Conscious and Unconscious Interpersonal Complexity in The Narrative Enneagram Workshop Participants

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ABSTRACT

This research employed a mixed methods design to explore the potential relationship between conscious and unconscious interpersonal complexity. Thirty four participants from The Narrative Enneagram (TNE) workshops were recruited for this study. The first group consisted of participants who only experienced 24 hours of TNE workshops which happened to be online during the time of the covid 19 pandemic. The second group consisted of participants who experienced over 90 hours of in-person TNE workshops throughout their lifetime. For the quantitative phase of the study, The Washington University Sentence Completion Test (WUSCT) was used to measure conscious interpersonal complexity while the Archetypal Test of the Nine Elements (AT.9) was used to measure unconscious interpersonal complexity. Results showed a significant positive correlation between conscious and unconscious interpersonal complexity. More particularly, participants who experienced over 90 hours of in-person TNE workshops had significant higher scores on both conscious and unconscious interpersonal complexity compared to participants who only experienced 24 hours of TNE workshops online. For the qualitative phase of the study, semi-structured interviews were conducted on 6 of the original participants (i.e. 3 from the 24 online TNE hours group and 3 from the 90+ TNE hours group). Themes pertaining to conscious and unconscious interpersonal complexity experienced through the TNE workshops were analyzed through Descriptive Phenomenological Analysis. Some of the major themes from the interviews consisted of how the TNE workshop were a safe space for people to process and become aware of deeper parts of their personality in a supportive community led by seasoned Enneagram teachers. The communal processing with other TNE participants was felt to be a significant factor for growth in conscious and unconscious interpersonal complexity in a way that humanized others and helped the participants relate to

them. This study concludes with implications for incorporating conscious and unconscious interpersonal complexity in future research and clinical practice.

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LIST OF ABBREVIATIONS

AED - Adult Ego Development

ASI - Anthropological Structures of the Imaginary

AT.9 - Archetypal Test of the 9 Elements

DPA - Descriptive Phenomenological Analysis

IPA - Interpretative Phenomenological Analysis

PA - Phenomenological Analysis

SOI - Subject Object Interview

SVI - Synthetic Value Index

TNE - The Narrative Enneagram

WUSCT - Washington University Sentence Completion Test

CHAPTER 1 - INTRODUCTION TO THE STUDY

Background

Aaron Beck, the father of Cognitive Behavioural Therapy (Beck & Fleming, 2021), identified a list of cognitive distortions, which are habitual ways of thinking that are often inaccurate and negatively biased. One of them was absolutist thinking (i.e. totality of judgment unqualified by context or nuance), which is considered responsible for many underlying mental health problems (Beck et al., 1979; Al-Mosaiwi & Johnstone, 2018). Nearly a half century of studies have supported this premise. Cohen (2012) writes that "In the psychopathological literature … the cognitive style associated with extremism and overgeneralization has long been recognized as a risk factor for emotional distress, leading to both externalizing behavior (e.g. aggression) and internalizing pathology (e.g. depression)" (p.347). Weems et al. (2001) found that overgeneralizations, which were seen as a cognitive distortion, predicted trait anxiety. Lefebvre (1981) found that overgeneralizations were correlated with dysphoria on the Beck Depression Inventory.

Another commonly encountered cognitive distortion is dichotomous thinking, which is "an individual's propensity to think in terms of binary opposition, such as "black or white", "good or bad", and "all or nothing."" (Oshio, 2012, p.1). All-or-nothing thinking, namely an inability or unwillingness to see shades of gray which results in extreme thinking (e.g. "you are either perfect" or "you are a total failure"), has shown to be strongly associated with psychological distress, anxiety, depression, catastrophizing (Giusti et al., 2020), and suicide attempts (Neuringer, 1961). One study that analyzed words in internet forums on anxiety, depression, and suicidal ideation found significantly more absolutist words in them compared to

control forums, leading some to conclude that absolutist thinking may be a vulnerability factor for depression (Al-Mosaiwi & Johnstone, 2018).

These various terms (i.e. absolutist thinking, overgeneralizations, dichotomous thinking, and all-or-nothing thinking) all fall under the umbrella concept of cognitive rigidity, which is associated with psychopathology in general (Cohen, 2017). These findings have also been replicated in covid 19 lockdown situations, where university students with all-or-nothing thinking were more likely to exhibit posttraumatic symptomatology than those who did not (Giusti et al., 2020).

In addition to being associated with general psychological distress, dichotomous thinking, when combined with deep emotional hurt, may affect one's ability to differentiate nuances in degrees of emotional intensity in other people's facial expressions (Gebhardt et al., 2017). This is because dichotomous thinking is simplistic and leads to an inability to see events as multifaceted, complex, and nuanced (Berlin, 1990). The ability to discern the subtleties of affect expression of someone is important for relational quality and health (Yamashita et al., 2016), as Schutz's (1958) theory of interpersonal behaviour posits that openness to affect sensitivity as well as support for affect is one of three key components to vital relationships (the other two being inclusion and control).

Multiple streams of empirical research support the finding that interpersonal relationships are affected by cognitive rigidity. For example, binary thinking is strongly correlated with affected aggression in younger individuals (Oshio et al., 2016). Dichotomous thinking has been found to give rise to cognitive distortions and misperceptions that lead to automatic thought which can lead to a broad range of personality disorders including narcissism, antisocial

personality disorder, histrionic personality disorder, borderline personality disorder (Oshio, 2009, 2012; Oshio et al., 2016), and general psychopathy (Bonfá-Araujo et al., 2021; Byrne et al., 2008), all which can affect interpersonal health. In addition, from a psychodynamic perspective, this can be involve "splitting", where one assigns categories of "all good" or "all bad" towards others and switch the labels rapidly (Gagnon et al., 2016), leading to inaccurate and distorted perceptions of reality, unstable and intense opinions, and sudden shifts in how others are perceived that result in changes in mood and emotional instability (Clarkin et al., 2017). Dichotomous thinking has a positive correlation with cognitive distortions and dysfunctional beliefs that lead to problems in emotional regulation and impulse control (Oshio et al., 2016), devaluing others (Oshio, 2009), being antagonistic, and having conflicting interpersonal relationships in general (Bonfá-Araujo et al., 2021; Jonason et al., 2018).

On the other hand, nuance and complexity have shown potential in antidoting cognitive rigidity and its problematic effects on mental health and relationships. When participants are presented with strict categorical thinking (e.g. only "fear" or "calm") as opposed to broader continuous thinking of emotions (e.g. gradients of emotional options) in others and themselves, there are qualitative changes in how less nuanced the emotional processing is (Satpute, 2016). Increased nuance and complexity can also counter tribalistic tendencies that "others" individuals outside of one's group, as complexity in one's own perceived social identity can lead to higher tolerance for outgroup members (Brewer & Pierce, 2005). In addition, emotional granularity, which is "the level of specificity that characterizes verbal representations of an affective experience" (Tan et al., 2012, p.1) leads to individuals being better able to cope with stressful experiences and have better emotional regulation skills compared to those with low emotional granularity (Barret et al., 2001; Kalekerinos et al., 2019; Kashdan et al., 2015). Studies show that

individuals higher in emotional granularity are better able to accurately recognize the facial expressions of others and better able to discern their romantic partners' emotions (Erbas et al., 2016; Israelashvili et al., 2019).

Cognitive complexity, which is the ability to differentiate among different dimensions of an issue and integrate those various aspects together (Conway et al., 2018), is somewhat of a conceptual counterpart to emotional granularity when it extends to interpersonal dimensions. Studies show how cognitive complexity is beneficial when applied to the realm of everyday relationships. For example, research on everyday interactions in relationships supports how cognitive complexity is helpful to resolving conflicts (Woodard, 2021), is a significant factor for supportive communication (Youngvorst & Jones, 2017), and is related to helping people experience a more positive response to stress in typical stress inducing situations such as interpersonal conflict (Fearon & Boyd-MacMillan, 2016). In addition, this relational dimension of cognitive complexity is associated with interpersonal skills, communication, and can predict effectiveness in interpersonal interaction (Burleson & Caplan, 1998). Cognitive complexity, with respect to Adult Ego Development, is associated with exploratory forms of processing (Lilgendahl & McAdams, 2011) which is also positively associated with wisdom (Westrate & Glück, 2017). Adolescents, as they become increasingly cognitive complex, are enabled to plan ahead, understand the long-term consequences of behaviours, exhibit less negative behaviour, resist peer pressure more effectively, and appreciate the connection between emotions and behaviours (Orr & Ingersoll, 1995). Also, cognitively complex children have a higher likelihood of having parents who are less authoritarian and their parents tend to grant them autonomy compared to children of low cognitive complexity (Cross, 1966). In the context of counselling, cognitive complexity is also beneficial. Research shows that it helps the counsellor to understand

the client and underlying issues better (Welfare & Borders, 2010). This finding is related to the finding that more cognitively complex counsellors have greater empathy (Heck & Davis, 1973).

Framing the Current Study

Much research has been done on cognitive complexity with respect to interpersonal relationships (Brewer & Pierce, 2005; Conway et al., 2018; Fearon & Boyd-MacMillan, 2016; Welfare & Borders, 2010; Woodard, 2021; Youngvorst & Jones, 2017). However, these studies have explored interpersonal complexity on a conscious level. To the researcher's knowledge, no empirical studies have been done on unconscious dimensions of interpersonal complexity with quantitative instruments. Given that contemporary research shows how conscious and unconscious processes affect each other (while more elaboration will follow in the next chapter, one example of this is how unconscious processes are susceptible to attentional modulation from conscious processes while unconscious priming depends on conscious intentions, expectations, and attentional resources (Kiefer et al., 2012; Kiefer & Martens, 2010)), it is reasonable to conjecture that conscious dimensions of interpersonal complexity may interact with unconscious dimensions of it. To fill in this knowledge gap, the present research study will employ a mixed methods approach to explore both conscious and unconscious interpersonal complexity as well as the possibility of their mutual influence on each other. This is an important research gap to explore, as examining the development of conscious and unconscious interpersonal complexity in a vertically comparing manner will explore new territory and build on previous studies that have studied it without this distinction.

Definitions of Key Terms

Before presenting the literature review, research questions, or hypotheses, brief definitions of key terms will be explained. More elaborate explanations will follow in the next chapter with a more in depth review of the literature.

In this study, a process that is **unconscious** will be defined according to Boag's (2017) description: "a mental process is descriptively unconscious if we are presently unaware of it. For example, a belief would be described as descriptively unconscious if it was believed, without the person currently being aware of having the belief" (Boag, 2017, p.2). By implication of Boag's definition, in this study, a **conscious** process will be understood as a process that one is presently aware of.

Cognitive complexity is a concept from Kelly's (1955) personality framework and is defined as "the ability to absorb, integrate, and make use of multiple perspectives" of an issue (Granello, 2010, p.92) and involves the degree of differentiating separate and non-overlapping dimensions that are relevant to an issue (Bieri, 1955). **Interpersonal complexity** involves integrating cognitive complexity with the realm of interpersonal relationships (Kam & Bellehumeur, 2021a). **Unconscious Interpersonal Complexity** is defined as "the degree of complexity in the number of unconscious psychological constructs involved in experiencing life, particularly with regard to matters of wisdom and relationships" (Kam & Bellehumeur, 2022, p.4) The study of this integrated concept is a subset of the overall study of **Adult Ego Development (AED)** which studies the development of the ego, also known as "the self", in its process of maturation pioneered by Jane Loevinger (Loevinger, 1976, 1987; Singleton et al., 2021). Loevinger conceptualized the development of the ego/self as consisting of a process of

undergoing qualitatively adaptive shifts within a path of hierarchically organized stages of meaning making. Each sequential stage involves adaptive transformations on a fundamental level of four interconnected dimensions of the personality: interpersonal relationships, cognitive complexity, impulse control, and conscious preoccupations. Although the first two of these four dimensions will be the focus of this research, a premise of this study will be Loevinger's conceptualization that envisions these 4 concepts as inseparably interconnected (1976). Similar to Kohlberg's (1984) categorization of preconventional, conventional, and postconventional stages of moral development, AED's framework also uses these categories to capture milestones in AED, where there is a qualitative shift in individualized transformation in reaching postconventionality, where one is no longer predominated by convention in AED (Cook-Greuter, 1999; Vincent et al., 2015). Hy & Loevinger (1996) developed an instrument named the **Washington University Sentence Completion Test (WUSCT)** to quantitatively measure AED and, by implication, interpersonal complexity. With Loevinger's own admission, it assesses the more cognitive and intellectual dimensions of AED (Loevinger, 1993a). For the purposes of this study, the WUSCT will be used to measure conscious interpersonal complexity.

As there is a need to study not only the conscious dimension of interpersonal complexity but also its unconscious dimension, there is a need to introduce two other frameworks to make this possible.

The first is the **Enneagram**, which is a personality framework that focuses on multiple dimensions of nine different personality types including their more conscious dimensions (e.g. cognitive fixations) and unconscious dimensions (e.g. underlying motivations underneath conscious awareness) (Chestnut, 2013; Palmer, 1988; Riso & Hudson, 1999). Enneagram workshops conducted by an organization named **The Narrative Enneagram (TNE)** aim to

facilitate growth in the conscious and unconscious dimensions of AED levels of participants by engaging in multiple modalities of absorbing Enneagram content in both breadth and depth (Daniels et al., 2018; Sarcino, 2013). This includes didactic teaching, experiential exploration, reflective exercises, and communal processing through collective conversations interviewing each Enneagram type.

The second additional framework is the **Anthropological Structures of the Imaginary (ASI)**, which is a framework by Gilbert Durand (1960/1992) that conceptualizes how underlying systems of images beyond one's immediate awareness are organizing one's symbolic orientation towards life. A key term in this framework is the noun **imaginary** (distinct from the adjective) defined as the creative and dynamic force behind the organization of one's imagination that creates the parameters for what is possible to symbolically imagine and make sense of (Bellehumeur, 2011; Bellehumeur & Chambers, 2017; G. Durand, 1960/1992). In this framework, there are differing levels of complexity in the unconscious symbolism of the imaginary (Kam & Bellehumeur, 2020). Conceptual work has been done showing how the symbolic complexity of G. Durand's ASI has implications in interpersonal relationships (Bellehumeur, 2014a, 2014b; Bellehumeur & Carignan, 2018; Bellehumeur & Chambers, 2017; Laprée, 2013; Larrue & Bellehumeur, 2018). Yves Durand (Y. Durand, 2005) contrived a projective drawing test called the **Archetypal Test of 9 Elements (AT.9)** that assesses how integratively complex a person's system of images are. This test aims to assess interpersonal complexity on an unconscious level (Kam & Bellehumeur, 2021a).

Study Objectives

This research study will aim to explore conscious and unconscious interpersonal complexity in individuals who have attended The Narrative Enneagram (TNE) workshops which are designed for multidimensional growth in the self. Since this study was conducted within the peak of the covid 19 pandemic, there were challenges in recruiting participants for a larger sample size. Modifications were also required in terms of transitioning from in-person to online Zoom research sessions. As a result, this study is exploratory in nature to provide preliminary analyses on potential trends that can inform future studies with more robust sample sizes. The quantitative aspect of the mixed methods design will seek to explore potential relationships between conscious and unconscious interpersonal complexity, their possible interconnected growth, as well as potential relationships between the amount of TNE workshop hours and level of conscious and unconscious interpersonal complexity. This will be done primarily through statistical analysis of cross sectional data by comparing instrument scores of conscious and unconscious interpersonal complexity (WUSCT scores and AT.9 scores, respectively) between Novice participants of TNE and Experienced participants of TNE. Novice participants who qualify in the study will have experienced no more than 24 TNE workshop hours (all carried out online during the covid 19 pandemic) while Experienced participants will have experienced more than 90 in person TNE workshop hours. The qualitative aspect of the mixed methods design will explore TNE participants' lived experiences in the workshops in relation to their experience of conscious and unconscious interpersonal complexity. Here, a subset of both Novice and Experienced participants will be interviewed with semi-structured interviewing followed by phenomenological analysis.

CHAPTER 2 - REVIEW OF THE LITERATURE

In 1943, Gordon Allport made a prediction that the psychology of self would expand in the upcoming decades (Baumeister, 1999). This has come true, as the topic of the self is the most heavily researched topic in psychology in our day (Cervone & Pervin, 2019). “In 2016, the word “self” appeared in 26,016 book and article summaries in *PsychINFO* (the online archive of psychological research) - 25 times more than it appeared in 1970” (Cervone & Pervin, 2019, p.28). When speaking about the nature of the self, Baumeister (1999) notes:

> “When adults in Western civilized countries speak about the self, they generally are referring to a psychological rather than a physical being, and it is one that contains thoughts, feelings, attitudes, one that is socially validated and holds down multiple places in the matrix of social relationships. It is often regarded as having a vast hidden component, so that other people cannot perceive or understand your “self” unless you reveal it to them, and indeed even you have to struggle and work hard in order to know your own self” (p.2).

Depending on the disciplinary foci, there have been various conceptions of the self. For instance, Baumeister (1999) presents his understanding of 3 fundamental aspects of the self from a perspective of social psychology: (a) *reflexive consciousness* where the person can direct attention towards inquiring about their nature and grow in self-awareness; (b) *interpersonal being* where the self relates to others and is a part of relationships and groups; (c) *executive function* where the self can make choices, initiate action, and exert some control over oneself and the world.

In more recent years, Martinot (2016), from a cognitive psychology perspective, presented her understanding of three approaches of the self: (1) *the cognitive organization of the self* which involves the way self-representations are organized in memory; (2) the aspect that sees *the self at the heart of our motivations* which involves seeing how the self has a source of motivation which may distort the processing of information; (3) *the self as a social construction* which involves studying our representation of the self in relation to other individuals and groups.

Despite using different terms to acknowledge various aspects of the self, these differing ways of conceptualizing it overlap to some certain degree. For instance, there seems to be some correspondence between Baumeister's (a) with Martinot's (1) as well as Baumeister's (b) with Martinot's (3).

From some developmental perspectives, the term "the self" has been synonymous with the psychological term "ego". For example, Loevinger writes that "[the ego] is close to what the person thinks of as his self" (Loevinger, 1976, p.67). Elsewhere, she has used the term "self" synonymously with "ego" (Loevinger, 1976; 1987). Over the past century, psychological research has accumulated extensive knowledge and continually refined its study on the ego/self. With regard to psychology's conceptualization of this topic, Barret & Harren (1979) write "Few concepts in psychology have withstood the test of a century of continual debate, emerging with all of their initial vitality and zest. From the time of Freud and James, the constructs of ego and self have remained central to theoretical discussion in our field" (p.34). For the purposes of this dissertation, the term "ego" will be used to represent "the self" since these words will be used in the context of Adult Ego Development.

The following literature review section will begin with a brief overview of some of the major philosophical foundations preceding contemporary empirical and conceptual work done on Adult Ego Development (AED). This will be followed by a detailed outline of Loevinger's framework on AED along with other contemporary researchers on the topic. Commonalities between Loevinger's framework and other related psychological development frameworks will be compared. Next, the topic of cognitive complexity will be covered, followed by an elaboration on an interconnected concept, namely interpersonal complexity. Following this, a review of the literature on how the conscious and unconscious mind affect each other will be presented along with conceptual and empirical work that supports the measurement of conscious and unconscious interpersonal complexity. Gilbert Durand's theory of the Anthropological Structures of the Imaginary (ASI) will be outlined. Then literature on how AED can grow will be presented. After this, the Enneagram, a personality framework that outlines the personality structures of nine fundamental personality types, will be presented along with empirical research done on it. This includes theoretical and empirical research done on how the Enneagram is conceptually multidimensional and versatile in offering therapeutic efficacy in various contexts. The Narrative Enneagram (TNE) workshops and their nature will then be covered as a way to study conscious and unconscious interpersonal complexity. Arguments will be made with respect to how studying participants undergoing TNE workshops will help advance research in a knowledge gap in the field.

Philosophical Foundations Preceding the Study of Adult Ego Development (AED)

Freud's assumptions in psychoanalysis have had significant contributions to the theory of AED including his conception of the id, ego, and superego (Freud, 1933; Loevinger, 1966; 1976; 1978). For instance, Freudian psychoanalytic theory assumes that the ego changes over time and

develops more complex functions over the course of childhood (Cervone & Pervin, 2019). Piaget has also had some influence on the study of AED as well, particularly on his emphasis of theorizing how cognitive capacity unfolds in a series of successive stages (Inhelder & Piaget, 2013; Piaget, 1936). Influences from another angle on AED come from Erikson (1968) who posited that the formation of identity comes from the ego's work. Here, Erikson assumes that the experience of self-consistency emerges from a structural process of reality testing and coherent self-representation.

In terms of what the ego has come to represent within more recent times, Noam & Malti (2010) write how the ego has been used as a broad descriptive term for the changing organization of an individual's central frame of reference in the psychosocial life. The term "ego development" has come to often refer to the process of development in the entire lifespan since it describes the developmental maturity throughout the life in its entirety. Here, "maturity development" is sometimes used to describe the process (Singleton et al., 2021).

Loevinger's Conception of Adult Ego Development (AED)

Jane Loevinger was an American psychologist who, through taking in various influences from Freud, Piaget, Erikson, and other scholars on the ego, developed a conceptualization of the adult ego that has been empirically robust. Conceptually, her framework builds on Freudian premises of the ego, superego, and id (Freud, 1933), as well as Piagetian influences positing that psychological transformation involves the accommodative reorganizing of inner psychic structures after disequilibration at different stages (Manners & Durkin, 2000). She explicitly notes that Erikson's psychosocial development framework is compatible with her own model (Loevinger, 1976; Lee & Snarey, 1988). Her theory of ego development has been described in

the research literature on developmental psychology as one of the most comprehensive constructs (Westenberg & Block, 1993). Scholars have described her approach to AED as representing an empirically based approach that significantly helps the understanding of the meaning making process and subjective interpretation of one's experiences in one's lifespan (Manners & Durkin, 2001). On the empirical front, she studied hundreds of subjects from various walks of life at almost every stage according to her framework of understanding (Loevinger & Wessler, 1970; Loevinger, 1978).

Loevinger understood the term ego as a frame of reference or lens through which a person perceives themself and their experience of the world (Cohn & Westenberg, 2004). She writes that "The striving to master, to integrate, to make sense of experience is not one ego function among many but the essence of the ego" (Loevinger, 1969, p.85). She argues that "The fundamental characteristics of the ego are that it is a *process*, a *structure*, *social* in origin, functioning as a *whole*, and guided by *purpose* and *meaning*" (Loevinger, 1976, p.67). She presents ego development as the "master trait" in personality and argues that around it, "the whole edifice of personality is constructed" (Loevinger, 1976, p.41). Four dimensions of the ego are conceptualized which are cognitive complexity, interpersonal relationships, impulse control, and conscious preoccupations (Loevinger, 1976). They are briefly defined by the following: cognitive complexity within the domain of AED involves the level of sophistication in differentiating separate but relevant dimensions to life issues; interpersonal relationships refers to the style and maturity level of interaction with others in the realm of social connections; conscious preoccupations are about what is predominantly at the forefront of a person's focus of attention; impulse control involves a person's ability to regulate their drives as well as recognize and even accept potentially contradicting instincts throughout life.

With regard to Loevinger's framework of ego stages, she conceptualized these four dimensions having potential to undergo nine stages of transformations in the AED process. She understood development as consisting of a sequence of structural changes stimulated by an organism interacting with its environment (Loevinger, 1976). When describing the nature of these stages in her theory, she writes "This theory shares with cognitive developmentalism the Piagetian notion of stage: ego stages are conceptualized as equilibrated structures, related to each other in an invariant hierarchical sequence" (Loevinger, 1976, p.41). In each of these stages, there is a qualitative shift in the complexity of the ego's meaning construction, where the ego's structural principles governing the relations among various elements transform. There is an inner logic to each of the stages and progression in them (Loevinger, 1994). Here, each stage is assumed to be more sophisticated and adaptive than the previous one. Loevinger has taken great effort at ordering the stages in collaboration with different thinkers (Loevinger & Wessler, 1970). She writes that "Ruthless mutual criticism by persons of diverse backgrounds and dispositions, many of them skilled clinicians, has helped to divest the conception of personal idiosyncrasies" (Loevinger, 1976, p.28). Table 1 shows these four dimensions of impulse control, interpersonal relationships, conscious preoccupations, and cognitive style (i.e. level of cognitive complexity) in various stages in Loevinger's framework.

Table 1

Some Milestones of Ego Development. Adapted with permission from Loevinger (1976)

Stage	*Ego Level*	*Impulse Control, Character Development*	*Interpersonal Style*	*Conscious Preoccupations*	*Cognitive Style*
Presocial	-		Autistic		
Symbiotic	E1		Symbiotic	Self vs. non-self	

Impulsive	E2	Impulsive, fear of retaliation	Receiving, dependent, exploitative	Bodily feelings, especially sexual and aggressive	Stereotyping, conceptual confusion
Self-Protective	E3	Fear of being caught, externalizing blame, opportunistic	Wary, manipulative, exploitative	Self-protection, trouble, wishes, things, advantage, control	
Conformist	E4	Differentiation of norms	Aware of self in relation to group, helping	Adjustment, problems, reasons, opportunities (vague)	Conceptual simplicity, stereotypes, cliches
Conscientious-Conformist	E5	Self-evaluated standards, self-criticism, guilt for consequences, long-term goals and ideals	Intensive, responsible, mutual, concern for communication	Differentiated feelings, motives for behaviour, self-respect, achievements, traits, expression	Multiplicity
Conscientious	E6	Self-evaluated standards, self-criticism, guilt for consequences, long-term goals and ideals	Intensive, responsible, mutual, concern for communication	Differentiated feelings, motives for behaviour, self-respect, achievements, traits, expression	Conceptual complexity, idea of patterning
Individualistic	E7	*Add:* Respect for individuality	*Add:* Dependence as an emotional problem	*Add:* Development, social problems, differentiation of inner life from outer	*Add:* Distinctions of process and outcome
Autonomous	E8	*Add:* Coping with conflicting inner needs, toleration	*Add:* Respect for autonomy, interependence	Vividly conveyed feelings, integration of physiological and psychological, psychological causation of behaviour, role conception, self-fufillment, self in social context	Increased conceptual complexity, complex patterns, toleration for ambiguity, broad scope, objectivity
Integrated	E9	*Add:* Reconciling inner conflicts, renunciation of unattainable	*Add:* Cherishing of individuality	*Add:* Identity	

Note. Adapted from *Ego Development* (p. 24-25), by J. Loevinger, 1976, San Francisco, CA: Jossey-Bass, Inc. Copyright 1976 by Jossey-Bass, Inc.

**Add* indicates an addition to the previous level's descriptions

Contemporary Assumptions about AED

Cook-Greuter (1999) is another researcher of AED in the past few decades who has built on Loevinger's framework. Early in her graduate work, supervised by Robert Kegan, she posited that the ego is "the underlying principle in personality organization that strives for coherent meaning and orchestrates how we perceive reality" (p.73). She argued that the construct of the ego going through various stages involves "the expanding perspective on the self" (Cook-Greuter, 1999, p.72). After completing her dissertation, she also outlined other premises of AED such as arguing that the growth of the ego involves viewing the world from simple to more complex and from static to more dynamic (Cook-Greuter, 2004). Here, higher stages of growth experience more differentiation, integration, and flexibility in how one navigates life. This, in turn, leads to more autonomy, freedom, a greater tolerance for ambiguity, and a lowering of psychological defenses.

Cook-Greuter (1999) has categorized differences between preconventional (Loevinger's 1-3 stages), conventional (Loevinger's 4-6 stages), and postconventional (Loevinger's 7-9 stages) levels in AED. According to her, the preconventional tier involves stages of meaning making that most people experience and move on from before the age of twelve. She writes that individuals in this stage "are more characteristic of children and are therefore considered immature, or lacking the complexity required for successful functioning and integration into modern society" (Cook-Greuter, 1999, p.34-35). Next, there are the conventional stages where the majority of adolescents and adults are in. She writes that "These are the stages most representative of the conventions (the practices, beliefs, norms and values) of what it means to be an adult in a given culture, hence the label conventional" (p.35). Next, you have the postconventional stages where "people reintegrate the formerly split-off affective, somatic,

intuitive, and nonrational aspects of experience into their meaning making" (p.31). Here, individuals integrate affect, intuition, and rational thought. This involves the interaction between conscious and unconscious dimensions of AED. This is because "The more developed a person is, the more realms of experience become available for symbolic representation and cognitive manipulation, that is, the broader range of experience that can be integrated and made sense of. Thus, fewer and fewer aspects of experience remain hidden, denied, or split off from conscious awareness" (p.32-33). With this in mind, concerns that are prominent in postconventional stages include focusing attention on one's mental habits and biases, confronting ambiguous challenges, and dealing with fundamental paradoxes of human nature (Cook-Greuter, 1999; Vincent et al., 2015).

Commonalities and Differences Between Loevinger's AED and Some Other Influential Psychological Frameworks

Loevinger's framework of AED has some areas of commonalities and differences with other major schools of thought in psychological development as well as psychology in general. This section will outline some areas of overlap as well as varying emphases.

Loevinger (1993a) noted how her theorizing of ego transformation in developmental stages was compatible with some premises of psychoanalytic theory since psychoanalysis assumed that one could resume ego development where it left off earlier in life. She also posited that her AED conceptualization was reconcilable with the frameworks of some contemporary psychoanalysts of her day such as Gedo and Leowald (Loevinger, 1993a). It also has been suggested that Loevinger's theory is consistent with Jung's (1921) in assuming that life involves a process of individuation. Five of these qualities include individuality, self-awareness, complexity, wholeness, and autonomy (Broughton & Zahaykevich, 1988). Loevinger's AED

framework shares common ground with other contemporary frameworks on the development of the self since it shares an underlying assumption in the field of ego development that the self becomes more differentiated as it grows (Cervone & Pervin, 2019).

For instance, there are commonalities between Loevinger's process of AED and Carl Rogers' (1951, 1963) view of self-actualization that involves a process of forward looking personality growth where one's personality adapts, develops, and becomes one's true self. Rogers assumed that the self throughout life continues to grow in complexity, autonomy, socialization, and maturity (Cervone & Pervin, 2019). Cervone & Pervin (2019) comment on Rogers' framework noting that "The concept of actualization refers to an organism's tendency to grow from a simple entity to a complex one, to move from dependence toward independence, from fixity and rigidity to a process of change and freedom of expression" (p.138). Rogers' and Loevinger's framework have commonalities at the highest levels of the development of the self such as a tolerance for ambiguity in Loevinger's framework and personal constructs being tentatively formulated and held loosely in Rogers' (Loevinger & Wessler, 1970; Rogers, 1961).

Loevinger's stages, each categorized by Cook-Greuter (1999) as falling within preconventional, conventional, and postconventional categories, have rough equivalents to Maslow's hierarchy of stages, where Loevinger's Autonomous stage (Stage 7) is similar to Maslow's stage of self-actualization (Kegan, 1979; Loevinger, 1976). Both frameworks have their highest levels embodying capacity for spontaneity, greater integration, and the transcending of contradictions and polarities. Csikszentmihalyi (1993), a prominent researcher of the positive psychology movement, noted how Loevinger's theory of ego development, along with Maslow's hierarchy of needs and Kohlberg's moral development theory, outlined a similar path of human development. It consisted of the journey of progressive steps from emancipation from instinctual

self-focused drives towards progressing in conformity to social standards, followed by an unfolding of individuality to blend one's advanced autonomous interests with even larger groups.

Loevinger noted that Kohlberg's moral development framework contributed to some of the intellectual roots of her theory (Loevinger, 1976, 1978). Both Loevinger and Kohlberg have argued that there is a conceptual correspondence between their frameworks (Lee & Snarey, 1988). At the same time, Kohlberg's model focuses on moral decision making and action while Loevinger's framework encapsulates content including interpersonal and cognitive styles.

Empirically, one study showed a correlation of .65 between participants' ego stage according to Loevinger and moral stage according to Kohlberg (Lee & Snarey, 1988). In another study, Kohlberg's Moral Development Test scores were correlated with Loevinger's Sentence Completion Test scores with a correlation of .80, leading Lambert (1972) to argue that the "changes in the cognitive and affective structures underlying both tests represent hierarchical reintegrations in the development of a master trait that can justifiably be labeled *ego* development" (p. 116) .

Lee & Snarey (1988) note how one difference between Kohlberg's moral development theory and Loevinger's AED theory is that Kohlberg's stages were determined by styles or levels of cognition apart from the specific content of reasoning while Loevinger assessed her stages from both the style and content of psychological functioning.

Loevinger's framework of ego development also has overlap with Kegan's framework, where both posit a reconstruction of meaning in the process (Loevinger, 1979). Kegan et al. (1998) write "We agree with Loevinger's view that there exists at any moment in personality development a central organizing tendency, and that this principle of meaning coherence

gradually becomes more complex throughout development" (p.41). Kegan also shares with Loevinger "a fundamental tenet in Loevinger's thinking, the idea that there exists in personality, at any given time, a holism or "central tendency" in one's meaning-organizing" (Kegan et al., 1998, p.40). With respect to specific stages, Loevinger's Opportunistic stage (Stage 3) is equivalent to Kegan's "Stage 2" (Imperial Mind), Conformist stage (Stage 4) is equivalent to Kegan's "Stage 3" (Socialized Mind), Loevinger's Conscientious stage (Stage 5) is equivalent to Kegan's "Stage 4" (Self-Authoring Mind), and Autonomous stage (Stage 7) is equivalent to Kegan's "Stage 5" (Self-Transforming Mind) (Kegan, 1979; Kegan et al., 1998).

Where Kegan disagrees with Loevinger's conceptualizing of AED is where he notices a limitation in her framework. He critiques how Loevinger's Sentence Completion Test (which quantitatively measures one's AED stage) only categorizes the ego stage, but not the "ontogeny" which involves "the structures underlying the stages, and the process of reconstruction" (Kegan et al., 1998, p.40). While he acknowledges that Loevinger has made a contribution in the classification of ego stages, he posits that "Mature theories of personality development need to provide us with both a taxonomy (e.g., the stages of development) and an ontogeny (e.g., the structures underlying the stages, and the processes of reconstruction)" (Kegan et al., 1998, p.40).

In response to Kegan's criticism, Loevinger concedes that "In criticizing my conception of stages of ego development for failing to make explicit the logic and consequent dynamics of successive stages of ego development, Kegan is fully justified" (Loevinger, 1979, p.39).

At the same time, Loevinger's stages of development have more nuance since she outlines 9 stages whereas Kegan's model only has five. For instance, Kegan's highest fifth stage can be seen as fitting 3 of Loevinger's most advanced stages (stages 7-9: individualist,

autonomous, and integrated) (Marshall, 2009). Here, Loevinger's greater number of stages provides greater nuance in categorizing more subtle particularities and differences of developed stages. These stages themselves can be assessed through empirical scoring. Also, Loevinger uses a sentence completion test, the Washington University Sentence Completion Test (WUSCT) (Hy & Loevinger, 1996), to measure ego level whereas Kegan uses a structured 60-90 minute interview, Subject-Object Interview (SOI), that needs to be recorded, transcribed, and then coded and analyzed (van Thor, 2014). "Mastering the SOI as a practitioner takes months of study and practice, even after attending an intensive 3-day workshop. To use it to support others in their development, Berger recommends either calling in an expert or investing in more training" (van Thor, 2014, p.10). In addition, "On a practical level, a downside of Kegan's SOI is its greater length and expense" (Marshall, 2009, p.17). Since this study will aim to measure fine AED differences between participant groups, which include subtle differences in AED levels, having more nuanced categories of scoring will be more empirically useful than less. For example, 2 participants may score the highest stage in Kegan's model (Self-Transforming Mind) but have different AED levels according to the multiple high levels in Loevinger's model (Stage 7-9: Individualist, Autonomous, Integrated). The latter categories will help in providing more nuanced quantitative measurements in AED differences that may not be empirically noticed or categorized with Kegan's model. Also, when it comes to these two models, "Both have good validity, although Loevinger's has been used and analysed much more than Kegan's" (Marshall, 2009, p.17). For these aforementioned reasons, Loevinger's AED model will be used for this study.

Cognitive Complexity

Cognitive complexity is one of the four dimensions of AED in Loevinger's framework. The roots of the construct of cognitive complexity come from George Kelly's personal construct theory, which defines cognitive complexity as the degree of differentiation in a person's construct system (Bieri, 1955; Kelly, 1955). It involves "the ability to absorb, integrate, and make use of multiple perspectives" (Granello, 2010, p.92). It involves the relative amount of various dimensions taken into account when one assesses something. Therefore, the more dimensions in constructs that are used to see the world, the more cognitively complex one is because they can process information from multiple dimensions (Goodwin & Ziegler, 1998; Zhang et al., 2012). Many researchers conceptualize cognitive complexity as consisting of two fundamental components: not only differentiation but also integration (Da'as et al., 2018; Maak et al., 2016; Streufert & Streufert, 1978). Whereas differentiation involves the number of separate constructs that a person can distinguish on a particular topic, integration involves drawing connections amidst multiple dimensions that have been differentiated (Woodard et al., 2021). Bagdasarov (2009) elaborates on this notion of multiple elements of cognitive complexity by explaining that individuals high in it "tend to use many dimensions for the judging of events, make finer discriminations along these dimensions, and integrate the dimensions into meaningful conceptual wholes (Harvey, Hunt, & Schroeder, 1961)" (p.9). Cognitive Complexity itself can be conceptualized on a developmental scale continuum (Da'as et al., 2018).

Scholars note how there are many similarities in the developmental frameworks of George Kelly and Jean Piaget. Cervone & Pervin (2019) note how these similarities include:

> "(1) An emphasis on progression from a global, undifferentiated system to a differentiated, integrated one; (2) increasing use of abstract structures to handle

> more information more economically; (3) development in response to efforts to accommodate new elements in the cognitive system; and (4) development of the cognitive system as a system, as opposed to a simple addition of new parts or elements" (Cervone & Pervin, p.324)

Many empirical studies show how higher cognitive complexity is beneficial in one's interpersonal relationships. Earlier research showed how people with high cognitive complexity try to preserve "inconsistent" information and use it to form ongoing impressions whereas people with low cognitive complexity are likely to reject information that seems inconsistent with their impressions (Mayo & Crockett, 1964) and how increased cognitive complexity results in more accurate predictions in others' behaviours (Bieri, 1955). People who have high cognitive complexity score higher on measures of self-objectivity rated by other observers and these cognitively complex individuals also are more open to new experiences (Tetlock et al., 1993). More cognitive complex people can take on the role of others and understand them better (Adams-Webber, 1979, 1982; Crockett, 1982). Tolerance for ambiguity seems to be positively related to cognitive complexity (Andreyuk, 2017). Other research that is more recent suggests that cognitive complexity can be increased by a person's own active initiative in a self-directed manner in a social setting by interacting with people and cultures different from oneself (Fee et al., 2013). Interestingly, cognitive complexity is distinct from cognitive ability, yet empirically overlaps to some extent ($r = 0.2$ in Woznyj et al., 2020). A meta-analysis on cognitive complexity summarized how cognitive complexity levels in political figures remained as a stable trait over the long run in their careers expressing itself through speeches, papers, and debates (Jordan et al., 2019; Woodard, 2021). Moderate levels of cognitive complexity lead to more ethical decision making compared to lower levels (Moore & Tenbrunsel, 2014). In addition, a

longitudinal study suggests that expatriates in extended foreign settings can significantly increase their cognitive complexity (Fee et al., 2013). Active multicultural engagement also leads to an increase in cognitive complexity (Maddux et al., 2014).

Interpersonal Complexity

Bieri (1955) added a dimension to Kelly's (1955) construct of cognitive complexity by describing it as the "capacity to construe social behaviour in a multidimensional way" (p. 185). This turned out to be in line with subsequent academic trends where "Given the centrality of social life to human experience, cognitive scientists have long been interested in characterizing the cognitive processes and behaviors which underlie human social interaction" (Osborne-Crowley, 2020, p. 144). Such descriptions that integrate cognition and social life capture the study of *social cognition* which is defined as "cognition directed towards social objects, namely persons (including ourselves) and social groups" (Greenwood, 2019, p.162). Put in simpler terms, Fiske & Taylor (1991, 2008, 2013) posit that social cognition is concerned with how people make sense of other humans as well as themselves. This approach towards social cognition has been a key aspect of theoretical and experimental social psychology since the 1980s.

Although not a social psychologist, Loevinger nevertheless also integrated cognitive complexity with the dimension of interpersonal relationships (along with two additional dimensions of impulse control and conscious preoccupations) (Loevinger, 1976). For Loevinger, the ego represents a unified structure of these four integrated dimensions where the whole of the ego unifies them, resulting in them being inseparable (Lee & Snarey, 1988). Hence, for

Loevinger, cognitive complexity is inextricably linked to interpersonal relationships in AED. In a similar vein, Jordan (2018) writes:

> "Key properties of the ego development stages can be related to and explained by levels of cognitive complexity. However, this does not go for cognitive complexity in general, but specifically for complexity in cognition relating to the interpersonal (social) and intrapersonal (psychological) realms. Cognitive complexity in relation to the external non-human world is only weakly related to ego development" (p. 292)

Other authors such as Duys & Hedstron (2000) write how cognitive complexity with an interpersonal angle is "the degree of cognitive differentiation or the number of interpersonal constructs a person can use to define social reality" (p.11). They note that higher levels of interpersonal constructs involve multiple elements that focus on enduring psychological, motivational, and dispositional qualities in others. This is similar to Medvene et al.'s (2006) definition of *interpersonal cognitive complexity*, which is "the ability to perceive others in relatively complex and personalized terms" (p. 220) as well as "the number of psychological constructs that people use to describe others" (p. 220-221).

Kam & Bellehumer (2021) use the term *interpersonal complexity* without Medvene et al.'s (2006) middle word *cognitive* since, in their view, the integration of complexity and interpersonal relationships should not be reduced to the more rational and conscious dimensions of it, which can be implied by the word "cognitive". Here, complexity in relationships includes but also transcends cognitively conscious aspects of it. The term interpersonal complexity can include unconscious elements of relational sophistication. This line of thinking is in line with Kelly's original conceptualization of cognitive complexity; namely that a person may be unable

to report all of the elements in a consciously accessible construct. Hence, Kelly theorized between verbal and preverbal constructs (Cervone & Pervin, 2019). The former can be expressed in words whereas the latter is present even if the person is incapable of verbally expressing it. "Kelly suggested that the verbal/preverbal distinction captures some phenomena that Freudians would call conscious versus unconscious" (Cervone & Pervin, 2019, p. 309). Here, constructs may be conscious or unconscious, influencing our cognition (Higgins, 1999). Given that Kelly (1955,1964) gave room for part of one's cognitively complex constructs to be unconscious, and that Loevinger's overall framework is reconcilable with some contemporary psychoanalytic frameworks (Loevinger, 1993a), there is a need to explore the potential conscious as well as unconscious aspects of interpersonal complexity. This would be consistent with Loevinger's (1976) admission that "We acknowledge both *consciousness* and the possibility of freedom and the validity of the *dynamic unconscious*" (p. 67) as well as Cook-Greuter's (1999) acknowledgement that higher stages of AED involve integrating nonrational and unconscious psychic phenomena that has been previously "split off" from conscious awareness. These premises follow the overall trend in psychology today where "At this point, almost all psychologists, whether psychoanalytic or otherwise would agree that many mental events occur outside of conscious awareness and that unconscious processes influence what we attend to and how we feel" (Cervone & Pervin, 2019, p. 64).

Conscious and Unconscious Interconnected Influence

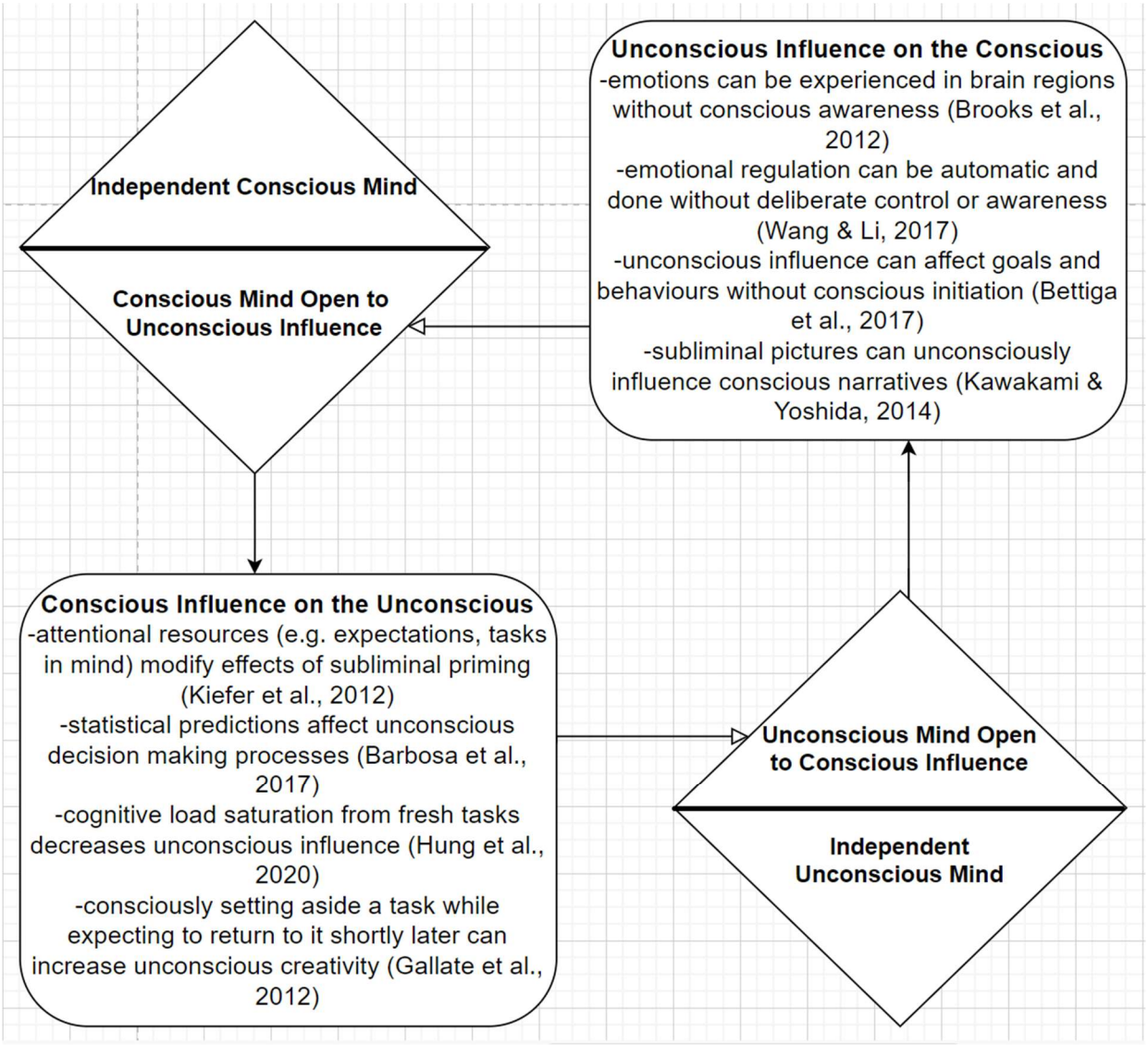
Unconscious activity can be conceptualized under the domain of the mind's "primary processing". This view presents primary process thinking as the "language of the unconscious" (Cervone & Pervin, 2019, p.83). Primary processing is holistic, intuitive, and heavily influenced by emotion. In contrast, rational thinking is categorized under "secondary process" thinking,

which involves analytical processes that use rules of logic and evidence. Secondary process is the "language of consciousness, reality testing, and logic" (Cervone & Pervin, 2019, p.83).

In terms of defining the "unconscious" nature of primary processes, Boag (2017) writes that "a mental process is descriptively unconscious if we are presently unaware of it. For example, a belief would be described as descriptively unconscious if it was believed, without the person currently being aware of having the belief" (p.2). He argues further that most of a person's mental life is unconscious due to humans holding an enormous amount of beliefs, desires, hopes, and fears while not being aware of them. From a psychoanalytic perspective, "The dynamic unconscious includes anything actively prevented (via defense mechanism) from being known such as unwelcome desires, traumatic memories, or threats to one's self-esteem" (Boag, 2017, p.5). In addition, there is a distinction between cognitive science's construct of the "cognitive unconscious" and psychoanalysis' construct of the "dynamic unconscious" (Boag, 2020). The former has non-motivated obstacles to awareness (e.g. automatized processing that is implicit and not presently representable to the mind but not suppressed) whereas the latter has motivated obstacles from entering consciousness (e.g. unconscious avoidance or repression involving defense mechanisms (Boag, 2020; Solms, 2017, 2018)). Epstein (1994) posits that the primary (unconscious) and secondary (conscious) processing systems act in a parallel manner and "can act in conjunction with one another as well as in conflict with one another" (Cervone & Pervin, 2019, p.83). Figure 1 summarizes contemporary research showing how conscious and unconscious processes can influence one another while remaining somewhat independent.

Figure 1

The Limited Independence and Mutual Influence of Conscious and Unconscious Processes



Recent research shows how unconscious primary processes can act autonomously from conscious secondary processes in multiple ways. Research shows that it is possible for emotional reactions to not be consciously accessible (Smith & Lane, 2016) and fMRI studies show that emotions can be experienced in brain regions without conscious awareness (Brooks et al., 2012). Also, emotional regulation can be done unconsciously without deliberate awareness, control, or

consciousness (Wang & Li, 2017). Unconscious influence can affect goals and behaviours, leading to the pursuit of them without conscious initiation (Bettiga et al., 2017). This can happen in the context of narrative processing as well. For instance, pictures shown subliminally that suggest a certain story to participants can lead to automatic mental associations constructed in a narrative framework outside of consciousness (Kawakami & Yoshida, 2014).

On the other hand, there is also abundant evidence showing how top-down conscious processes can influence unconscious processes sometimes, and that the influence between primary and secondary processes can be mutual. Scholars like Perlovsky & Ilin (2012) have made the case that "The fundamental mechanisms of cognition include interaction from bottom-up and top-down signals" (p. 790). In light of these contemporary research trends, some have posited that there has been a "revolution" in conceptualization that "is on the cusp of reconceiving the relation between unconscious and conscious mental process" (Greenwald & Banaji, 2017, p. 861).

> For instance, according to Kiefer & Martens (2010), "Classical theories of automaticity therefore assume that automatic processes (a) are independent of capacity-limited attentional resources, (b) are not prone to interference from other processes, (c) can act in parallel, and (d) are unconscious (Posner & Snyder, 1975; Schneider & Shiffrin, 1977). According to this classical view of automaticity, automatic processes are triggered invariantly and independently of the current configuration of the cognitive system" (p. 464).

Kiefer & Martens (2010) also note that over the course of time, more refined theories have conceptualized more flexibility and adaptivity in unconscious activity and "assume that automatic processes are critically dependent on higher level, top-down factors such as attention,

intention, and task sets that orchestrate the processing streams toward greater optimization of task performance" (p. 465). More specifically, Kiefer et al. (2012) found that subliminal priming depends on attentional resources and is open to being influenced from stimuli expectations, intentions, and tasks in one's conscious mind. Hung et al. (2020) found that conscious and unconscious processes seem to compete for attentional resources sometimes, which are limited. When a person's attentional load is saturated by a fresh task, unconscious interference is impeded whereas when the task demand is decreased due to extensive practice, unconscious influences can increase again. Also, Barbosa et al. (2017) found that context induced expectations and statistical predictions in one's consciousness can affect unconscious decision making processes. These findings prompt researchers to conclude that "unconscious automatic processes are susceptible to attentional modulation and are not invariantly triggered by the appropriate stimulus in a purely bottom-up fashion" (Kiefer et al., 2012, p. 57).

Ingram & Prochownik (2014) note that from a developmental psychology perspective, there is a "dynamic relationship between conscious and unconscious influences on decision making, because observing how children solve certain tasks makes it clear that conscious thought processes can come to modulate decision making that was previously performed automatically" (p. 35). Deecke (2012) posits that the conscious and unconscious "always work together, not only in dreams, but also in wakefulness. Our conscience for instance can admonish us out of the unconscious core from our memory, but by doing so it becomes conscious, and it is then the task of the reasoned will to draw the consequences out of it" (p. 408).

The research of psychological incubation may shed some additional light on the dynamics between conscious and unconscious processes. The notion of "incubation" involves mentally putting aside an issue for a while in order to let unconscious processes operate in the

background of one's mind to help solve the issue (Kubie, 1985; Claxton, 1997). The usefulness of this process has had overall acceptance in academic circles (Sio & Ormerod, 2009). For instance, Bos et al. (2008) discovered that when people were distracted from finishing a task but expected to finish it a little while later, they performed better in contrast to people who were distracted without an expectation of finishing the task. Gallate et al. (2012) discovered similar results when people who consciously knew that they would soon return to a divergent thinking task scored higher creativity after a break compared to those who did not know. Interestingly, Ritter et al. (2012) found that priming participants while they were asleep with the identical smell that was presented to them when they were awake and thinking of a problem resulted in more creativity than those who were not primed in the same manner. These findings support the principle that some degree of conscious processing on an issue is needed to establish a knowledge base which will then assist with what to attend to for incubative breakthroughs in creativity from unconscious processing (Ritter & Dijksterhuis, 2014).

In sum, taking all this complexity of theoretical and empirical considerations into account, it seems fitting to state that the overall relationship between conscious and unconscious processes, with respect to contemporary research, is not clear-cut. The literature review shows mixed results that suggest strongly that they both can affect each other, and sometimes to a great extent. Baumeister et al. (2017) concluded through research that "nearly all human behavior is produced by the combination of conscious and unconscious processes. Thus, the project of seeking to characterize behavior as either conscious or unconscious may be profoundly misguided" (Baumeister et al., 2017, p.255).

For the purposes of this dissertation, what can be gleaned from the research on this subtopic of conscious and unconscious processes is that both systems of processing can arguably

affect each other in the process of AED. More specifically, since the interplay of conscious and unconscious processes affect so many domains of psychosocial life, it seems reasonable to postulate that there are both conscious and unconscious dimensions involved in the development of interpersonal complexity.

Measuring Conscious and Unconscious Interpersonal Complexity

With respect to how people view themselves, there is some empirical support for distinctions between conscious and unconscious self-views. Some studies show that implicit and explicit phenomena in the mind are not always consistent and that incoherence between implicit and explicit self-representations is connected to psychological suffering (Bosson et al., 2003; Fabbro et al., 2017; Zeigler-Hill & Terry, 2007). For example, implicit self-concept, measured by reaction times from participants to words or ideas that may or may not be related to one's self-concept, are often just modestly correlated with measures of explicit self-concept (Greenwald et al., 2002). Also, explicit self-ratings on one's own personality trait (i.e. shyness) can predict controlled behaviour but only have moderate correlation with spontaneous behaviour in realistic situations (Asendorpf et al., 2002).

With respect to measuring AED specifically, Loevinger admits that her method of measuring AED (with the Washington University Sentence Completion Test), similar to Kohlberg's test measuring moral development, emphasized the cognitive and intellectual aspects of AED (Loevinger, 1993a). She writes, "However, any method that relies on internal consistency for its bootstraps, as ours does, is bound to end up slanted toward its most reliable elements. The cognitive and intellectual element is just what is most easily and reliably judged. Therefore it will assume more weight in the outcome of measurement than it does in life"

(Loevinger, 1993a, p.61). This admission acknowledges a significant gap in potential research, since Cook-Greuter (1999), who built on Loevinger's framework of AED, stated how constructivist theories of adult development include the reintegration of intuitive and nonrational dimensions of experience into meaning-making at higher levels of AED. Therefore, in addition to conscious interpersonal complexity, there is a need to study unconscious interpersonal complexity as well.

Unconscious interpersonal complexity takes into account the level of sophistication of interpersonal experience occurring on nonrational dimensions of the psyche (Kam & Bellehumeur, 2021a). This is necessary, since "from a clinical point of view, many therapy problems are rooted in unconscious issues that require a non-rational, figurative, metaphorical, or symbolic perspective to appropriately explore with depth and subtlety" (Kam & Bellehumeur, 2021a, p. 173). Just as there is a need to conceptualize unconscious dimensions of psychological phenomena (e.g. language, knowledge, skill acquisition etc.) for a more complete understanding of them, there is also a need to conceptualize unconscious dimensions of interpersonal complexity for a more holistic understanding of it. This is in line with research that indicates how unconscious processes, while not identical to conscious ones, seem to carry out seemingly equivalent processes of goal pursuit, executive functioning, reasoning, and information broadcasting (Hassin, 2013; Goldstein & Hassin, 2017). Defining the construct of unconscious interpersonal complexity takes into account the unconscious dimensions of Medvene et al.'s (2006) notion of interpersonal cognitive complexity, which is "the ability to perceive others in relatively complex and personalized terms" (p. 220) as well as "the number of psychological constructs that people use to describe others" (p.220-221). Tying these ideas together with non-rational dimensions of the mind, unconscious interpersonal complexity, also known as

unconscious integrative complexity (Kam & Bellehumeur, 2021; 2022), can be defined as "the degree of complexity in the number of unconscious psychological constructs involved in experiencing life, particularly with regard to matters of wisdom and relationships" (Kam & Bellehumeur, 2022, p.4). Here, wisdom and relationships contextualize our discussion of the construct, since it is understood within the domain of AED.

In order to measure unconscious dimensions of AED, more implicit approaches will need to be utilized. According to Ellenberger (1970), there is a "mythopoetic" function of the unconscious according to older schools of psychiatry. Tests that are more projective in nature may be of use here, since they help provide a holistic interpretation of the participant, where the test is assessed according to an overall pattern and organization of the test material, rather than by interpreting any single response. Cervone & Pervin (2019) note that "The fundamental logic behind the projective tests is that the person's interpretations will be revealing of his or her personality" (p.87). Here, ambiguity is the point of the projective test, where the meaning making that the test taker projects onto the vague test content is telling of their unconscious. "Their disguise enables one to penetrate the façade of someone's personality (in psychoanalytic terms, his or her defenses) in order to view the person's underlying needs, motives, or drives" (p.87). In these projective tests, spontaneous fantasies, free drawings, or paintings can lead unconscious content to emerge (Cervone & Pervin, 2019). Here, images can be a means towards unconscious phenomena, as mental imagery can be both conscious and unconscious (Broggard & Gatzia, 2017; Nanay, 2020) and interpretations of abstract images can reveal distinct emotional states (Bartoszek & Cervone, 2017). These principles dovetail clinical experiences in Intensive Short-Term Dynamic Psychotherapy, where lifting unconscious repression and defense mechanisms can result in unconscious images emerging that relate to unprocessed emotions

(Abbass et al., 2012; Davanloo, 1987; Johansson et al., 2014; Town et al., 2013). Addressing this unconscious phenomena can lead to interpersonal improvement. Hence, assessing unconscious phenomena in relation to interpersonal life can be assisted in working with images.

Gilbert Durand's Anthropological Structures of the Imaginary (ASI)

Gilbert Durand (1960/1992), from an anthropological point of view, theorized a framework on how the mind works with images. More specifically, he conceptualized how the human "imaginary" (understood as a French noun, as opposed to an English adjective) processes images and symbols. To G. Durand (1960), the imaginary was the dynamic force behind the organization of symbols and images that operated beyond one's conscious rationality. It is the repertoire of images in the human that create parameters for what is possible to symbolically imagine and make sense of (Bellehumeur et al., 2017; G. Durand, 1960/1992). His framework was called the Anthropological Structures of the Imaginary (ASI), which conceptualizes how complex a person's internally organized symbolic imagination is. The ASI was inspired by G. Durand's research in literature, music, art, philosophy, mythology, esoterism, religion, schools of humanities, and the study of civilization. It assumes that humans are essentially symbolic organisms that make sense of their lives fundamentally through symbols (Bellehumeur & Chambers 2017). This came from the assumption of seeing human cultures as reservoirs of images and symbols which continually shape their ways of thinking, dreaming, and living (Durand 1960/1992, 1999). The imaginary forms images based on one's inner world interacting with culture, spirituality, religion, and the social world (Braga 2007). His framework addresses the more nonrational parts of the psyche, since the imaginary was understood by him to be the creative faculty and source behind the imagination. Here, the imagination is to specific songs in a genre of music (e.g., a Bach or ACDC song) as the imaginary is to the creative force behind the

entire genre of music itself (e.g., classical or hard rock). One premise of G. Durand was that images are actually more powerful in influencing a person than ideas or even experience itself (Durand, 1960). Here, rational thinking comes second as the imaginary, with its archetypal images and symbols, comes first in influence.

G. Durand's framework has relevance to clinical work, as the use of the imaginary to explore unconscious issues through means such as metaphors, art therapy, poetry, or dream analysis is often effective in complementing more rational talk-therapy approaches (Bellehumeur et al., accepted; Bellehumeur et al., accepted). There is an assumption that there is a difference between human phenomena being nonrational and irrational. Ellis (1962, 1987), for example, assumes in Rational Emotive Therapy that irrational beliefs are a source of human distress and suffering. They involve

> "beliefs that no rational person would, upon reflection, wish to have because the beliefs are sure to bring about one's own psychological distress… Suppose a person thinks "If good things happen, bad things must be on the way" or "If I express my needs, others will reject me." These thoughts are irrational in that persons who think these things are dooming themselves to psychological distress" (Cervone & Pervin, 2019, p. 386).

On the contrary, nonrational phenomena involves nonlinear perspectives and even insight that arrives through means that are not strictly logical, linear or predictable. This may reflect similar conscious phenomena at an unconscious level but in a way that is not necessarily irrational, such as one's dreams or aspirations in life that one has neglected giving more attention to that are realizable. This type of nonrational content has potential to bring healing and/or

balance to a person through existential symbolic reflection or meditation. Irrational phenomena, in contrast, is not reasonable, is distorted, does not fit with possible reality, and can be a source of suffering.

G. Durand organized symbols, images, and visual narratives of cultures into two fundamental polarities—the "diurnal" (day) and the "nocturnal" (night). These two polarities are in opposition to one another and are based on opposing structures of organization and symbolic views of the world. The "heroic" structure is a structure of the imaginary in the diurnal polarity and represents "day" and has the schema of "distinguishing." The symbolic posture here is "getting up", "standing", or "ascending" (Durand, 1999). This imaginary structure has an overall impression of separating what is good from evil and also symbolizes purifying and struggling towards victory (Durand, 1999). It contains the theme of heroes fighting, standing, and overcoming challenges that they face (Xiberras, 2002). Overall, there is a continual sense of tension and a lack of peace inside the heroic structure. On the other hand, the "mystical" structure is in the nocturnal polarity and represents "night" with the schema of "confounding" and involves dwelling on life's mysteries. The symbolic gesture here involves absorbing and digesting where one tends to take in and metabolize substances within oneself (Durand, 1999). Another way to describe this structure is that it is one of "merging" so that two entities are inseparable. This structure of the imaginary has overall impressions of fusion where everything seems peaceful, gentle, warm, friendly, and harmonious. St-Arnaud (1989) uses the term "solidarity building" to describe it.

In order to sustain the coexistence of both the heroic and mystical imaginary structures (representing the diurnal and nocturnal polarities respectively), a "synthetic system" is needed to maintain balance between them (Durand, 1960). The "synthetic" structure (later called

"systemic") is the third imaginary structure from the ASI arising from the "crepuscular" polarity that represents the twilight that occurs between the diurnal and nocturnal polarities. This third imaginary structure is a place of connection and coexistence between the heroic and mystical structures where both can coexist in harmony and are regulated (Laprée 2013). This structure's schema is "linking" and its symbolic gestures consist of being cyclical, rhythmic, and oscillating. This space of the imaginary between the diurnal and nocturnal involves holding opposites in harmony without exclusion. G. Durand posited that personality disorders and unrest could arise from having an imbalance of either the heroic or mystical structure in the imaginary (Durand 1980). If one leaned too heavily on the heroic polarity, it could lead to stress; if one leaned too much on the mystical polarity, it could lead to a lack of healthy challenges and personal goals. According to G. Durand (1980), the human is supposed to be embedded in heterogeneity, involving the state or quality of the psyche that is diverse in content and continually open to the substance of both opposing polarities. What would follow here is the assumption that the way to arrive at optimal mental health is to embrace this heterogeneity, which is related to psychological flexibility, which is a sign of mental health, and avoid homogeneity and uniformity which would result in rigidity. More specifically, in the ASI framework, transformation occurs when the heroic and mystical polarities start to harmoniously coexist. Before this happens, the domination of one structure would find the presence of the other threatening; the imaginary that is transformed would allow both thematic poles to interpenetrate without excluding either. As the synthetic structure becomes increasingly predominant, the person can find a way to connect the two in a way that allows room for paradox where there can be ambiguity without it being problematic. When this happens, the synthetic structure can find a "rhythm" that allows a

harmonious “back and forth” dynamic to happen between one imaginary system and the other. This would be like an alternating rhythm between the verses and the chorus of a song.

With this overall ASI framework in mind, G. Durand’s philosophical substructure has implications for the conceptualization of interpersonal complexity. An example of the ASI being applied in the psychological development domain would be an individual who is lopsided on their heroic structure who has a strong avoidant personality (or even a personality that is “cut off”) and wants to be constantly left alone. If this carries on extensively into their adult life, the individual will be unable to form close intimacy with others which would result in their relational life remaining psychosocially underdeveloped. On the other hand, if a person is lopsided on the mystical structure in their social life and does not know how to be individuated and be in solitude alone, this enmeshed individual will not be able to define themself apart from how they interact with others and remain underdeveloped in other dimensions of psychosocial maturity (e.g. where one can find their identity by spending an appropriate amount of time alone to know themself apart from others, which would foster self-reflexiveness and constructive introspection, grounding one in healthier growth). The synthetic solution in both scenarios would be to find an appropriate rhythm to help distinguish when it is psychosocially healthy to spend time building intimacy with others and when it is psychosocially healthy to spend time in solitude for the sake of rest and self-care. As this occurs more and more, one will holistically develop with both heroic and mystical energies coexisting in one’s life without either excluding or threatening the other. With the ASI, engaging in this type of solution involves the maturation and development of a person’s multidimensional psychosocial dimensions and lead to an expanded interpersonal complexity that is more psychosocially broad and flexible while transcending simplistic and rigid unidimensionality.

Conceptual work has been done arguing for the relevance of ASI in issues related to interpersonal complexity. For example, it has shown conceptual relevance to help better explore family relationships, cultural differences (Bellehumeur, 2014a), blended families (Larrue & Bellehumeur, 2018), group dynamics (Laprée, 2013) and intimacy and identity in couple relationships (Bellehumeur & Carignan, 2018). It has also shown to make sense of the relational dimension in contexts such as the clinical alliance in psychotherapy (Bellehumeur, 2014b) as well as help with professional boundaries in counselling and psychotherapy (Bellehumeur & Chambers, 2017). Also, the main three imaginary structures, heroic, mystical, and synthetic, have shown to respectively correspond to 3 fundamental types of constantly evolving group energy at any given time: productivity, solidarity building, and adjustment (regulation) (Bellehumeur & Carignan, 2018; Laprée, 2013). This interpretive lens can help facilitate constructive group dynamics in settings such as mental health workshops designed to grow participants individually and collectively while attending to and managing live shifts in group dynamics.

Growing AED

The implications of holistic psychosocial development from G. Durand, are consistent with overall AED principles, such as the ego moving from simple and undifferentiated self-perspectives to more complex and differentiated views of the self (Cook-Greuter, 1999; 2004). This is because an individual's AED stage is conducive to what that person notices and is aware of. This awareness, in turn, influences what the individual can address and articulate. As AED progresses, there is more lowering of psychological defenses along with the emergence of more empathy, self-awareness, and the discovering of an identity that is less preoccupied with earlier attachments (Cook-Greuter, 2004; Daniels et al., 2018; Loevinger, 1976).

Adult constructivist theories of developmental psychology assume that growth in the higher stages of AED can occur if an individual continues to discover deeper layers of the self through getting input from self-reflection and the environment (Cook-Greuter, 1999). This counters the defense mechanism's "selective inattention" that filters out content that does not conveniently fit into one's current worldview (Cook-Greuter, 1999; Sullivan, 1953). A relevant term here is called "accommodative processing", which is defined as "An adult's response to a difficult event involving reflection upon it and processing its transformative impact" (Lilgendahl et al., p. 405). One result from this process is the transformation of one's meaning making structures into more sophisticated and mature paradigms of life. These developmental frameworks undergoing accommodative processing end up structurally reorganizing the ego's perspective on life in an increasingly adaptive way. Cook-Greuter (1999) writes

> "The more developed a person is, the more realms of experience become available for symbolic representation and cognitive manipulation, that is, the broader the range of experience that can be integrated and made sense of. Thus, fewer and fewer aspects of experience remain hidden, denied, or split off from conscious awareness" (p.32–33).

Similarly, Vincent et al. (2015) write:

> "In order to promote the transition from conventional to post-conventional consciousness, developmental programs would presumably need to include experiences that expose participants to the fundamental paradoxes in human nature, confront them with ambiguous challenges and invite them to face their

discomfort with this, as well as focusing their attention on their own mental habits and biases" (p. 241).

Studies on AED show that higher AED levels are associated with higher impulse control (Starrett, 1983), psychological mindedness (Westenberg & Block, 1993), cognitive complexity (Helson & Roberts, 1994; Vaillant & McCullough, 1987), ethical knowledge (Lambie et al., 2011), readiness for psychotherapy (David et al., 2012) , and inclination for intuition (Vincent et al., 2013).

With these principles of multidimensional AED growth in mind, using a highly complex personality framework that is multidimensional in both breadth and depth will be useful in advancing research on AED. Since there are no studies to date that specifically measure both conscious and unconscious interpersonal complexity with quantitative instruments, this gap can be filled through research studying participants seeking self-development from workshops that use a multidimensional personality framework taught through multidimensional means.

The Enneagram

The Enneagram is a multidimensional personality framework that takes into account conscious and unconscious processing of nine fundamentally distinct personality types (Kam, 2020; Palmer, 1988). Although its exact origins are somewhat obscure, its philosophical foundations have contributions from various spiritual traditions such as Buddhism, Christianity, Cabbalism, the Sufi sect of Islam, and concepts from modern psychology (Riso & Hudson, 1999). Three key thinkers who brought the Enneagram into the West were G.I. Gurdjieff in Europe and Russia in the early 1900s, Oscar Ichazo in Chile in the 1960s, and Claudio Naranjo in Berkeley, California in 1970 (Chestnut, 2013). Gurdjieff's essential contribution was viewing

how each personality type possesses an unconscious "passion" or "chief trait" that is central to their personality functioning (Chestnut, 2013). Ichazo, in his study of ancient spiritual traditions, conceptualized nine different divine attributes reflected in human nature (Riso & Hudson, 1999). Naranjo further developed the Enneagram by giving contemporary psychological language for this framework with spiritual origins so that it could be used for self-development (Chestnut, 2013).

The word "Enneagram" means "9-points" in Greek ("Ennea" means "9", "grammos" means "points") (Palmer, 1988). All of the nine numbers in this personality model are equal in value and are used as reference points for nine distinct personality structures. Each number (i.e. type) on the Enneagram can receive significant influence from either one or both adjacent numbers which are called a type's "wings". Each Enneagram type has a filter of perception that focuses the attention and the direction of the type's energy with an unconscious belief about what the type needs for survival and satisfaction (Daniels & Price, 2000). The passion of each type is perpetuated by a cognitive fixation based on an unconscious desire of what is needed to survive. However, this unconscious desire or "passion" never actually seems to get fulfilled (Naranjo, 1994; Chestnut, 2013). As Table 2 shows, each of the nine Enneagram numbers develop an acquired personality which has a core emotion, focus of attention, habitual thought pattern, an unconscious blind spot (Palmer, 1988; Palmer & Brown, 1997).

Table 2

Unconscious Foci of Attention, Habitual Thought Patterns, and Blind Spots of the Enneagram Types (Arthur, 2008; adapted from Palmer, 1988; Palmer & Brown, 1997)

Enneagram Type	Passion	Focus of Attention	Habituation Thought Pattern	Blind Spot
One/Perfectionist	Anger	Error	Resentment	Shades of Gray
Two/Giver	Pride	Other People's Needs	Flattery	Own Needs
Three/Performer	Deceit	Success	Vanity	Failure
Four/Romantic	Envy	What's Missing	Melancholy	What's Good in Present
Five/Observer	Avarice	Intrusion	Detachment	Present abundance
Six/Trooper	Fear	Hazard	Doubt	Actual Power of Authority
Seven/Epicure	Gluttony	Pleasant Future Possibilities	Planning	Actual Limitations
Eight/Protector	Lust	Power	Vengeance	Impact on Others
Nine/Mediator	Sloth	Other People's Agendas	Self-Forgetting	Own Agenda

In this framework, there are different levels of what is considered healthy functioning in each number. A lower level involves more fixated aspects of the acquired personality that result in more rigidity, constriction, and automatic living. A higher level shows signs of being more loosened, free, and transcended from one's defense mechanisms (Chestnut, 2013; Riso & Hudson, 1999). In one's journey of transformation with the Enneagram, the purpose is not to rid oneself of one's personality, but to decrease identifying oneself with it so that a deeper part of the self can arise and be transformed (Riso & Hudson, 1999). Therefore, a core theme in Enneagram work is to develop an "inner observer" or "inner witness" to reflect on and observe

one's experience to acquire greater and deeper self-knowledge (Chestnut, 2013). As one identifies with one's acquired personality less and less, the person can surrender their type's fear and address their unconscious narrative and loosen their fixations, defenses, and reactional habits (Riso & Hudson, 1999). This leads to a higher consciousness of the self that transcends self-limiting habits in thinking, feeling, and acting. The more one discovers the automatic reactions of their type, the more they can loosen their patterns of rigidity and fixations and find liberation from the "passion" of their type. An expansion in one's awareness follows which leads to a higher consciousness (Palmer, 1988). This, in turn, results in greater balance, freedom, and wholeness with a higher sense of self (Chestnut, 2013).

Academic Research on the Enneagram

Initially starting in religious settings (e.g. Jesuit retreats within Catholic circles) and self-help growth workshops in the past few decades, the Enneagram has recently been gaining slow but steady support in the academic community (Bland, 2010; Sutton, 2012). At first, doctoral dissertations on the Enneagram helped it make a foray into academia. In the past few decades though, the Enneagram has made a gradually increasing impact in the world of peer reviewed research. A recent review of 104 scholarly studies on the Enneagram found that approximately half of those studies (i.e. 49) were published (Hook et al., 2020). Eighty percent of those published were peer reviewed. This same review covered a variety of studies occurring in the past few decades consisting of 72 quantitative, 19 qualitative, and 13 mixed-method studies. Within these 3 types of studies, 70 employed cross-sectional designs, 26 used longitudinal designs, 2 were carried out with experimental designs, and 6 used quasi-experimental designs. Hook et al. (2020), in their systematic review of Enneagram research, note promising opportunities on how scholarly work on the Enneagram can inform contemporary

psychotherapies that utilize attachment theory and brief psychodynamics which account for unconscious phenomena. Future research that studies unconscious levels of personality transformation, such as Enneagram workshops that engage in multimodal processing of deep personality structure, would meet this research gap.

Some scholars have discovered a nine-factor structure with each of the 9 personality structures of the Enneagram through using exploratory factor analysis (Scott, 2011; Wagner, 1999). This involved researchers utilizing statistical methods of factor analysis to distinguish unique factors that confirm an essential distinction among Enneagram types. Scott (2011) discovered that the "data factored into nine distinct factors each of which was a clear description of one of the nine Enneagram personality types" (p. vii). The Enneagram has shown potential in its conceptual versatility connecting with various other frameworks that focus on different layers of the personality. In the following paragraphs, research on connections between the Enneagram and other personality frameworks (i.e. The Big 5, MBTI, 16 PF, MMPI, DSM) will be explored.

There has been concurrent validity found between the Enneagram and the Big 5 personality framework (Stevens, 2011). Correlational analysis was done between the Wagner Enneagram Personality Styles Scale (WEPSS) and the Revised NEO Personality Inventory (NEO PI-R) that assesses the Big 5 personality traits (Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism) by Stevens (2011). There were significant correlations between the measurements derived from these two instruments administered on graduate psychology students (from $r = 0.5$ to 0.1). Construct validity was also partially confirmed from the findings of exploratory factor analysis in this study supporting that the WEPSS may at least partially assess what it intends to assess. Yilmaz et al. (2015) found

significant correlations between Enneagram types and Big 5 traits. Specifically, each Enneagram type showed a significant correlation with at least one Big 5 trait at a level of 0.4 or above.

Furnham (2017) notes that the Myers–Briggs Type Indicator (MBTI) is the most used personality assessment in the world and is the most widely known personality assessment, as it taken by 1.5 million to 5 million people every year. The MBTI is a personality framework with presuppositions based on the work of Carl Jung (1971) and was developed to make Jung's conceptualization of personality types "understandable and useful in people's lives" (Myers et al., 1998, p.3). Despite having this popularity, the MBTI is not without its critics, who tend to argue that personality is optimally conceptualized by continuous traits that are normally distributed rather than by discontinuous personality profiles since the latter reduces theorizing variance and predictive power when individuals are fitted into 1 of 16 personality categories (Barbuto, 1997; Furnham, 2017; Grant, 2013; Pittenger, 2005). Although additional scholars criticize the MBTI for having poor test-retest reliability, predictive validity, and no conceptualization of the construct of neuroticism as it tends to be strengths-based, there have been scholarly responses defending some nuanced utility of it such as helping pragmatic development of employees in organizational contexts (Moyle & Hackston, 2018).

There has been work conceptually integrating the personality frameworks of the Enneagram and the MBTI. O'Leary (1990) described how the MBTI assesses conscious, rational preferences while the Enneagram assesses unconscious motivation. Similarly, Hurley & Dobson (1991) describe the Enneagram as a personality system that goes beneath describing characteristics and preferences and addresses motivation, namely why people do the things they do. Despite these differences in framework orientation, empirical work has also been done with both frameworks to establish concurrent validity for them. Palmer (1988), Wagner (1990), and

O'Leary (1990) all found Type 4 being related to MBTI's feeling index as well as an extraversion preference being associated with Type 3, 7, and 8. Also, Type 5 and 6 were related to introversion while Type 5 was related to the thinking preference. Havens (1995) found significant relationships between Enneagram types and MBTI indices for extraversion-introversion, thinking-feeling, and judging-perceiving, although she found no relationship between Enneagram type and sensing-intuition.

Warling (1995) did research that integrated Raymond Cattell's 16 Personality Factor (16 PF) framework with the Enneagram. She did this by comparing the results of Raymond Cattell's 16 Personality Framework Questionnaire with results from the RHETI's (Riso Hudson Enneagram Type Indicator) nine measured Enneagram types as an attempt to establish external validity for the RHETI. This could be done because most of the 16 PF's 16 primary traits and 5 global personality traits seem to correspond to one or more Enneagram types (Kawash, 1993). The exception is the factor of Intelligence or Reasoning which is not a personality factor that corresponds to one particular Enneagram type per se (Warling, 1995). Results from Cattell's 16 PF Questionnaire and the RHETI for 153 university students were compared. Convergent validity was demonstrated by significant correlations between each Enneagram type and specific traits from the 16 PF framework. Warling (1995) writes as a conclusion for her study that "The nine personality types as identified by the RHETI and the fifteen primary and five global personality factors as measured by the Cattell 16PF were found to correlate in a very logical, often predictable, pattern" (Warling, 1995, p. 48).

The Minnesota Multiphasic Personality Inventory (MMPI) assesses major categories of behaviour in abnormal psychology on ten clinical scales. Palmer (1988), through running an analyses of variance test, found significant differences for Enneagram types on 4 of the clinical

scales of the MMPI: depression, psychopathic deviation, obsessiveness and compulsivity, and social introversion.

There has also been research done on the connection between DSM-III, DSM-IV, and DSM V personality disorder categories and Enneagram types (Naranjo, 1994; Yilmaz et al., 2016). Connections between the Enneagram and the Diagnostic and Statistical Manual of Mental Disorders were carried out by Claudio Naranjo, who was a student of Gordon Allport at Harvard. Naranjo was an associate of Raymond Cattell and learned factor analysis with Cattell at the Institute of Personality and Ability Testing. He also was at the Institute of Personality Assessment and Research in Berkeley (Naranjo, 1994). In addition, Naranjo worked with Fritz Perlz, the founder of Gestalt therapy, and was particularly influenced by Karen Horney's psychoanalytic ideas. In addition to being trained in psychiatry, he also had influences from Sufism and Buddhism. With all this influence, he integrated cognitive and psychodynamic theory with factor analysis and psychiatric categories. He refined and expanded the descriptions of the Enneagram types and translated them into Western psychological language (Chestnut, 2013). The result was a conceptual linkage of Enneagram types with DSM III categories. More recent psychiatrists have studied the comparison of the 9 Enneagram types with personality disorders according to the DSM IV. They have seen diagnostic correspondence for all Enneagram types with at least one personality disorder according to the DSM IV in a way that can help assign treatment plans based on one's type. Yilmaz et al. (2016) did this and found the following correlations between Enneagram types and personality disorders: Type 1 - Obsessive Compulsive Personality Disorder ($r = 0.37$); Type 2 - Dependent Personality Disorder ($r = 0.45$), Histrionic Personality Disorder ($r = 0.50$), and Borderline Personality Disorder ($r = 0.30$); Type 3 - Narcissistic Personality Disorder ($r = 0.46$); Type 4 - Passive Aggressive Personality Disorder

(r = 0.36), Self-Defeating Personality Disorder (r = 0.42), Histrionic Personality Disorder (r = 0.37), and Borderline Personality Disorder (r = 0.53); Type 5 - Avoidant Personality Disorder (r = 0.34), Paranoid Personality Disorder (r = 0.35), and Schizoid Personality Disorder (r = 0.50); Type 6 - Avoidant Personality Disorder (r = 0.38), Dependent Personality Disorder (r = 0.40), Obsessive Compulsive Personality Disorder (r = 0.40), Passive Aggressive Personality Disorder (r = 0.39), Paranoid Personality Disorder (r = 0.33), and Schizotypal Personality Disorder (r = 0.35); Type 7 - Histrionic Personality Disorder (r = 0.35), Borderline Personality Disorder (r = 0.33), Avoidant Personality Disorder (r = -0.25), and Schizoid Personality Disorder (r = -0.25); Type 8 - Antisocial Personality Disorder (r = 0.36), Narcissistic Personality Disorder (r = 0.27), and Avoidant Personality Disorder (r = -0.25); Type 9 - Dependent Personality Disorder (r = 0.24), Antisocial Personality Disorder (r = -0.29).

Furthermore, the relationship between Enneagram types and attachment styles from attachment theory (according to their use in Marriage and Family Therapy) has been explored conceptually, where some Enneagram types have been theorized to have low attachment avoidance (i.e. Type 1, 2, 3, 4, and 9 with a 1 wing) while others have been theorized to have high attachment avoidance (i.e. Type 5, 6, 7, 8, and 9 with an 8 wing) (Arthur, 2008; Arthur & Allen, 2010). Conceptual work has also explored the relationship between Enneagram types and divine attachment styles derived from divine attachment theory (Kam, 2018). Additional conceptual work has been done on how the Enneagram can be integrated with G. Durand's ASI to help promote multidimensional growth in the developing personality. Kam & Bellehumeur (2021b) argued how the Enneagram and the ASI can outline two different dimensions of the unconscious mind - the Enneagram can outline unconscious motivations while the ASI can outline unconscious imagination and symbolism.

How the Enneagram Clinically Addresses Different Aspects and Layers of the Psyche

As mentioned previously, one characteristic of the Enneagram is its multidimensional description of human personality. More specifically, it addresses a person's self-limiting beliefs, defense mechanisms, and unconscious blindspots (Riso & Hudson, 1999; Chestnut, 2013; Palmer, 1988). While doing this, it outlines multiple layers of the psyche. This includes the mind, emotions, and somatic elements (e.g. body awareness exercises to experience the physiological dimensions of one's personality structure that one may be unaware of) of how a person experiences life.

Empirical studies show support for the Enneagram's therapeutic value and utility in various contexts. It has shown to help employees increase in understanding themselves and others in the context of a work setting, leading to a greater appreciation of diversity, improved communication, and increased confidence (Sutton et al., 2015). Its use has helped lower student anxiety due to helping them grow in self-understanding and self-acceptance (Rasta et al., 2012). In relationships between athletes and coaches, it has demonstrated effectiveness in enhancing mutual understanding, cultivating feelings of closeness, and improving adaptive behavioral change (Kuit, 2018). In a clinical setting, it has strengthened safety and trust in supervisor-to-supervisee relationships and has also helped grow self-awareness and other-awareness (Perryman et al., 2018). In terms of experimental design studies, the Enneagram has shown psychosocial benefits. In an experimental study, a group of nurses who attended 8 sessions of group counseling with the Enneagram showed greater communication competence, interpersonal skills, and an increased ability to pay attention to oneself compared to a control group (Lee, 2015). In another experimental study, following eight group counseling sessions with the Enneagram, compared to a control group, an experimental group reported improved self-esteem and

interpersonal relations (Kim et al., 2019). In a study that was quasi-experimental, Daniels et al. (2018) observed that some participants who experienced 45–50 hours of Enneagram workshop training had statistically significant growth in AED.

In addition to breadth, the Enneagram also engages in depth. Here, this personality framework outlines different layers of a person including the more conscious and unconscious layers. Hook et al. (2020) write that the Enneagram "has inherent connections with psychodynamic theory and attachment theory" (p.15). For instance, the previously mentioned "passions" of the different Enneagram numbers are rooted in unconscious beliefs about relationships in a similar way to the construct of the internal working model in attachment theory. Teachers of the Enneagram have also integrated Enneagram underpinnings with early childhood patterns influencing adult relationships in psychodynamic theory (Riso & Hudson, 1999). Also, the "True Self" versus "False Self" in one's upbringing in the Enneagram (Chestnut, 2013) has conceptual overlap with tenets from psychodynamics like Winnicott's (1960) framework. At the same time Hook et al. (2020) write how "The Enneagram could also be helpful in cognitive and behavioral approaches" (p.15). This is because studies show how there is a relationship between someone's cognitive schema and Enneagram type (Wagner, 2008). Even though the Enneagram employs its own terminology, the attentional foci, also known as cognitive fixation of each number, is similar to Cognitive Behavioural Therapy's notion of maladaptive schemas (Hook et al., 2020). In addition to The Enneagram's conceptual versatility with the more cognitively explicit and unconsciously implicit phenomena of the psyche, Kam (2022) presented arguments for how contemporary empirical research on the mutual influence of conscious and unconscious processes, including neuroscientific studies, can be harnessed and adapted for therapy with the Enneagram.

Due to its diagnostic and therapeutic flexibility and value, Matise (2018) writes that the Enneagram can "be a helpful tool for the counselor to determine which counseling theory to be used by the client" (p.76). Seasoned marriage therapists find it useful to integrate the Enneagram in their couples therapy work (Choucroun, 2012). It has been shown to be helpful for individual and family therapy and can also have utility for conceptualization purposes in family therapy (Matise, 2018) as well as Narrative Therapy (Kam & Vriend Fluit, 2021). This is consistent with scholarly thought arguing that the Enneagram has potential to assist in personal and relational growth in many ways with respect to self-actualization and holistic development (Huffman et al., 2021). As a result of the Enneagram's conceptual and therapeutic breadth and depth, manifold therapy modalities can be used that each focus on different aspects and layers of the person (e.g. Cognitive Behavioral Therapy, Solution Focused Therapy, Emotionally Focused Therapy, Existential Therapy, Psychodynamic Therapy).

The Narrative Enneagram Workshops

The Narrative Enneagram (TNE) is an organization that started in 1988 and is the longest running Enneagram school that certifies Enneagram teachers in the world (TNE, n.d.-a). They are officially accredited by the International Enneagram Association with distinction and some of their workshop credit hours are accepted by the International Coach Federation. TNE workshops aim to help participants grow in holistic breadth and depth in personalized Enneagram knowledge by integrating four modalities of encountering the content: didactic teaching, experiential exploration, reflective practices, and communal processing through panel interviews of each type (Saracino, 2013). The latter involves a trained facilitator "democratizing" the learning process whereby experienced teachers facilitate interviewing participants who are representatives of each of the nine Enneagram types. This is done in a live panel in front of

everyone else where people share how they experience life through their personality structure. Fellow participants in the audience are also allowed to ask questions. These modalities of teaching Enneagram content aim towards providing a "three-dimensional" encounter for participants cognitively, emotionally, and somatically (Saracino, 2013). On top of didactic teaching, experiential exploration of one's personality type in the workshop involves body awareness exercises and cultivating an "inner observer" of awareness to notice how the type's structure is experienced in one's mind, emotions, and body. Reflective awareness exercises involve gentle questioning that safely invites a participant to interior exploration. This encourages contemplative curiosity on different aspects of the personality's live unfolding process in everyday life. Communal processing, as mentioned earlier, involves "panel interviews" where each of the nine personality types takes turns sitting on a "type panel" where the experienced teacher and participants of other types ask the target type questions to help everyone, including the participants answering, to collectively learn about each type.

The multidimensionality of TNE workshops is consistent with Loevinger's conception of AED since she posits that "The ego is the locus of personhood, but the whole person is involved - physical, physiological, instinctual, and social" (Loevinger, 1976, p.339). TNE workshops are consistent with the tenets of helping AED grow (Daniels et al. 2018). Since they are done in a way that arguably engages both conscious and unconscious dimensions of interpersonal complexity via the Enneagram, they can be of utility in studying the potential development of conscious and unconscious interpersonal complexity in both quantitative and qualitative ways.

The Compatibility of TNE Workshop Format with Contemporary Research on Psychological Growth

The philosophy of TNE's workshop ingredients of combining didactic teaching with experiential exercises, reflective awareness, and communal processing of content is in line with research literature supporting the benefits of these learning modalities utilized for psychological growth. Kolb (1984) noted how concrete experiences provide a foundation for subsequent observation and reflection. With this experiential foundation, connections are then formed with abstract concepts that invite further reflection and integration. This then leads learners to experiment with new behaviour resulting from their learning. This results in an integrative approach to learning that involves feeling, thinking, acting, and reflecting (Kolb & Kolb, 2005). Some studies support the finding that experiential learning may be better than didactic learning for performance based tasks, such as studies that show that simulated experiential learning may be superior to didactic educational formats for surgical residents in medical performance mastery (Saraswat et al., 2017). Similarly, students who engage in experiential learning that is "hands on" in a multi-sensory manner are shown to have higher engagement levels, enjoyment, and an overall quality of learning (Diaz & Woolley, 2015) than students who only engage in didactic learning. The value of experiential learning combined with reflective awareness practices has been studied in the realm of mental health as well, particularly in studies regarding mindfulness, which is a principle included in TNE workshops. Mindfulness in general has been associated with various aspects of healthier emotional regulation including better emotional recovery, enhanced positive emotional responses, and reduced negative emotional responses (Roemer et al., 2015). Siegel (2007) notes that "Being more mindful opens oneself to being more present in a fuller way and brings the person closer to a deep sense of their own inner world, which creates opportunities for enhanced compassion and empathy" (p.14). He also notes that long-term

practitioners of mindfulness become more flexible, adaptable, coherent, and stable. An eight week Mindfulness-Based Stress Reduction workshop, which included exercises such as body scanning, sitting meditation, yoga, movement practices, and mindfulness, increased the flexibility in emotional regulation strategies of participants compared to a control group (Alkoby et al., 2019). The element of flexibility in emotional regulation is posited to foster better mental health and well-being (Kashdan & Rottenberg, 2010).

The communal element of processing personality content is also a central element to how TNE workshops function. In addition to adding the elements of experiential learning and reflective practices to augment didactic learning, research shows that adding another element of communal processing augments the learning experience even more. For example, neuroscientifically, observing one's own mind as well as the minds of others integrates the middle prefrontal cortex and the limbic regions of the brain, which can create confidence, stability, compassion, and a broader perspective (Siegel, 2007). In group settings, this can occur with collective meaning making and collaboratively corrective narrative encoding where support flows easier between minds and neuronal systems in participants. This is because the brain's neuroplasticity is increased in settings that provide moderate emotional arousal, attunement in interpersonal relationships, and experiences that disconfirm implicit learnings formed earlier (Cozolino, 2002; Toomey & Ecker, 2009).

With respect to a more specific theory, according to Peer Assisted Learning theory, there are social and emotional gains to peer learning (Lakshmi et al., 2019; Topping, 2005). In addition to the communicative dimension of peer to peer learning, there is also an implicit and explicit feedback system inherently present that assists multidimensional learning. This leads to cognitive and affective dimensions of learning that help the learner become more aware of the

metacognitive processes of effective learning. In addition, an environment of security and collaboration that is fostered can also help learning (Tamachi et al., 2018). For students training to be social workers, student-led support groups that have an experiential and communal element can enhance knowledge, skills, and readiness for social work (Humphrey, 2014). Similarly, mutual aid-based stress-management groups can reduce stress and teach self-care in a communal setting (Clements & Minnick, 2012).

In addition to research on the Peer Assisted Learning model, other research supports how the communal element of workshops that TNE emphasizes assists in psychosocial growth. From a neuroscience perspective, communal processing integrates psychosocial learning with one's cognitive, emotional, and interpersonal domains. Here, the limbic circuits grow calmer in this integration which decreases reactivity of the brain, resulting in a larger range of experience to emerge (Badenoch, 2008). Sensitivity to social feedback in the external context can aid the selection of an adaptive emotional regulation strategy (Bonanno & Burton, 2013). Furthermore, reactivating painful memories can make the memories more labile for corrective emotional experiences when those painful implicit schemas encounter a disconfirming juxtaposition in a group setting. When this happens, a participant's memory-laden expectations in relationships can change in its interpersonal neural circuitry (Alberini, 2005; Ecker & Toomey, 2008; Walker et al., 2003). The empathy filled safe group space can be an advantage rather than a threat as it contains and regulates painfully triggering relational patterns that are implicit so that they can be integrated in one's explicit awareness (Badenoch & Cox, 2010).

In terms of empirical studies on group settings of therapy designed for psychosocial development, one day acceptance and commitment therapy workshops targeting body dissatisfaction and disordered eating attitudes improve eating attitudes and acceptance (Pearson

et al., 2012). They also help in dealing with weight and preoccupation with eating and show a significant reduction in body-related anxiety. Gestalt oriented growth workshops result in more hope and better emotional well-being when they include a safe, secure, cohesive, and mutually trusting atmosphere facilitating sharing and exploration among participants (Leung et al., 2013). Reconciliation workshops that include discussion, experiential exercises designed to foster social interaction, and games to explore themes of loss, trauma, anger, trust, and the roots of violence are effective in lowering the levels of traumatic stress in participants (Yeomans et al., 2010). These studies show support that integrating didactic learning, experiential exploration, and communal processing for psychosocial development has a three-fold augmenting effect.

In sum, based on the above, it can be argued that TNE's workshop methodology is multidimensional and holistic. It combines didactic teaching, experiential exploration, reflective awareness practices, and communal processing, which all have the potential to combine to foster psychological growth. As TNE uses this multidimensional methodology to capture the content of interpersonal complexity in personality growth, growth in interpersonal complexity can be facilitated on multiple levels of the psyche. More specifically, the conscious and unconscious dimensions of interpersonal complexity of workshop participants may be enabled to grow.

The Need for the Current Study

Singleton et al. (2021) write "...other researchers have criticized the lack of an explanatory mechanism for growth in ego development, and Loevinger herself recognized that "there is no generally accepted theory of what accounts for progress in ego development"," (p. 12). Scholars like Loevinger and Singleton here acknowledge that there needs to be more research on explanatory mechanisms for growth in AED. This need can be partially met through

exploring possible mechanisms of AED that involve the interaction of conscious and unconscious processes. More specifically, there is a nuanced need to measure both conscious and unconscious forms of interpersonal complexity and see if there is a potential relationship between them. This has not been systematically done in a scholarly and empirically sound manner before.

In addition, Daniels et al.'s (2018) research only studied individuals who, at most, underwent 45-50 hours of TNE workshops. The longevity of AED in individuals who have experienced TNE workshops for many years (sometimes decades) were not studied. It also did not attempt to measure unconscious interpersonal complexity in any way. Lastly, although some findings were significant, many were not. Therefore, there is a need to propose another study that is more elaborated. Therefore, studying both the conscious and unconscious aspects of AED from TNE workshops seems like a relevant enterprise to advance knowledge.

The three major frameworks of this study, AED, ASI, and the Enneagram, are suitable for combined use to fill in this knowledge gap. These three frameworks share common assumptions about psychological development. They all share Loevinger's (1976) and Cook-Greuter's (2004) premises that holistic development and maturity involve transforming one's view on life from simple to complex, static to dynamic, rigid to flexible, and uniform to paradoxical (Chestnut, 2013; G. Durand, 1962/1990; Riso & Hudson, 1999). Yet they also elaborate and expand on unique dimensions of human development that the others do not in ways that are distinct and nuanced. Hence, this triad of a conceptual combination is both philosophically coherent and complementary (Kam, 2022; Kam & Bellehumeur, 2021a; Kam & Bellehumeur, 2021b).

With this research background considered, this study will examine a small sample size to begin exploring the relationship between conscious and unconscious interpersonal complexity in TNE participants. The researcher will operationalize conscious and unconscious interpersonal complexity and measure them in individuals who experienced only 24 hours of online TNE workshops (occuring during the covid-19 pandemic) and compare these measurements with individuals who have experienced more than 90 hours of in-person TNE workshops. Ninety hours was an amount chosen because it was approximately double the amount of the maximum of TNE hours that Daniels et al. (2018) studied. Since no peer reviewed research has been carried out that has studied double the amount of TNE hours that Daniels et al. studied, doubling Daniels et al.'s maximum amount of TNE hours accounted for will add a contribution to the literature that is sufficiently different. Studying twice the amount of TNE hours that Daniels et al. studied, both quantitatively and qualitatively, may yield new significant findings to inform and interpret Daniels et al.'s study. Due to the various modalities of information processing in TNE workshops, it seems reasonable to propose that extended hours in these workshops may allow the participants to receive deeper and more holistic personalized feedback to digest in their journey of AED both on the conscious and unconscious level. A potential relationship between conscious and unconscious interpersonal complexity will be explored. Also, potential relationships between the total amount of TNE workshops and conscious and unconscious interpersonal complexity will be explored as well. Qualitative semi-structured interviewing will also be done to explore participants' phenomenological experience of TNE workshops with respect to individuals' own perceived experience of their conscious and unconscious interpersonal complexity.

CHAPTER 3 - METHODOLOGY

This thesis explores four interrelated research questions along with two hypotheses:

Research Questions

1) Is there a relationship between a person's conscious interpersonal complexity and unconscious interpersonal complexity?

2) Is there a relationship between a person's amount of TNE workshop hours and level of conscious interpersonal complexity?

3) Is there a relationship between a person's amount of TNE workshop hours and level of unconscious interpersonal complexity?

4) What is a person's phenomenological experience of a TNE workshop like with respect to their perceived development of conscious and unconscious interpersonal complexity?

The first three research questions will be addressed through the first phase of the study which is quantitative. The fourth research question will be addressed through the second phase of the study, which will be qualitative.

Hypotheses

The following hypotheses will be made for the quantitative aspect of the study:

H1) There will be a positive correlation between WUSCT and AT.9 scores. More specifically, the lower a participant's WUSCT score is, the lower their AT.9 scores will tend to be and the higher a participant's WUSCT score is, the higher their AT.9 scores will tend to be.

H2) Participants who have experienced 90 hours or more of TNE workshops in person will have higher WUSCT and AT.9 scores compared to participants who have experienced only 24 hours of online TNE workshops.

Phase 1: Quantitative Phase of Research

Kam & Bellehumeur (2021a) argued for the need of a framework for both conscious and unconscious dimensions of interpersonal complexity. The former can be operationalized and measured by the Washington University Sentence Completion Test (WUSCT) (Hy & Loevinger, 1996) and the latter can be operationalized and measured by the Archetypal Test of the Nine Elements (AT.9) (Y. Durand, 2005). This study, being exploratory in nature to discover possible trends to inform more elaborate studies in the future, had a cross-sectional design to measure WUSCT and AT.9 scores at one point in time with no experimental or longitudinal component.

INSTRUMENTS

Operationalizing Conscious Interpersonal Complexity: WUSCT

Since Cook-Gretuer (1990) noted that the cornerstone of AED theory is based on how language not only reflects human experience but also filters and organizes it, a projective test using language can be used as a tool to evoke a person's frame of reference from answering test material (Hy & Loevinger, 1996; Loevinger & Wessler, 1970).

Much empirical research has been done on AED using Loevinger's Washington University Sentence Completion Test (WUSCT) (Cohn & Westenberg, 2004; Hy & Loevinger, 1996). The WUSCT was first developed by Loevinger et al. (1970) and later revised by Hy & Loevinger (1996) and has garnered considerable scientific support. It has been noted by Loevinger (1993a) to measure the more rational and intellectual dimensions of ego development by inviting the participant to complete 36 incomplete sentence stems, such as "My conscience

bothers me if…" (Hy & Loevinger, 1996). The WUSCT assumes that meaning is created and expressed through language and that a person's sentence content is a reflection of their structural model used to view the world (Cook-Greuter, 1999). The WUSCT allows a researcher to identify differences in the range of AED stages of participants and map the qualitative data from sentence completion content onto a quantitative scale (Loevinger, 1993b, Loevinger & Wessler, 1970). Raters translate sentence completion answers into quantitative data using specific coding protocols, then compare their ratings with other raters for inter-rater reliability (Hy & Loevinger, 1996). Here, it is assumed that the structure and substance of participants' answers vary according to latent patterns of their current AED level.

The validity of the WUSCT has been extensively challenged but nevertheless confirmed in reliability and validity consistently (Gilmore & Durkin, 2001; Holt, 1980, Manners & Durkin, 2001). It has shown to have construct and discriminant validity while also having inter-rater reliability, split-half reliability, and test-retest reliability (Loevinger, 1998; Manners & Durkin, 2001). Some researchers have described it as the most extensively validated projective test in the domain of assessing personality (Lilienfeld et al., 2000). In various studies, it has been utilized in a vast breadth of demographics including adolescence, university students, adults, individuals about to go through separation or divorce, and parents of children with down syndrome (Bauer et al., 2005; Bursik, 1991; Cohn, 1998; King et al., 2000).

Studies show that significantly greater AED occurs throughout adolescence compared to adulthood, the latter of which there are varying developmental trajectories and AED can begin plateauing (Syed & Seiffge-Krenke, 2015). In terms of what individuals can do on their part to experience more AED, research shows that those in young adulthood who are most dispositionally open to new experiences and engage in the accommodative processing of difficult

events are more likely to have AED growth (Lilgendahl et al., 2013). Studies show how AED level is an important source of individual differences in the functioning of the adult personality (Bauer et al., 2005; Helson & Wink, 1987). Higher AED levels are also connected with greater cognitive complexity (Helson & Roberts, 1994; Vaillant & McCullough, 1987), impulse control (Starrett, 1983), psychological mindedness (Westenberg & Block, 1993), ethical knowledge (Lambie et al., 2011), readiness for psychotherapy (David et al., 2012), and inclination for intuition (Vincent et al., 2013).

In terms of training for the WUSCT, a rater can undergo self-training with rating exercises provided in the scoring manual of Hy & Loevinger (1996). A suggested prerequisite for a rater is to have at least one year of graduate studies in psychology or equivalent training as well as an introspective capacity and access to intuition. It can take a person two to three weeks of part-time study to master the scoring system (Hy & Loevinger, 1996; Miniard, 2009). Although Hy & Loevinger (1996) acknowledge a 9th stage of AED, the integrated stage, they do not offer exemplar sentence completions of that stage in the manual since they assume that only 1% of the population reaches that stage and it is harder to operationalize (Dunkel et al., 2021).

The current version of the WUSCT, Form 81 used in Hy & Loevinger (1996), is the most current version of the test with Cook-Greuter (1999) suggesting a more specific and nuanced scoring system that was modified for the higher stages of AED, namely the postconventional stages (Jorgensen, 2020). Vincent (2014) noted how Cook-Greuter's modified ogive rules for postconventional scoring have higher cut-off rules to decrease the likelihood that conventional scores would be mislabelled as postconventional (Vincent et al., 2013; Vincent et al., 2015). This was adopted for the study to ensure that there would be less likelihood for false positives for higher post conventional AED scores.

The researcher and his research partner familiarized themselves with Hy & Loevinger's (1996) manual for rating WUSCT tests. Practice tests in the Appendices were first done independently with discussion after. With regard to interrater reliability, the researcher used the Intraclass Coefficient (ICC), which is considered by some to be the best and most conservative measure of interrater reliability (Multon, 2010). The two-way average value of ICC was calculated to be 0.807 between the raters, which is a value equivalent to Cronbach's Alpha for the calculation. This is considered a good range of reliability for the ICC (between 0.75 - 0.9) (Koo & Li, 2016). Differences in AED level scoring for participant tests were discussed between the two raters and resolved as recommended by Hy (1998), then recoded according to the manual of Hy & Loevinger (1996). This protocol is in line with Loevinger's (1954) argument that, at times, less than ideal reliability allows for raters to consider widely different viewpoints in their ratings with a rating partner that they would never otherwise consider and resolve a wide range of possibilities through interrater discussion; the absence of such could possibly impoverish validity (L. Hy, personal communication, May 26, 2022).

Examples of different WUSCTs rated at different levels will be provided in the Appendix.

Operationalizing Unconscious Complexity: AT.9

The Anthropological Test of the Nine Elements (AT.9) (Y. Durand, 2005) can be used to measure the level of sophistication of interpersonal experience on the nonrational level of a person since "[the AT.9] attempts to measure the non-rational dimensions of a person's interpersonal complexity" (Kam & Bellehumeur, 2021a, p.176). It is a projective test, which, by its very nature, measures the unconscious (Cervone & Pervin, 2019). It assesses symbolic and archetypal material, both of which incorporate aspects of the unconscious (Cook-Greuter, 1999;

Schlamm, 2014). From these qualities, the AT.9 can help researchers infer a person's nonrational capacity towards complexity as the mythopoetic elements, narrative patterns, and degree of multi-layered organization of someone's spontaneous unconscious imagination is assessed. With respect to the AT.9's relational dimension, it has been used in studies pertaining to relationships such as families with members who have Aspergers (Carignan, 2018), how collaborative a person is with other individuals (Bellehumeur et al., 2013), and how bicultural individuals navigate relationships while living in two cultures (Yeung, 2018). Participants of the test are assessed as having one of four levels of complexity from unstructured, heroic/mystical, DUEX systemic, to USS systemic (Bellehumeur et al., 2013).

The AT.9 invites a person to freely draw a story under a general set of guidelines (Y. Durand, 2005). The major guideline of the test is that the participant is instructed to draw their story using nine highly universal symbols (i.e. a character, a sword, a devouring monster, a refuge, a fall, an animal/bird/reptile, water, fire, and something cyclical). Then, the participant will be invited to use words to write a story explaining their nonverbal drawing. After this, they fill in a questionnaire to provide some context to the symbolic elements they have used to clarify some possible ambiguity of symbolic representation. It is assumed that what is produced artistically in the test's finite drawing of symbolic images reflects the person's imaginary theater behind the curtain of their conscious awareness (Bellehumeur et al., in press). These qualities of the test allow it to measure the unconscious dimensions of a person's interpersonal complexity. More specifically, the AT.9's focus on imaginary symbolism is consistent with Cook-Greuter's (1999) assumption that AED's "non-rational" dimensions are symbol-mediated. Cook-Greuter (1999) also mentions how the ego in AED not only processes the rational realm of experience

but also the symbol-mediated realm that involves integrating the intuitive and non-rational aspects of making meaning in one's life.

Both conceptual and empirical research has been accumulating for the ASI and AT.9. For approximately two decades, the relevance of the ASI and the AT.9 for personal or interpersonal development has been theoretically argued for as well as empirically demonstrated. Nguyen (2014) discovered that an increased level of emotional distress was negatively correlated with a synthetic imaginary structure. In another study with the AT.9 involving children between 9 and 12, there was a relationship between those who had a synthetic structure and a greater collaborative interpersonal style with others (Bellehumeur et al., 2013). Laprée (2004), in the context of two growth workshops, studied the personal development of 20 adults using the AT.9 with the intention of training group facilitators. After passing the AT.9 to participants, he suggested to them to configure the nine elements of their drawing in a manner where their pictorial structure would evolve towards the synthetic imaginary structure. Yeung (2018), in her study of second generation Chinese Canadians, found that 55% of her participants who did the AT.9 scored a synthetic imaginary structure, which was over double the amount of those who scored non-synthetic structures, namely heroic (18%) or mystical (21%). This can be interpreted as partially due to living in the midst of two cultures which sometimes conflict, where one feels like one has to reconcile cultural conflicts with interpersonal complexity.

Some qualities of the AT.9 test that are considered for assessment are how the character in the drawing (who is assumed to represent the test taker) interacts with the other elements. The evidence of the possible imaginary structure in the drawing is assessed in combination with the narrated story. Tests were categorized as either unstructured, heroic, mystical, synthetic level 1 (DUEX [double universal existential containing both heroic and mystical aspects]), or synthetic

level 2 (USS [Symbolic Synchronic Universe {an English translation from a French acronym}]). The less interpersonally complex levels are operationalized by the unstructured, heroic, and mystical structures. The more interpersonally complex levels are operationalized by the synthetic level 1 structure (DUEX) and the synthetic level 2 structure (USS), the latter of which shows qualitatively more elaborate interpersonal complexity in a person's imaginary (Bellehumeur et al., 2013). Bellehumeur et al. (2013) contrived the Synthetic Value Index (SVI) to quantify the level of complexity of imaginary structure and make comparisons with other continuous variables. The values for the AT.9's quantifiable coding are the following: 1 = unstructured category; 2 = heroic or mystical (polarized, non-synthetic category); 3 = DUEX; 4 = USS.

The researcher's supervisor, Christian Bellehumeur, and his colleagues engaged in back to back translation of the French AT.9 instructions into English involving 3 bilingual translators in total. First, the first translator translated the French instructions into English. Then, the second translator translated the already translated English translations back into French. The third translator would be a judge to compare the two French translations. If there were incongruencies between the French translations, adjustments would be made through discussion. After a strong match was detected between the two French translations, it was considered adequate for research. Examples of different AT.9s that scored on varying levels of complexity are provided in the Appendix.

Empirically Overlapping Findings in Conscious and Unconscious Interpersonal Complexity

Empirically speaking, there are some operationalized results from interpersonal complexity expressed in both the WUSCT and the AT.9 which overlap and correspond to each other in rational and nonrational test content.

For the WUSCT, answers that are relatively mid-ranged with conventional levels of AED express sentence completions in a way that is more relatively simple conceptually with clichés and stereotypes (Loevinger, 1976). For example, in completing item 19 ("Crime and delinquency could be halted if…"), a more mid-level conventional response would be "... punishment was quick and severe" (Hy & Loevinger, 1996, p.174). In contrast, a more high-level postconventional response would be "... I can't finish this statement. Humanity is too variable and complex to think this generality could be true" (Hy & Loevinger, 1996, p.177).

For the AT.9, an example of a low to mid-level of complexity categorized as heroic/non-synthetic would involve the following narrative given to the drawing:

> "In my drawing, I have a cyclops terrorizing a town in a secluded area of Europe. The cyclops has already set fire in a local citizen's home and is ready to do more damage. The cyclops wields a sword to defend himself from opponents. At the moment, the cyclops stands over a colossal waterfall and plots his next move" (Yeung, 2018, p.160).

Here, the cyclops threat (i.e. the "monster") is urgent and imminent and the danger is unidirectional and straight forward. On the other hand, a high level of complexity, categorized as synthetic, is expressed in the following narrative complementing an AT.9 story drawing:

> "The fall to the death represents that we often lose part of us in order to change and grow. Falling into the fire below also helps fuel the forest fire which destroys part of the forest but while destroying life, it creates at the same time as the heat from the fire will open up the pinecones from the pine trees releasing seeds into the ground. After a heavy rain, the forest begins growing again into a thicker,

fuller and better forest, only to wait for another catastrophe" (Yeung, 2018, p.133).

Here, the expression of threat is complex and far from simple, while there is also the notion of time being cyclical with the nature of the threat being embedded in the back and forth rhythm of seasons that mutually coexist without excluding the other. Also, the fire is capable of both destroying and generating life, which is paradoxical.

In these examples, one can see that although the form of the content is different (the WUSCT can express more rational forms of complexity while the AT.9 can express more non-rational forms of complexity in the construction of drawing and narrative), both tests in their own way capture complexity in the structure of meaning making in life.

Demographics of Participants

The researcher contacted the staff of the TNE organization to help recruit individuals from two categories of criteria. The first category, "Novice participants", were participants who only experienced 24 hours of TNE workshops online (held online due to the covid 19 pandemic) with no other experience of TNE workshops (and no more than 25 hours of any other form of Enneagram workshops). This category of participants completed TNE's "Enneagram Intensive Part 1" program of 24 hours. This is TNE's first "Foundational Course" that covers the basics of the Enneagram from the TNE perspective. According to TNE's website, this 24 hour introductory intensive program (occurring over a few days) "offers a deep, transformative experience to practice integrating the head, heart and body centers of intelligence. Through teachings, practices and expertly facilitated panel interviews, we bring together the psychology (the "basic proposition"), spirituality (self-reflection) and somatics (body awareness) of each of the nine types" (TNE, n.d.-b).

The second category involved “Experienced participants” who experienced over 90 hours of TNE workshops in-person. As there were no in-person TNE workshops during the first two years of the covid 19 pandemic in North America (March 2020 - March 2022), which was when this study was carried out, all participants who qualified for this second category experienced their in-person TNE workshops before the covid 19 pandemic. Some participants experienced their first TNE workshop in the 1990s while others experienced their last one right before the covid 19 pandemic in 2020. Although TNE has changed their programs over the past few decades, their various workshop hours that continue after their “Enneagram Intensive 1” course involve “Enneagram Intensive 2”, “Deepening Spiritual Awareness”, and “Instincts & Subtypes”. According to their website, the Enneagram Intensive 2 foundational course (24 hours) : “helps to continue cultivating your mind, heart and body awareness with an emphasis on growth” where one can “Learn how to work with your **patterns of reactivity** to experience more flexibility, adaptability, spontaneity, and freed-up energy into your life and relationships” (TNE, n.d.-b). Each type’s primary defense mechanism, mental habits, and emotional drives, and attention fixations are covered in more depth. The Deepening Spiritual Awareness foundational course (24 hours) “focuses on your Enneagram type’s **potential for higher levels of consciousness**” (TNE, n.d.-b). Here, somatic awareness practices are integrated with grounding and contemplative methods to recognize and relax each type’s emotional patterns in a communal context. Finally, the Instincts and Subtypes foundational course (24 hours) helps participants:

“learn the three instinctual drives and 27 subtypes. Every person has three instinctual drives with one that tends to be more central in our daily lives and relationships. The three instinctual drives include:

- **Self preservation** - guides our relationships with home, food, security, family and warmth in personal relationship
- **One-to-one (aka Sexual)** - fuels our personal vitality, sexuality, intimate relationships, and our experience of spiritual union
- **Social** - forms our friendships, our participation in groups and community, and our social identity" (TNE, n.d.-b).

Experienced participants who completed 90 hours of TNE in-person workshops over a decade ago experienced variation in content format but essentially the same core teaching for these 4 foundational courses. Experienced participants who completed their 90 hours of TNE in-person workshops around the last decade likely have experienced most if not all of the content of these 4 foundational courses that total around 96 hours.

The total number of participants in this study was 34. They had varying ethnic backgrounds (i.e. Caucasian, Hispanic, Indian, Jewish, and Portuguese) and lived the majority of their lives in various countries (i.e. the United Kingdom, South Africa, Australia, Portugal, the United States, and Canada). See Table 3 and 4 for the demographic representation of these categories.

Table 3

Ethnicity of Participants in the Study

Participant Ethnicity	**Total**
Caucasian/White	28
Polish	1
Portuguese	1
Hispanic	1
Indian	1
Jewish	1
South African	1

Table 4

Countries that Participants Have Lived Most of Their Lives In

Country Lived the Most	**Total**
America	24
Australia	3
Canada	3
United Kingdom	2
Portugal	1
South Africa	1

There were various education levels from having a community college degree to a postdoctoral degree. Participants were also diverse in terms of income brackets (i.e. being unemployed to earning over $100,000 a year). There were a variety of religious and/or spiritual traditions represented (e.g. Judaism, Buddhism, atheism, Christianity, Indigenous spirituality).

Participants' ages were from 31 to 75. They were from various countries including Canada, America, the United Kingdom, South Africa, Australia, and Portugal. In terms of self-identification for Enneagram types, there was 1 Type 1, 5 Type 2s, 3 Type 3s, 4 Type 4s, 1 Type 5, 5 Type 6s, 4 Type 7s, 6 Type 8s, and 5 Type 9s. Table 5 captures some basic demographic information for the different groups.

Table 5

Demographic Data on Novice and Experienced Participants

Demographic Variables	Novice Participants (*n*=12)	Experienced Participants (*n*=22)
Sex	10 Females, 2 Males	19 Females, 3 Males
Age Range	34-61 (*M* = 43, *SD* = 9.78)	31-75 (*M* = 60.6, *SD* = 12.35)

For Novice participants, as mentioned earlier, they experienced only 24 hours of TNE workshops. The average number of non-TNE workshops they experienced was 5.2. The average number of Enneagram books they read was 4. They averaged 35.9 hours of receiving personal psychotherapy and 9.2 hours of attending mental health workshops in general. The average age for this group was 40.2.

For Experienced participants, the average number of TNE workshops they experienced was 298.9. The average number of non-TNE workshops they experienced was 262.5. The average number of Enneagram books they read was 16.8. They averaged 419 hours of receiving personal psychotherapy and 76.8 hours of attending mental health workshops in general. The average age in this group was 62.1.

Procedure of Quantitative Phase 1 of Study

The researcher sought ethics approval from the Research Ethics Board at St Paul University. After this was obtained, the researcher contacted teachers and staff of the TNE organization to help recruit past and present TNE workshop participants to see if they would like to participate in an approximately one hour online research session. For compensation, the TNE organization offered a raffle of a $60 USD value for TNE merchandise that was available to one winner. This research study was then sent to the monthly newsletter of individuals involved with TNE. A list of interested TNE participants then was compiled and given to the researcher, who then contacted prospective participants who showed interest. If they qualified, they were provided with a demographic questionnaire as well as informed consent contracts to be filled out. Research sessions were done through Zoom due to safety reasons amidst the covid 19 pandemic. In the first quantitative phase of the Zoom research session, participants underwent two stages while the researcher was present the whole time: 1)The WUSCT which took approximately 30 minutes; 2) The AT.9 which took approximately 30 minutes. After these two tests were done, the participants emailed a copy of their completed tests to the researcher. The participants were then asked if they knew anyone else who qualified for the study who would be willing to participate. The researcher then got in contact with these other potential contacts and sought if they qualified and were available. If this was the case, then research was done with the qualified referrals as well with the same procedures.

The researcher was blinded to the identity of tests of the WUSCT[1] but was not blinded to the identity of the AT.9 tests (since anonymity is not necessary to assess the AT.9). The set of

[1] One participant wrote her name for sentence stem 23 (“I am…”). As a result, the researcher discarded this test for the study since he knew that she was an Experienced participant.

tests for the WUSCT were given to an associate of the researcher to print without the names of the participants (with the exception stated in the footnote in the previous sentence). The researcher then assessed the set of WUSCTs along with his research partner. Both assessed the tests independently at first. If the two raters agreed on a score according to Cook-Greuter's (1999) modified ogive rules, the score would be final. If there was a disagreement to the final score, then the two researchers would discuss and resolve the AED level in agreement according to the manual instructions by Hy & Loevinger (1996). SPSS statistics were then conducted on the results of the WUSCTs from the various participants.

Phase 2: Qualitative

In the second part of the study, qualitative semi-structured interviews were done on six participants in total who were selected from the participants in phase 1 of the study. There were three participants from the first group, "Novice participants". These three were female and aged 37, 50, and 60. There were three participants from the second group, "Experienced participants". This group had 2 females, aged 44 and 67, and 1 male, aged 69. This is in line with Creswell (2014) who found "phenomenology to typically range from three to ten [participants]" (p. 189). The researcher contacted these six participants to see if they were interested in phase 2 of the study. When they indicated the affirmative, an online Zoom interview was conducted with a set of questions that were followed with some flexible room for follow up questions for more elaboration. While conducting the interview, the researcher tried to bracket his assumptions aside and listen to the response content of the interviewees with the least bias that he felt was capable. The interviews were recorded and then transcribed. Following that, Phenomenological Analysis (PA) was done on the interviews. A certain form of PA assumes that in people's lived experiences, there is both a subjective side as well as an objective side, where the latter consists

of some aspect of the lived experience of one person encountering an objective event (e.g. a TNE workshop) that has at least some commonality with the lived experience of another person encountering the same objective event (Creswell, 2013). With respect to PA options, there is Interpretative Phenomenological Analysis (IPA) and Descriptive Phenomenological Analysis (DPA).

Interpretative Phenomenological Analysis (IPA) versus Descriptive Phenomenological Analysis: (DPA)

When IPA seeks to research the subjective lived experience of an interview participant, it goes beyond the participant's "mere descriptions" of core concepts and essences of lived experiences and also looks for meaning embedded in common life practices which may not be apparent to the participants (but can be extracted from their narratives). There can be a focus on what humans experience rather than what they consciously know (Lopez & Willis, 2004; Solomon, 1987).

Heidegger (1962) posited that the relation of a person to their culturally, societally, and politically shaped "reality"/"world" should be the focus of phenomenological inquiry. He assumed that humans are embedded in their environmental contexts so that their subjective experience is inextricably linked to it. It is not purely the "human subjectivity" that is the focus of IPA; it is what the individual's narrative implies about their everyday experience (Lopez & Willis, 2004)

> *"The hermeneutic phenomenologist, rather than seeking purely descriptive categories of the real, perceived world in the narratives of the participants, will focus on describing the meanings of the individuals' being-in-the-world and how these meanings influence the choices they make. This might involve an analysis of*

> *the historical, social, and political forces that shape and organize experiences (Smith, 1987). In interpretive phenomenology, it is the interpretation of the narratives provided by participants in relation to various contexts that is foundational"* (Lopez & Willis, 2004, p.729)

In contrast, DPA is less focused on interpretations of the researcher and more on describing the experiences of participants (Moustakas, 1994). Also, Moustakas emphasizes on "bracketing" the researcher's experiences as much as possible "in which everything is perceived freshly, as if for the first time" (Moustakas, 1994, p.34). Bracketing is done to endeavour for scientific rigour in DPA (LeVasseur, 2003; Lopez & Willis, 2004).

DPA assumes that there are "universal essences" to any lived experiences that are common to all humans who have the experience (Lopez & Willis, 2004; Natanson, 1973). Here, commonalities of the lived experience from participants are identified so that generalizations can be made.

Beck (1992) used DPA when he researched the lived experience of women in postpartum depression to study what the essential structure of postpartum depression was. He compared 11 theme clusters from his content analyzed with DPA to the 21 items in his Beck Depression Inventory. *"Beck did not link the women's experiences to context, nor are patterns in the data identified. The findings are used primarily as an aid to refining the measurement of the construct of postpartum depression, which is in accordance with the descriptive approach to phenomenology"* (Lopez & Willis, 2004, p. 732). Lopez & Willis (2004) also note that *"the purely descriptive approach has been demonstrated to be useful in uncovering essences of phenomena that have been incompletely conceptualized by prior research"* (p. 734).

Rationale for Choosing Descriptive Phenomenological Analysis (DPA) for the Study

The researcher chose DPA as an approach to analyze the qualitative interviews because he endeavoured to "bracket" his assumptions when he was doing phenomenological analysis with the interviewees. Before interviews, the researcher would take a moment to consciously recognize his own assumptions of TNE workshops and try to set them aside to tune into the participants with less bias. Some researchers assume that "bracketing" the researcher's assumptions is inconsistent or questionable with IPA (Annells, 1996; LeVasseur, 2003).

Another reason for choosing DPA is that the focus of this research is not on the historical, social, and political forces that shape and organize TNE participants' experiences, other than the Enneagram workshops they went to. Instead, there is a research focus on being able to study the common concepts integral to the lived experience of participants' conscious and unconscious interpersonal complexity in TNE workshops. Since one aspect of the study of AED focuses on "universal essences" of stages of the structural development of the adult ego in a somewhat quantifiable way, the researcher here seeks to complement this "quantifiable essence" with the qualitative dimension of its subjective experience. DPA would arguably be a more effective tool for this goal by investigating what is common to all humans who experience conscious and unconscious interpersonal complexity in a TNE workshop. More specifically, the researcher sought to explore if TNE workshops can influence conscious and unconscious interpersonal complexity regardless of the participants' historical, social, and political backgrounds (while acknowledging that these contextual factors will nevertheless inevitably have an effect on the participant's TNE workshop experience). Doing this will also help to generalize the DPA findings of the lived experience of interpersonal complexity in TNE workshops to the population

at large to set up the research scaffolding for future quantitative and qualitative study projects with related themes.

Similar to how Beck (1992) used DPA to aid in refining the measurement of his construct of postpartum depression, the researcher sought to use DPA to aid in refining the measurement of the construct of conscious and unconscious interpersonal complexity. Unconscious interpersonal complexity is an emerging construct, where pioneering work is being done on its operationalization in a study such as this. For instance, unconscious interpersonal complexity's relation to conscious interpersonal complexity is not clear at the moment. This requires continual refinement of the former's operationalization of which DPA can provide more assistance for in future refinements of its operationalization. As Lopez & Willis (2004) note that *"the purely descriptive approach has been demonstrated to be useful in uncovering essences of phenomena that have been incompletely conceptualized by prior research"* (p. 734). With this line of thinking, it would be fruitful to use DPA to uncover more of the essence of conscious and unconscious interpersonal complexity and their possible interaction occurring in TNE workshop participants.

Procedure for Qualitative Phase 2 of Study

An aspect of qualitative validity involves qualitative researchers acknowledging potential biases to their research based on their background. Creswell (2014) notes that "Good qualitative research contains comments by the researchers about how their interpretation of the findings is shaped by their background" (p. 202). In light of this principle, the researcher will acknowledge that he himself has attended approximately 6 workshops on the Enneagram conducted by teachers trained by TNE. Although most of them were not official TNE workshops, he has felt

that he has gained a lot of self-awareness in the process and has found them helpful in his own life and relationships. Through these workshops and overall connections with the Enneagram community, the researcher has even built some professional relationships with some of the faculty of TNE. There is the possibility that this aspect of the researcher's background will lead to some degree of bias in his interpretations of these interviews. Throughout the qualitative phase of research, however, the researcher has tried as much as possible to bracket his assumptions based on his own personal experiences with TNE.

CHAPTER 4 - ANALYSIS & RESULTS

To test the two hypotheses of the study, inferential statistical analysis was done on the quantitative data. For the WUSCTs, only the WUSCT results that were deemed valid were included. One Novice participant and one Experienced participant submitted a WUSCT electronic file that ended up being empty. Since at this point, the WUSCT content was all anonymized, the researcher did not know whose WUSCT the blank one belonged to at the time of anonymized WUSCT analysis. Also, an Experienced Participant's WUSCT content contained her name, which had the possibility of biasing the researcher's assessment of the WUSCT, since the researcher knew which group this person belonged to. As a result, these three WUSCT results were deemed invalid and excluded from the study. For the AT.9s, only the AT.9 tests that were deemed valid were included. One Novice participant and one Experienced participant misread the element "refuge" as "refugee" and excluded the former and included the latter in the test which contaminated and invalided it. Also, one Novice Participant and two Experienced Participants gave unstructured content as a result of faulty translation of the original French instructions for the test into English[2]. As a result, their tests were deemed invalid and were not counted.

The researcher independently rated all AT.9s by himself. He then consulted with five other independent AT.9 raters for the process, each of whom rated some of the AT.9s independently to ensure reliability in the ratings. The researcher discussed his findings with some of the other raters when there was a discrepancy in the rating category. At times, a consensus was reached. At other times, when there was not an immediate consensus, the researcher and

[2] The original instructions of the AT.9 in French instruct the participant to arrange the 9 archetypal elements together. However, this was missing in the earlier English versions of the translated instructions.

thesis supervisor invited other AT.9 raters to independently rate the AT.9s in question. Sometimes this was enough to resolve an ambiguous rating. When this still was not sufficient, the thesis supervisor, in concert with the researcher, acted as the final arbiters to finalize the ratings of AT.9s that seemed difficult to assess. An inter-rater rule for every final rating was that each finalized AT.9 rating needed to have at least 2 independent ratings concluding the same imaginary category from 2 different raters before any conclusions were drawn. This criteria was met for all AT.9 ratings in this study.

It is not uncommon to require multiple stages for iconographic analysis, particularly for AT.9 assessments, since some test content may be more challenging and complex to analyze (Y. Durand, 2005). The process for this study consisted of 3 main stages. In the first stage, the researcher and a research assistant rated all 29 AT.9s and independently agreed upon 10. In the second stage, for the remaining 19 undecided AT.9s, the research and 2 other research assistants compared and discussed their ratings. Here, at least 2 of the 3 raters in this stage independently agreed upon a rating for 14 of the AT.9s (the rater who did not initially make the same assessment as the other 2 ended up agreeing with a consensus after discussion). The remaining 5 AT.9s, that were more complex and challenging to assess where the raters remained undecided, entered a stage 3 of assessment. Here, the researcher consulted 3 other researchers, one of which is the researcher's thesis supervisor. The researcher and the thesis supervisor, after taking into account their own assessments as well as the assessments of the other 2 researchers in this third stage, were the final arbiters of the ratings of the remaining 5 AT.9s through discussion. The same logic of Loevinger (1954) and Hy (Hy, personal communication, 2022) was applied in the inter-rater reliability process of discussing divergent perspectives on test answers to arrive at an agreed upon conclusion. In an earlier part of the study, the translated instructions from the

original French AT.9 test neglected to inform the participant “to arrange the 9 elements together”. Three participants (1 from the New participants group and 2 from the Experienced participants group) conducted the test without this explicit premise only to have their test result being deemed as unstructured (the category where the 9 archetypal elements are not arranged together). As a result, the researcher discarded their AT.9 test results and made sure that subsequent AT.9 test participants were explicitly informed “to arrange the 9 elements together”. The importance of this piece of instruction was verified in an unofficial experiment with an unofficial participant of the researcher, where the same unofficial participant conducted two AT.9 tests, one before and one after this piece of instruction was highlighted. The first result from the unofficial participant was rated as an unstructured AT.9 test both by the researcher and one of his research assistants while the second result after the explicit piece of additional instruction was given was rated as DUEX both by the researcher and one of his research assistants.

Levene’s Test for Equality of Variance was calculated for the differences of WUSCT scores between Novice and Expert participants ($F = 0.05$, $p = 0.82$) as well as the differences of AT.9 scores between Novice and Expert Participants ($F = 3.98$, $p = 0.06$). Field (2007) writes, “Homogeneity of variance can also be tested with Levene’s test, which tests the null hypothesis that the difference between the variances is zero. If Levene’s test is significant at $p \leq 0.5$, then the variances are significantly different, and homogeneity of variances cannot be assumed” (p.443). Therefore, according to statistical convention, the assumption for equality of variance was met and it can be assumed that the variances between the two groups were equal for both Novice versus Expert WUSCT scores and Novice versus Expert AT.9 scores (i.e. there was homoscedasticity, also known as a homogeneity of variances between the two variables) and

there was no need to make statistical calculations under the assumption that equal variances were not assumed.

Test Results for Hypothesis 1

Hypothesis 1 was: *There will be a positive correlation between WUSCT and AT.9 scores. More specifically, the lower a participant's WUSCT score is, the lower their AT.9 scores will tend to be and the higher a participant's WUSCT score is, the higher their AT.9 scores will tend to be.*

Table 6 summarizes the overall descriptive statistics for WUSCT and AT.9 scores for all participants (WUSCT scores can range from level 2-8 while AT.9 scores can range from level 1-4 [for both tests, a higher score represents higher complexity]).

Table 6

Descriptive Statistics for WUSCT and AT.9 Scores for All Participants

	Mean	SD
WUSCT Scores (N= 31)	6.58	0.76
AT.9 Scores (N=29)	2.76	0.87

To test this hypothesis, a Pearson correlational analysis was done for the overall WUSCT and AT.9 scores of all the participants to obtain a general idea about the strength of potential correlations. In addition, other demographic variables obtained through demographic questionnaires were also imputed into the calculations to see if there were any additional significant correlations. Since Daniels et al. (2018) discovered that some participants who experienced more TNE hours experienced more AED growth, the total number of TNE hours for Experienced Participants were calculated to see if more TNE hours, in addition to 90, would have an effect on WUSCT or AT.9 scores. The same logic applied for non-TNE hours. Since the

TNE philosophy posits that personality growth results from more than just didactic teaching (Saracino, 2013), this was tested by seeing if the opposite was true - namely if the number of Enneagram books read related to WUSCT and AT.9 level in any way. Also, since previous research has shown an increase in AED from age 43-61 if adults engage in accommodative processing with openness (Lilgendahl et al., 2013) and age has shown to have an effect on AT.9 score, where younger people tend to have more heroic imaginaries while older people tend to have more mystical imaginaries (Y. Durand, 2005), age was also factored into the correlational analysis. See Table 7 for the results of this analysis.

Table 7

Correlations of Quantitative Data for TNE Participants

		TNE Hours	non-TNE Hours	Enneagram Books Read	Age	WUSCT Score	AT.9 Score
TNE Hours	Pearson Correlation	1	.251	.279	.341*	.395*	.287
	Significance Level		.152	.110	.048	.028	.131
non-TNE Hours	Pearson Correlation		1	.851**	.288	.115	.393*
	Significance Level			< .001	.099	.540	.035
Enneagram Books Read	Pearson Correlation			1	.297	.172	.433*
	Significance Level				.088	.355	.019
Age	Pearson Correlation				1	.136	.257
	Significance Level					.465	.178
WUSCT Score	Pearson Correlation					1	.420*
	Significance Level						.033
AT.9 Score	Pearson Correlation						1
	Significance Level						

*. Correlation is significant at the 0.05 level (2-tailed)

**. Correlation is significant at the 0.01 level (2-tailed)

A SPSS calculation of correlation was conducted to evaluate the null hypothesis that there is no significant relationship between WUSCT and AT.9 scores between all participants. Results of the Pearson's *r* calculation show, as Table 5 depicts, that there was a statistically significant correlation between the collective participants' WUSCT and AT.9 scores which was $r(24) = 0.42$, $p = 0.03$. This is a statistically significant correlation that results in rejecting the null hypothesis; the first hypothesis was supported by the data. The assumption of a linear relationship between WUSCT scores and AT.9 scores was met since the critical value of a linear relationship with the given sample size was r = 0.3 and the correlation was r = 0.42, which exceeded the critical value. According to Cohen (1988), $r(24) = 0.42$ is a moderately strong relationship. In the overall data, the lower a participant's WUSCT score was, the lower their AT.9 score tended to be; the higher their WUSCT was, the higher their AT.9 score tended to be.

Also, there was an overall correlation between the number of TNE hours and WUSCT score (r = 0.4, $p = 0.03$). There were also correlations between the number of non-TNE hours and AT.9 score (r = 0.39, $p = 0.04$) as well as number of Enneagram books read and AT.9 score (r = 0.43, $p = 0.02$). Since these correlations were found, calculations of partial correlation with WUSCT and AT.9 scores were done to control for number of TNE hours, number of non-TNE hours, and number of Enneagram books read. When controlling for number of TNE hours, the correlation between WUSCT and AT.9 score was $r(24) = 0.36$, $p = 0.08$. This suggests that the number of TNE hours may be a confounding factor influencing the correlation between WUSCT and AT.9 scores. However, upon examination of all of the participant data for number of TNE hours, there was a single outlier that was statistically significant. More specifically, the highest number of TNE hours indicated was 1680. This is significantly greater than the mean number of TNE hours, which was $M = 102.5$, $SD = 307.35$. Since this outlier of 1680 hours was 4 standard

deviations above the mean and had a p value of $p < 0.05$, it can be considered a large anomaly (the second highest number of TNE hours was 660, which was less than 2 standard deviations above the mean and had a p value of $p > 0.05$, which was not significant). Given that this outlier of 1680 TNE hours was 4 standard deviations above the mean and statistically significant, a partial correlation was done to explore the correlation of WUSCT and AT.9 scores that accounted for number of TNE hours excluding this outlier of 1680 hours. The result was a correlation of ($r = 0.44$, $p = 0.034$). This shows that when the statistically significant outlier for TNE hours (1680 hours) was excluded, taking into account the number of TNE hours did not compromise the overall statistically significant correlation between WUSCT and AT.9 scores.

When controlling for number of non-TNE hours, the correlation between WUSCT and AT.9 score was $r(24) = 0.42$, $p = 0.035$. When controlling for number of Enneagram books read, the correlation between WUSCT and AT.9 score was $r(24) = 0.41$, $p = 0.043$. The latter 2 calculations suggest that the correlation between WUSCT and AT.9 score is not significantly affected by number of non-TNE hours and number of Enneagram books read. This means that the influence of the number of non-TNE hours and number of Enneagram books did not significantly impact the statistically significant correlation between overall WUSCT and AT.9 scores for all participants, since a statistically significant finding of $p < 0.05$ remained.

Test Results for Hypothesis 2

Hypothesis 2 was: *Participants who have experienced 90 hours or more of TNE workshops in person will have higher WUSCT and AT.9 scores compared to participants who have experienced only 24 hours of online TNE workshops.*

Table 8 captures the results of the WUSCT results for Novice and Experienced participants.

Table 8

WUSCT Test Results for Novice and Experienced Participants

WUSCT Level	Novice Participants (N=11, mean score = 6.18, SD = 0.75)	Experienced Participants (N=20, mean score = 6.8, SD = 0.7)
2 (Preconventional AED)		
3 (Preconventional AED)		
4 (Conventional AED)		
5 (Conventional AED)	2	
6 (Conventional AED)	5	7
7 (Postconventional AED)	4	10
8 (Postconventional AED)		3

From a visual inspection of the data on Table 8, there seems to be a potential trend in the difference between WUSCT scores between Novice participants and Experienced participants. An ANOVA F-test can further explore the possibility of a potential trend in differences between group WUSCT scores.

Table 9 captures the results of the AT.9 test results for Novice and Experienced participants.

Table 9

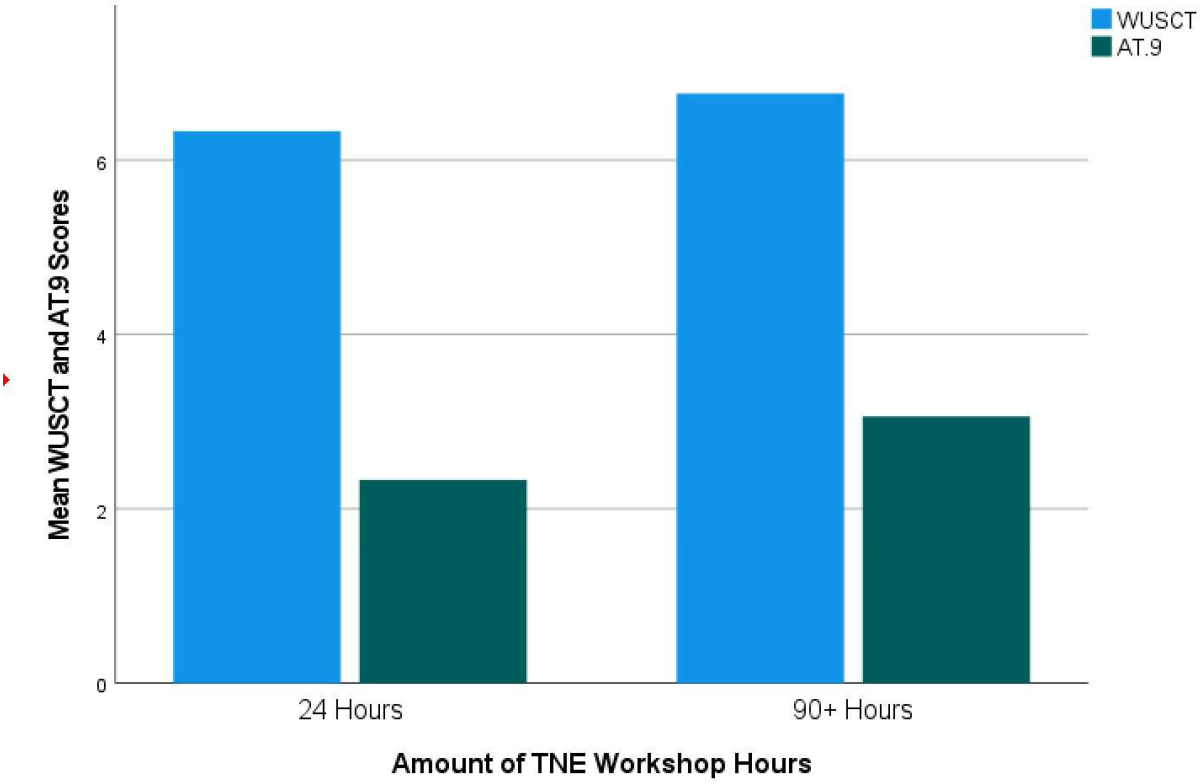
AT.9 Test Results for Novice and Experienced Participants

Synthetic Value Index 1-4 (Imaginary Structure Category from non-complex to complex, respectively)	Novice Participants (N=10, mean score = 2.3, SD = 0.94)	Experienced Participants (N=19, mean score = 3, SD = 0.75)
1 Nonstructured	2	
2 Heroic/Mystical (Conventional AED)	4	5
3 DUEX (Postconventional AED)	3	9
4 USS (Postconventional AED)	1	5

From a visual inspection of the data on Table 9, there also seems to be a potential trend in the difference between AT.9 scores for Novice and Experienced participants. An ANOVA F-test can further explore the possibility of a potential trend in differences between group AT.9 scores. The potential for both of these trends can also be observed in Figure 2, which shows the comparative mean of WUSCT and AT.9 test scores of Novice and Experienced participants in bar graph form.

Figure 2

Mean Novice Participant WUSCT and AT.9 scores versus Mean Experienced Participant WUSCT and AT.9 Scores



To test the second hypothesis, a one way ANOVA test was done between the WUSCT and AT.9 scores of the Novice participants and the WUSCT and AT.9 scores of the Experienced participants. Blanca et al. (2017) tested using the ANOVA with multiple sample sizes (i.e., from $n = 5$ to $n = 100$) that were non-normally distributed and found that "in terms of Type I error the F-test was robust in 100% of the cases studied, independently of the manipulated conditions" (p. 552). As a result, they argue that the ANOVA calculation, also known as the F-test, can be a viable option for calculating statistical significance in non-normal samples. They note that "This applies even when sample sizes are very small (i.e., $n = 5$) and quite different in the groups, and also when the group distributions differ significantly. In addition, the test's robustness is

independent of the pairing of group size with the degree of contamination in the distribution" (p. 554). Table 10 summarizes the output of the ANOVA statistical test in this study.

Table 10

ANOVA Results Between Novice WUSCT and AT.9 Scores versus Experienced WUSCT and AT.9 Scores

	Df	*F* value	*p* value	η^2
Between Groups				
WUSCT Scores	1	5.3	0.03	0.16
AT.9 Scores	1	4.79	0.04	0.15

The results of this test show a statistically significant difference between the WUSCT scores of the Novice participants and the Experienced participants. The WUSCT scores of the Experienced Participants were significantly higher ($M = 6.8$, $SD = 0.7$) compared to those of the Novice Participants ($M = 6.18$, $SD = 0.75$). The difference had an effect of $F(1, 29) = 5.3$, $p < 0.05$. Also, there was a significant difference between the AT.9 scores of the Novice participants ($M = 2.3$, $SD = 0.94$) and the Experienced participants ($M = 3$, $SD = 0.75$). The difference had an effect of $F(1, 27) = 4.79$, $p < 0.05$. Therefore these differences can be deemed as statistically significant and support the second hypothesis.

The effect sizes of these statistically significant differences between WUSCT and AT.9 scores of Novice participants versus Experienced participants were calculated. This was done to calculate the practical significance of the findings. Eta squared was calculated with SPSS to determine the effect size of these differences. According to social sciences convention, an effect size of eta squared that is 0.01 is small, 0.06 is medium, and 0.14 is a large effect size (Adams & Conway, 2014; Cohen & Cohen, 1983). The effect size of the difference in WUSCT scores

between Novice and Experienced participants was $\eta^2 = 0.16$ which is a large effect size. The effect size of the difference between AT.9 scores between Novice and Experienced participants was $\eta^2 = 0.15$ which is also a large effect size.

Qualitative Study Results

Participants were interviewed over Zoom, where permission was asked of them to record the interview. After they consented to be recorded, the researcher conducted the interview with a semi-structured set of questions largely revolving around the theme of experiencing conscious and unconscious interpersonal complexity in TNE workshops. A list of the semi-structured questions is included in Appendix C. Interviews were then transcribed. The researcher then conducted DPA for the semi-structured interview content. He followed the principles of DPA outlined by Hycner (1985) in order to get at the descriptive essence of the lived experience of the participants. These steps included: transcription, bracketing and phenomenal reduction (seeing phenomenon in its own right with its own meaning and structure from approaching with an openness to whatever meanings emerge), listening to the interview for a sense of the whole, delineating general units of meaning, delineating units of meaning relevant to the research question, eliminating redundancies, clustering units of relevant meaning, determining themes from clusters of meaning, writing a summary for each individual interview, identifying general and unique themes for all the interviews, and writing a composite summary. Overall themes were assessed as well as summaries of interview content for each of the 6 interviewees. After an overall theme and summary was written for each interview, the researcher contacted the interviewees with the analyzed overall theme and summary he came up with for them and asked the interviewees if they felt that they were accurate and if they would add, subtract, or modify anything to better capture the overall theme and summary. Five out of six interviewees said that

the initial overall theme and summary given to them about their interview was accurate and that no changes were necessary. One interviewee provided modification for 1 word and 1 phrase in the presented summary given to him. After this, the researcher asked if there was anything else this interviewee would like to add or if those minor changes would suffice. This interviewee then said that he was fine with the overall summary after his minor changes.

After all 6 interviews were transcribed, the researcher extracted 10-15% of each of them and gave them to a research assistant who independently conducted DPA on the excerpts. This was done as a step to ensure interpretive validity in the researcher's results for his DPA (Creswell, 2014). When the researcher consulted with his research assistant to compare DPA results on the excerpts of each of the 6 interviews, both agreed that there was overall agreement between the themes that were derived from DPA done from both the researcher and the research assistant in all of the interviews.

The researcher divided his analysis into various categories: (1) Themes that are in common for most or all of the 6 interviewees; (2a) Themes that are in common for most or all of the Novice participants; (2b) Themes that are unique for individual Novice participants; (3a) Themes that are in common for most or all of the Experienced participants; (3b) Themes that are unique for individual Experienced participants; (4) Overall summary and themes derived from all the participants.

The rationale for the sections 2b and 3b are in line with Creswell's (2014) logic of including discrepant information that runs counter to overall themes derived in qualitative analysis:

> "Because real life is composed of different perspectives that do not always coalesce, discussing contrary information adds to the credibility of an account. A

> researcher can accomplish this by discussing evidence about a theme. Most evidence will build a case for the theme; researchers can also present information that contradicts the general perspective of the theme. By presenting this contradictory evidence, the account becomes more realistic and more valid" (p.202)

There were 6 semi-structured interviews conducted in total. Half were done with Novice participants of TNE. These three participants were female, aged 37, 50, and 60. In terms of Enneagram types, they were type 2, 4, and 4 respectively. The other half were done with Experienced participants of TNE. These three participants, two females and one male, were aged 44, 67, and 69 with the corresponding Enneagram types of 7, 6, and 3 respectively. Participants were selected based on their willingness, availability and eligibility of being interviewed (i.e. the Novice Participants who were interviewed were available for an interview before they participated in more TNE workshops). The focus of each interview was exploring each participant's experience of conscious and unconscious interpersonal complexity from the TNE workshops. Sometimes their sharing was centered on their own personality. At other times, it was centered on how they experienced other people's personalities in the workshops. Still, other times touched upon how they experienced other people experiencing the participant's interpersonal complexity. As previously mentioned in the methodology section, DPA was done on all 6 interviews and the resulting themes were categorized in the following sections:

(1) Themes that are in common for most or all of the 6 interviewees;

(2a) Themes that are in common for most or all of the Novice participants;

(2b) Themes that are unique for individual Novice participants;

(3a) Themes that are in common for most or all of the Experienced participants;

(3b) Themes that are unique for individual Experienced participants;

(4) Overall summary and themes derived from all the participants;

The findings from the DPA analysis will be presented in these sections with examples from interview excerpts. Table 11 summarizes the various themes captured from different arrangements of the participants:

Table 11

Summary of Themes Captured from Participants

Which Participants Themes Came From	**Themes**
Themes that are in common for most or all of the 6 interviewees	The significance of Enneagram Type panels and organic conversations Felt growth in conscious and unconscious interpersonal complexity The importance of experientially humanizing knowledge of the Enneagram types The sense of safety and/or vulnerability in the TNE environment Personal relationships improving after the TNE workshop
Themes that are in common for most or all of the Novice participants	Becoming aware of parts of one's personality one was previously blinded to The difference between experiencing the different Enneagram types versus merely reading about them Experiencing relationships differently after the online TNE workshop from more self-awareness The limitation of how much experience and connection one could get with others online The improvement in relating to other

	Enneagram types more
Themes that are unique for individual Novice participants	One did not find the TNE workshop "that multidimensional" One found the TNE workshop simplifying rather than adding complexity to personality dynamics One felt that online TNE workshops were similar to how they would be if they were in person
Themes that are in common for most or all of the Experienced participants	The full immersion experience of the in-person learning community deepened connection with other participants The safety of the in person community was important in the transformative process The importance of somatic/body work in increasing awareness of the unconscious and in experiencing transformation How accumulating all the in-person TNE hours increased interpersonal complexity with depth and detail The richness of the accumulative transformational knowledge of the TNE hours How TNE workshops nullified caricatures and 2-dimensional images of each Enneagram type The sense of shared humanity in TNE workshops and being able to relate to others through them
Themes that are unique for individual Experienced participants	One saw the limits of what trained TNE teachers could provide and recognized the power of the workshop group as a whole Two recognized the powerful help of the trained teachers

(1) Themes that are in common for most or all of the 6 interviewees

There were many themes that all 6 interviewees shared as well as several ones that 5/6 of them identified with in their sharing.

All 6/6 participants talked about how significant the experience of the Enneagram type panels were in communal processing. When they were conversing with real people about each other's experiences of their Enneagram type, it helped them notice aspects of their own journey that they may not have been fully aware of. This happened in both the entire collective communal processing as well as the smaller scale conversations in smaller groups.

One participant, a 50 year old female type 4, shared how "the most powerful part of the workshop" were interview panels where people of each Enneagram type were asked questions about what it was like to be their Enneagram type:

> "*I think probably the most powerful part of the workshop was, they had what they called panels and, in the panel, the types were able to talk in like about, you know, personally, what it was like to be their type, and how they saw that manifested, you know, in their own lives. And then we were invited to meet with our type, and do like a similar panel. So that was really interesting. Like that gave it a really sort of organic feel."*

In response to the interview question "How do these TNE workshops help you experience blind spots, hidden, and unknown parts of yourself?, another participant, a 67 year old female type 6, replied:

> *"By receiving questions from the audience. Because [type] six is me, rather, I wouldn't necessarily be aware, especially when I'm on autopilot of six, that I'm*

over worrying about something. So the audience, somebody in the audience could very respectfully say, "So what's happening inside of you when you're worrying?" And I'll say, "I'm negatively future tripping, Say I'm gonna go on a car journey, have I enough petrol in the car? Are the… the tires the proper pressure for this journey, cetera, et cetera". But, but it's… it's magnified… the possibility of dangers on the road are magnified. That's not to say… you need to be an aware driver, but it is magnified."

This same participant shares elsewhere:

"*Sixes, counter phobic, like myself usually say fear, what fear? I don't have fear. Okay. But going to the workshops, I realized I do. I wouldn't call it necessarily fear. I'd call it the need for security. Mm hmm. Security and everything. Security, financially, security, emotionally, security, whatever. And it's, it's me trying to find security in everything. And a big wake up call for me was this."*

One participant, a 44 year old female type 7, shared how having more Experienced participants in panels share about the inner life of their Enneagram personality helped her become more self-aware of her own Enneagram personality:

"Like people who maybe have done more work in a different area, or just more work in general, talking about what they've discovered and worked through and then you realize, "Oh, I do that too. I didn't... I wasn't even aware that I was doing that", let alone.. having worked through it. I'm still doing it actively."

5/6 interviewees shared that they felt they experienced growth in conscious and unconscious interpersonal complexity.

One participant, a 50 year old female type 4, shared about her experience of absorbing the complexity and the various "layers" associated with broadening one's mindset:

> *"Being on a panel, hearing the personal stories from people, allows the complexity to come out you know, even though you're a type, you can relate to all the types, right? And like, my understanding is that like, the… the most highly evolved person would be the person who can draw or tap into the positive qualities of all nine types, right? So… so as you're listening to all the panel types, through the course of the workshop, you're really presented, you know, with a tremendous amount of complexity, right, and insight into personality. And so, you know, both positive and negative. And so, there's so many layers there, that that's just very interesting, and just being exposed to that I think somehow broadens your mindset."*

Another participant, a 44 year old female type 7, shared how she felt that the TNE workshops helped her experience the core essence in each type while leaving room for it to manifest its personality differently based on "add-ons" to the essence of a type:

> *"It gives space for the complexity of how each person shows up, and how the type always has like a core thing happening but how that plays out.. is going to be so different based on all those little other add-ons to the core type.*"

Another participant, a 69 year old type 3 male, shared how TNE workshops have helped him grow in experiential complexity with his wife and others whom he is in relationship with:

> *"I think, for my wife, as well, it's that we can sort of look at each other, and see the real person that's there. Not the… it's not the gnats, there buzzing around in your head, you know... It's like a bunch of gnats buzzing around in your head you know... you can see the real person and, and I, I can see that with other people too. But really, in my relationship, you know, I know my wife really well and she knows me really well. And so we really can see what's going on. And so that it's like, it's like a complexity, but it's also like more of a... not necessarily a merge, but it's like a really good understanding of what's going on with each other. And that allows for a much more complex interaction because rather than you know, going to the old defense mechanisms, or whatever and reacting a certain way, when you know, something happens. You can use that as a learning experience and really, you know, talk about what's going on and learn more about yourself and whoever you're having relationship with as well."*

6/6 talked about the importance of experiential humanizing in learning the Enneagram Types and how if they were just lecture based, the experience would not be the same and would be boring.

One participant, a 37 year old female type 2, shared how just having lecture based learning on the Enneagram would not impact her to the extent that it did since she was deeply impacted through humanizing Enneagram experiences:

"It would not be nearly as impactful. I don't think… I don't think it would resonate as deeply or as well. I don't think it would have the same impact. Because seeing real life experiences, at least for me, really take things to kind of the next level. And really humanizes that experience or, you know, makes that experience so much more relatable on a human to human level."

Another participant, a 67 year old female type 6, shared how if TNE workshops were only done in lecture format, it would not engage her "heart" and her "gut". In response to the question *"if it's just lecture, imagine it. How would it be different?"*

She responds:

"No, no, lecture, lecture, that would be somebody talking to me. I'd have to be sit there taking notes. And that's only that [points to head] being fed. That's only that.. I'm trying to understand it. That's not engaging this, my heart. And it's certainly not engaging my gut."

One participant, a 44 year old female type 7, shared how the workshop material would stay in her "head" without accessing other dimensions of her if it was just lecture format:

"I think I would leave as the little robot that I like to be. I would put it all up in my head and categorize it and file it and then be able to recite it, but not having had experienced it, I think when you experience it, it also gives you access to your other centers, so then you have more compassion for other centers, the more you're able to tap into those spaces for yourself."

5/6 interviewees shared how the sense of safety and/or vulnerability in the TNE workshop environment was crucial in their experience of TNE workshops.

One participant, a 50 year old female type 4, shared how she was surprised that people were willing to become vulnerable quickly:

> *"the people I met, you know, that spoke, you know, some, some of the stories were very, you know, poignant and touching. And people got really vulnerable. That's one of the things that really surprised me was that, you know, gathering with a group of strangers, people were able to get what I would describe as very vulnerable very quickly."*

Another participant, a 67 year old female type 6, shared how she felt a sense of self-humiliation when she discovered deeper parts of her own Enneagram personality in the workshop, but how it was a safe and transformative space to discover embarrassing parts of herself:

> *"[The humiliation of discovering embarrassing parts of myself] was respected. It was held. It was held safely. It was supported. And that kindness and consideration of the panels and the people around me in the audience when we were expressing all of this anxiety and fear and ridiculousness-ness and it wasn't, it wasn't laughed at. It was.. it was received with compassion and that moved me greatly."*

Another participant, a 60 year old female type 4, shared how the panels in the online TNE workshop helped her look "unflinchingly" at parts of herself she was otherwise hesitant to:

"when I first read the description of four I think it surfaced some shame for me. Um, because of knowing that some of the ways I cope unhealthy ways I cope around being a four were things that I didn't particularly want to see about myself. Um, and I think I was able to, to describe that myself in the panel in a way that was responded to with 'Yeah, that makes sense'. And, and it was not a thing that was judged. And so I think it helped me look more unflinchingly at those blind spots, in a way because … I experienced being able to be honest, in a risky way around what they are, and, and to have experienced not being judged for that, but having that make sense too."

She notes how she felt that the workshop setting, even though it was online, allowed her to feel safe, validated, and honoured:

"Safety, validation. And there's another, there's another aspect to it, too, those are both true. I think the other aspect of it was a sense of being honored... I think there's a way in which someone can say, "Yeah, that makes sense that you feel that way". And there's validation in that. But to me, honor adds another depth to it. That would say, "that makes sense. And, and that I value you. I see you in that, in a deeper way." "

She shares elsewhere how she felt honoured and validated in these parts of her and that's how it helped the material reach less conscious parts of her from defense lowering:

"I think, again, it's that I'm being able to experience myself as not shameful, even in the areas in which I'm not as healthy as I longed to be, and to be held and honored and validated in to have safety in that, I think that allowed some of my

protectors or defender parts of me to settle down enough to, to stop fighting what's true or denying what's true about who I am. That's how that feels around the subconscious, especially as I let that settle in more since the workshop."

6/6 interviewees felt that their relationships improved after TNE workshops and experienced new ways of being in relationships.

One participant, a 50 year old female type 4, shared:

"some of the patterns, you know, I definitely became more aware of some of those patterns and ways of reacting within relationships. And so I would say that again, but by becoming more conscious of that, I've been able to work a little more on not reacting in certain ways, and maybe choosing different ways to react or be within the relationship… it probably made me more resilient. And like, you know, the, like, the outer world is the outer world, you know, and it's your, it's like your inner experience of it that really matters. And you can control your inner experience, a great deal in how, you know, choosing how you in deciding how you choose to see things."

Another participant, a 37 year old female type 2, shared how her relationship with her father has changed as a result of attending the workshop:

"And I've really been able to see some things and my dad has cancer currently. And I had, like, the Thursday before that I took that class, I almost had a nervous breakdown, because my dad included his girlfriend in some of his care. And it just really devastated me, because I had been there through it all. And only one

person, could go into appointments because of COVID, blah, blah, blah, blah, blah. And so like it really devastated me, like my dad had just pushed me out of his life. And that's not the case at all. And after I took that course, like, I've been so much more receptive to, you know, his girlfriend attending his appointments and things like that, because I realize, it's not that my dad doesn't love me or want me to be there or want my help. It's just, you know, other people are willing to help, and he wants to let other people help."

Another participant, a 69 year old type 3 male, shared how the TNE workshops have helped him to become more conscious throughout the day, particularly in his relationship to his wife:

"the workshops... have just led me to be able to be more conscious during the day. And it's really changed my relationship, my wife is also doing this work. And so she's so... together, you know, we not only work on our own stuff, but we help each other during the day, you know, a lot of times you know, it's like, you can tell when someone else is kind of having a bad day, if they're not as conscious as you are. And so that, so that's helped a lot. So the workshops have just sort of, I don't know, reinforced the idea that what the real work of the Enneagram stuff is, is really to become more conscious and to, you know, and it's not, you know, you hear the story all the time. It's like, it doesn't put you in a box, it helps you get out of the box you're in you know?"

(2a) Themes that are in common for most or all of the Novice participants

With respect to the Novice participants, there were some themes that were in common for all of them and some that 2/3 shared.

One theme that all 3 Novice interviewees shared was that they all became aware of parts of their personality they were previously blinded to.

One Novice participant, a 50 year old female type 4, talked about the power of "comparing notes" with others to grow awareness in blind spots or hidden parts of the personality:

> *"as people told personal stories and experiences with these blind spots, or hidden parts, you know, like a lot of, I think, I believe the philosophy of Enneagram is that once you become aware of these things, you can start to break out of them. So by sharing in, like increasing awareness and like, sort of like "comparing notes" you know, with other like minded people, I think it was like, oh, you know, more of an awareness of how I do it. And again, once I'm aware I'm doing it, then maybe I can take steps to correct it"*

Another novice participant, a 37 year old female type 2, shared:

> *"As a type two. I... up until that... class, I never realized how much that I got my self worth and self validation from how people received the help that I offered them. But just, you know, if I offered to help, and somebody maybe didn't even need it, or want it, and they turned it down, then for me that reflected, like, you know, what's wrong with me? Why don't they want help from me? What? You know, why don't they love me?... And after I took that course, it really was like a*

light bulb went off. And I realized, it's nothing about anybody loving me and pushing me away or not wanting me, maybe they just didn't need my help… I really don't think I ever had an understanding, and really knew that my personal self worth and value, how much I placed that on how people receive the help that I offered them. So that was a moment of awakening, and an aha moment, or however you want to term it. But that was definitely a huge blind, I would call it a blind area"

All 3 Novice participants felt that it was very different to experience the different Enneagram types in live conversation rather than just hear about them in lecture format.

When asked how she would feel if TNE workshops only offered teaching in lecture style format, one 50 year old female type 4 Novice shared:

"it doesn't open up for any individual response. And that, and that's really, you know, the Enneagram is a living dynamic thing, about, you know, living real people. And so, you it almost doesn't exist in just a lecture. You know what I mean? It's not real until people apply it to their own lives. And that only, you know, like in a workshop, that only happens if people start talking about their own lives, and their own experience."

Another 60 year old female type 4 Novice responding to the same question shared how there would be a "flattening" of the 3-dimensionality of the Enneagram personalities if they were merely presented in lecture form:

"Oh, my goodness, I don't think the 3d model would have ever come off the page, I really don't. And I think that if it was just lecture, I know that my attention would not have been held as much. Umm.. I think if it was just lecture, um, there just would have been a flattening of my perception around each part, because then you're looking at the parts, you're looking at the trees, not the forest. And that the process that they gave us, a lot of the parts of the trees come together into a deeper a bigger whole. So I just think it would have been a very flat, boring, um, more head, less heart-body connection, to just have had the lecture."

3/3 shared how they experienced relationships differently after the TNE online workshop as a result of more self-awareness.

One Novice, a 37 year old female type 2, shared:

"[the TNE workshop has] really just given me a greater respect for the views of other people and for really better understanding myself and kind of how I tick. And it's been powerful."

She also shared elsewhere:

"just really stopping to see how others may view it instead of just conscious or unconsciously thinking of myself and my own feelings has really made a difference in, in deepening relationships as far as ...umm... having a better connectedness to people that I love, and that I'm around."

Another Novice participant, a 50 year old female type 4, shared how she has grown in her relationships through the TNE workshop by understanding her natural pattern of "push pull" in relationships and responding to that realization:

> *"Well, type fours often have a push pull type of pattern in relationships. And I could definitely see that in myself and they always say that in my type, moving from push pull to equanimity, you know, like more of a, of a middle sustained path, instead of sort of an up and down approach is better for you. So I think that one way that maybe I've grown using that in relationships is that if I'm feeling emotionally high, or emotionally low, I just say to myself, "oh, that's just where you are right now. But you don't necessarily have to react from one of those points", you know, like, or maybe it's better to wait to when you're feeling more middle grounded, reasonable, whatever. So I guess I guess I'm learning maybe not to be so ruled by my emotions."*

2/3 felt that there was a limit to how much experience of and connection with others could be done through Zoom.

One Novice participant, a 50 year old female type 4, shared how she felt that an in person experience may have helped build more personal connections and increase the likelihood of getting in touch with participants and forming lasting connections with them when the workshop was over:

> *"the one way that I do think maybe like it, it made a difference was if we were all doing this in person, I think we would have forged maybe more personal connections, you know, but like, because it was, you know, in the zoom. It was*

maybe like when it was over, maybe we were less likely to get in touch or you know, make friends you know, like lasting friendships out of it."

Similarly, another Novice participant, a 60 year old female type 4, shared how she wanted to interact with the online participants in-person outside of formal workshop times:

"so while I'm so grateful that they had it as an option in the days of COVID, it also felt limiting to me because I would have loved to have sat at a table and then gone have lunch with some of those people, and, you know, been able to continue to talk and relate outside of the structure. So you know, you're in, you're one of 50 faces, and then you're in this breakout room with these people…. but I didn't have a chance to follow up with a lot of those people that I felt sense of connection with, but if I had been in person, I could have gone "Hey, would you like to go have lunch?" Or "would you like to have a cup of coffee on break?" And so there's a sense of being able to have a continuity of connection in person that I don't feel I was able to achieve during the zoom?"

She also shared how that while it was great to be able to be with fellow online participants from around the world, there was also a limited ability to connect online as well as "Zoom fatigue":

"the online format, there was a beauty in it, because we got to hear from people from all over the world in real time. But there also was a sense of, there was a limited amount of being able to connect, and, you know, Zoom fatigue, and those kinds of things setting in."

She additionally shared how she felt that there was an aspect of in person social presence that was not completely captured during Zoom sessions:

> *"I think it was a very rich, amazing experience, I'm so glad I got to do it. I think that there's just a qualitative aspect of it, that is lost on video. Partly because, implicitly, we read people's bodies, and not just their faces, and you can't really see my body, I can't see yours. So I can't, I can't get a sense of subtle movements and attention and things like that. So I feel like it's those pieces of it that are missed a little bit."*

2/3 felt that the TNE workshop helped them to relate to some of the other Enneagram types more, knowing that the Enneagram theory posits that there is some of each of the 9 types in all of us.

One Novice participant, a 50 year old female type 4, shared how the TNE workshop helped her grow in relating to other Enneagram personality types and developing more holistic parts of her through this:

> *"I once heard that, um, some people had an archetypal view of the Enneagram. So that they're really nine archetypes, and that we all we relate to all of them. And like I myself, even though I'm a four, I relate very strongly to at least four or five of the other types. And the ones that I don't, I like, the other remaining ones, I relate to minorly. So I guess that, you know, you know, I try to, like, whenever I read about the other types, I can always see reflections of myself and all of them. Right? And I think that's a good thing, right? Because if it's truly a holistic*

system, it sort of represents like the best and the worst in people, right? And like archetypal study is all about that like developing all parts of ourselves."

Another Novice, a 60 year old female type 4, shared how learning about the Enneagram personality system through the TNE style of teaching helped her see the whole system like a jewel with different sides representing different types:

"it was like turning a jewel and looking at all the different facets from the different... the different perspectives. So recognizing what it feels inside of the typical eight, or nine, or whatever, when we did the experiential piece of kind of the embodied part of it was beautiful and helpful. And some I could really relate to and feel inside, others not as much"

(2b) Themes that are unique for individual Novice participants

While the Novice participants shared a lot of themes in common, there were some portions of their sharing that were unique to them and sometimes were at odds with what the other Novices shared.

For instance, **one Novice participant**, a 50 year old female type 4, **shared how she didn't find the TNE workshop learning style that multidimensional**:

"Well, in all honesty, I did not think it was that multidimensional in the presentation, because they basically did a little bit of lecture. And then it was mostly panelist in like, I honestly thought they could have incorporated, like more writing into it or something, you know, what I mean, like reflection through writing. So I didn't think it was that multidimensional."

Another novice participant, a 37 year old female type 2, **shared how she felt that the TNE workshops, although teaching how different Enneatypes function differently, ended up doing this in a way that simplified personality dynamics rather than creating complexity**:

> *"Well, I think [the TNE workshop] really...ummm... simplifies more than creates complexity. Because just a better understanding that we all tick differently, if you will, by tick differently, I just mean that our personalities are different. We respond differently, we interpret things differently... a lot based on our personality, and really just having a respect for that really makes it easier, I think, to be able to better communicate with others around me... just in having that respect, that we don't all think the same. And that there's no right or wrong. Just because they may be, their personality may be wired differently than mine, if you will, doesn't make me right them wrong, them right me wrong. It's just we can all have our own view. And come to a mutual understanding that we see the world differently, I think."*

While 2 of the Novice participants felt that an online experience of TNE wasn't as great as having it in-person, **another Novice participant**, a 37 year old female type 2**, when asked what was it like to have the TNE workshop online, responded by saying how she felt it was similar to how it would be if it were in person and that while there were some disadvantages, there were also more advantages as well**:

> *"Umm I think it was great. I think we were all able to be comfortable in our own space, versus maybe having the stress of having to travel somewhere and the*

added expense of all that. I think the online learning is just a great experience. And I think zoom really being able to see people ... I while I don't think you get the same human to human energy that you get in the same room with people. I think it's very similar. I think it's definitely far more a personalized experience than if it were just like an audio. And because really, body language, facial expressions really say a lot with a lot of people. And so just having that experience where you can actually see the people. For me, it's, it's very, very, very similar. It ... the, the benefits outweigh the cons, in my opinion in offering an online educational series."

(3a) Themes that are in common for most or all of the Experienced participants

All 3/3 Experienced participants I interviewed shared how being immersed in the in-person learning community of TNE (where participants stay in the same building overnight, eat meals together, explore the city together while interacting outside of formal workshop hours etc.) deepened the sense of connection and interaction with other workshop participants on the TNE journey:

One Experienced participant, a 69 year old male type 3, shared how he felt closer to other TNE participants than his family:

"*it is a very cohesive community of people that… it's really like family, it really is. I mean, I'm closer to a lot of those people than I ever was to most of my family, you know, because I know them, so well... I know them so much better… because you know… it's hilarious, I can't tell you how many conversations I've been in where people just start laughing and say "you know, I wouldn't tell this to my*

mother, my father, or my kids, I would never talk to them about this!" you know… I mean, Jesus, you know, it's amazing, umm.. because it's a safe space where people really do understand what this stuff is all about."

The same participant shared how some new TNE participants may not be used to the level of depth in personal sharing with initial strangers but then feel safe enough to do so when they see others do it first:

"some of them are real learners, or beginner mind kind of people you know they're just getting started in this stuff and they're real curious about it so, it always takes a little bit of time… this is like a … it's really like a shock to the system, to come into a group and have people talking about really deep things that they probably never heard from their family, you know… and it's like… woah…. You know, that's like, woah… that'll set you back some… so it takes a while to realize that and then almost… well… I've never seen a negative result of that, it's always been positive for me in that… people see that…. and it's like… how, if that person can do that, if so and so is offering this and talking about what's in my heart, then I can do that too… and it's safe you know."

All 3 Experienced participants talked about how the safety of the in-person community was an important part of the transformative process.

One Experienced participant, a 67 year old female type 6, shared how the setting of the workshop environment, where people would interact with each other outside of the formal workshop hours, was welcoming and comfortable:

"The setting and the context. The setting was beautiful. Very welcoming, very comfortable. A big, big large room with an open fireplace on one end of it and comfortable seating arrangements. And then we're able to move in little break out groups and do our exercises. Then we're able to go out into the fresh air for a little break, have our coffee, come back out again. Then we were fed every single day, breakfast, lunch, and an evening meal. And even in the late afternoons, 7, 8 o'clock, we would meet up with each other, go for a wee walk, get to know each other. Really. Look at wee shops and everything. Came back again. It was extremely well done. And the Menlo Park in particular I have to say, was beautiful, beautiful, very comfortable. Very spacious. Very welcoming. It was the highlight of the whole thing really. The environment."

Novice participants, who only had 24 hours online, did not have this environment conducive to relaxation and communal building, which may have affected the TNE experience considerably. It is possible that the environment indirectly affected the atmospheric bonds of connection amongst TNE participants.

Another Experienced participant, a 44 year old female type 7, shared how she enjoyed how the setting of the workshop environment allowed her to interact with other workshop participants outside the formal learning hours as well as take time for her own personal space when she wanted to as well:

"it's set up in a way where there's lots of opportunity to have continued engagement after classes like you can go out to dinner with a group of people and continue to process or like for me when I hit the wall I was also able just to go

back to my own private room and shut the door and not have to do that. So I really liked I liked that the rooms and the teaching space are on the same campus to you so that like literally on lunch breaks I would go take a quick nap just to kind of try to... as opposed to having to drive to a hotel somewhere"

3/3 talked about the importance of somatic/body work in helping to increase awareness of the content in the unconscious and experience transformation.

One Experienced participant, a 44 year old female type 7, shared how somatic awareness work in the TNE workshops helped clarify her awareness of deeper parts of her Enneagram personality:

"I'm thinking about Marion Gilbert's the deepening spiritual awareness. There was, that was my first experience with somatic work on that panel, which was just really profound. So that, I think, is the most profound experience I had there. Yeah. And then just the, the ability of the teachers to ask the next question. So you give your answer, but then there's a deeper answer. And they, they know how to get to that space which is really cool."

When asked how TNE workshops helped her experience conscious and unconscious development, another Experienced participant, a 67 year old female type 6, elaborated on how bringing attention to her senses and her body in an elaborate way in the workshop helped her get in touch with unconscious parts of herself:

"By telling us that it was good to get in touch with the unconscious primarily by gentle meditation. And that gentle meditation at the very beginning was the

simple, far wall, middle of the room. Focus your attention on the far wall, the middle of the room, book, reading distance by placing the palms of your hands together, breathe in through your nose gently all the way down your belly breath. And exhale. Tapping lightly on the shoulder blades. Brings your attention in and down. And then when you're in that state, if you have a thought, call it a thought, let it go. If you have a feeling, call it a feeling, let it go. If you have a plan, call it a plan, just let it go. If you have a memory, call it a memory, just let it go. If you have a sensation, call it a sensation, just let it go. That brings the focus on to like a blank screen. And now you're connected with the inner observer"

All 3/3 talked about how accumulating all these hours of in-person TNE workshop hours helped to increase the interpersonal complexity in their lives with depth and detail.

In response to the question of how TNE workshops helped him experience conscious and unconscious interpersonal complexity, one Experienced participant, a 69 year old male type 3, shared:

I guess the way they helped me is they made me realize how important body work and meditation is for me. And so there wasn't any one specific thing that happened in the workshop, other than just the general realization of listening to teachers, and also talking to a lot of people about their practices, their daily practices, and how they affect them and, or their lack of daily practices and how that affects them. And so just over the course of time, the weight of all that

information, kind of just, you know, kind of broke things open a little bit and made me realize "I should do that".

The same Experienced participant, when asked how the accumulation of all the information, body awareness work, and meditation practices sat with him, responded by describing a complex and nuanced customization of the meditation process for himself:

"They made me realize that I need to investigate what practice I might use, because, you know, depending on what your personality structure is, some meditation practices are really good, and some are just, you know, they're not gonna, they're not gonna be a benefit, because they don't focus on how your structure works, how your personality works, you know, as opposed to, like, you know, a meditation practice for three is going to be totally different from like, for a nine, because they're sort of already in a meditative state, almost, you know, where they're able, they're able to shut their mind off really easily. A lot of them, and threes can't do that. So I mean, that's, that's one thing. And then, so the accumulation of hearing all of that information, kind of pushed me into where I break down and say, I need to figure out what's going to work best for me. And, and do some research and, and talk to people and just try different things until I find something that works. And I… and I did."

The same Experienced participant shared how the workshop on Enneagram instincts really helped him absorb more complexity in himself and relationships:

"it struck me how the stacking of the instincts can really lead people to different revelations about themselves. And I guess what I mean by that is, people who

have who are the... whatever their weak instinct is, if they really do work in that, umm... it has a big effect on them. And, and I realized that, that really was true for me. And I just had never thought about it. But now, it's now that it's come to the forefront, it really makes sense. And it's now that it's there, I can really kind of pay more attention to it, when I'm in a situation where I have an opportunity to, you know, work there. So I'm not a social person, really. And so, in big groups and big social groups. Now I have something I can think about, you know, it's like, wow, you know, I know this is really my weakness and what's going on there. You know and... and I wouldn't have really thought about it that way. If I hadn't been in that group and just heard other people saying things like that. So that was something that kind of triggered."

Another Experienced participant, a 67 year old female type 6, who self-identifies as having a one-to-one instinct that enjoys intense one-on-one conversations, shared about the complexity of interacting with people of the three different Enneagram subtype instincts (self-preservation, social, sexual/one-to-one):

"So I'll go into a room and automatically look for who's going to be interesting. And then we could talk for hours, I need to unplug that. So, especially when I'm teaching, so I unplug that. And it widens my perspective, widens it so that if I'm in the company of social subtypes, or in the company of self preservation subtypes, if I have unplugged myself, then it's less of, it's less of a strain on me to actually take in what they have to say and value it. Actually, I'm... it's better for me to actually take cognizance of what self-preservations are saying to me and social subtypes as well as one to one."

The same Experienced participant illustrated how the TNE workshops have helped her ground herself amidst all the complexity she interprets in a social gathering:

> *"It would mean that, for example, if I was going to.. let's see now.. a group situation.. emm… people meeting together, say it was a family gathering or something like that, where there are going to be differences of opinion and so on and so forth, even though I would know before going into that room most likely what types they are, what numbers in other words, emm.. I wouldn't necessarily know where their wings.. which wing was dominant or balanced or whatever unless I spoke about that, but I would be more or less aware of their type. Now going into that room, I'm going to have a default ... liking for them or not liking them. And that's going to be energetically picked up by them. So if I prepare myself and align and ground myself, without anybody knowing, I just do it myself, walk into that room, then I'm 360-degrees available"*

2/3 Experienced participants talked about the richness of the accumulative transformational knowledge after 90+ in-person TNE hours that they wouldn't have gotten otherwise.

One Experienced participant, a 69 year old male type 3, shared how over the years, other participants in TNE workshops have shared from their own journey in ways that confirms something others are experiencing in their own journey that they haven't given voice to yet:

> *"there's a lot of different… different instances and things. That just, it's either that or it's just a, it's a confirmation of something that I was thinking about that*

someone says, you know, that I haven't let him into that..they just say it and it's like, "oh yeah, that's exactly what I was thinking".”

When another Experienced participant, a 67 year old female type 6, was asked to imagine the difference between 25 online TNE workshop hours versus 100+ in-person hours, she responded with the following:

“Umm.. how could I explain this to you. Okay. 25 online would be, to me, the equivalent of noticing a door in front of me. And I know I’ve opened that door and walked through to the other side into self-awareness. 25 hours, I put my hand on the handle of the door and I open the door, and I see what is in front of me. And it looks interesting. And I’m curious about it. And I take a few steps towards the door. In fact, I might even go slightly through the door. But 100 plus hours takes me through the door, onto the other side, and then I realize why on earth in 2021 are they not teaching the teachers of our children in schools. Where the teachers could get to know each other’s Enneagram style and know where they’re coming from in order to understand where the children are coming from”

Still, another Experienced participant, a 44 year old female type 7, shared how the accumulation of experiential learning from various teachers over a long period of time allowed her to continue to go in depth for deeper work:

“I think it's just that continual exposure to dropping in and doing the deeper work that like, not only fosters your own personal growth work, but it, it kind of shows you what is available for people wanting to do deeper work. In terms of like, how I want to teach or how I want to create content, that, like a short workshop is

great, and people get a lot out of it and walk away and have pieces to work with. But when you're able to integrate the different teachers for longer periods of time, you just end up with.. was going to say seven.. but a lot more options for what it looks like to go deeper and it.. deeper around different contexts."

2/3 Experienced participants talked about how TNE workshops experience nullified caricatures and/or 2-dimensional images of each Enneagram type.

One Experienced participant, a 44 year old female type 7, shared how going to all the TNE workshop hours un-cartooned the stereotypes of different Enneagram types:

"I think one of the best things it does is it takes it out of like the cartoon characters of what a type six always looks like, because a type six doesn't always look like anything, it looks like lots of things. And so the complexity helps. And maybe this is a head type thing, but it helps give categories that I can file different pieces of information into to help understand what, what else is going on there. When someone acts maybe counter to what they, what you expect of the type, it helps you realize, well, there's a million reasons why, like between the lines and arrows and wings, and subtypes and all of that. It's a, it gives a lot more breathing space for people to be a whole person rather than just a like, very narrow slice of who they are."

When asked how he would feel if TNE workshops were only done in lecture format without any experiential or communal sharing component, one Experienced participant, a 69 year old type 3 male, said:

"So you know those birthday cards you get when you open them up and they have these big pop outs and stuff? Well, it would be like one of those birthday cards where it's just flat… That's how I would feel about it. I would not be really interested in it to be honest with you if that's all it was."

2/3 Experienced participants talked about how there was a sense of shared humanity in experiencing the TNE workshops in the sense of being able to relate to others in the journey of personality growth.

One Experienced participant, a 67 year old female type 6, shared how she felt being "part of the group" with a team effort with participants from all over the world meeting for an in-person TNE workshop:

"people came from all over the world, nearly every continent, at our intensive training, and just getting to know people… and to be with those people and to trust those people. Extraordinary. You know, and I felt part of the group… it's all about the team effort. And let's all do it together."

She also shared a sense of common humanity where her and the other in-person TNE participants were all in "one boat":

"Being with them… being with them, I realized we're all in the one… we're all... we are all in the one boat as individuals doing the best we can to do with our lives on a daily basis."

Another Experienced participant, a 69 year old male type 3, shared how communal sharing in the TNE workshops have helped him realize that he's not the only person experiencing a "mess" or "problem" in his journey of personality:

> *"over the years, there's… there's always something that someone says that kind of, it's like, wow, you know, "I do that" and then... think about it, you know, or they talk about kind of suffering, because they do it or having issue, you know, get upset whatever you want to call it... And, and I, and I realize, yeah, I... I do that too. And so. So I just, it's, I don't know, it's just a it's just fuel, because you, you feel like, wow, I'm not the only one in this mess. I'm not the only one that has this problem"*

(3b) Themes that are unique for individual Experienced participants

Interestingly, for one Experienced participant, a 69 year old Type 3 male, **although he acknowledged the importance of seasoned TNE teachers, particularly in the beginning of his journey, he saw the limits of what the teachers could do and emphasized that it was the power of a group that made the TNE growth experience powerful**:

> *"I think early on the teaching was really important and helpful because it sort of presented the ideas that you may not have known about or formulated. And the experiential stuff is always extremely valuable… and the community work is… is where I think the real gems are because no matter how good a teacher is… you know… they just don't know everything collective humanity knows… you know [laughs]. So… you just want as much input from everyone as I can get."*

He goes on to elaborate on how communal processing on top of what the teacher teaches is important for insight:

> *"that's one of the nice things about this community you can be… you can listen to the teachers do their little presentation. And then when you get in a group, you hear other people talking about different things that might have affected them. And it might just be one of those things that they say that, that just flips a switch for you. That's what the, that's what the beauty of that narrative community is, I mean, one person, no matter how smart they are talking about whatever type it is, or whatever thing it is, is just never going to hit on the gross humanity of everybody talking about it, you know, everybody's going to have a little insight that they may not even think is important to them, but they just mentioned it, and it can, it can serve as a trigger."*

The two other Experienced participants, on the other hand, emphasized the importance of seasoned TNE teachers in facilitating the atmosphere of growth and development of the personality.

One of them, a 44 year old female type 7, shared:

> *"I have such great respect for the TNE teachers. There just isn't a sense of having an ego in the room, in terms of just humility and accessibility and transparency in the teachers, which I think then works its way into the whole community in terms of people really showing up and doing the work. And you just feel like those teachers have done their work. They're not… this isn't just a job for them. This is*

clearly, they have spent decades deconstructing, and peeling back their type structures."

The same Experienced participant shared how she appreciated the guided questions of the teachers to help people explore deeper within their personality:

"the ability of the teachers to ask the next question. So you give your answer, but then there's a deeper answer. And they, they know how to get to that space which is really cool."

Another Experienced participant, a 67 year old female type 6, shared how a key transformative experience for her in a TNE workshop was being led by an experienced teacher, David Daniels (one of the founders of TNE), in deeper body awareness and exploration that led to a surprise at unconscious phenomena occurring deep within her:

"One of the first times I was able to realize I was grounded and in alignment which was helped enormously by Dr. David Daniels speaking to me when I was on a panel. He said, "[participant's name], if you were to have a feeling, you might be surprised at what that feeling was." And up comes the feeling. It's mind the gap, with the 6 it's mind the gap. We take information in head, heart very quickly, bounce into the gut.. mind the gap. So anyway, there I was in the gut and David Daniels says to me, "If you were to have a feeling, you might be surprised at the feeling you're going to have." Now he's speaking to me and he knows that I'm in alignment because if I was in, on autopilot and he said that to me, "If you had a feeling [participant's name].." I'd be saying, "David don't go there, I'm not getting into feelings, that's far to scary wary, not me, oh now." So with his

very gentle, respectful questioning, open-ended questioning and my belief in him and his belief in me, he recognized when I was in and down and in the gut which supports my heart, "what if you had a feeling?" Up comes the feeling. Tears of joy come streaming down my face. J-O-Y. I wasn't expecting that."

(4) Overall summary and themes from all of the participants

For the participants, the combined nature of didactic teaching, experiential exploration, reflective awareness exercises, and communal processing in TNE workshops created a multidimensional learning encounter for the interpersonal complexity of the Enneagram content. This setting created by seasoned teachers facilitated a safe environment that opened up vulnerable, real life sharing of people's deeper personality structures at play. This was partially due to a lowering of defense mechanisms that would normally block deeper access to deeper layers of personalities. This seemed to be deepened even more with the in-person TNE workshops of the Experienced participants where connections had physical proximity and were strengthened outside of formal workshop hours.

The safety provided allowed for deeper exploration and mutual sharing of both conscious and unconscious interpersonal complexity that could unfold without fear of being judged or shamed. The participants felt that if the learning of Enneagram content was merely lecture based, it would be vastly different and more boring. Communal sharing and conversations helped bring 3 dimensional insight in understanding both the lived commonalities between people of the same personality type as well as differences from other types. Often, other people's sharing of their conscious and unconscious processes of complexity in relationships helped people notice the

same processes in themselves, resulting in their own increased awareness of blind spots, clarity of insight and the transformation of deep levels of personality structure.

In the multidimensional learning process, participants felt that they could relate to different types better as those types were humanized. They could see how there is at least some part of many of the 9 personalities in themselves and/or feel a sense of common humanity. Participants felt that they experienced real life changes in their relationships from the interpersonal complexity they learned from the TNE workshops.

For the Experienced participants, more accumulation of sharing over multiple TNE workshops led to more growth in depth and detail of interpersonal complexity. For example, they would grow in noticing and debunking interpersonally simplistic caricatures of Enneagram types and contrast them with deepened nuanced complexity of real life people embodying different types. The more Experienced participants also felt that they experienced continual depth in exploration and growth of their knowledge base of Enneagram-framed interpersonal complexity with more personality variables (i.e. Enneagram instincts). They also seemed to thicken and deepen their experiential journey with their personality structure largely through contemplative and somatic awareness exercises.

CHAPTER 5 - DISCUSSION

This research was an exploratory study that used a mixed methods approach to explore the nature of conscious and unconscious interpersonal complexity in TNE workshop participants. The quantitative aspect used instruments to measure conscious and unconscious interpersonal complexity with statistical analysis while the qualitative aspect used semi-structured interviews on the topic. This section will first cover the quantitative findings and their implications and then do the same with qualitative findings. The seeming convergence of data from both quantitative and qualitative parts of the study will then be commented on. Finally, the strengths and limitations of the study will be outlined as well as directions for future research on the topic.

Quantitative Findings and Implications

There were several interesting quantitative findings in this exploratory study. The first was that the WUSCT and AT.9 scores were significantly positively correlated so that lower scores in the former test correlated with lower scores in the latter test and that higher scores in the former test correlated with higher scores in the latter test. Depending on whether or not an extreme outlier was included for the variable of number of TNE hours (i.e., 1680 when the mean was 102.5), partial correlation calculations can either support or not support the correlation of overall WUSCT and AT.9 scores. Including the outlier suggests that number of TNE hours can confound the correlation between WUSCT and AT.9 scores while excluding the outlier suggests that number of TNE hours does not confound this overall correlation. Future studies that replicate this one with larger sample sizes will help inform how best to handle significant but isolated outliers in possibly confounding variables. Given that the sample size of this study was not large nor randomized, all interpretative implications should be done with caution. The data used to test Hypothesis 1 did not meet the assumption of normality in a normal distribution.

Nevertheless, the findings of this exploratory study can provide a general idea for future studies that examine potential correlations of similar phenomena with randomized larger sample sizes that are normally distributed. One implication is that conscious and unconscious dimensions of interpersonal complexity may grow in tandem. Since this is a correlational study that did not have any experimental components to it, this study's finding here does not imply any direction of causation (i.e. whether growth of conscious interpersonal complexity results in growth in unconscious interpersonal complexity or vice versa or whether both grow at the same time at similar rates). At the same time, however, this finding seems to be in line with the overall framework of AED that theorizes holistic and interconnected intrapsychic growth. This is consistent with the overall conceptualization of AED growth, where the integrated dimensions of cognitive complexity, interpersonal relationships, impulse control, and conscious preoccupations (Loevinger, 1976) on both the rational and nonrational dimensions of the psyche take place (Cook-Greuter, 1999) as opposed to a compartmentalized idea of it. One implication for clinical practice is that if AED related issues are explored by clients, therapy work can benefit from not just focusing on conscious dimensions of AED or unconscious dimensions since addressing diverse dimensions can optimize holistic development. Since conscious and unconscious interpersonal complexity has shown a positive correlation in this study, one corollary may be that addressing one particular dimension of AED work may possibly stimulate the growth of the other dimension. Practically, this may mean that addressing issues of interpersonal complexity from a conscious emphasis such as cognitive reframing and restructuring (e.g. Acceptance and Commitment Therapy, Hayes, 2019) may assist in the transformation of unconscious defense mechanisms also leading to unconscious interpersonal complexity (e.g. Jungian dreamwork, Jung, 1961) or vice versa.

A second finding was that there were higher WUSCT and AT.9 scores in Experienced participants compared to Novice participants in a statistically significant way. Once again, since the sample size of this exploratory study was relatively small, not normally distributed, and not randomized, caution must be present when interpreting the findings. The data used to test Hypothesis 2 does not meet the assumption of normality in a normal distribution. Nevertheless, given that Blanca et al. (2017) argue that the ANOVA test can be robust and have utility even in non-normal distributions, the findings of this exploratory study can provide a general idea for future studies that potentially replicate these findings with randomized larger sample sizes that are normally distributed. The findings for the increased WUSCT scores in the Experienced participants is consistent with some of the data in Daniels et al.'s (2018) study where one group of TNE workshop participants experienced a statistically significant growth in post-experimental WUSCT scores compared to pre-experimental WUSCT scores after 45-50 hours of TNE workshops. Daniels et al. (2018) did not measure unconscious interpersonal complexity. So on this measure, this study entered new territory. This finding of statistical significance in difference of mean AT.9 scores in Novice and Experienced participants coheres with the overall theorizing of AED where rational and nonrational dimensions become integrated and grow together in its process of development and maturity. Moreover, the differences between Novice and Experienced participants for operationalized conscious interpersonal complexity and unconscious interpersonal complexity both had large effect sizes, which strongly supports the overall assumptions of holistic AED growth. However, caution is needed in interpreting these findings. Similar to the first finding, since this study was correlational and not experimental, it is not possible to support the hypothesis of whether TNE workshops caused growth in conscious and unconscious interpersonal complexity. It is also not known whether individuals who are

higher in conscious and unconscious interpersonal complexity tend to continue taking more hours of TNE workshops for their own various reasons without having their interpersonal complexity affected by them. That being said, some of the qualitative findings, which will be explored shortly, may shed some light on the inner experience of TNE participants and inform future research designs on this topic. With this in mind, clinical work may be informed of the correlation between 90 or more TNE workshop hours with higher conscious and unconscious interpersonal complexity. If clients would like more clinical work done on them on top of individual therapy, they can also attend TNE workshops (or workshops led in a similar manner) in tandem with their individual therapy sessions to experience possible growth of conscious and unconscious interpersonal complexity through the combination of didactic teaching, experiential exploration, reflective awareness practices, and communal processing of interpersonal complexity in personality development.

Additional findings that were statistically significant deserve some commentary in this section. The number of TNE hours were moderately and positively correlated with WUSCT scores. Since all Novice participants attended 24 hours of TNE, one interpretation may be that for Experienced participants who tended to score higher WUSCT scores in the study, in addition to the 90 TNE hours they attended, if they attended even more TNE hours, they would tend to get even higher WUSCT scores. The same finding was not the case for the AT.9 scores for Experienced participants. According to the data, one possible interpretation may mean that after a certain amount of TNE hours (i.e. 90), attending even more TNE hours may grow conscious interpersonal complexity but not unconscious interpersonal complexity. Interestingly, the number of non-TNE workshops on the Enneagram was moderately correlated with AT.9 scores. One possible interpretation here is that TNE workshops may grow unconscious interpersonal

complexity to a certain extent without focusing on it, while other Enneagram workshops may have content and methodology that focuses on growing unconscious dimensions of interpersonal complexity more (e.g. through more artistic methodology involving nuanced embodied symbolism and/or aesthetics). If future studies confirm and support this finding, one recommendation may be for Enneagram workshops that address conscious and unconscious interpersonal complexity to address the latter more through artistic creativity and/or embodied symbolic aesthetics. Finally, the number of Enneagram books read was correlated with AT.9 scores. There is not sufficient data to offer an elaborated interpretation of this finding here. One possible interpretation is that reading more Enneagram books may lead to more growth in unconscious interpersonal complexity. Another would be that people with higher unconscious interpersonal complexity or people with synthetic/systemic imaginary categories tend to read more Enneagram books or self-help books pertaining to growth and maturity in general. More future study in this area may shed further light on the direction of causation as well as the "mechanisms" of development here.

Qualitative Findings and Implications

There were several interesting findings from the semi-structured interviews analyzed with DPA. These qualitative findings relied on self-report from people's recollection of their own personal experiences of their TNE workshops. However, the subjective texture of content derived from these qualitative interviews brings a new and deeper perspective on the studied phenomenon which would otherwise be unattainable with more quantitative forms of study. What is interesting was that there was a lot of independent agreement with similar themes amongst the interviewees.

A common theme amongst both the Novice and Experienced participants was the impact of communal processing on their interpersonal complexity. Hearing other participants grow in self-awareness of blindspots and the verbalization of discovering insight in relationships seemed to help their own process. Related to this finding was a unanimous finding from all interviewees that if TNE workshops only consisted of lecture based learning (i.e. didactic teaching), then they would find it boring and not the same multidimensional experience. They found that talking to real live people about their lived experiences of their Enneagram type was a key part of what they felt was transformational. This ability to interact with others on the same journey of personality growth in interpersonal complexity was assisted with a sense of trust, safety, and vulnerability in the TNE setting, which allowed for a lowering of defense mechanisms or effects of shame towards the seemingly unflattering parts of their personality. This could be seen as just as important as the teaching of the TNE material itself for the development of both conscious and unconscious interpersonal complexity. Another natural corollary of this was that after TNE workshops, participants felt that they could relate to and identify with aspects of other types more. Due to these experiences, all interviewees felt that they were able to experience their relationships differently and with more complexity after attending the TNE workshops.

Some implications follow. These findings seem consistent with previous research on the efficacy of group therapy work in workshops and other settings of communal processing for psychosocial development (Leung et al., 2013; Pearson et al., 2012) . One clinical implication may be that therapy work related to matters of holistic ego development may be greatly assisted in a group setting, where socially synergized safety and trust are established in a way that further enables the lowering of defense mechanisms that can activate fear or shame towards seemingly unflattering parts of the personality (Badenoch & Cox, 2010). 1-on-1 safety, trust, and

connection may be limited in how much conscious and unconscious interpersonal complexity it can foster. On this point, what is equally important are informal but intentional interactions that are both deep and lighthearted with other fellow participants of TNE-like workshops outside of "formal" workshop time. Getting to know each other in lifestyle can informally but intentionally foster other dimensions of conscious and unconscious interpersonal complexity in ways outside the "workshop classroom". Spontaneous yet authentic conversations in a more lighthearted manner in a safe and trusted community may complement the more formal intentionality of purposeful workshop activity to foster deep, multifaceted, and complex relational connection with others. This combination can potentially synergize the growth of conscious and unconscious interpersonal complexity. On this last point, these tentative implications and recommendations may not apply for every potential TNE participant. For example, as previously mentioned, one Novice participant felt that the pros of online TNE workshops (that did not have opportunities for in-person, informal connection that was perhaps more lighthearted but conducive to other dimensions of intimacy deepening) outweighed the cons.

With the Experienced participants, additional themes that were shared emerged. The more accumulation of TNE hours they experienced, the more nuanced they felt their interpersonal complexity became both on the conscious and unconscious level. They were able to talk about the complexity of Enneagram instincts with an organically integrated fluency in their deepened complexity of relationships. They also shared how somatic awareness and meditation practices helped deepen their journey of interpersonal complexity. All of these aspects from the sharings of Experienced participants may explain more of the specific processes that are possibly the source for their higher conscious and unconscious interpersonal complexity scores. One implication for clinical work would be that for deeper conscious and unconscious growth in

interpersonal complexity to take place, there perhaps needs to be a somatic and/or meditative component to the learned material. The somatic and meditative components may be enriched in a communal setting where there is trust and safety established in a way that is more elaborate than a 1-on-1 therapeutic relationship. Two Experienced participants shared about how the seasoned TNE teachers guided their reflective awareness questioning in a way that led to transformation. The other third Experienced participant, while he appreciated and benefited somewhat from how the seasoned TNE teachers led the workshops, shared that what was memorably transformational were the conversations with other fellow participants that opened up multiple angles of introspective insight that no one person in the group had exclusive access to. Either way, it seems that future participants of TNE workshops, or workshops similar to TNE, may experience growth in interpersonal complexity with varying emphases on the source of growth. Some may glean more from the seasoned teachers in the communal setting of safety and trust while others may, in the same communal setting, glean more from the other fellow journeyers sharing the vulnerable yet insightful musings of their personality unfolding. In sum, regardless of which condition of transformational learning is experienced, this thesis' finding suggests that the continued attendance of TNE workshops can continually grow conscious and unconscious interpersonal complexity for the various reasons mentioned.

Convergence of Quantitative and Qualitative Data

The two hypotheses of this study seemed to garner both quantitative and qualitative support. Another way of saying this is that the data from both aspects of the mixed methods study seemed to converge in a way that was confirming in a complementary manner. The first hypothesis was supported from quantitative findings that conscious interpersonal complexity is correlated with unconscious interpersonal complexity. Some of the content from the semi-

structured interviews supported this, where participants shared how the TNE workshops, with their multiple modalities of learning (didactic, experiential, reflective, and communal processing) led to an experience of growing interpersonal complexity on both the conscious and unconscious level. This can be interpreted in a way that supports TNE's philosophy that the fourfold methodology of didactic teaching, experiential exploration, reflective awareness practices, and communal processing engages both conscious and unconscious dimensions of psychological development and maturity.

The second hypothesis was also supported from quantitative as well as qualitative data. On the quantitative instrument, Experienced participants had significantly higher WUSCT and AT.9 scores than novice participants. On the qualitative side of the study, the Experienced participants shared how the accumulation of their many TNE hours led to even more nuanced complexity, both on conscious and unconscious levels. One possible interpretation of this is that repeatedly showing up to settings like the TNE workshops can continually foster the consolidation of a clearer self that is growing the complexity of its self-understanding. This can help solidify and even deepen the absorption of content pertaining to interpersonal complexity on both conscious and unconscious levels. In other words, growth in interpersonal complexity in group settings may, at least partially, be a matter of repeated encoding on both rational and nonrational dimensions. This repeated multidimensional encoding seems to be very different from a one-time phenomenon. Perhaps like learning a language, it may take continual conscious and unconscious encoding, decoding, and recoding for new ways to form in relating to oneself and others with interpersonal complexity.

Strengths and Limitations of the Study as well as Future Directions for Research

There are several strengths of this study. The first is that it is a mixed methods study, where quantitative and qualitative data gathering offered complementary angles on the topic of conscious and unconscious interpersonal complexity. On the quantitative side, it was a correlational study, which is popular amongst personality psychologists (Cervone & Pervin, 2019). Relationships posited in the two hypotheses were supported. On the qualitative side, insightful commentary from first person experience was offered from multiple participants that offer possible explanations for the quantitative findings. This mixed methods approach offers an expansion on Daniels et al.'s (2018) study that was only quantitative. Another expansion from that study was that this study took into account the longevity of participants who have had many years of exposure to TNE workshops. Some participants had over 30 years of exposure with TNE. To the researcher's knowledge, no study has employed a mixed methods approach to study participants with this long of a history of TNE experience. Adding on, this study was not intrusive towards participants' experiences of the TNE workshops, since participants were studied after they experienced TNE workshops. This allowed the participants to experience TNE naturally, without any artificial manipulations in a lab setting. Finally, this study had very diverse demographics that broadened the validity of findings. The participants had various ethnic backgrounds (i.e. Caucasian, Hispanic, Indian, Jewish, and Portuguese) and they were living from different countries (i.e. the United Kingdom, South Africa, Australia, Portugal, the United States, and Canada). There were varying education levels from having a community college degree to having a postdoctoral degree. Participants also were in diverse income brackets (from being unemployed to earning over $100,000 a year). There were multiple traditions of spirituality and/or religion represented (e.g. Judaism, Buddhism, atheism, Christianity,

Indigenous spirituality). The age range of participants was also diverse from 31 to 75. This was fortunate, as some Enneagram teachers argue that one can more clearly identify their Enneagram type after reflecting on how one's personality was like at 20-25 years of age (Morgan-Watson, 2007). Also, all Enneagram types (numbers 1-9) were present in the study. This diversified group of participants helps contribute to ecological validity where it can be argued that the findings can be extrapolated to real world demographics with findings that may transcend, to some extent, culture, nationality, spirituality/religion, income bracket, educational background, and Enneagram type.

There are also several limitations of this study. The first major limitation of this study, as previously mentioned, was the small sample size that was not randomized or normally distributed. Even though statistically significant findings were found in the results of the correlational calculations for the first hypothesis and the ANOVA F-test for the second hypothesis, these findings cannot be deemed as robust due to the nature of the sample size along with its non-normally distributed scores. Although the findings begin to notice potential trends, future studies will have more robust findings with randomized larger sample sizes that are normally distributed. Doing so would help account for the demographic factor of age, which has shown to be related to AED if individuals engage in accommodative processing with openness (Lilgendahl et al., 2013). This would also account for age in unconscious interpersonal complexity since, according to Yves Durand (2005), older individuals tend to show more mystical or synthetic imaginary structures, of which the latter translates to unconscious interpersonal complexity. Given that the mean age for Experienced participants (i.e. 62.1) was greater than the mean age for Novice participants (i.e. 40.2), a more robust sample size can be studied while controlling for age in order to take into account how it can be a confounding

variable for conscious and unconscious interpersonal complexity. Even though the calculations in this study controlled for age, it can still be a factor that influences conscious and unconscious interpersonal complexity. Also, as varied as some of the demographics seemed, mostly females were studied (85%). This is similar to Daniels et al.'s (2018) study of TNE participants which consisted of 82% female participants. Future studies will need to find ways to recruit more males. In addition, since this is a correlational study, no possible causation was studied. To fill in this research gap in the future, subsequent studies can carefully design experimental studies that study possible causation. This can include the study of whether conscious interpersonal complexity can lead to the growth of unconscious interpersonal complexity in the same participants or vice versa. Also, future studies can investigate pre-post measurement levels of conscious and unconscious interpersonal complexity. This can be done with experimental and control groups that measure conscious and unconscious interpersonal complexity before and after various amounts of TNE workshops. Furthermore, although the longevity of long term "veterans" of TNE workshops were touched upon in this study, it was not a longitudinal study where experiences of people's long term journeys with the Enneagram were quantitatively studied at different periods in time. Here, aside from the one time quantitative tests of the WUSCT and AT.9, there were only qualitative accounts of people's personally reported experiences with their extended journey with conscious and unconscious interpersonal complexity through attending TNE workshops. Future research designs that employ longitudinal studies that quantitatively measure conscious and unconscious interpersonal complexity over different periods in time will fill in this knowledge gap.

Also, Daniels et al.'s (2018) study only showed 1 out of 5 cases of TNE workshops offering 45 hours of training lead to significantly higher post training WUSCT scores compared

to pre-training scores. The authors of that study note that "the training sites all varied in location and time, which may also explain why there was not a statistical significance amongst the training groups. It is recommended that future studies control for the same number of hours as well as location and time frame between comparison or control groups" (Daniels et al., 2018, p. 238). In line with this thinking, it can be assumed that the specific training site locations and times of TNE workshops could have affected not only WUSCT scores but also AT.9 scores of both Novice and Experienced participants. The exact location and time of TNE workshops attended for Experienced participants was not accounted for in this study, which may have affected data results. Also, all Novice TNE workshop hours were done online through the Zoom platform, which may also have had an impact on WUSCT and AT.9 scores. Future studies can take note of these factors to more rigorously study TNE workshops' effect on conscious and unconscious interpersonal complexity.

Furthermore, given that the data collected in this study was online through Zoom (since it was collected during the middle of covid 19 pandemic lockdowns throughout the world), it may have influenced the administration of tests and interviews compared to how they would be carried out in-person. Adding to this, the pandemic itself may have influenced the scoring of the WUSCT and AT.9. Research that seeks to replicate this study's findings after the peak of the covid 19 pandemic after multiple years will add confidence to this study's findings. Another limitation of this study pertains to the qualitative methodology that was used in semi-structured interviews with participants. Interviewee's recollections of their past TNE experiences may be biased in various ways. Some interviewees experienced their TNE workshops several years after their interview while others experienced it a few months before their interview. Also, since the study was carried out during the covid 19 pandemic, many psychological factors occurring

during the unprecedented experience of the pandemic in our collective lifetime may have affected the interview as well as the memories of the interviewees on their TNE workshop experiences. Future qualitative research can also employ other qualitative means in corroborating and enriching interview material, such as longitudinal studies on journal entries, social media posts, or interviewing the testimonies of close friends or family of the interviewee. Finally, this study used a non-randomized sampling method, namely volunteer sampling and snowball sampling. This may have potentially biased the findings as people who volunteered for this study may exhibit certain qualities that non-volunteers who have gone through an equal amount of TNE workshops do not exhibit. Future randomized studies will rectify this research problem. Also, this study did not operationalize unconscious dimensions of 2 aspects of AED - impulse control and conscious preoccupations. Future studies are required to meet the needs of this knowledge gap and operationalize unconscious impulse control. The AED aspect of conscious preoccupations, perhaps by definition, may seem like an oxymoron to operationalize - “unconscious conscious preoccupations”. However, with research creativity, there may be a way to do this in a way that is consistent with Loevinger’s (1976) and Cook-Greuter’s (1999) assumptions that holistic AED involves both rational and nonrational elements of the psyche. Perhaps one way to do this would be to distinguish between conscious preoccupations and unconscious preoccupations or perhaps operationalize a hybrid construct which would encompass semi-conscious or subconscious preoccupations with respect to AED themes.

In addition to the need to try to replicate this exploratory study’s findings with randomized larger sample sizes that are normally distributed, several questions can steer the direction for future research on this topic of conscious and unconscious interpersonal complexity. For example, how do conscious or unconscious interpersonal complexity influence

each other? Do the different structures of different Enneagram types affect this relationship? What other personality types or traits outside of Enneagram types (e.g. MBTI types, Big 5 traits) affect one's receptivity to conscious and unconscious interpersonal complexity? How does attempting to grow conscious and unconscious interpersonal complexity exclusively in a 1-on-1 therapeutic relationship compare to attempting to grow it in a group setting? Which personality types or traits tend to grow conscious and unconscious interpersonal complexity in group settings more than others? In addition, since one interviewee indicated that the benefits of online TNE workshops outweighed the drawbacks, there is the possibility that some TNE participants may find online workshops similar to in-person TNE workshops in a way that seems sufficient for their growth in holistic interpersonal complexity. Further research here may shed more knowledge on whether this is the case. Moreover, some research participants found that learning from the seasoned TNE workshop teachers was most helpful while others found that listening to other participants share their journey of experiencing awareness in their growth of their personality the most helpful for their own individual growth. More research that seeks to understand different emphases in different participants would shed light on what leads to one condition and not the other.

In summary, there are rich implications for both research and clinical work from the results of this study. As the construct of unconscious interpersonal complexity is new and seems important to consider for holistic AED development, additional empirical tools to operationalize it in ways that complement the AT.9 are encouraged. Circling back to the first statement of this dissertation, Beck's (Beck & Fleming, 2021) decades old conceptualization of cognitive distortions can be refreshed with a new wave of research on countering binary thinking on unconscious levels. This will add a new but important variable in the equation of conceptualizing

holistic optimal functioning in our mental health discussions. For some time, researchers have argued for how both conscious and unconscious processes can solve complex problems better than either can alone. Conscious thought is smaller in attentional capacity but seems superior at rules-based processing with precision. Unconscious thought has more breadth of processing power, is more intuitive without actively being led by rules-based processing (although it can passively conform to rules (Lewicki et al., 1992), can better weigh the relative importance of the aggregate attributes of an issue, and gravitates towards divergence and creativity (Dijksterhuis & Nordgren, 2006; Nordgren, 2011; Viera et al., 2017). For both theoretical and empirical reasons, it would be prudent for discussions on interpersonal complexity to see which of these principles of unconscious processes apply to the domain of interpersonal complexity with regard to mental health issues. In addition to research, clinicians can also begin to intentionally brainstorm how to therapeutically administer interventions that expand not just their clients' conscious interpersonal complexity but also unconscious interpersonal complexity. This can be explored both in contexts of individual therapy, couples therapy, as well as group therapy work. In addition to structural considerations of therapy group size, the methodology of employing more artistic, symbolic, and aesthetic interventions of therapy that take into account complexity on an unconscious level are encouraged. This new conceptualization of conscious and unconscious interpersonal complexity, that has begun to receive some support from this study, has exciting prospects to explore conceptually, empirically, and therapeutically.

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Appendix A: Permission to Use Loevinger's (1976) Table

Gmail **Chris Kam <gumgokganguo@gmail.com>**

Re: Permission to use an adapted version of table for AED chart in 1976 Ego Development book
1 message

Hy, Le Xuan <HYL@seattleu.edu> Fri, Jul 1, 2022 at 1:39 PM
To: Chris Kam <gumgokganguo@gmail.com>

Yes, you do, Chris.

Through my close work with Dr. Jane Loevinger, I know her scientific and democratic spirit. She wanted all the materials free. As you notice, we do not charge anything for the use of the instrument that she spent her life on. Using the instrument, plus the table, is free of charge, of course, and is a way of honoring her and her work. Changing "Code" to "Ego Level" is congruent with what we mean in the text.

Hy

From: Chris Kam <gumgokganguo@gmail.com>
Date: Friday, July 1, 2022 at 5:50 AM
To: Hy, Le Xuan <HYL@seattleu.edu>
Subject: Permission to use an adapted version of table for AED chart in 1976 Ego Development book

Hi Hy,

(the following email is an official request for permission for my doctoral thesis)

I am wondering if I can use the table on pages 24-25 of *Ego Development* by Jane Loevinger that outlines the stages of development of AED. Instead of the column "Code", I would like to replace it with "Ego level" (i.e. E1-E9) as an adaptation. Since Loevinger has passed away and you were a regular co-author with Loevinger on this subject and co-wrote the WUSCT manual with her in *Measuring Ego Development* (1996), do I have permission from you to do this?

Thanks for your time,

Chris

Appendix B: Permission to use Arthur's (2008) Table

Gmail Chris Kam <gumgokganguo@gmail.com>

Re: permission to use Enneagram chart for my dissertation
1 message

Kristin Arthur <kbedow@vt.edu> Tue, Jul 12, 2022 at 6:19 AM
To: Chris Kam <gumgokganguo@gmail.com>

Hi Chris,
Thanks for reaching out. It's fine with me for you to use the table. Please be sure to keep the "adapted from Palmer …" note that appears at the bottom of the table, so people will know where the information came from originally.
I look forward to hearing about your research someday!
Best, Kristin

On Fri, Jul 8, 2022 at 8:37 AM Chris Kam <gumgokganguo@gmail.com> wrote:

> Hi Dr. Arthur,
>
> My name is Chris and I am a doctoral student at Saint Paul University in Ottawa, Canada.
>
> I am doing my thesis on the Enneagram and I am wondering if I can use a chart of yours for my thesis. On page 36 of this thesis of yours in 2008, you outline various characteristics of the Enneagram. Can I have permission to use this table in my work while citing you?
>
> Thanks,
> Chris

Appendix C: Semi-Structured Interview Questions

Tell me what you liked most about your experience like of TNE workshops? What do you value most about them?

Tell me what you liked the least about your experience of TNE workshops?

What do you hope to experience more of in future TNE workshops? What do you wish that could have been done to make them even better in the future?

What stuck out to you most about TNE workshops?

What were some key experiences of TNE workshops that led you to learn more about yourself?

How did TNE workshops help you experience “blindspots”, hidden, or unknown parts of yourself?

How did TNE workshops help you experience conscious development of yourself?

How did TNE workshops help you experience unconscious development of yourself?

How have TNE workshops affected how you experience difficulties and challenges, of your relationships?

How have TNE workshops affected how you experience complexity in your relationships (for Experienced Participants, how has the consolidated knowledge matrix of subtypes, numbers, and wings, etc. done this) ?

Can you comment on how TNE workshop teaching styles (didactic teaching, experiential exploration, reflective awareness practices, and communal panel processing) have affected your experience of relationships? Or if it was only lecture style, how would you experience of TNE workshops be different?

How has the setting/context of the TNE workshop affected your experience of workshop content?

How has attending 25 hours of online TNE workshops affected your everyday experience of the present?

How has attending 80+ hours of in-person TNE workshops affected your everyday experience of the present?

(Experienced Participants) How has 80+ in-person TNE workshops affected you? If you only had 25 hours instead of 80+ how would that affect your experience of transformation?

How has your experience of the workshops help you deal with covid 19 in terms of adaptation?

Appendix D: Examples of Various Levels of WUSCTs in the Study

Examples of a WUSCTwith Level 5 Interpersonal Complexity (Conventional AED)

1. When a child will not join in group activities . . . they must be very lonely.
2. Raising a family . . .is the absolute greatest joy of my life and a true gift.
3. When I am criticized . . .I take it very seriously.
4. A man's job . . .is to protect his family.
5. Being with other people . . .makes me very happy.
6. The thing I like about myself is . . .I always try to put others before myself.
7. My mother and I . . .do not have a great relationship.
8. What gets me into trouble . . .trying to help others too much sometimes.
9. Education . . .is the key to the world.
10. When people are helpless . . .I just want to rescue and help them.
11. Women are lucky because . . .we get to experience having life inside us.
12. A good father . . .is there for this children emotionally, physically, and mentally for support and guidance.
13. A girl has a right to . . .say no!
14. When they talked about sex, I . . .cringed when I was younger due to sexual abuse as a child.
15. A wife should . . .take care of the children, the home, and her husband.
16. I feel sorry . . .for people who cannot help themselves.
17. A man feels good when . . .he is able to provide for his family.
18. Rules are . . .made to be broken.
19. Crime and delinquency could be halted if . . .more people would mind their own business and not mess with others.

20. Men are lucky because . . .they do not have periods.

21. I just can't stand people who . . .lie, cheat, and/or steal.

22. At times she/he worried about . . .if I was cheating on him.

23. I am . . .a loving, caring, and compassionate person.

24. A woman feels good when . . .she raises children that find true happiness in life.

25. My main problem is . . .trying to help others when they may not need or want my help.

26. A husband has a right to . . .know if his wife is not faithful.

27. The worst thing about being a woman/man is . . .not understanding a man's perspective.

28. A good mother . . .ALWAYS puts her children first.

29. When I am with a woman/man . . .I love to be shown and to show affection.

30. Sometimes she/he wished that . . .we had more money.

31. My father . . .is my hero.

32. If I can't get what I want . . .I will work harder to earn it.

33. Usually she/he felt that sex . . .is overrated.

34. For a woman a career is . . .whatever she desires it to be that she finds self-fulfillment in doing.

35. My conscience bothers me if . . .I do not do the right thing.

36. A woman/man should always . . .do what is right and just.

Example of a WUSCT with Level 6 Interpersonal Complexity (Conventional AED)

1. When a child will not join in group activities . . . I think of ways to help that child join in.

2. Raising a family . . .is challenging but rewarding.

3. When I am criticized . . .I feel bad and it makes me uncomfortable.

4. A man's job . . .is to be a good husband and father.

5. Being with other people . . .is very enjoyable especially when the people are interesting.

6. The thing I like about myself is . . .my openness to new ideas.

7. My mother and I . . .are very similar.

8. What gets me into trouble . . .is seeing so many different perspectives that I have a hard time making a decision.

9. Education . . .is an important part of life.

10. When people are helpless . . .they must choose to take more responsibility for themselves.

11. Women are lucky because . . .they are the greater sex.

12. A good father . . .is available to his children.

13. A girl has a right to . . .make up her own mind.

14. When they talked about sex, I . . .was intrigued.

15. A wife should . . .do her best to make the home a place of happiness and refuge.

16. I feel sorry . . .for all the times I was not being my best self.

17. A man feels good when . . .he has an interesting job and a supportive and loving partner.

18. Rules are . . .guides but in the end the individual must decide what is right for him or her.

19. Crime and delinquency could be halted if . . .there was a more loving family in the home.

20. Men are lucky because . . .they get to do what they want.

21. I just can't stand people who . . .are loud, obnoxious and ignorant.

22. At times she/he worried about . . .whether she presented herself well.

23. I am . . .interested in the those around me.

24. A woman feels good when . . .she is sexy, smart and successful.

25. My main problem is . . .trying to decide who I want to be with.

26. A husband has a right to . . .make his feelings known.

27. The worst thing about being a woman/man is . . .having to face your demons.

28. A good mother . . .sees her children for who they are and loves them.

29. When I am with a woman/man . . .I love having deep conversations.

30. Sometimes she/he wished that . . .she could be a bohemian.

31. My father . . .was preoccupied.

32. If I can't get what I want . . .I usually find another way.

33. Usually she/he felt that sex . . .was calling me into deeper intimacy.

34. For a woman a career is . . .a place where she can excel.

35. My conscience bothers me if . . .I do the wrong thing.

36. A woman/man should always . . .stay on top of the situation.

Example of a WUSCT with Level 7 Interpersonal Complexity (Postconventional AED)

1. When a child will not join in group activities . . . I try to encourage them to join and if that doesn't work I give them space and check in periodically.

2. Raising a family . . . is joyful, rewarding, overwhelming and exhausting.

3. When I am criticized . . . I typically feel disconnected and respond either with defensiveness or guilt/shame and then try to figure out how to rectify my relationship with the one who criticized me.

4. A man's job . . . is typically a very important part of their life, and often is a determining factor in their self-worth.

5. Being with other people . . . energizes me.

6. The thing I like about myself is . . . I can see people as whole people, not idolizing them or demonizing them. I can let people be who they are and believe they are good without much effort.

7. My mother and I . . . have pretty much always had wonderful relationship and today she is one of my best friends as well.

8. What gets me into trouble . . . is avoiding conflict and at times acting dishonestly to avoid that conflict.

9. Education . . . is central to growth and service in our world.

10. When people are helpless . . . I want to extend whatever resources or love I can, but often times I just don't feel confident enough to determine what others may need thus keeping me inactive.

11. Women are lucky because . . . we are encouraged to express a wide range of emotions.

12. A good father . . . loves.

13. A girl has a right to . . . her body, her freedom, her future and all the good things in the world, just like everyone else.

14. When they talked about sex, I . . . I used to become uncomfortable but now I jump right in.

15. A wife should . . . love and be loved.

16. I feel sorry . . . about the times I have hurt people in my life and I think about them often.

17. A man feels good when . . . he is secure in himself, living with purpose…. And having sex.

18. Rules are . . . helpful guidelines that are open to investigation.

19. Crime and delinquency could be halted if . . . everyone had enough, and our society was less individualistic.

20. Men are lucky because . . . every sphere of the world is open to them.

21. I just can't stand people who . . . are not dishonest and unwilling to be vulnerable.

22. At times she/he worried about . . . missing out on life (my mother).

23. I am . . . learning and growing and starting to like myself.

24. A woman feels good when . . . they are loved and valued and live into their purpose.

25. My main problem is . . . I get frustrated with my children and respond in ways that are not consistent with the mother I want to be.

26. A husband has a right to . . . pursue his dreams, in connection with his partner and family.

27. The worst thing about being a woman/man is . . . I sometimes feel misunderstood or overlooked.

28. A good mother . . . loves nurtures and provides a safe emotional space for her children to grow.

29. When I am with a woman/man . . . I feel safe.

30. Sometimes she/he wished that . . . she could disappear but leave her presence as a shelter for others those suffering.

31. My father . . . is a hardworking man of few words who loves his family and enjoys the energy of a full house of people.

32. If I can't get what I want . . . I get frustrated if I feel like it is being withheld from me for no reason, and accept it if it seems like it is outside of a possible reality.

33. Usually she/he felt that sex . . . was a way of feeling deeply connected to another, and once she got into it, really fun and pleasurable too!

34. For a woman a career is . . . often a bit more complicated than for a man and yet just as important, whether that "career" is a choice towards raising a family, providing income or living into a passion that is making a difference in the world.

35. My conscience bothers me if . . . I make decisions to act in ways that conflict with my values.

36. A woman/man should always . . . be adaptive and flexible; willing to change and grow.

Example of WUSCT with Level 8 Interpersonal Complexity (Postconventional AED)

1. When a child will not join in group activities . . . a loving adult may be able to talk with them and understand more about what they are feeling and thinking.

2. Raising a family . . .is an option many animals (including humans) choose to do because of biological and societal impulses. To propagate life and create a unit of belonging comes naturally for many.

3. When I am criticized . . .I am often grateful for the opportunity to learn. I consider the person's perspective and the weigh the validity of their words. I grow, no matter what.

4. A man's job . . .is a construct. A person's job is to explore their identity within the world and seek out ways to contribute and find fulfillment.

5. Being with other people . . .is necessary to a long life. We are herd creatures, bolstered physically, emotionally, mentally, and spiritually by community.

6. The thing I like about myself is . . .everything, even my "flaws." I feel lots of self-compassion and am not too tied up in my identity.

7. My mother and I . . .have had many years to develop our rich and deep relationship. We hold each other with love and high regard, even when we disagree.

8. What gets me into trouble . . .used to be staying so busy that I wasn't very awake to emotion or just being in the world. This has softened with time and wisdom.

9. Education . . .is one of the greatest gifts of life. The fact that we can learn —from anything— is wonderous to me. Education goes far beyond "school." It has a lot to do with openness, curiosity, and reflection.

10. When people are helpless . . .something in life is limiting their perspective. No one is truly helpless; they just feel stuck. Hopefully, a person or institution is there to offer a hand and help them see their way beyond the moment they feel helpless.

11. Women are lucky because . . .they often have more connection with other women than men do with other men…there is a sense of bonding through gender that is really beautiful and ancient.

12. A good father . . .looks at his children with eyes of love and possibility. Listens and nurtures, is patient and kind.

13. A girl has a right to . . .explore life and possibilities, and be treated with dignity, just as a person of any gender identification.

14. When they talked about sex, I . . .participated in the conversation too, glad that sex isn't a taboo subject.

15. A wife should . . .enter a marriage with intention and an openness to grow individually and together. There are no "shoulds," really.

16. I feel sorry . . .about humanity as a whole often treats Mother Earth as a resource intended for them, as opposed to an interconnected ecosystem for all plants and animals.

17. A man feels good when . . .he, like a person of any gender, is living in alignment with his values.

18. Rules are . . .used in society to regulate behavior. They are often helpful, and also able to be questioned when used to wield power in harmful ways.

19. Crime and delinquency could be halted if . . .all humans felt a greater sense of belonging.

20. Men are lucky because . . .they often have a built-in set of privileges within American society.

21. I just can't stand people who . . .I don't think there's anyone I can't stand, but I do choose not to spend time with people who take a harmful stance toward others.

22. At times she/he worried about . . .which choices would help the local community flourish most, and how to best spend time living within her "super power" zone.

23. I am . . .so grateful for all forms of life, nature, and a community of people I can depend on and experience life with.

24. A woman feels good when . . .as with above, she is living in alignment with her values and awake to this state.

25. My main problem is . . .I don't choose to take the perspective of having a "main problem."

26. A husband has a right to . . .nothing in particular. Hopefully, as with any partner, he finds himself in an intentional, loving partnership.

27. The worst thing about being a woman/man is . . .being faced with a set of societal prejudices about what it means to be a particular gender, before realizing that we all have the capacity to make different choices.

28. A good mother . . . looks at her children with eyes of love and possibility. Listens and nurtures, is patient and kind.

29. When I am with a woman/man . . .I look at them as a human, not bound by gender, yet also realizing they have been shaped by identifying as a woman or man. I seek to connect with them.

30. Sometimes she/he wished that . . .there was a different definition of "progress" within society – that it was not about growth of human systems, but seeing the interconnectedness of all things on the planet.

31. My father . . .is one of my greatest mentors and loved ones because he is curious, loving, kind, gentle, and strong.

32. If I can't get what I want . . .I question what I want. I listen to the universe and consider what the greater messages are. I look for a different way to proceed.

33. Usually she/he felt that sex . . .is a wonderful way to connect intimately with a loved one.

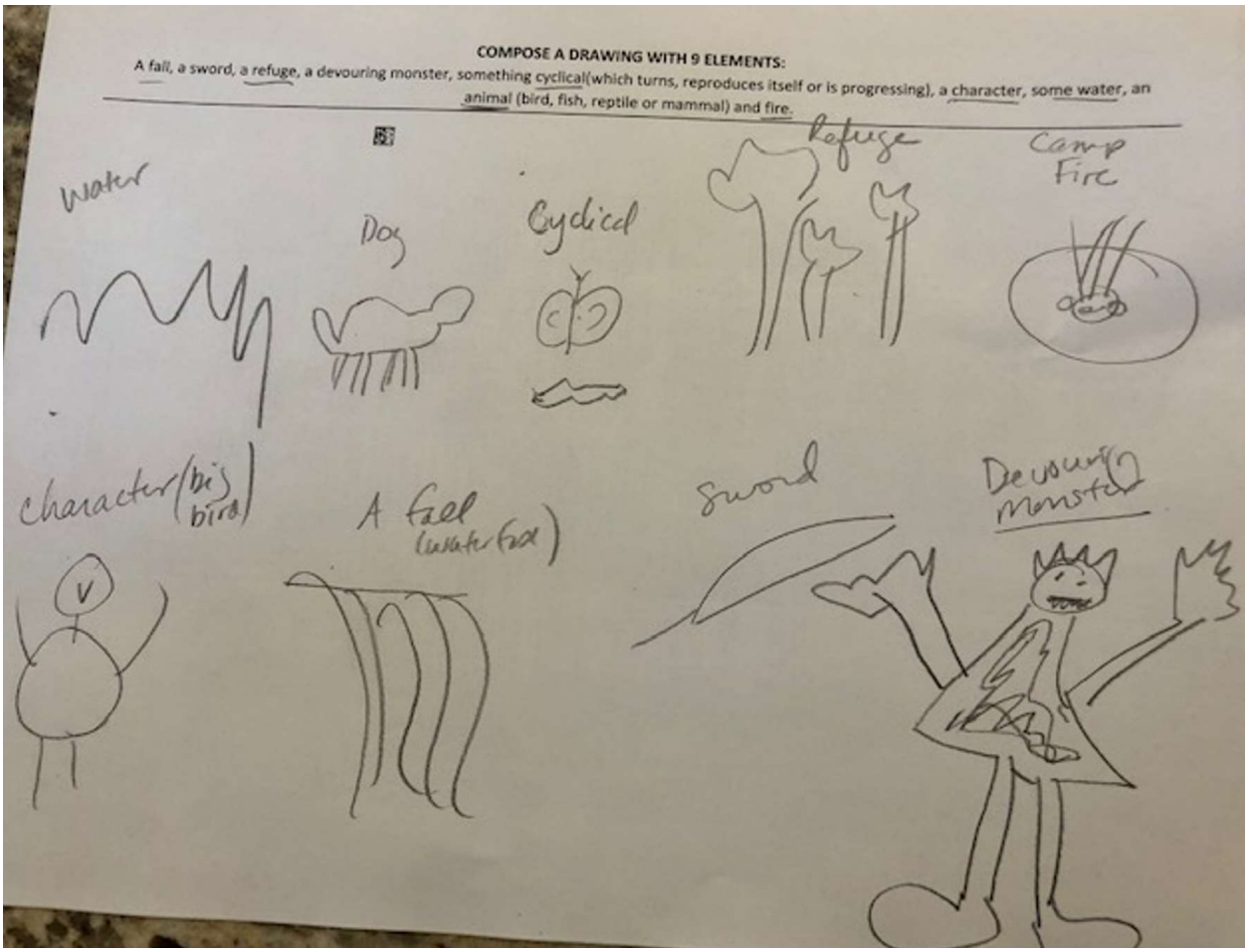
34. For a woman a career is . . .ideally a way to bring her greatest gifts to the world.

35. My conscience bothers me if . . .I have not told the whole truth, whether to myself or someone else.

36. A woman/man should always . . .be as awake as possible to the present moment, no matter what it brings. This is more of a hope than a “should.”

Appendix E: Examples of Various Levels of AT.9s in the Study

Example of a Unstructured AT.9 (Level 1 of Interpersonal Complexity)



"I love any body of water - swimming, sailing, boating on it. My peaceful place.

Love dogs. We have always had one.

Love the change of caterpillar to butterfly.

A walk in the woods is my refuge.

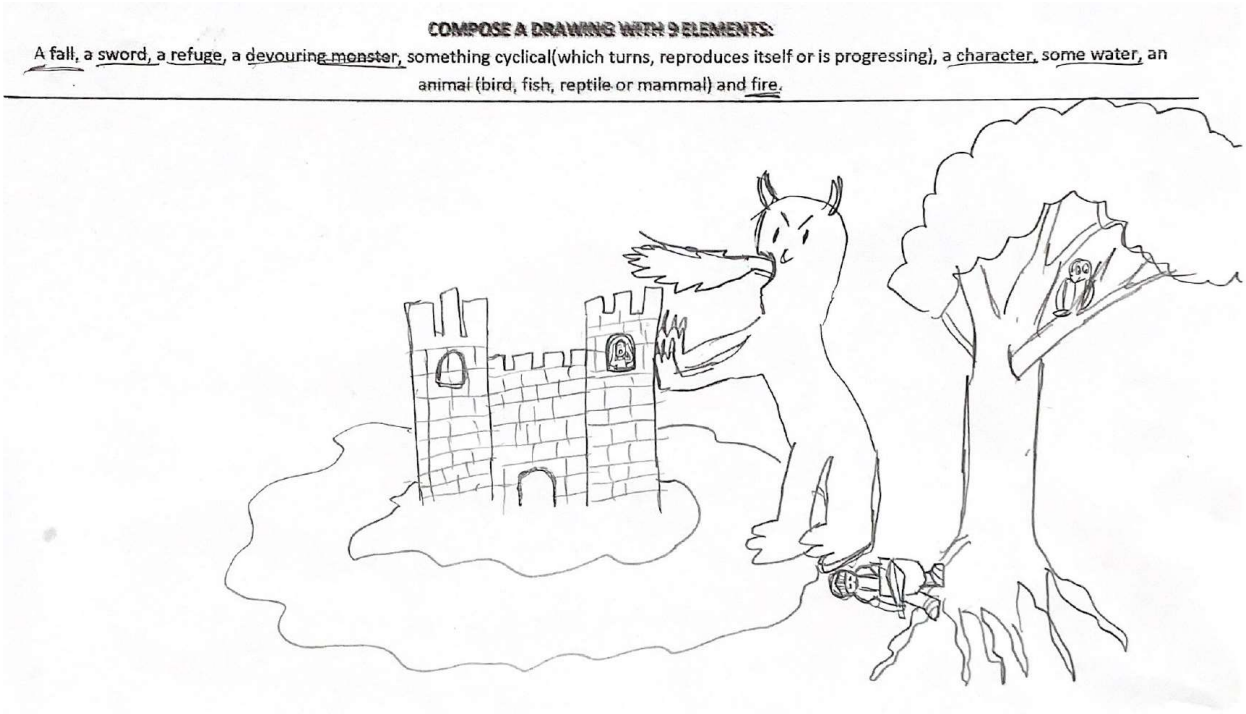
I was a camper (summer camp) + loved the gathering around the campfire.

Big bird was a favorite of my son's (and a comfort/[illegible]) + now of my grandad

A fall - waterfall - love to hike to the

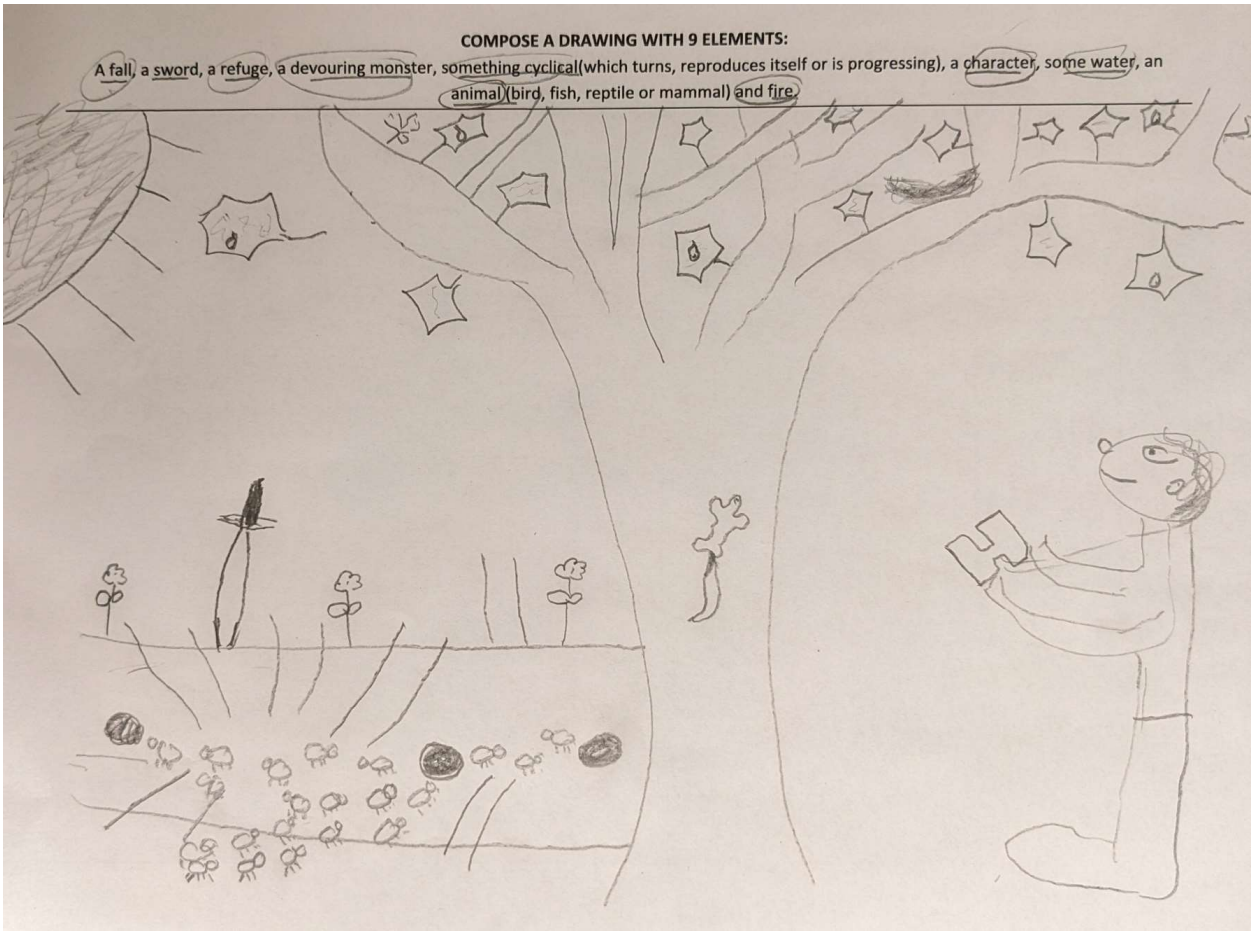
Sword - Defense
Monster - bad [illegible]"

Example of a Heroic AT.9 (Conventional AED) (Level 2 of Interpersonal Complexity)



"A giant fire-breathing people-eating monster has come to the kingdom. Despite the large moat and armed knight that were meant to protect the castle, the monster has made it to the castle walls and is attempting to knock the castle down. The princess watches horrified as the knight falls over a tree branch and gets crushed under the monster's feet and a shocked bird watches from the tree branches."

Example of a Mystical AT.9 (Conventional AED) (Level 2 of Interpersonal Complexity)



"In the forest the dew gathers on the leaves of a tree. One leaf falls to the ground. On the ground lies another tree which long ago was struck by lightning, died, and eventually fell. It is decaying. Carpenter Ants devour it, hastening its decay. Flowers also grow from it as it returns to the ground from which it came. A squirrel climbs the tree. A bird's nest sits in the tree, and a person watches the scene holding binoculars in the warm sun. An old sword is struck in the decaying tree."

Example of DUEX AT.9 (Postconventional AED) (Level 3 of Interpersonal Complexity)

"A person is sitting at the base of a waterfall in a forest. Rocks (cyclical) are falling down - they are already smoothed from the "tumbles" they have experienced in life.

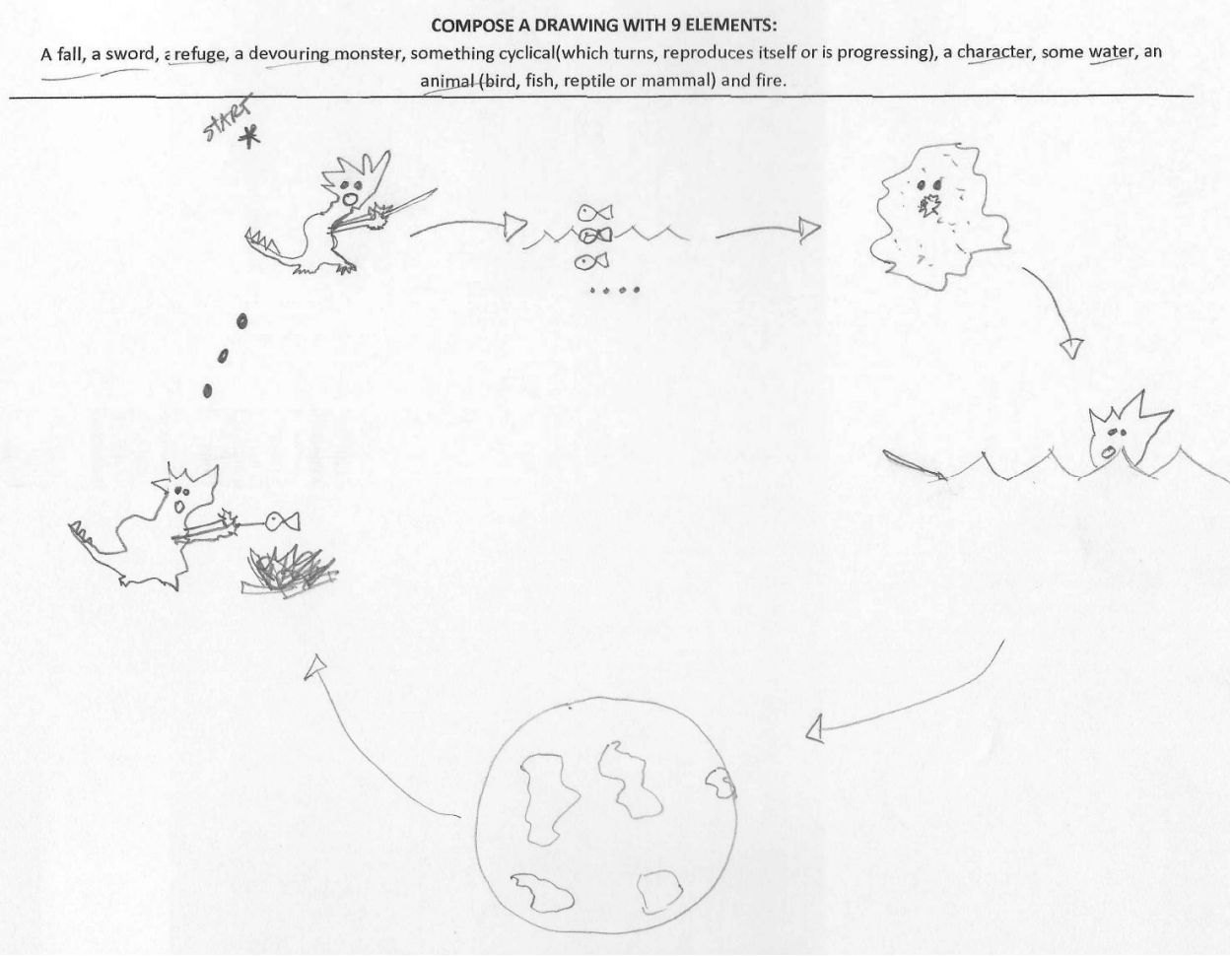
There is a refuge, built of rocks, at the base of the waterfall, where the person can go to sleep, eat, or protection from the elements.

It has a fire for cooking (nurture) and warmth.
There's a sword there for protection and use for cutting wood & food

It's peaceful with birds overhead, and other animals (hiding) in the water & rocks.
As always, in life, the devouring monster is lurking - because no one escapes being confronted by these beasts!

But the cyclical stones, representing learnings in life, are there to be used, to overcome the monster.
So the person can confront the monster with confidence."

Example of USS AT.9 (Postconventional AED) (Level 4 of Interpersonal Complexity)



"A devouring monster uses their sword to slay too many fish, leading to possible extinction. A heroic character, representing a larger, more universal perspective, tosses the devouring monster into water to help the monster see the world from a new perspective - the fishes' world. The refuge is the whole Earth - now seen as a place where many need to thrive. Monster learns to not slay fish with abandon and waste, but take what they need to survive, and cooks limited fish over their fire. The cycle is this story…. A pattern we all continually learn."