the relationships between Enneagram knowledge and empathy levels. Many books and articles have been published regarding what the Enneagram is and how it is perceived to be helpful, but few studies empirically investigate these claims. Additional research is needed to investigate whether understanding of the Enneagram does in fact provide positive outcomes that make Enneagram trainings and workshops worth the time, energy, and resources they require.

Riso and Hudson (2000) note the main purpose of the Enneagram being intrapersonal development with the secondary purpose being interpersonal development, yet the existing literature focuses more on the latter. Additionally, the literature focuses

largely on developing or validating personality type indicators or discovering differences among the personality types (Chawla, 1999; Newgent et al., 2004; Sharp, 1994; Sutton, 2012); few studies investigate the entire Enneagram system and how it can provide useful outcomes or how it can be applied in various contexts or fields, such as higher education. The few studies that explore positive outcomes of Enneagram understanding are limited to master's theses and dissertations.

Riso and Hudson (2000) note how well the Enneagram corresponds with other psychology and psychiatry typologies, but most of the studies that compare them use Enneagram personality types found from questionnaires rather than using self-reported Enneagram types (Chawla, 1999; Sharp, 1994; Sutton, 2012). This indicates a gap in the literature because Enneagram teachers emphasize how people should discover their personality type through self-study (Sutton, 2012).

Contribution of this Study

Enneagram scholars claim that the personality system fosters compassion for others by developing insight into how they think, feel, and act (Riso & Hudson, 2000). The present study seeks to explore and empirically evaluate if, and to what extent, people's understanding of the Enneagram develops this compassion and empathy for others. The Enneagram states that each of the nine personality types reflect pieces of humanity in ourselves (Palmer, 1991; Riso & Hudson, 2000), so learning about the underlying desires of each personality type and reflecting on times they have struggled with those same desires should make it easier for individuals to take on the perspective of others and empathize with them.

If the trend of decreasing empathy and increasing self-centeredness continues, and "if students lack self-understanding – the capacity to see themselves clearly and honestly and to understand why they feel and act as they do – then how can we expect them to become responsible parents, professionals, and citizens?" (Astin, Astin, & Lindholm, 2011, p. 2). Smith (2010) notes how moral telos and purposes are at the core of what it means to be a person, and good societies and higher education institutions encourage this moral development. Every higher education institution makes moral claims, whether they realize it or not (Smith, 2010), so if colleges want their students to graduate and become citizens of good character that value equality, justice, and compassion, then higher education professionals must discover ways to engage students in practices that can help them develop into pictures of these moral ideals. Some scholars believe higher education should focus more time and attention on students' inner selves (Astin et al., 2011; Glanzer, 2013), so this study contributes to existing literature by evaluating the effectiveness of a tool that could be used within higher education to help students gain self-understanding that will help them deal with society's most pressing problems.

CHAPTER THREE

Methodology

Research on the Enneagram lacks examination of the claims that the personality system makes about its positive outcomes. Research on empathy lacks multidimensional approaches that align with the current understanding of the concept. Current research also lacks a scale that measures Enneagram understanding. Moreover, there is no existing literature that examines the relationship between understanding the Enneagram and levels of empathy.

Quantitative research utilizes a postpositivist epistemology–a worldview that subscribes to the belief in an objective reality but the inevitable error in researchers' measurement and understanding of it–to investigate cause-and-effect relationships (Creswell, 2014; Sriram, 2017). Quantitative research uses numerical data and statistical procedures to explore these relationships within and across participants. This study utilized a quantitative approach to pursue exploratory data analysis to create a scale that measures Enneagram knowledge and reflection and analyze levels of empathy among students who have varying depth Enneagram understanding. A quantitative approach was used because Enneagram teachers have described the Enneagram as having a positive impact on one's empathy and scholars have found evidence of its relation to empathy-related attributes (Matise, 2007; Raitamäki, 2012; Riso & Hudson, 1996; Tapp & Engebretson, 2010). This study sought to test this theory, a goal well-suited for quantitative research methods (Creswell, 2014).

This study used a quasi-experimental research design. This design allows researchers to observe groups based on their natural existence rather than assigning participants to pre-set treatment groups (Sriram, 2017). One purpose of this study was to compare three different groups of students: those with no Enneagram understanding, introductory understanding, and in-depth understanding. The quasi-experimental design allowed for comparison across these pre-existing groups without having to implement specific Enneagram training to create randomized experimental groups.

Conceptual Framework

Empathy is a concept that is important for relationships, communication with others, and moral development, but it can difficult to do when people hold different perspectives (Eisenberg & Strayer, 1987; Katz, 1963; Petek Šter, & Selič, 2015). Empathy is a multidimensional concept that includes recognizing and understanding another's perspective or emotional state–cognitive empathy–and responding appropriately to it–affective empathy (Baron-Cohen & Wheelwright, 2004; Blair, 2005; Davis, 1983a, 1983b; Lawrence et al., 2004). Additionally, empathy also involves having the skills to engage in empathetic interactions–empathic ability–and the motivation to engage in such interactions–empathic drive (Duan, 2000; Katz, 1963; Keysers & Gazzola, 2014; Zaki, 2014).

The most well-researched quantitative approaches to measuring empathy consist of Hogan's Empathy (EM), the Questionnaire Measure of Emotional Empathy (QMEE), the Empathy Quotient (EQ), and the Interpersonal Reactivity Index (IRI) (Batchelder et al., 2017). All of these scales have their limitations when it comes to a multidimensional understanding of empathy. The EM focuses only on cognitive empathy, the QMEE

measures affective drive, the EQ aggregates all of the components of empathy, and the IRI measures cognitive and affective empathy without distinctly accounting for empathic ability or drive (Batchelder et al., 2017). The only empathy scale that measures cognitive ability, cognitive drive, affective ability, and affective drive is the Empathy Components Questionnaire (ECQ) (Batchelder et al., 2017).

The ECQ components (see Figure 3.1) are based on the following definitions. Cognitive ability is defined as the skill of perspective-taking or adopting someone's point of view, while cognitive drive is defined as the motivated interest behind perspective-taking (Batchelder et al., 2017). Affective ability is defined as the skill of recognizing and sharing someone's emotional experiences, while affective drive is the motivated interest behind recognizing and sharing someone's emotional experiences (Batchelder et al., 2017). The ECQ found a fifth factor during confirmatory factor analysis called affective reactivity, which is a shared emotional response to someone's feelings or emotions through matching or complementing their emotions or feelings (Batchelder et al., 2017).

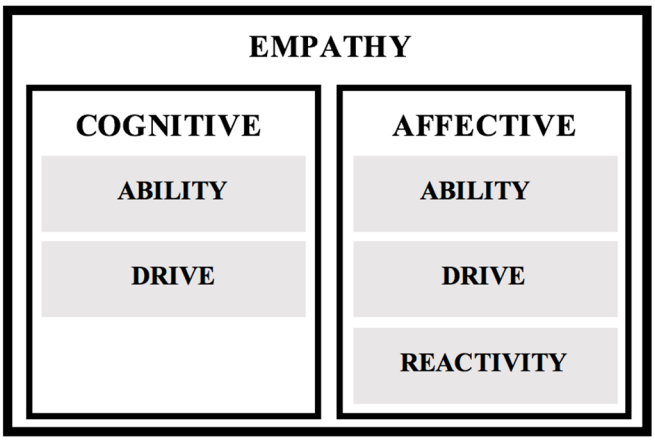

Figure 3.1. Multidimensional conceptualization of empathy

Instrument

Data regarding empathy was collected using the ECQ developed by Batchelder et al. (2017). This scale consisted of 27 items that measured students' levels of empathy in all five of the components described in the previous section. Responses to the ECQ items ranged on a 6-point Likert scale from 1=strongly disagree to 6=strongly agree (forced-choice response scale with no neutral response option). The ECQ was constructed using a 4-point Likert scale, but for the purposes of this study it was converted to a 6-point scale to provide more variability in responses. Batchelder et al. (2017) found the ECQ to be reliable, with an internal consistency (Cronbach's alpha) of 0.91. Internal consistency for each of the five subscales ranged between 0.70 and 0.81. Data regarding the Enneagram were collected using a 23-item scale that gathered information about if and/or how they learned about the Enneagram and measures their depth of knowledge and reflection with the personality system. In the creation of this Enneagram scale, items were generated, sent to individuals who study the Enneagram intensively, and refined based on their input and expertise.

Population, Sample, and Participants

The population for this study was undergraduate students attending a private, mid-sized, faith-based research institution in the South. The sample for this study were students who received the survey through one of the distribution means used. The instrument was distributed to students on mailing lists from a spirituality department that uses the Enneagram in many of their programs and trainings. This stratified sampling approach ensured that a large enough sample size was obtained for data analysis purposes. The instrument was also distributed through a mailing list from a multicultural

department. This convenience and stratified sampling approach was used because the study took place on a predominately White campus and it helped ensure racial and ethnic representation and diversity in the sample. The instrument was also distributed on institution-affiliated social media pages and through distribution by faculty and staff members of the university. Participants filled out the instrument using an online research software called Qualtrics.

Variables

Independent Variables

The students' depth of Enneagram knowledge and reflection was the independent variable of this study, which was measured in two distinct ways based on the type of analysis. For one of the analyses, three levels of Enneagram understanding were used to compare empathy levels across groups are: 1) no Enneagram understanding, 2) introductory Enneagram understanding, and 3) advanced Enneagram understanding. Levels were determined by students' responses to survey items concerning various introductory and advanced Enneagram topics.

The survey items pertaining to Enneagram understanding were analyzed to see if they represented two independent subscales, one that measured Enneagram knowledge and one that measured Enneagram reflection. The subscales found through this analysis were then used as the independent variables in the final analysis.

Dependent Variables

Batchelder et al. (2017) notes the importance of a multidimensional understanding of empathy. The five subscales of the ECQ seek to measure the various components that

make up empathy, and this study investigated how students with varying levels of Enneagram understanding differed along these five subscales. The cognitive ability subscale consisted of questions regarding students' perspective-taking skills (Batchelder et al., 2017). The cognitive drive subscale consisted of questions regarding the motivated interests of students to adopt another's point of view (Batchelder et al., 2017). These subscales were then combined to provide insight on students' cognitive empathy levels.

The affective ability subscale consisted of questions about students' skills in recognizing and appropriately responding to others' emotional experiences (Batchelder et al., 2017). The affective drive subscale consisted of questions regarding students' motivated interest in recognizing and appropriately responding to others' emotional experiences (Batchelder et al., 2017). The affective reactivity subscale consisted of questions regarding students' reactions to others' feelings or emotions (Batchelder et al., 2017). These subscales were then combined to provide insight on students' affective empathy levels. Finally, all five subscales were combined to offer insight into the overall levels of empathy for college students participating in this study.

Control Variables

Literature has found a difference in empathy levels based on participants' sex (Baron-Cohen & Wheelwright, 2004; Batchelder et al., 2017; Eisenberg & Strayer, 1987). In one of the analyses of this study, the effect of sex on empathy levels was controlled to better examine the relationship between Enneagram understanding and empathy. Scholars have found conflicting results about the impact of students' age or classification in college on empathy levels (Hudson-Fledge & Thompson, 2017; Newton

et al., 2008; Shashikumar et al., 2014). Due to its potentially predictive power, this study also controlled for the effect of students' age.

Data Analysis

First, a principal components analysis (PCA)–a dimension-reduction analysis–was used to reduce 15 Enneagram-related scale items into smaller sets of independent latent variables, or Enneagram subscales. Second, a multivariate analysis of variance (MANOVA) was used to test the significance of group differences in empathy components. A MANOVA can include several dependent variables that make up the same overarching latent variable, such as the five components that make up empathy: cognitive drive, cognitive ability, affective drive, affective ability, and affective reactivity. The level of significance was 0.05. Third, a hierarchical multiple regression was used to determine the influence of the Enneagram subscales discovered in the PCA on students' empathy levels after controlling for several variables that could confound the results.

Limitations

This study is the first to examine the relationship between the Enneagram and empathy, but there were several limitations to consider before reporting the results. The study only included 117 participants, which is a relatively small sample size. This limits the generalizability of the results found in this study, especially when it comes to the analyses that discussed sub-populations of the entire sample. The majority of respondents were women; the lack of equal and ample representation of the sexes limits the trustworthiness of interpretations made from the descriptive statistics and results.

Additionally, this study only sampled students at only one higher education institution, which provides less generalizability to the total population of American college students.

Stratified sampling methods were used to target students who had an understanding of the Enneagram. While this method was appropriate because the Enneagram personality system is lesser known among college students than other typologies, it potentially introduced bias into the study. The survey was sent to students through a spirituality department at a faith-based institution that uses and teaches the Enneagram, and students pursuing their spirituality may have higher levels of empathy. Those pursuing a Christian faith, theoretically, orient their lives around the principles of loving God and their neighbors (Smith & Snell, 2009), and spiritual students orient their lives around something larger than themselves (Astin et al., 2011). These moral ideals are similar to the values of empathy because they are others-focused. Christian or spiritual students, therefore, may have higher levels of empathy than non-religious or non-spiritual students. These students may also be more likely to learn the Enneagram because of its close ties to Christianity and its use as a spiritual development tool (Rohr & Ebert, 2001). Without accounting for this, we may not be able to understand the true relationship between the Enneagram and empathy.

The institutional context may also limit the generalizability of the results of this study because Astin, Astin, and Lindholm (2011) found that students at evangelical colleges or universities had more of an ethic of care for others than students at other types of institutions. This means that the students in this study may already have higher levels of empathy than students in other collegiate contexts, so trends found in this study may not be generalizable to other institution types.

Another potential limitation of this study was the lack of information of students' levels of empathy before they learned the Enneagram. Students who were interested in and sought out the Enneagram potentially had different levels of empathy than those who do not seek out the Enneagram, but this study did not control for this potentially confounding effect. This study also relied on self-reported responses, which may introduce social desirability response bias that causes the findings to not accurately reflect reality.

Finally, results may be biased based on the lack of diversity in personality types. Of the students who knew their Enneagram types, the most highly reported were Type Two and Type Nine. Type Twos go out of their way to serve others (Riso & Hudson, 1996), so it is not surprising that this Enneagram type was one of the most prevalent among students who responded to this voluntary survey. Type Nines have trouble prioritizing and tend to avoid dealing with pressing issues (Riso & Hudson, 2000), so they could have responded to this survey as a way to procrastinate because it was distributed right before finals week. Each Enneagram type has different strengths and weaknesses when it comes to the five Enneagram subscales, so results may be skewed towards those of Type Twos and Nines.

Research Hypotheses

The null hypothesis for the MANOVA analysis was that there would be no difference in empathy levels of students with advanced Enneagram understanding and those with introductory Enneagram understanding and those with no Enneagram understanding. The alternative hypothesis was that students with advanced Enneagram understanding would show a significant difference in their levels of empathy than

students with introductory Enneagram understanding and students with no Enneagram understanding. The null hypothesis for the hierarchical multiple regression analysis was that there would be no significant correlation between students' Enneagram understanding and empathy levels. The alternative hypothesis was that students with more Enneagram understanding would have higher levels of empathy.

CHAPTER FOUR

Results

This quantitative study focuses on the extent to which the Enneagram personality system influences undergraduate students' levels of empathy. The Enneagram personality system offers students a way to understand themselves and others better by learning about underlying motivations, fears, and biases (Palmer & Brown, 1997). Learning this personality system should then help students take on someone else's perspective, comprehend their experiences, and respond appropriately to them, which is a definition of empathy (Twenge & Campbell, 2009; Wispé, 1986). The purposes of this study are to develop a scale to measure Enneagram understanding and examine how differing levels of this understanding affect the empathy levels of undergraduate college students. This chapter presents the results of the data analysis that was run in SPSS to address the research questions.

Research Questions

The primary question of this study asked to what extent Enneagram understanding influences empathy levels in undergraduate students. To answer this question, students took a survey that measured demographic variables, various types of empathy, knowledge of the Enneagram personality system, and reflection on the Enneagram. The responses to the Enneagram survey items were analyzed to determine how many latent variables the items represented. These latent variables were then analyzed to see if

greater Enneagram understanding had a significant impact on students' empathy on any of the five ECQ subscales.

Descriptive Statistics

The instrument used to collect data consisted of the *Empathy Components Questionnaire* (see Appendix A) and a scale that I created to measure students' Enneagram knowledge and reflection (see Appendix B). This instrument was dispersed to students in mid-December 2017 to mid-January 2018 through various institution-related social media outlets and email lists through departments, faculty, and staff on campus. This stratified sampling method made the number of students it was administered to unknown, therefore not making it possible to report a response rate. There were a total of 182 responses to the survey, but only 117 were analyzed after completing the data screening process and removing incomplete data. All students who responded to the instrument were enrolled in the same private, faith-based research university in the South.

Characteristic Demographics

The demographic characteristics of the sample are shown in Table 4.1. In the sample of 117, 82.91% (n = 97) are women and the ages range from 18 to 37, with a mean of 20.55 years (SD = 2.07). The students in the sample were mostly seniors in college (34.19%), followed by juniors (30.77%), sophomores (23.08%), and first-years (11.97%).

White, Caucasian, or European American students made up 57.26% of the sample (n = 67), followed by Asian, Native Hawaiian, or Pacific Islander students (17.09%),

Hispanic, Latino, or Latina students (11.97%), African American or Black students (5.98%), and Multiracial or Multiethnic students (5.13%). Two students (1.71%) identified as other racial or ethnic groups outside of the ones listed above, and one student preferred not to respond to the question (0.85%). The institution where this study took place has an overall minority enrollment of 35.3% as of September 2017.

Table 4.1 *Demographic Characteristics of Sample*

Variable	n	%
Sex		
Women	97	82.91
Men	20	17.09
Age		
18	9	7.69
19	22	18.80
20	29	24.79
21	35	29.91
22	16	13.68
23	2	1.71
24	1	0.85
25	2	1.71
37	1	0.85
Classification		
First-Year	14	11.97
Sophomore	27	23.08
Junior	36	30.77
Senior	40	34.19
Race/Ethnicity		
White, Caucasian, or European American	67	57.26
Asian, Native Hawaiian, or Pacific Islander	20	17.09
Hispanic, Latino, or Latina	14	11.97
African American or Black	7	5.98
Multiracial or Multiethnic	6	5.13
Other	2	1.71
Prefer not to respond	1	0.85

Enneagram Demographics

Of the students represented in the sample, 65.81% of them had heard of the Enneagram before (see Table 4.2). Those students who know about the Enneagram personality system were asked a series of Enneagram-related demographic questions that are shown in Table 4.3. Most participants learned the Enneagram within the last year

(57.24%), know their Enneagram number (70.13%), and learned about the Enneagram from a friend (71.43%). Of the participants who know the Enneagram, most agreed that most of their friends know about the Enneagram (72.73%), but only 24.68% agreed that most of their family knew about the Enneagram.

Table 4.2 *Students in sample who have heard of the Enneagram*

Response	n	%
Yes	77	65.81
No	40	34.19

Table 4.3 *Enneagram demographics of those who know the personality system*

Variable	n	Valid %
Time Since Learning Enneagram as of January 2018		
Less than 6 Months	27	35.06
Between 6 Months and 1 Year	17	22.08
Between 1 Year and 1.5 Years	17	22.08
Between 1.5 Years and 2 Years	8	10.39
More than 2 Years	8	10.39
Most of Friends Know Enneagram		
Strongly Agree	11	14.29
Moderately Agree	29	37.66
Slightly Agree	16	20.78
Slightly Disagree	11	14.29
Moderately Disagree	6	7.79
Strongly Disagree	4	5.19
Most of Family Knows Enneagram		
Strongly Agree	2	2.60
Moderately Agree	10	12.99
Slightly Agree	7	9.09
Slightly Disagree	16	20.78
Moderately Disagree	15	19.48
Strongly Disagree	27	35.06
Method of Learning Enneagram (choose all that apply)		
Friends	55	71.43
Class and/or Professor	43	55.84
Book	32	41.56
Podcast	19	24.68
Workshop	14	18.18
Church	11	14.29
Family	8	10.39
Online	5	6.49
CD	1	1.30
Work Training	1	1.30
Know Enneagram Type		
Yes	54	70.13
No	23	29.87

Note: valid percentage is based on the number of participants who know the Enneagram (n = 77)

Table 4.4 provides demographic information about the participants who know their Enneagram type. Of the participants who reported they knew their Enneagram type, the Enneagram numbers that were most represented were Type Two: the Helper/Giver (20.37%) and Type Nine: the Peacemaker/Mediator (20.37%). Every Enneagram type was represented in the sample. Additionally, the same number of participants self-identified their Enneagram type as those who determined their number by taking a questionnaire or survey.

Table 4.4 *Enneagram demographics of those who know their number/type*

Variable	n	Valid %
Enneagram Type		
Type One	3	5.56
Type Two	11	20.37
Type Three	7	12.96
Type Four	4	7.41
Type Five	7	12.96
Type Six	5	9.26
Type Seven	3	5.56
Type Eight	3	5.56
Type Nine	11	20.37
Determination of Type		
Self-Identified	26	48.15
Questionnaire/Survey Results	26	48.15
Someone Told Them	2	3.7

Note. Valid percentage is based on the number of participants who know their Enneagram type (n = 54)

Principal Components Analysis

As a first step in the overall analysis, the scale items relating to measuring Enneagram knowledge and reflection were analyzed using a principal components analysis (PCA) to determine subscales or components based on how the items were answered by participants (DeVellis, 2017).

Testing Assumptions

Before performing the analysis, a few assumptions were checked and confirmed. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy for the Enneagram items showed sampling adequacy with a value of 0.93, above the recommended value of 0.60. Bartlett's Test of Sphericity also showed adequate correlations between the items to be reduced into small components through PCA (p-value < .001).

Enneagram Subscales

The PCA used orthogonal varimax rotation and revealed two components with eigenvalues exceeding a Kaiser's criterion of 1, explaining 77.31% of the total variance. No items were excluded from the analysis. Table 4.5 shows the Enneagram items that were created to measure either Enneagram knowledge (EK) or Enneagram reflection (ER). The loading of the items ranged from .44 to .89. The knowledge and reflection items did not separate cleanly into the two components. All the Enneagram knowledge items loaded onto the first component, but EK5 and EK1 also loaded onto the second component. All of the Enneagram reflection items loaded on the second component except for ER1.

While evaluating the two components from a theoretical approach, it appeared that ten of the items that loaded onto the first component measure one's own Enneagram knowledge and self-awareness. These ten items are all eight of the EK items, ER1, and ER2. Therefore, this component–Enneagram Knowledge–was renamed to Enneagram Awareness and Knowledge. The ER items included in this component both describe Enneagram introspective reflection and were therefore better suited in this component. Five of the items that loaded onto the second component (ER3, ER4, ER5, ER6, and

ER7) measured participant's ability to apply Enneagram awareness and knowledge and recognize it in relationships, so that component was renamed Enneagram Skills. The two components measured together were renamed Enneagram Competence. The reasoning and support behind this theoretical renaming will be explained further in the next chapter.

Table 4.5 *Enneagram PCA Factor Loadings*

Enneagram Item	Component 1	Component 2
EK3: I fully understand the underlying motivations/desires for all nine Enneagram types	.885	-
EK8: I have a strong understanding of the Enneagram	.881	-
EK2: I know a great deal about each Enneagram type	.870	-
EK6: I know which Enneagram type I go to in stress	.829	-
ER1: I think about how my Enneagram type affects my life every day	.820	-
EK7: I know which Enneagram type I go to in security	.820	-
EK4: I know a great deal about the three Enneagram triads	.807	-
EK5: I know a great deal about the three levels of development: healthy, average, and unhealthy	.776	.443
ER2: I always notice when I engage in the compulsive habits of my Enneagram type	.762	.438
ER3: I always recognize when my Enneagram type's unhealthy behaviors cause harm in my relationships	.747	.451
ER4: I actively strive to be healthier within my Enneagram type each day	.687	.563
EK1: I am very confident that I know which Enneagram type I am	.660	.510
ER6: I always value the diversity of perspectives among the Enneagram types	-	.841
ER5: I appreciate the perspectives that other Enneagram types bring to the table	.444	.786
ER7: When interacting with others, I always consider that others may not be motivated in the same way I am	-	.768

Note. EK items were created to measure Enneagram knowledge and ER items for Enneagram reflection

Both components were then checked for internal consistency reliability by computing Cronbach's alpha. Enneagram Awareness and Knowledge shows excellent internal consistency with a Cronbach's alpha of 0.97. If any of the items were deleted, the internal consistency would not improve, so all items were kept in the subscale. Enneagram Skills also shows good internal consistency with a Cronbach's alpha of 0.89,

which could increase to 0.91 if E7 is removed from the scale. For the purposes of this study, the item remained in the Enneagram Skills subscale due to the already high internal consistency. Participants scored higher on Enneagram Skills (M = 3.12, SD = 1.60) as compared to Enneagram Awareness and Knowledge (M = 3.67, SD = 1.45).

MANOVA

The second step in the analysis was to run a multivariate analysis of variance (MANOVA) to detect any significant differences in empathy across the three Enneagram Competence groups. The first Enneagram Competence group consisted of students who did not know the Enneagram personality system (n = 40). The second and third groups both included students who knew the Enneagram personality system. These two groups were divided based on their average score from the Enneagram scale; those who scored lower than the mean (M = 3.31) were considered the introductory Enneagram group (n = 38), and those who scored higher than the mean were considered the advanced Enneagram group (n = 39).

Before running the MANOVA, the internal consistency reliability of the ECQ subscales–the dependent variables in this analysis–were checked by computing Cronbach's alpha. Appendix A shows the items included in each subscale. After removing two items from the Cognitive Ability subscale (CA4 and CA7) and one item from the Affective Drive subscale (AD1), the internal consistency of the subscales are still low (0.60 and 0.50, respectively). The Cognitive Drive subscale had reasonable internal consistency (0.67), and Affective Ability and Affective Reactivity both had good reliability (0.78 and 0.75, respectively).

Descriptive statistics for comparing empathy levels among women and men are shown in Table 4.6. Women participants had higher mean scores for every type of empathy, with the greatest difference occurring in Affective Ability, followed by Affective Reactivity and Affective Drive.

Table 4.6 *Empathy Descriptive Statistics Based on Sex*

Dependent Variable	Sex	M	SD	n
Cognitive Ability	Women	4.55	0.76	97
	Men	4.43	0.58	20
	Total	4.53	0.73	117
Cognitive Drive	Women	4.90	0.71	97
	Men	4.87	0.62	20
	Total	4.89	0.69	117
Affective Ability	Women	4.50	1.05	97
	Men	3.75	0.92	20
	Total	4.37	1.06	117
Affective Drive	Women	5.35	0.52	97
	Men	4.95	0.66	20
	Total	5.28	0.56	117
Affective Reactivity	Women	4.33	0.79	97
	Men	3.64	0.58	20
	Total	4.21	0.80	117

Empathy Across Enneagram Competence Groups

Assumption testing. Several assumptions must be met before running a MANOVA: eliminating univariate and multivariate outliers and checking for multivariate normality, linearity, homoscedasticity, and the lack of multicollinearity. Univariate outliers for the five empathy subscales–cognitive ability, cognitive drive, affective ability, affective drive, and affective reactivity–were determined by generating box plots, and they were eliminated from the data. The only subscale without any univariate outliers was Cognitive Drive. A total of three participants were eliminated due to univariate outliers in one or more of the empathy subscales. To check for multivariate outliers, the Mahalanobis distance was calculated for the variables and was evaluated as a chi-square statistic. If the statistic was significant beyond the significance level of 0.001,

then the data would be eliminated from the analysis, but no additional outliers were detected. After removing outliers, the overall sample size for the MANOVA was 114 participants (see Table 4.7).

Table 4.7 *Enneagram Competence groups after removing outliers*

Group	n	%
No Competence	40	35.09
Introductory Competence	37	32.46
Advanced Competence	37	32.46

Multivariate normality is difficult to assess, so univariate normality and bivariate normality are examined instead (Mertler & Vannatta, 2010). Kolmogorov-Smirnov tests for normality were conducted for each of the empathy subscales, and several subscales were found to be non-normal distributions. The histograms for each subscale indicates negative skewness in the subscales that did not pass the univariate tests of normality. Fortunately, the MANOVA procedure is robust to violations of normality created by skewness (Mertler & Vannatta, 2010), and the sample size is larger than 30 participants, which allowed me to assume normality under the central limit theorem (Sriram, 2017).

Bivariate normality and linearity were both assessed by observing the bivariate scatterplots. They all had approximately elliptical patterns, so bivariate normality and linearity can be assumed (Mertler & Vannatta, 2010). Homoscedasticity–equal covariance matrices–was assessed by running Box's M test of equality of covariance. This analysis tests a null hypothesis that the covariance matrices of the dependent variables are equal across groups, so to show homoscedasticity, the test must find non-significant results. The results of this test for the five empathy subscales produced a p-value of 0.66, indicating that the assumption of homoscedasticity was met. Finally, a lack of multicollinearity among predictor variables must be shown. Correlations between

each of the variables had Pearson correlation values of less than 0.70, indicting there was no multicollinearity.

MANOVA results. After all the assumptions had been tested and satisfied, the MANOVA was conducted. Table 4.8 presents a comparison of the means and standard deviations of the three groups across each of the variables. The No Enneagram Competence group had the lowest mean scores while the Advanced Enneagram Competence group had the highest mean scores for Cognitive Ability, Cognitive Drive, and Affective Ability. The Introductory Enneagram Competence group scored highest on both Affective Drive and Affective Reactivity. Participants who did not know the Enneagram scored the lowest on Affective Drive, and the Advanced Enneagram Competence group scored the lowest on Affective Reactivity. Appendix C provides graphical representations of these results.

Table 4.8 *Descriptive Statistics of Empathy Levels for Competency Groups*

Dependent Variable	Enneagram Competence Group	M	SD	n
Cognitive Ability	No Competence	4.47	0.76	40
	Introductory Competence	4.54	0.65	37
	Advanced Competence	4.69	0.64	37
	Total	4.56	0.69	114
Cognitive Drive	No Competence	4.83	0.66	40
	Introductory Competence	4.84	0.71	37
	Advanced Competence	5.00	0.70	37
	Total	4.89	0.69	114
Affective Ability	No Competence	4.19	1.05	40
	Introductory Competence	4.55	0.99	37
	Advanced Competence	4.58	0.89	37
	Total	4.43	0.99	114
Affective Drive	No Competence	5.21	0.56	40
	Introductory Competence	5.41	0.46	37
	Advanced Competence	5.34	0.54	37
	Total	5.32	0.52	114
Affective Reactivity	No Competence	4.23	0.82	40
	Introductory Competence	4.35	0.75	37
	Advanced Competence	4.17	0.75	37
	Total	4.25	0.77	114

Although the results show a difference in empathy levels across groups and provide insight into the influence of Enneagram competence, they were not statistically significant. The level of significance was set at 0.05, meaning that a p-value less than or equal to 0.05 indicated a statistically significant difference across the groups. Table 4.9 shows the significance values (p-values) and effect sizes (n^2) for the Enneagram Competence groups across the five empathy variables. The variations that exist across Enneagram Competence groups were not statistically significant because all empathy variables showed a p-value greater than 0.05 and very small effect sizes.

Table 4.9 *Inferential Statistics for Empathy for Enneagram Competence Groups*

Dependent Variable	p-value	η^2
Cognitive Ability	0.38	0.02
Cognitive Drive	0.50	0.01
Affective Ability	0.16	0.02
Affective Drive	0.24	0.03
Affective Reactivity	0.60	0.01

Cognitive Empathy and Affective Empathy Across Enneagram Competence Groups

Another MANOVA was conducted to see if Enneagram Competence groups significantly affected Cognitive Empathy or Affective Empathy. The Cognitive Empathy subscale was made up of participants' average scores for all the Cognitive Ability and Cognitive Drive items except for CA4 or CA7 and had a reasonable internal consistency with a Cronbach's alpha of 0.66. The Affective Empathy subscale was made up of participants' average scores for all the Affective Ability, Drive, and Reactivity items except for AD1 and had a good internal consistency with a Cronbach's alpha of 0.82.

Assumption testing. Univariate outliers for these two empathy subscales were determined by generating box plots. Only one participant was eliminated from the data

due to univariate outliers in the Affective Empathy subscale. No additional multivariate outliers were detected. After removing outliers, the overall sample size for this MANOVA was 116 participants. Kolmogorov-Smirnov tests for normality showed that both subscales were normally distributed due to p-values greater than 0.05. Bivariate scatterplots showed that the bivariate normality and linearity assumptions were satisfied, and the Box's M test showed equality of covariance with a p-value of 0.72. Finally, multicollinearity was satisfied because the dependent variables had a Pearson correlations of 0.35.

MANOVA results. Table 4.10 presents a comparison of the means and standard deviations of the three groups across the two empathy variables. The No Enneagram Competence group had the lowest mean scores for both Cognitive and Affective Empathy. The Advanced Enneagram Competence group only had the highest mean scores for Cognitive Empathy. Participants with an introductory-level competency of the Enneagram had the highest mean scores of Affective Empathy. Appendix D provides graphical depictions of these results

Table 4.10 *Descriptive Statistics of Cognitive and Affective Empathy Levels for Enneagram Competency Groups*

Dependent Variable	Enneagram Competence Group	M	SD	n
Cognitive Empathy	No Competence	4.65	0.53	40
	Introductory Competence	4.69	0.57	37
	Advanced Competence	4.81	0.56	39
	Total	4.72	0.55	116
Affective Empathy	No Competence	4.54	0.62	40
	Introductory Competence	4.77	0.49	37
	Advanced Competence	4.63	0.66	39
	Total	4.64	0.60	116

The results showed a difference in empathy levels across groups, but they were not statistically significant at a significance level of 0.05. Table 4.11 shows the

significance values (p-values) and effect sizes (n^2) for the Enneagram Competence groups across the two empathy variables. The variations that exist across Enneagram Competence groups were not statistically significant because all empathy variables showed a p-value greater than 0.05 and very small effect sizes.

Table 4.11 *Inferential Statistics for Cognitive and Affective Empathy for Enneagram Competence Groups*

Dependent Variable	p-value	η^2
Cognitive Empathy	0.44	0.01
Affective Empathy	0.25	0.02

Hierarchical Multiple Regression

The last step in the analysis was to run a hierarchical multiple regression analysis to investigate the predictive relationship between Enneagram Competence and empathy after controlling for potentially confounding variables.

Enneagram Subscales and Total Empathy Levels

The independent variables of interest in this analysis were the Enneagram Awareness and Knowledge subscale and the Enneagram Skills subscales, both of which were formed through the PCA. Other independent variables that were controlled for in this analysis were participants' sex, age, and responses to the item statements: most of my friends/family members know about the Enneagram. The last two variables will be referred to as "friends" and "family" from now on. The dependent variable was the average empathy scores for all ECQ items except for the three that were deleted for the MANOVA procedures (CA4, CA7, and AD1). The overall Empathy scale has good internal consistency with a Cronbach's alpha of 0.82.

Assumption testing. Before running the regression, several assumptions were tested: no univariate and multivariate outliers, linearity between variables, homoscedasticity, no multicollinearity, and normally distributed residuals. One univariate outlier was found and that participant was removed from the data. To check for multivariate outliers, the Mahalanobis distance was calculated for the variables and was evaluated as a chi-square statistic. One multivariate outlier was found because its Mahalanobis distance had p-value less than 0.001, so that participant was also eliminated from the data. After removing outliers, the total sample size for the hierarchical multiple regression analysis was 115 participants.

Linearity, normality, and homoscedasticity assumptions were all verified through examination of the residuals scatterplot. This scatterplot graphs the predicted values of the dependent variables and the standardized residuals, or predicted errors (Mertler & Vannatta, 2010). The points on this plot are clustered around a horizontal line with a slope of zero (see Figure 4.1), which indicates the three additional assumptions are satisfied. Finally, the lack of multicollinearity must be shown. The tolerance values–a measure of collinearity among variables–are all greater than 0.10, and the Variance Inflation Factor (VIF) values–a measure of the linear association between variables–are all less than 10. Both of these findings indicate a lack of multicollinearity.

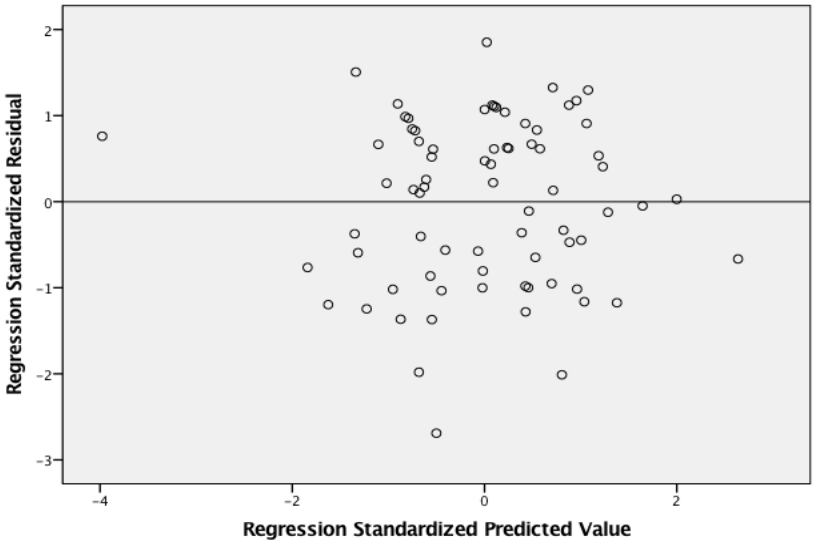

Figure 4.1 *Residual Scatterplot for Empathy Dependent Variable*

Regression results. The hierarchical multiple regression was then conducted by entering the sex, age, friends, and family variables into the first block. After those variables were accounted for and controlled, the regression entered the predictor variables of interest: Enneagram Awareness and Knowledge and Enneagram Skills. The results indicated that the independent variables significantly predict participants' empathy levels with a p-value less than 0.001 ($F(6, 68) = 4.76$). This model accounts for 29.6% of the variance in students' empathy scores, which is considered a large effect size (Sriram, 2017). The sex, age, friends, and family variables explained 14.6% of scores, which makes them statistically significant predictions of empathy scores (p-value = 0.03). After adding the Enneagram subscale variables to the model, the predictability of empathy increased by 15%, which was a statistically significant increase (p-value = 0.001). Table 4.12 displays a summary of these regression results.

Table 4.12 *Model Summary for Empathy*

Model	R	R^2	Adjusted R^2	R^2 Change	p-value
Only Control Variables	0.382	0.146	0.097	0.146	0.025
Control and Enneagram Variables	0.544	0.296	0.234	0.15	0.001

Table 4.13 displays the strength of each of the predictor variables. Enneagram Awareness and Knowledge had the greatest predictive power of students' empathy levels (β = -0.70), which was statistically significant with a p-value less than 0.001. This variable had a negative effect on empathy levels while the other variables all had positive effects on empathy. The next strongest predictor of empathy was Enneagram Skills (β = 0.59, p-value = 0.002). Other significant predictors included the extent to which most of participants' friends knew the Enneagram (β = 0.25, p-value = 0.03) and their sex (β = 0.23, p-value = 0.04), with women predicting higher levels of empathy. Age and the extent to which most of the participants' family members knew the Enneagram were not significant predictors of empathy scores.

Table 4.13 *Hierarchical Multiple Regression Coefficients for Empathy*

Model	Variables	Unstandardized B	Standard Error	β	p-value
Only Control Variables	(Constant)	3.835	0.871		< 0.001
	Sex	0.413	0.169	0.282	0.017
	Age	-0.002	0.045	-0.005	0.967
	Friends	0.096	0.043	0.265	0.027
	Family	0.025	0.037	0.079	0.494
Control and Enneagram Variables	(Constant)	3.538	0.806		< 0.001
	Sex	0.337	0.157	0.23	0.035
	Age	0.010	0.042	0.026	0.809
	Friends	0.090	0.040	0.249	0.028
	Family	0.057	0.038	0.179	0.134
	Enneagram Awareness & Knowledge	-0.208	0.055	-0.698	< 0.001
	Enneagram Skills	0.194	0.059	0.589	0.002

Enneagram Subscales and Cognitive Empathy Levels

The independent variables of interest in this analysis remained the same as the previous hierarchical regression analysis, but the dependent changed from overall empathy to Cognitive Empathy scores for all the Cognitive Ability and Cognitive Drive items, except for the two that were deleted for the previous procedures (CA4 and CA7).

Assumption testing. Before running the regression, assumptions were tested. There were no univariate and one multivariate outliers, so 76 participants were included in this analysis. Linearity, normality, and homoscedasticity assumptions were all verified through examination of the residuals scatterplot (see Figure 4.2). Finally, the tolerance values were all greater than 0.10, and the Variance Inflation Factor (VIF) values were all less than 10, indicating a lack of multicollinearity.

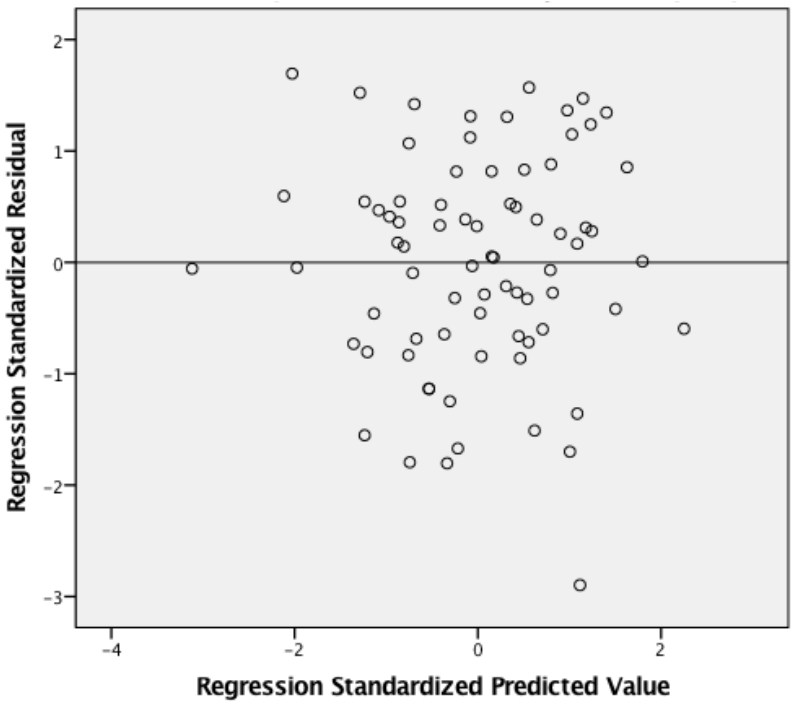

Figure 4.2 *Residual Scatterplot for Cognitive Empathy*

Regression results. The hierarchical multiple regression procedure remained the same as the previous analysis. The results indicated that the independent variables significantly predict participants' average Cognitive Empathy levels with a p-value of 0.01 ($F(6, 69) = 3.01$). This model accounts for 20.3% of the variance in students' Cognitive Empathy scores. The sex, age, friends, and family variables explained 12.5%

of scores, which makes them statistically significant predictions of Cognitive Empathy scores (p-value = 0.05). After adding the Enneagram subscale variables to the model, the predictability of empathy increased by 8.2%, which was a statistically significant increase (p-value = 0.03). Table 4.14 displays a summary of these regression results.

Table 4.14 *Model Summary for Cognitive Empathy*

Model	R	R^2	Adjusted R^2	R^2 Change	p-value
Only Control Variables	0.354	0.125	0.076	0.125	0.047
Control and Enneagram Variables	0.456	0.208	0.139	0.082	0.033

Table 4.15 displays the strength of each of the predictor variables. It was found that Enneagram Awareness and Knowledge had the greatest predictive power of students' Cognitive Empathy levels ($\beta = -0.50$), which was statistically significant with a p-value of 0.01. This variable, similar to the last regression procedure, had a negative effect on empathy levels while the other variables all had positive effects on empathy. The next strongest predictor of empathy was Enneagram Skills ($\beta = 0.47$, p-value = 0.02). The only other significant predictor was the extent to which most of participants' friends knew the Enneagram ($\beta = 0.27$, p-value = 0.03). Unlike the last procedure, participants' sex was not a significant predictor ($\beta = 0.05$, p-value = 0.70). Neither were age or the extent to which most of the participants' family members knew the Enneagram.

Table 4.15 *Hierarchical Multiple Regression Coefficients for Cognitive Empathy*

Model	Variables	Unstandardized B	Standard Error	β	p-value
Only Control Variables	(Constant)	3.294	1.028		0.002
	Sex	0.142	0.202	0.082	0.484
	Age	0.034	0.053	0.075	0.522
	Friends	0.125	0.051	0.290	0.017
	Family	0.037	0.044	0.099	0.397
Control and Enneagram Variables	(Constant)	3.012	0.999		0.004
	Sex	0.077	0.196	0.045	0.695
	Age	0.044	0.052	0.098	0.393
	Friends	0.115	0.050	0.268	0.025
	Family	0.057	0.047	0.150	0.231
	Enneagram Awareness & Knowledge	-0.176	0.069	-0.498	0.013
	Enneagram Skills	0.182	0.073	0.470	0.015

Enneagram Subscales and Affective Empathy Levels

The independent variables of interest are the same as in the previous two hierarchical regression analyses, but the dependent became the average Affective Empathy scores for all the Affective Ability, Drive, and Reactivity items, except for the one that were deleted for the previous procedures (AD1).

Assumption testing. There were one univariate and one multivariate outliers, so 75 participants were included in this analysis. Linearity, normality, and homoscedasticity assumptions were all verified through examination of the residuals scatterplot (see Figure 4.3). Finally, the tolerance values were all greater than 0.10, and the Variance Inflation Factor (VIF) values were all less than 10, indicating a lack of multicollinearity.

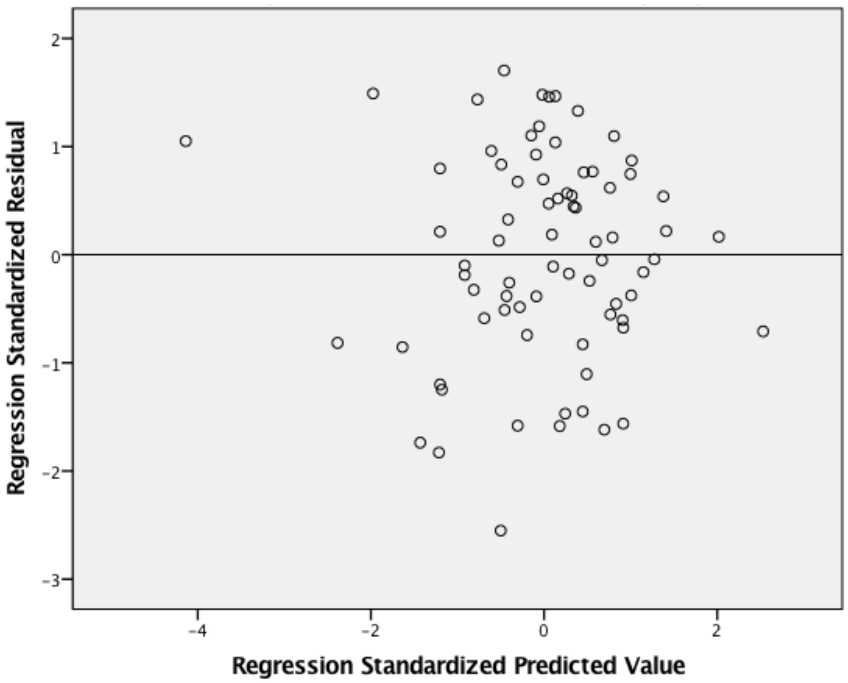

Figure 4.3 *Residual Scatterplot for Affective Empathy*

Regression results. The results of this hierarchical regression analysis indicated that the independent variables significantly predict participants' Affective Empathy levels with a p-value of 0.01 ($F(6, 68) = 3.39$). This model accounts for 23% of the variance in students' Affective Empathy scores. The sex, age, friends, and family variables explained 12.7% of scores, which makes them statistically significant predictions of Affective Empathy scores (p-value = 0.05). After adding the Enneagram subscale variables to the model, the predictability of empathy increased by 10.3%, which was a statistically significant increase (p-value = 0.01). Table 4.16 displays a summary of these regression results.

Table 4.16 *Model Summary for Affective Empathy*

Model	R	R^2	Adjusted R^2	R^2 Change	p-value
Only Control Variables	0.357	0.127	0.077	0.127	0.047
Control and Enneagram Variables	0.480	0.230	0.163	0.103	0.014

Table 4.17 displays the strength of each of the predictor variables. It was found that Enneagram Awareness and Knowledge again had the greatest predictive power of students' Affective Empathy levels (β = -0.59), which was statistically significant with a p-value of 0.004. This variable once again had a negative effect on empathy levels. The next strongest predictor of empathy was Enneagram Skills (β = 0.46, p-value = 0.02). The only other significant predictor was sex (β = 0.29, p-value = 0.01). Unlike the last procedure, the extent to which most of participants' friends knew the Enneagram was not a significant predictor (β = 0.17, p-value = 0.15). Neither were age or the extent to which most of the participants' family members knew the Enneagram. This time, however, age showed a negative relationship with the dependent variable.

Table 4.17 *Hierarchical Multiple Regression Coefficients for Affective Empathy*

Model	Variables	Unstandardized B	Standard Error	β	p-value
Only Control Variables	(Constant)	4.204	1.077		< 0.001
	Sex	0.605	0.209	0.337	0.005
	Age	-0.020	0.056	-0.043	0.716
	Friends	0.078	0.053	0.176	0.143
	Family	0.017	0.045	0.044	0.708
Control and Enneagram Variables	(Constant)	3.896	1.031		< 0.001
	Sex	0.527	0.201	0.294	0.011
	Age	-0.007	0.053	-0.014	0.901
	Friends	0.075	0.051	0.169	0.150
	Family	0.054	0.048	0.138	0.266
	Enneagram Awareness & Knowledge	-0.213	0.071	-0.586	0.004
	Enneagram Skills	0.182	0.075	0.463	0.016

CHAPTER FIVE

Discussion

Current literature on the Enneagram includes descriptions of the personality system and how it can be helpful to those who learn it (Palmer, 1991; Riso & Hudson, 2000), but few empirical studies investigate these claims. Many studies focus on the similarities and differences between Enneagram types across a variety of outcome variables (Chawla, 1999; Newgent et al., 2004; Sharp, 1994; Sutton, 2012), but no studies explore the effect that understanding the entire Enneagram system has on these outcomes. Literature also lacks studies that use a multidimensional approach to empathy despite evidence showing that there are many different components to the concept (Batchelder et al., 2017).

Empathy research has alluded to a potentially problematic generational decline in empathy among college students (Konrath et al., 2011; Ritter et al., 2011; Twenge & Campbell, 2009), but few studies have explored the effectiveness of any tools that could be used to develop empathy in students. Therefore, the purpose of this study were three-fold. First, this study created a scale that measured college students' understanding of the Enneagram personality system. Second, the relationship between this understanding–Enneagram Competence–and various types of empathy was examined. Third, this study offered insights into how the Enneagram, which may already be utilized in institutional departments, may be a useful tool to help develop empathy among college students.

Discussion of the Findings

Enneagram Competence Scale (ECS)

To measure Enneagram understanding, knowledge-related and reflection-related items were created based on existing literature and conversations surrounding the Enneagram from scholars and experts on the personality system. The analysis showed that instead of measuring Enneagram knowledge and reflection, it measured how aware students were of the differences in personality types, how much students knew about the Enneagram system, and how much they utilized and reflected on this knowledge and awareness in their lives and interactions with others. These categories resembled the process by which students come to embrace diversity of perspective and personality, similar to an existing theoretical framework that discusses multicultural competence development.

Multicultural competence framework. Pope, Reynolds, and Mueller (2004) suggested that enhancing multicultural competence includes three components: awareness, knowledge, and skills. This framework was built on the premise that awareness and knowledge of differences and skills to engage those differences are all needed to work harmoniously and productively with people who are culturally different than oneself (Pope, Reynolds, & Mueller, 2004). While discussing differences in personality rather than culture, learning the Enneagram is also a process of learning about oneself and others, so the structures of how people can improve their relationships across differences are still similar.

The first component of multicultural competence is awareness: the awareness of the diversity that exists in the world, and the different attitudes, values, biases, and assumptions that affect the way people view the world (Pope et al., 2014). This awareness is both personal and interpersonal in nature because it involves becoming aware of one's own worldview and the worldview of others (Pope et al., 2014). The analogy of this for the Enneagram would mean that awareness involves individuals learning that their underlying motivations and attitudes towards life are not necessarily the same as the person sitting next to them. They become aware of the different worldviews that people can hold depending on their Enneagram number and become aware of each of the Enneagram types' biases and assumptions.

The second component of multicultural competence is knowledge, or "our intellectual understanding or content knowledge about various cultural groups" (Pope et al., 2014, p. 13). People expand their knowledge by learning information about themselves and those who hold different identities than their own through experiences, relationships, books, or other resources. It also involves learning the ways that different experiences can affect people differently. With the Enneagram, knowledge would involve students learning information about wings, triads, stress and security points, and the profiles of each type. This differs from awareness because it is focused more on information than reflection. While Enneagram knowledge may be learning about how someone who is a Type 8 responds differently to conflict than someone who is a Type One, Enneagram awareness would be becoming aware that the underlying motivations and values of those Enneagram types are different so they respond to conflict in different ways.

The last component of multicultural competence, skills, includes "the ability to apply our multicultural awareness and knowledge to our interactions, interventions, and our daily lives" (Pope et al., 2014, p. 13). Building these skills and engaging in diverse experiences are necessary to interact with and relate to people who hold different identities or perspectives (Pope et al., 2004). In the Enneagram context, skills would include students' ability to reflect on when they engage in compulsive habits internally and in their interactions with others. It also includes students' ability to relate to other Enneagram types and how they engage in experiences that help build their skill set for understanding, working with, and being in relationships with different personality types. By using a similar structure of these three components, they can help show how students are learning about working with and relating to others who are different from themselves in terms of personality. When looking at the items created for the Enneagram scale, each one of them reflected either Enneagram awareness, knowledge, or skills.

ECS subscales. The PCA found two independent components based on the Enneagram-related scale items, and the items that only loaded onto the first component appeared to measure either awareness or knowledge. The items that only loaded onto the second component appeared to measure skills, so the items that loaded onto both components were placed where they fit best according to the descriptions of the three components. The item ER7, if deleted, could have increased the reliability of the Enneagram Skills subscale, but due to its relevance to the description of the skills component and the small amount of reliability that would be gained from its removal, it remained in the scale.

Comparing subscales. Participants rated themselves higher on Enneagram Skills than they did on Enneagram Awareness and Knowledge. This was unexpected because awareness and knowledge would intuitively be necessary before skills can be utilized. This could indicate that the ECS lacks construct validity–that it fails to measure what I claim it is measuring. It could also indicate that even with a limited understanding and awareness of the diversity of personality types, the Enneagram can still be useful for learning how to pursue healthier personality habits and better interact with others.

Reliability and Limitations of the ECQ Subscales

Before analyses were run to analyze the differences in empathy across Enneagram Competence groups, the reliability of the ECQ scale was tested to verify that the items in each Batchelder et al. (2017) subscale were closely related. Three subscales had good or acceptable reliability, but Cognitive Ability and Affective Drive both had low reliabilities that could be slightly improved by deleting certain items (CA4, CA7, and AD1).

Interestingly, in Batchelder et al. (2017), item CA4 had loaded onto both the Cognitive Ability and Drive components with a small correlation to both latent variables, so the authors chose to put it with the Cognitive Ability subscale. In the original study, CA7 did not load onto the Cognitive Ability component; it loaded onto another independent component that was later merged with the Cognitive Ability subscale based on theoretical considerations. This was a violation of the statistical results of the PCA. These two items did not reliably measure Cognitive Ability, so they were removed.

The Affective Drive item that was removed (AD1) was the highest loading factor on its subscale in Batchelder et al. (2017), so it was surprising that it lowered the reliability in this study. One explanation of this could be the rewording of the item;

Batchelder et al. (2017) recommended that AD1 be changed from positively worded item ("I avoid hurting other people's feelings") to a negatively worded item ("I am not interested in protecting others, even if I know they are being lied to"). Their PCA used the original wording of the item while this study used their recommendation of the negatively worded item. This could have affected how well the item measured Affective Drive, leading to less reliability.

Batchelder et al. (2017) also performed their PCA with a relatively small sample size of only 101 participants. Many sources recommend having a minimum of 150 participants before performing PCA (DeVellis, 2017; Mertler & Vannatta, 2010), so their results may not be a reliable measure of empathy across all contexts.

Comparing Empathy Levels by Enneagram Competence Groups

After investigating the relationship between the three Enneagram Competence groups (No Competence, Introductory Competence, and Advanced Competence) and empathy levels, it appeared that as Enneagram Competence increased, the mean Cognitive Ability, Cognitive Drive, and Affective Ability scores increased. This indicates that students who were better equipped to navigate differences in personality could better understand the perspectives of others and were more skilled in recognizing, being sensitive to, and sharing others' emotional experiences. This aligns with the objectives of the Enneagram to help people see perspectives different from their own and better respond to these differences (Palmer & Brown, 1997; Riso & Hudson, 2000).

Interestingly, the difference in Cognitive Ability and Cognitive Drive scores was the greatest between the Introductory and Advanced Competence groups, while the difference in Affective Ability scores was the greatest between the No Competence and

Introductory Competence groups (see Appendix C). This implies that deeper awareness, knowledge, and application of the Enneagram teachings is required to substantially help students see the world from other points of view and be motivated to do so, but it is not necessarily needed to improve students' ability to recognize and be sensitive to the experiences of others. The increases in Cognitive Ability is consistent with literature that states perspective-taking trainings enhance empathic abilities (Katz, 1963).

The Enneagram aims to teach us to see ourselves and others with more perspective (Palmer & Brown, 1997; Riso & Hudson, 2000), but this purpose appears to be satisfied at two different points in time as students become more competent with the Enneagram. An introduction to the Enneagram personality system appears to be enough to help students emotionally or physically empathize with others. This is important because affective empathy is related to moral decision-making and concern for others (Davis, 1983a, 1983b; Seara-Cardoso et al., 2012). A more in-depth understanding of the Enneagram appears to be needed for students to empathize through perspective-taking. Richmer (2011) found similar results when an Enneagram training was found to be helpful for increasing participants' awareness of others and ability to work better with others, but that deeper knowledge and ongoing practice of the Enneagram was needed to understand type-specific perspectives. Similarly, Sutton (2015) found that long-term cognitive shifts require more in-depth and on-going Enneagram work. These increases are important because cognitive empathy is related to increased social competence and better interpersonal functioning (Davis, 1983a, 1983b; Seara-Cardoso et al., 2012).

The other two subscales, Affective Drive and Reactivity, showed that the Introductory Competence group had the highest mean empathy scores. Palmer and

Brown (1997) discuss one of the benefits of the Enneagram being its ability to help us support and interact with different types of people, so it is surprising that the Advanced Enneagram Competence group did not have the highest Affective Drive scores. The Affective Drive subscale, however, had the least internal consistency among its items, and the decrease in Affective Drive between the Introductory and Advanced Competence groups was small (see Figure C.3), making it is difficult to understand the true relationship between Enneagram Competence and students' motivation to recognize, share, and be sensitive to others' emotional experiences.

Affective Reactivity scores were not only highest for individuals with Introductory Competence, but they were the lowest for those with Advanced Competence (see Figure C.5). In other words, students with the most amount of Enneagram Competence do not emotionally respond or react to the feelings or emotions of others as much as those with less Enneagram Competence, which was a surprising result. The Enneagram's main purpose is to guide individuals through intrapersonal growth and self-awareness (Bland, 2010; Riso & Hudson, 2000), so students who have more self-awareness may be harder on themselves in a self-reported survey. Self-awareness is discussed as a precursor to understanding others better (Carmon, 1992; May, 2000; Wispé, 1986), so if someone gained perspective on themselves while learning the Enneagram, they may realize ways in which they fall short. Other studies have also identified that self-reporting depends on the self-awareness of the individual and can influence the interpretation of results (Eisenberg & Strayer, 1987).

When looking at the aggregated categories of Cognitive and Affective Empathy, the higher Enneagram Competence groups had higher Cognitive Empathy scores, with

the greatest increase occurring between the Introductory and Advanced Competence groups (see Figure D.1). The overall Affective Empathy scores were the highest for the Introductory Enneagram Competence group, followed by the Advanced Competence group (see Figure D.2). These broader trends indicate two potential outcomes in terms of empathy. First, students may learn a great deal about perspective-taking after gaining an in-depth understanding of the Enneagram. Second, learning the personality system may initially help students recognize, be sensitive to, and respond appropriately to others' emotions, but upon gaining more self-awareness, they may become more critical of themselves.

Non-significant results. Neither analysis found significant differences in empathy across competency groups, so it is unclear whether differences in the data are generalizable to the greater population of college students. There are many reasons why significance may not found in these analyses. First, the samples were relatively small: 114 participants in the first MANOVA and 116 in the second. Another reason is that in the first analysis, normality assumptions were only met through dependence on the Central Limit Theorem because the data was skewed. Although MANOVA is robust enough to handle skewed data, it could have influenced the results with such small sample sizes.

Another aspect that could have affected the non-significance of these analyses is the process used to create Enneagram Competence groups. The Introductory and Advanced Competence groups were created used a somewhat arbitrary cutoff. If students' average Enneagram Competence score was less than the mean, they were

automatically labelled as having introductory-level Enneagram Competence, and if they scored above the mean, they were labelled as having advanced-levels of competence.

This method uses a statistic based on the sample responses instead of an objective cutoff, which meant that students were placed into their competency group based on how they compared to their peers. This could cause some participants to be placed in groups that do not truly reflect their level of exposure and understanding of the Enneagram, which could cause the differences between groups to be smaller and less likely to be statistically significant. Using a cutoff based on theory rather than sample statistics may be a better option for comparing groups in the future.

Predicting Empathy with Enneagram Subscales

In the last analyses, hierarchical multiple regression showed, statistically, that the Enneagram does in fact have a relationship with empathy levels in college students at a private, research, faith-based institution in the South. Participants' sex, age, amount of friends and family who knew the Enneagram, and amount of Enneagram Competence predicted almost 30% of students' total empathy scores, about 20% of students' cognitive empathy scores, and 23% of students' affective empathy scores. In each model, students' Enneagram Competence significantly increased the predictability of empathy in college students.

Predictability of Enneagram subscales. The regression analyses used the Enneagram Awareness and Knowledge and the Enneagram Skills subscales as independent variables. The results showed that having more Enneagram Skills predicted higher levels of empathy. This result was expected because as one gains the ability to

interact well with people who have diverse perspectives, one should be exercising more empathy. Empathy involves a level of self-awareness and ability to see the other person's perspective and respond to it based on the needs of that person (Eisenberg & Strayer, 1987; Hoffman, 2000; Wispé, 1986), so as one applies what they learned from the Enneagram, they should be more effective in how they empathize.

This is consistent with existing literature that shows how individuals who are better at taking on the perspectives of others have higher social functioning and social competence (Davis, 1983a). This means that people who are more adept at being out in the world and interacting with other people have higher cognitive empathy. Individuals who are more selfless and have greater concern for others have been shown to have more empathic concern (Davis, 1983a), which means that individuals who are actively seeking to help others have higher levels of affective empathy. The people who are actively engaging in the lives of others show the highest levels of empathy, so it makes sense that students who apply their Enneagram knowledge in real life had higher levels of empathy.

Surprisingly, the regression analyses also showed that having more Enneagram Awareness and Knowledge predicted lower levels of empathy. This was not an anticipated result because literature tells us that empathy involves the ability to see multiple perspectives (Eisenberg & Strayer, 1987; Hoffman, 2000; Wispé, 1986), so as one learns more about the Enneagram and diverse worldviews, it would be expected that one would empathize better with others. This contradicts current studies that show that the Enneagram can help develop emotional intelligence (Romould, 2006; Raitamäki, 2012) and awareness of others (Richmer, 2011), which are both closely related to empathy.

One explanation for this surprising result could be that learning and understanding the Enneagram raises students' self-awareness to a level where they start rating themselves harder on empathy scales than those who lack this self-awareness. Studies show that those who are more reflective on their own thoughts, motives, and feelings showed lower levels of social desirability; this means that they are less concerned with how others perceive them and are more willing to answer survey questions truthfully and represent themselves accurately (Froming & Carver, 1981; Turner, Scheier, Carver, & Ickes, 1978).

An illustration of this might be a Type Three student who is aware of diverse perspectives, who is knowledgeable about these differences, and is working with a partner on a school project. If the partner is completing their portion of the work slowly, a Type Three student might get frustrated and angry because of their love for efficiency. This student may look back on their experiences while taking the survey and rate themselves lower on empathy because they had this reaction instead of considering the possibility that their group member could be a Type Nine that struggles with completing tasks in the same way that Type Threes complete tasks. Without an awareness or understanding of diversity in personality, it may be difficult to honestly or critically evaluate oneself on items that pertain to social interactions.

Students who felt confident that they knew the Enneagram system well were the ones with the lowest levels of empathy, so teaching the Enneagram appears to be detrimental without the skills component. Due to empathy's inverse relationship with narcissism (Twenge & Campbell, 2009), this could mean that knowing the Enneagram system may cause students to become more narcissistic and less empathetic if they are

unable to move from knowing that information for themselves to applying it to their relationships with others. This highlights the importance of teaching and using the Enneagram in relationship with others because that is where the empathic growth happens.

Other predictors of empathy. In addition to Enneagram Competence, students' sex was also a statistically significant predictor of empathy. Being a woman predicted higher levels of Affective Empathy as well as the overall, aggregate measure of empathy, but did not predict higher levels of Cognitive Empathy that were statistically significant. These findings are consistent with previous literature where women report higher levels of empathy than men (Baron-Cohen & Wheelwright, 2004; Batchelder et al., 2017). Studies that delineate between affective and cognitive empathy show that women only show higher levels of affective empathy, with no significant difference when it comes to cognitive empathy (Derntl et al., 2009; Muncer & Ling, 2006). Some scholars have also found that women rate themselves even higher than men on self-reported studies (Eisenberg & Strayer, 1987), which may be due to pressure to conform to stereotypical gender norms and assumptions.

The amount of friends they had who knew the Enneagram was also a positively significant predictor of Cognitive Empathy and the overall measure of empathy. In other words, having more friends who knew the Enneagram predicted higher levels of overall empathy and Cognitive Empathy, but not Affective Empathy. This finding is consistent with literature that found that students who are involved in student organizations or extracurricular activities show higher levels of Perspective Taking, which is a similar measure to Cognitive Empathy (Hudson-Fledge & Thompson, 2017).

This finding highlights the potential importance of peer group influences on perspective-taking benefits that the Enneagram claims to offer. Students who surround themselves with other people who know the Enneagram may have an easier time communicating and empathizing if many of their friends know their Enneagram types. By knowing their numbers and sharing a common language, students may be better equipped to see situations from their perspectives, understand what their friends' needs are, and be able to offer the type of support that will be most effective.

Students' age did not significantly contribute to the prediction of any measure of empathy. Other studies have shown conflicting evidence for whether empathy develops with age or during college (Hudson-Fledge & Thompson, 2017; Newton et al., 2008; Shashikumar et al., 2014). Scholars have also found evidence that empathy development may depend on interventions or student experiences rather than age-related maturity (Hudson-Fledge & Thompson, 2017; May, 2000).

Implications for Practice

Enneagram Competence Framework

Viewing the process of learning the Enneagram through the lens of the three components of the multicultural competence framework provides several implications for student affairs practice. Interacting with people of diverse personalities can be difficult to navigate without the proper awareness, knowledge, and skills to do so, just like with other identities. Therefore, if student affairs professionals want to equip students for their future in an increasingly global and diverse society, as many university mission statements say they do, then we must help students become aware of the diversity of

perspective that exists in the world. Student affairs professionals can help students with this aspect of their moral development journey by helping them understand differences and equipping them with the skills they need to interact and empathize well with others. The Enneagram is a tool that can be used to accomplish this task.

The framework that Pope et al. (2004) developed recommends that practitioners keep in mind students' readiness to learn about multicultural issues, and a similar warning seems appropriate with regards to personality. Student affairs professionals should be aware of where students are in the process of learning about and accepting diverse identities. The effectiveness of the Enneagram in developing skills such as empathy in our students may depend on how ready they are to engage in such activities. Learning about differences in personality may be a good introduction for students to be able to engage in more complex topics of diversity.

Enneagram Objectives and Empathy Development

Trends found in this study through examining the relationship between Enneagram competence and empathy offer several implications for empathy development and the utilization of the Enneagram. This study showed that introductory-level Enneagram understanding helps students interact more empathetically with others, so if student affairs professionals hope to improve how students interact with one another, an introductory or short-term Enneagram program or intervention may be helpful. Long-term or on-going Enneagram learning, however, may be necessary for students to gain more realistic perceptions of how well they recognize and respond to the emotions of others.

This study also showed that in-depth Enneagram understanding is necessary for students to gain greater skills and motivation for taking on the perspectives of others in various situations. If student affairs professionals hope to use the Enneagram as a tool to improve empathy, they must first decide what their learning objectives are for the students. The type of Enneagram training that staff should use with their students depends on the end that they are trying to meet. If they hope to help students better observe and respond to the needs of others, then short-term or introductory Enneagram information may be sufficient. However, if the goal is for students to gain greater self-awareness and perspective-taking skills, then longer-term or more in-depth Enneagram training may be necessary.

In these more in-depth Enneagram trainings, student affairs professionals should focus on moving students towards actually using the information they learn about the Enneagram in their relationships with others. These trainings may be ineffective in helping students empathize with others unless they reflect on what they have learned and how it affects the way they interact with other people. Those teaching the Enneagram to college students should be warned that just relaying information and content to them may have detrimental effects on how they empathically interact with others. Utilizing interactive and reflective exercises may be necessary components of these teachings to develop these positive outcomes in students.

Recommendations for Future Research

Enneagram Competence Scale Improvements

Future research should refine the ECS to more accurately measure students' understanding of the diversity in personality according to the three components of awareness, knowledge, and skills. New items should be crafted to better fit the components and see if PCA picks up all three instead of just two. The Enneagram Awareness subscale (see Appendix E) could benefit from items about students' willingness or ability to reduce the biases they hold towards people of other Enneagram types. The Enneagram Knowledge subscale could benefit from items addressing whether students are actively expanding their understanding of the Enneagram through attending workshops, reading books, or engaging in discussions with others. The Enneagram Skills subscale may also need new items regarding students' ability to work with people of different personality types and interact with them in healthier ways. After adding new items to the ECS, additional factor analyses should be conducted with more than 150 participants to ensure the reliability of the scale for use in future studies.

Empathy Components Questionnaire Improvements

The ECQ that Batchelder et al. (2017) proposed may also need adjustments in future studies to ensure the reliability of the five empathy subscales, especially Cognitive Ability and Affective Drive. These two subscales lacked sufficient reliability for results to be completely trustworthy. These subscales in particular should be investigated in a future study where new items are generated and a new PCA is run with a larger sample size. Without reliable scales, results using the ECQ may not reflect reality in a way that

is useful for understanding the relationship between empathy and other variables of interest to the researcher.

Exploring Potentially Confounding Variables

A major limitation of this study was the inability to control for the students' empathy levels before learning the Enneagram. Without this information, we cannot know the true impact that the Enneagram has on empathy. Students who find themselves in situations where they learn about the Enneagram or students who are inclined to seek out the Enneagram may already be either more or less empathetic than other students. This makes the true relationship between the Enneagram and empathy less clear. Future quantitative research could explore the longitudinal experience of college students with the Enneagram, potentially within an experimental research design.

This method allows for the possibility of distributing an empathy pre-test to students who do not already know the Enneagram and then providing Enneagram training throughout their college experience. This research design would also allow for the possibility of students' spirituality and how that may relate to students' moral and empathy development.

Scholars may also consider implementing qualitative studies that gather information to further explore how the Enneagram shapes the way students think about, interact with, and understand other people. Inquiring about students' own perspectives and meaning making about their Enneagram, empathic, and moral development may shed light on areas of the relationship that are difficult to measure in a self-reporting study. One specific area in which qualitative research methods could help is in reducing the potential bias of more self-aware students rating themselves more critically on self-

reported instruments than less self-aware students. Learning about why students rate themselves the way that they do could add much needed context to a study examining the relationship between these two complicated and layered concepts. Another qualitative study of interest would be whether students reflect on their Enneagram knowledge in their interactions with others, whether they perceive it as helpful, and when it started to make a difference in their relationships.

Conclusion

The purposes of this study were to develop a scale that measures students' understanding of the Enneagram and then use it to examine the Enneagram's relationship to empathy among college students. The study tested the structure of the Enneagram scale that was created, compared empathy scores across groups with varying levels of Enneagram understanding, and explored whether Enneagram understanding could predict empathy levels in college students. Analysis of the Enneagram scale revealed that there were two subscales that measured different types of Enneagram understanding, which were named Enneagram Awareness and Knowledge and Enneagram Skills because they parallel the multicultural competence model proposed by Pope, Reynolds, and Mueller (2014).

This finding is important as it provides a structure to help students learn and understand personality differences. This allows student affairs professionals to utilize the three components of awareness, knowledge, and skills to help students navigate the diversity of personalities they will inevitably be confronted with during college and beyond. This analysis also highlighted the need to refine and improve the Enneagram Competence scale for future studies.

The results from the Empathy Components Questionnaire (ECQ) showed no statistically significant differences between three Enneagram Competence groups. This may be due to the manner in which the groups were divided, indicating the need for a more objective cutoff for what constitutes introductory-level and advanced understanding of the Enneagram. The lack of significant results may also be due to the low reliability in two of the empathy subscales proposed by Batchelder et al. (2017). Improvements to the items in the ECQ offer a direction for future quantitative research.

This analysis also shed light on the differences in cognitive and affective empathy across Enneagram groups by showing that introductory understanding of the Enneagram only appeared to be helpful in improving students' interactions with others. In-depth understanding of the Enneagram seemed necessary for students to take on the perspectives of others. These trends offered important implications for student affairs professionals to identify the learning outcomes they hope to accomplish before deciding on a method for introducing the Enneagram to undergraduate students. This analysis, through its unexpected results and unanswered questions, also highlights the need for qualitative research methods to explore students' personal experiences with learning and applying the Enneagram and its effect on their empathy development.

Finally, the ECS components were statistically significant predictors of empathy levels in undergraduate students at a private, research, faith-based institution. Specifically, Enneagram Skills was the most significant positive predictor of empathy levels, indicating that as students' ability to use their Enneagram understanding increases, their ability and motivation to empathize also increases. Enneagram Awareness and

Knowledge also significantly predicted empathy levels, but as students' awareness and knowledge of the diverse personality types increases, their empathy decreases.

These findings are important because they provide the first empirically-based evidence of a relationship between the Enneagram and empathy. Specifically, this study shows that there is validity to the claims that Enneagram proponents make about the system helping people with perspective-taking–cognitive empathy development. Future exploration is needed to understand why the Enneagram appeared to hinder students' affective empathy development. It could be due to students evaluating themselves more critically on the self-reported survey responses regarding their interactions with others after the Enneagram heightened their self-awareness. It could also be a warning that knowing about the Enneagram system has detrimental effects on empathy unless students use that information in their relationships with others, but future research is needed to confirm this theory.

Although the sample size is small and there are several important limitations to consider, this is the first study comparing Enneagram understanding and empathy levels in college students. The Enneagram has increased in popularity on the college campus where this study was conducted, especially for improving students' self-awareness and leadership skills. Scholars make many claims about the interpersonal and intrapersonal benefits of learning this personality system, but without empirical evidence of this effectiveness, it is difficult to know whether this is a tool worth investing time and money into for training and learning purposes. The trends and patterns found in this study show a promising and exciting relationship between this tool for understanding diversity of personalities and empathy development. If empathy among college students continues to

decline, and we hope to educate our students to become moral and civic leaders in a diverse society, then the application of the Enneagram in relationships may be a worthwhile option to help higher education in this pursuit.

APPENDIX

APPENDIX A

Empathy Components Questionnaire Items

ECQ Scale Items

Variables	Items (Positively or Negatively Worded)
Cognitive Ability	
CA1	I'm not very good at predicting what other people will do (-)
CA2	During a conversation, I'm not very good at figuring out what others might want to talk about (-)
CA3	I am usually successful in judging if someone says one thing but means another (+)
CA4	I am not very good at "putting myself in others' shoes" (-)
CA5	I am good at noticing when one of my friends is uncomfortable (+)
CA6	I am not very good at noticing if someone is hiding their emotions (-)
CA7	I am good at sensing whether or not I am interrupting a conversation (+)
Cognitive Drive	
CD1	When talking with others, I am not very interested in what they might be thinking (-)
CD2	I am uninterested in putting myself in another's shoes if I am upset with them (-)
CD3	I like trying to understand what might be going through my friends' minds (+)
CD4	I can usually appreciate the other person's viewpoint, even if I do not agree with it (+)
CD5	I strive to see how it would feel to be in someone else's situation before criticizing them (+)
Affective Ability	
AA1	I am good at responding to other people's feelings (+)
AA2	I am not very good at helping others deal with their feelings (-)
AA3	I am poor at sharing emotions with others (-)
AA4	I don't intuitively tune into how others feel (-)
Affective Drive	
AD1	I am not interested in protecting others, even if I know they are being lied to (-)
AD2	I have a desire to help other people (+)
AD3	When I do things, I like to take others' feelings into account (+)
AD4	I avoid thinking how my friends will respond before I do something (-)
Affective Reactivity	
AR1	When someone seems upset, I am usually uninterested and unaffected by their emotions (-)
AR2	Others' emotions do not motivate my mood (-)
AR3	I avoid getting emotionally involved with a friend's problems (-)
AR4	I tend to panic when I see others who are panicked (+)
AR5	Sometimes I don't feel sorry for other people when they are having problems (-)
AR6	I am not always interested in sharing others' happiness (-)
AR7	When someone is crying, I tend to become very upset myself (+)

APPENDIX B

Enneagram Competence Scale Items

ECS Scale Items

Variables	Items (Positively Worded)
Enneagram Knowledge	
EK1	I am very confident that I know which Enneagram type I am (+)
EK2	I know a great deal about each Enneagram type (+)
EK3	I fully understand the underlying motivations/desires for all nine Enneagram types (+)
EK4	I know a great deal about the three Enneagram triads (+)
EK5	I know a great deal about the three levels of development: healthy, average, and unhealthy (+)
EK6	I know which Enneagram type I go to in stress (+)
EK7	I know which Enneagram type I go to in security (+)
EK8	I have a strong understanding of the Enneagram (+)
Enneagram Reflection	
ER1	I think about how my Enneagram type affects my life every day (+)
ER2	I always notice when I engage in the compulsive habits of my Enneagram type (+)
ER3	I always recognize when my Enneagram type's unhealthy behaviors cause harm in my relationships (+)
ER4	I actively strive to be healthier within my Enneagram type each day (+)
ER5	I appreciate the perspectives that other Enneagram types bring to the table (+)
ER6	I always value the diversity of perspectives among the Enneagram types (+)
ER7	When interacting with others, I always consider that others may not be motivated in the same way I am (+)

APPENDIX C

Figures of Mean Empathy Sub-Scale Scores Based on Enneagram Competence Group

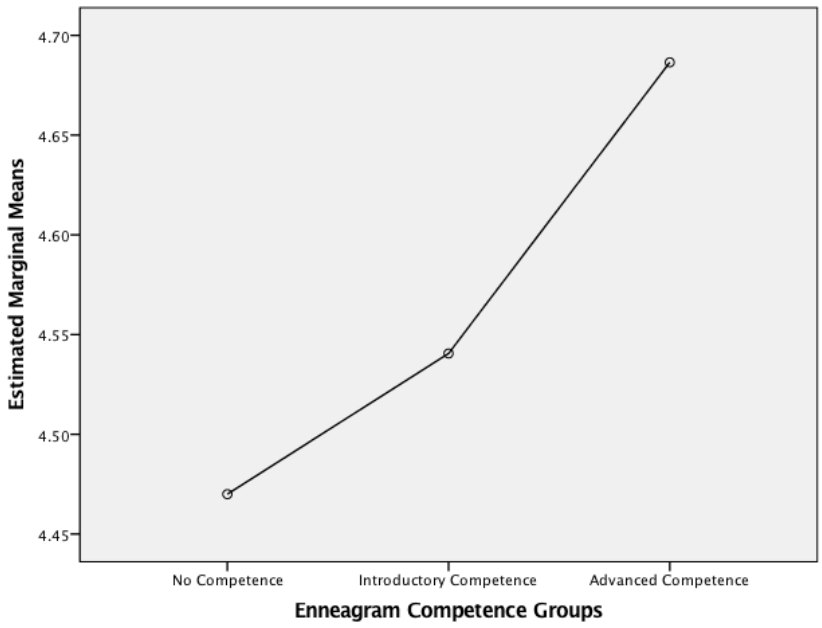

Figure C.1 *Mean Cognitive Ability Score per Enneagram Competence Group*

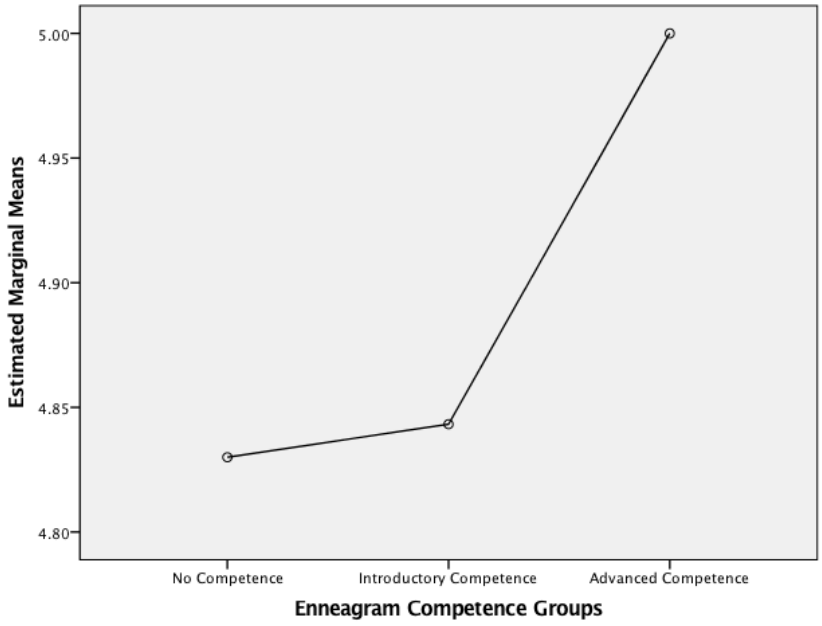

Figure C.2 *Mean Cognitive Drive Score per Enneagram Competence Group*

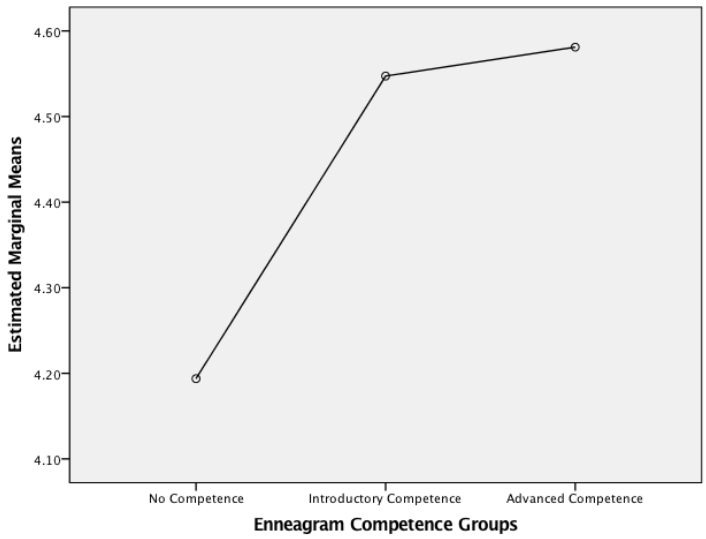

Figure C.3 *Mean Affective Ability Score per Enneagram Competence Group*

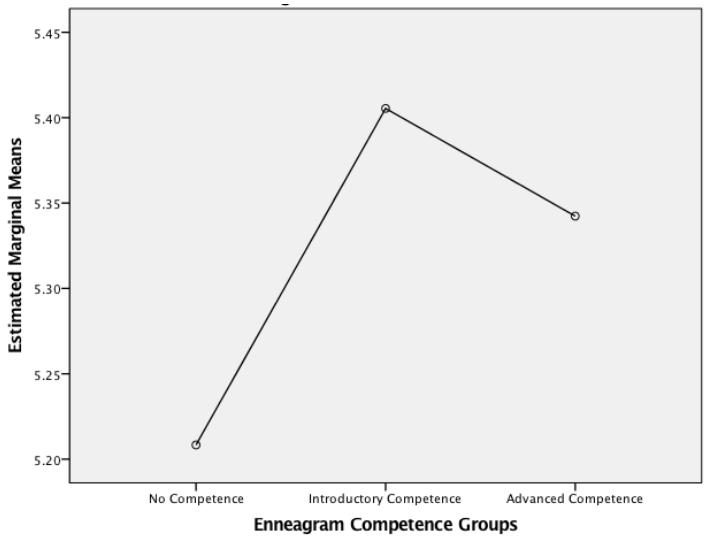

Figure C.4 *Mean Affective Drive Score per Enneagram Competence Group*

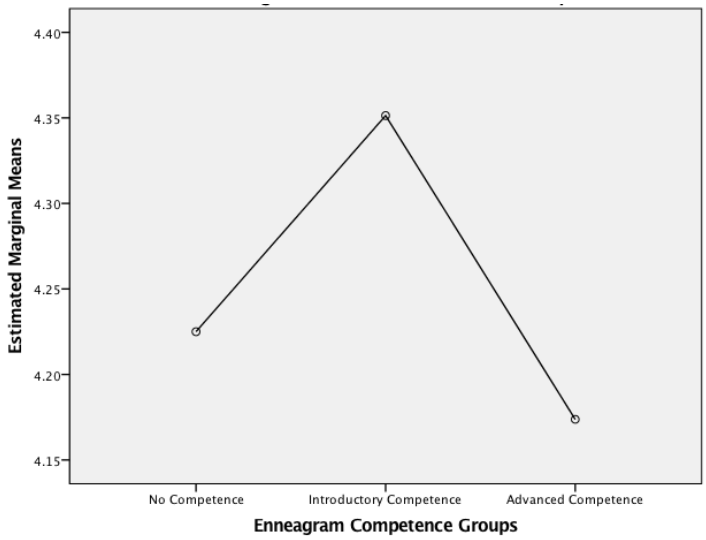

Figure C.5 *Mean Affective Reactivity Score per Enneagram Competence Group*

APPENDIX D

Figures of Cognitive and Affective Empathy Scores Based on Enneagram Competence

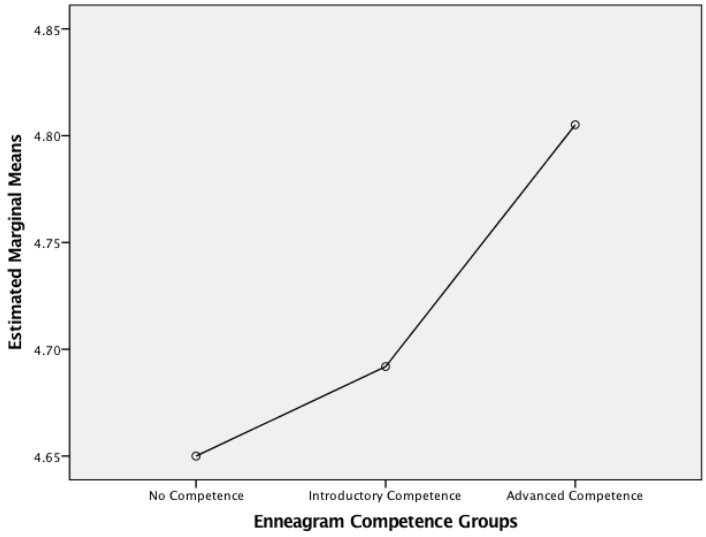

Figure D.1 *Mean Cognitive Empathy Score per Enneagram Competence Group*

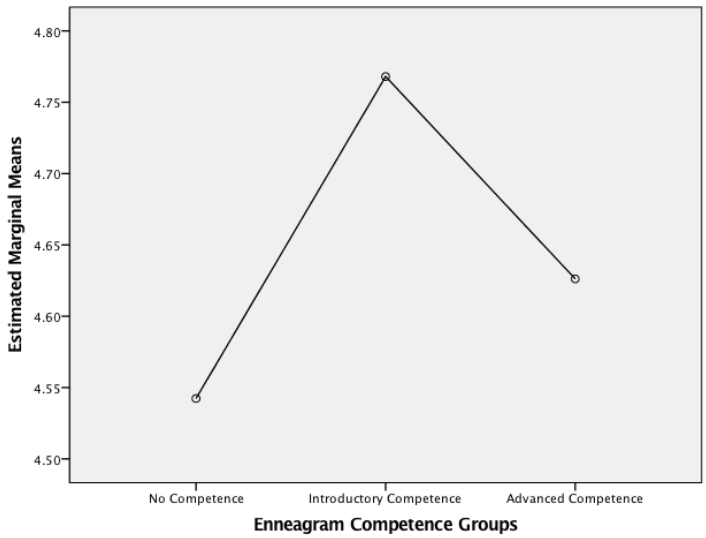

Figure D.2 *Mean Affective Empathy Score per Enneagram Competence Group*

APPENDIX E

Recommended Scale Items for Improved Empathy Competence Scale

ECS Recommended Scale Items for Future Research

Variables	Items (Positively Worded)
Enneagram Awareness	
ER1	I think about how my Enneagram type affects my life every day (+)
ER2	I always notice when I engage in the compulsive habits of my Enneagram type (+)
EK1	I am very confident that I know which Enneagram type I am (+)
EK3	I fully understand the underlying motivations/desires for all nine Enneagram types (+)
Enneagram Knowledge	
EK2	I know a great deal about each Enneagram type (+)
EK4	I know a great deal about the three Enneagram triads (+)
EK5	I know a great deal about the three levels of development: healthy, average, and unhealthy (+)
EK6	I know which Enneagram type I go to in stress (+)
EK7	I know which Enneagram type I go to in security (+)
EK8	I have a strong understanding of the Enneagram (+)
Enneagram Skills	
ER3	I always recognize when my Enneagram type's unhealthy behaviors cause harm in my relationships (+)
ER4	I actively strive to be healthier within my Enneagram type each day (+)
ER5	I appreciate the perspectives that other Enneagram types bring to the table (+)
ER6	I always value the diversity of perspectives among the Enneagram types (+)
ER7	When interacting with others, I always consider that others may not be motivated in the same way I am (+)

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