

The Enneagram: An Action Research project to establish the effect of introducing the Enneagram, a model of personality, as an intervention to a team.

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Abstract

This Action Research project explores the notion that using the Enneagram, a model for understanding personality, could help a team of people within Lloyds TSB to improve their levels of mutual understanding and thus their overall efficacy.

This is the story of a group of men and women of different ages from all levels within one business unit of the bank who participated in this project, and how they reacted to a deeper understanding of themselves and others in their lives; and how as a result some were briefly able to bring into awareness and question their unconscious patterns of behaviour and begin to attend to the question of a deeper meaning to their lives.

Prior to this project the senior managers of the Bank had held a cycloptic conviction that the panaceas to improving staff and team performance was conventional training of 'hard skills' or process improvements. Under the direction of a new CEO the need for managers to improve levels of staff morale led one manager to try a new 'soft skills' approach to enhance motivation, teamwork and performance. The Enneagram was the major part of this development.

This dissertation also describes the challenge of employing a model that is more frequently taught within Spiritual communities within an environment that is muted about the spiritual and that has historically been responsive to teaching that is grounded in the commercial world of business.

There have been a limited number of dissertations published on the Enneagram. At the time of writing only one has examined the model within an organisational context and this was limited to a study of communication within a small group of Directors of one company. This dissertation seeks to add to the current body of knowledge about the application of the model in both teams and organisations.

Chapter 1: Context.

1.1 Introduction.

This dissertation encompasses an eleven-month period and describes how I worked with The Current Account Banking and Savings team of Lloyds Bank.

The bank had recently restructured the Group Marketing Department (GMD), based in Bristol and re-assigned some of the component service teams into the business units, such as The Current Account Banking and Savings (CABS) based in London, responsible for the management and sales of individual products. This created vertical self-sufficient business units capable of managing their own marketing without recourse to the GMD. The enlarged CABS team was split between London (the business unit) and Bristol (the marketing team). The combination of the past relationship between the CABS business unit and Marketing, the separate locations together with the different functions (making money in London and spending it in Bristol) created division within the team.

I introduced the newly enlarged CABS team to the Enneagram to see how this might affect communication and relationships. The use of the Enneagram as an intervention is based on the concept that we normally operate unconsciously, unaware of our own assumptions, beliefs, opinions, concerns, expectations and prejudices or the effect that these have on what we do or don't do, what we become attached to or what we avoid, as well as our communication and relationships with others.

“Everyman, wherever he goes is encompassed by a cloud of comforting convictions” wrote Bertrand Russell (cited in Goldberg 1999,p.1) “which move with him like flies on a summer’s day”. The comfort that we enjoy from our convictions derives from both their familiarity and that they act to confirm our views of the world. This unconscious ‘hall of mirrors’ means that our beliefs are so much part of ‘how we see the world’ and ‘the way we are’ that they normally remain unobserved and uncontested. Indeed it is because they are so fundamental to our worldview that they are, for the most part, unconscious.

The assertion of those who teach the Enneagram is that it can expose these unconscious assumptions that drive our lives and our reactions to others. They claim that the model can help us to understand and accept others in our lives; that beliefs and behaviours are both consistent with unconscious assumptions and make good sense when viewed from this perspective.

1.2 My interest in this dissertation.

I was introduced to the Enneagram in the summer of 1997. My business partner and an ex-colleague showed me a list of characteristics and asked me from these to 'identify myself' as a certain Type of personality. The co-relationship between the 'Type' that I had identified as 'me' and aspects of myself that I immediately recognised was riveting.

Within months of this conversation we were due to merge our company with a larger organisation and I was persuaded to hire my ex-colleague to introduce the personality model, The Enneagram, as a pre-merger 'event' for our company. The half-day session took place in our offices one Friday afternoon and was followed by drinks at a local pub. My wife joined us that evening. She was a regular visitor and was, with an impressive degree of accuracy, able to detect, read and report on the subtle tide of dealings and emotions reflected within the office conversations. She has a clear memory of how the staff were that evening:

"They were different, animated, really talking to each other at a deep level, not the usual superficial stuff....Charlotte was really telling me about her self and Rebecca, normally scatted across the surface [of life] was quite sober."

Immediately after the merger we organised a further half-day session with the whole staff of the new company.

Soon afterwards my wife and I attended Enneagram workshops and finding the model was having a profoundly positive effect on our lives, our marriage is unlikely to have survived without the insights about each other that it provided, trained to become certified Enneagram teachers.

There has been a great deal written about the Enneagram, at the time of writing Amazon.com lists over 200 books. Few have been written about the Enneagram in an organisational context, none have explored what actually happens when the Enneagram is introduced within a team as a whole. Whilst I had observed positive change when I had introduced the model to my clients I had yet to examine their experience, to follow their journey or to reflect fully on my practice.

My tutor cautioned that I should 'hold the Enneagram lightly' and to be aware of taking a positivistic approach. I have endeavoured to follow this advice. I have also heeded Charles Tart "The cognitive/emotional structure of the Enneagram can be a useful guide for understanding and transforming our personalities, but it is not *The Truth*...it is a theory of personality" (Palmer 1991,p.xv).

1.3 The clients.

In December 2001 I was invited by a colleague to facilitate a half-day workshop with the senior managers of Group Marketing Department (GMD) of Lloyds TSB on 'Marketing Excellence' on his behalf. This was part of a 'hard skills' programme that was favoured by the Bank. I was more intrigued by the dynamics within the team and their relationships with the wider organisation than the subject matter we were supposed to cover. I allowed my interest to dictate the majority of the session.

Whilst I had not introduced the Enneagram overtly I had used the model as one of my personal 'maps' to help me understand what had been happening within the team and with relationships beyond the team. The senior managers had been surprised by the nature of the session and the outcome that had revealed unconscious patterns of behaviour between GMD and other departments. Andrew, who was to become my client, was one of those who attended and had been struck by patterns of avoidance that had been revealed.

Early the following year GMD, a department of about 400 employees, had been broken up, leaving a smaller Marketing Department in place and the balance of employees distributed amongst the various business or Product Marketing Units (PMU's), specific departments responsible for individual product areas. By Spring 2002 Andrew and his team of about 10, based in Bristol, were absorbed into CABS (Current Account Banking and Savings), a business unit of about 30 people based in London. They were to supply the same marketing service as before, campaign planning and implementation, but now dedicated to CABS.

Andrew contacted me in June 2002 and described a number of challenging issues:

- Establishing a harmonious and effective working relationship between those in Bristol and those in London was proving difficult. The Campaign teams based in Bristol, of which Andrew was a manager, had in their past structure enjoyed a combative relationship with many PMU's. Previous work within the Bank had suggested that a Parent-Child relationship existed (Stewart & Joines 1999,p.12) with PMU's adopting the role of Critical Parent and GMD responding from the Adapted Child ego state. Game playing (Stewart & Joines 1999,p.23) was evident, the self identified covert role of GMD had been that of the organisations 'whipping boy' leading to the game of 'Ain't it awful' (Berne1964,p.96) as a way of collecting, focussing and discharging the team's emotion.
- Andrew believed the management team was not acting 'in concert' with one another and the divide between London and Bristol was evident at this level.

- Whilst Andrew enjoyed a pleasant social relationship with his new department head, he had known Tony for many years, he found him difficult to understand and communicate with professionally. Andrew believed that his fellow senior managers also found Tony's style and behaviour difficult to accept, understand or work with.
- Some of the senior team members were new to their role; the team did not know each other well and were possibly not communicating or working together as effectively as possible.

In order to address some of these issues I agreed to both observe, and when appropriate facilitate, at the forthcoming quarterly CABS management team review day.

The venue was a private box in Reading Football Club. I was struck by the contrast between football teams that appear to play at their best when they make a game seem easy and graceful – somehow conserving energy for the extra effort when it is required – and the CABS team. They appeared individually highly skilled but lacked the fluid elegance of a group of people operating as one.

A pattern of communication emerged. Tony, the department leader, dominated the meeting and this appeared to cause others to feel frustrated. I observed participants' attention and interest drifting out to the football field.

Through the lens of the Enneagram I felt able to explain what was happening and brought this to the session during the lunch break.

The insights that the model provided helped the managers get to know each other better and acted as an intervention that changed the behaviour of the team leader for the rest of the day. At the end of the session the idea of introducing the Enneagram to the whole team was raised by the participants.

By December 2002 the divide between those in Bristol and those in London remained unchanged; this according to Andrew was having a debilitating affect on the morale of his team as well as the ease and efficacy of the department's efforts. It was agreed that we would introduce the Enneagram to the whole department as an intervention to create positive change to communication and working relationships and that the experience would be recorded in the form of this dissertation.

1.4 The nature of LloydsTSB.

Lloyds TSB is a large organisation employing 75,000 people worldwide with 32,000 in the UK. The Bank's reliance on measurement of outputs, hierarchical structure / reporting procedures, methods of decision making suggest Morgan's metaphor of the Organisation as Machine (1997,p.381).

A further characteristic of the Bank is the continuous reorganisation and adjustment imposed from senior management. This leads to a pattern of psychological and practical instability as individuals experience unintentional or imposed change and struggle to cope with adjustments to new teams, managers and goals.

The new CEO, who had been in place for 15 months, had been pursuing a strategy unfamiliar to LTSB in the past. Whilst the old approach was to 'hit the numbers' by directing people at the tasks, the new policy was to motivate the staff to hit the numbers in the right way. The underlying thought is that to build long term profitability the Bank needs to attract quality customers and in order to do that and to retain their loyalty the staff have to be fully motivated and engaged with the task.

It was the new CEO, Eric Daniels', belief expressed in the company magazine *Frontrunner* (2002, issue 74,P.9) that people have to come first, and then the numbers will follow:

"I work best in an environment where I like the people that I work with, share the same beliefs and feel that I am working towards something worthwhile"

This view led to the increased use of regular staff feedback that identified the degree of satisfaction in each department. The competition that had existed between department leaders to meet financial objectives was modified, the task was to meet both financial and staff satisfaction targets.

1.5 The facilitators.

The size of the group and the experiential style of the Enneagram workshops that I facilitate necessitated two facilitators. I chose to work with my wife. As a result:

- We discussed each workshop immediately. Some aspects may have become more vivid and others less so than would have otherwise been the case.
- Her experience of what had happened affected my understanding – and vice versa.
- The process of synthesis and sense making continued actively – in effect I had the benefit of a being able to discuss my ideas as they developed.
- What happened in, and how we managed, each workshop was a joint process.

1.6 Drawing this together.

So, the context was:

- A large organisation whose MD was pursuing the idea of making the company a 'great place to work'.
- A team that was divided physically, psychologically and by function.
- A desire for change to occur and my passion for working with teams and organisations to facilitate constructive change.
- A model of personality that had played an important role in my life and that I used both personally and professionally.

Our collective intention was to create positive change. The CABS team wanted to improve communication, relationships and overall efficacy. I wanted to create an intervention using the Enneagram that led to a constructive outcome. In so doing I sought to learn about what happens when the Enneagram is introduced to a team so that I could improve my understanding about when, how and in what circumstances it is best to introduce the Enneagram within an organisational context.

Chapter 2: Literature review.

In this section, I set out the theories that underpinned my work with LTSB. I introduce the Enneagram, explain the theory, examine the method of teaching, place it within a broader context and critique the model.

2.1.1 Teams.

In much of the literature about teams and how they function the terms 'group' and 'team' are used interchangeably, the choice seeming to stem from the perspective and preference of the author. Often it appears that the word 'team' is used normatively and metaphorically to describe a group in hopeful and imaginative, rather than in accurate or literal, terms. Hayes, cited by Huczynski & Buchanan, "noted that the idea of a team must be one of the most widely used metaphors in organisational life" (2001, p.320).

The common focus of attention is the transformation of a group into a team with the distinction between the two being perceived as:

- A group is stuck in the forming, storming or norming stages of Tuckman's model of group development (Huczynski & Buchanan. 2001, p.297). These are the initial stages of a group characterised by confusion, uncertainty, disagreements, and struggle for leadership etc leading to the beginning of consensus.
- A team is a group that have arrived at the performing stage of the same model characterised by an effective structure and concern with getting on with a job. In other words a group has turned itself into a team to fulfil a purpose.

According to sports and business psychologists Syers and Connolly a team is: "A system where parts interrelate and whose members share a common goal" (1996, p.7).

Katzenback and Smith developed their ideas by observing teams in operation and developed the definition: "A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable" (1993, p.45). This definition was developed to differentiate a 'real team' from other groups operating under the title of team i.e. Working Groups, Pseudo Teams, Potential Teams, and High-performance Teams (op.cit.). More usefully, Whitaker (1999, p.16) develops this further and proposes that the criteria for a 'real team' are they:

- Recognise the power of having a small number of people in teams or sub-teams.

- Establish 'performance goals' which underpin, support and act as stepping stones to common objectives.
- Generate work or outputs together that could not be generated by the individual team members (focus upon 'interdependence').
- Establish ways of working together that promote and support high levels of co-operation.
- Establish high levels of mutual accountability.

There are different ways to cluster approaches to groups and teams, they tend to fall into areas that are influenced by the root of their development. There are those that are broadly based on the psychology of groups of people working together. These tend to look at the interpersonal and intrapersonal aspects of teams (Bion 2000, Yalom 1995, Barnes 1994) and draw conclusions from groups involved in some sort of therapeutic process. They examine issues such as the unconscious processes occurring in the members of the team, the development of social defences by individuals and the team, the operation of boundaries as individuals create relationships and form a team. There are also those who view teams as a route to organisational efficiency and performance. They adopt a mechanistic approach to identify the factors that are needed to make teams work well, often in search of the high-performance team. They vary in the degree to which they acknowledge the importance of interpersonal and intrapersonal factors, but they tend to propose methodologies to overcome perceived performance issues. Katzenbach and Smith for example propose, "Real teams are deeply committed to their purpose, goals, and approach High-performance team members are also very committed to one another. Both understand that the wisdom of teams comes from a focus on collective work-products, personal growth, and performance results. However meaningful, "team" is always a result of pursuing a demanding performance challenge." (1998, p.9).

2. 1. 2 Cross-Functional Teams.

One of the most commonly used definitions of a cross functional team is: "A cross-functional team is a group of people who apply different skill, with a high degree of interdependence, to ensure the effective delivery of a common organisational objective" (Holland et al. 2000, p.431).

Taking people from their existing functional position and team membership and placing them into a team with others who may also feel that they owe their allegiance to their own function rather than the team can cause difficulties.

Denison et al (1996) identify the important criteria of cross-functional teams as:

- Each member has a competing social identity and obligation to another subunit of the organisation.
- They are often temporary task teams experiencing abundant pressure and conflict, so the early development of stable and effective group processes is critical to their success.

- They typically have a different set of performance expectations than conventional work teams and are often expected to reduce Cycle times, create knowledge, and disseminate organisational learning.

Where factors that influence the performance of cross functional teams have been considered, overlaps appear with those affecting other Types of teams.

Holland (2000) draws together over 100 factors identified by different researchers and groups them under six headings:

- Task design
- Group composition
- Organisational context
- Internal processes
- External processes
- Group psychological factors

This model includes recognition of the psychological factors as influences on overall team performance. It appears that the cultural and psychological influences are more often perceived and acknowledged to be at work with cross functional teams than in work with other Types of teams. For example Dale et al (1998) place interpersonal processes of communication, coordination, collaboration etc as the critical bridge between inputs and outputs.

Holland et al state that, “The context of cross-functional teams is complex and differs from that of more conventional teams in that it includes hierarchical, lateral and inter-team dependencies that require continuous negotiation. Teams are more likely to succeed where there is strategic alignment between functions, a culture which prizes participative teamwork, and an organisational focus on supporting team and project needs” (2000, p.245).

2.1.3 Growth Groups.

Following the first experiments of Lewin in the late 1940's encounter groups became popular particularly in California, the epi-centre of the growth movement in the 1960's. The context of the encounter group was the change that had happened in society with an inextricable breakdown of the institutions which traditionally provided stability and intimacy; the nuclear family as well as the extended family, stable neighbourhood or work group, the local stores, the local family doctor, the church, had begun to disappear. The encounter or T group offered a social oasis where people could drop the disguise of confidence demanded by a fast-moving competitive society and allow doubts, fears and disappointments to emerge.

Jouard (1971) proposed that in encounter groups, as in group therapy, participants gather together in order to drop their facades and present

themselves in the ways they experience themselves. He suggests that considerable growth in self-understanding and understanding of others occurs through participation in such groups but that the conditions for openness is the guarantee that whatever is disclosed in privacy is kept within the group. In this way social image, the participants 'being for others' outside of the group, remains until the individual chooses to disclose more of her real, authentic self in her usual daily life and roles.

Rogers posits certain practical hypotheses that tend to be held in common by growth groups (1970, p.7):

- In a group that meets intensively a facilitator can develop a psychological climate of safety in which freedom of expression and reduction of defensiveness can gradually occur.
- Within this environment many of the immediate feeling reactions of one member towards another and of each member towards himself, tend to be expressed.
- A climate of mutual trust develops out of this mutual freedom to express real feelings, positive and negative. Each member moves towards great acceptance of her total being - emotional, intellectual and physical.
- With individual participants less inhibited by defensive rigidity, the possibility of change impersonal attitudes and behaviour, in professional methods, in administrative procedures within relationships, becomes less threatening.
- With the reduction of defensive rigidity, individuals can hear each other; can learn from each other, to a greater extent.
- There is a development of feedback from one person to another, such that each individual learns how he appears to others and what impact he has in interpersonal relationships.
- With this greater freedom and improved communication, new ideas, new concepts, new directions emerge. Innovation can become a desirable rather than a threatening possibility.

In their research Lieberman et al (1973) identified individuals who had had a highly constructive experience of a group. The changes that they identified in what they described as 'high learners' were:

- Interpersonal openness. Greater importance of complete honesty in sustaining a relationship with another person.
- Conception of self. The majority showed an increase in their self-esteem and sense of personal worth, becoming more self-directed and less other directed.
- Assumption of responsibility for self. Some reported that they felt more in charge of themselves, they realised that others couldn't really manipulate ones own feelings unless they allowed them to do so.

- Acceptance of others. A sense of greater respect and tolerance for the ways, opinions and foibles of others.
- Coping. When confronted with personal dilemmas some made significant changes in their coping strategies. Rather than avoid a problem they often confronted the issue in an adaptive fashion. They had developed diagnostic skills that they could use for their own as well as other problems.
- Value shift – ‘high learners’ described a greater devotion to humanistic aims.

Heron (1975) espouses five basic assumptions under which human beings grow as persons:

- Social change. Assumption: people grow by commitment to theoretical and practical activity and creating, changing and maintaining social forms and structures.
- Face to face change. Assumption: people grow by developing their capacity for immediate interpersonal transactions.
- Environment change. Assumption: people grow by caring for, subsisting from and creatively transforming their physical environment, organic and inorganic.
- Intrapyschic change. Assumption: people grow by working directly on their intrapsychic life and its manifold aspects on the blockages.
- Authority change. Assumption: people grow through becoming more and more self directing in co-operation with other self directing people, less and less other directed by authority figures.

Lieberman et al (1973) also investigated the damage caused by experiences with encounter groups. About 8% of their sample were described as casualties as a result of personal attack, poor leadership, rejection by group, failure to achieve unrealistic goals, coercive expectations etc. They reported that some of the participants were not in a sufficiently robust psychological state to survive the intense experience of a group undamaged. This raises the issues of the ethics surrounding the management of these groups by the leaders and also the selection criteria for those participants. Lieberman et al (1973) advocated that prior to entry some self assessment is undertaken and that there is reflection about the hopes for the experience and the potential participants own views of self. Brown (2000) also proposes that there may be occasions when damaged or disturbed people need protection from openness.

2.1.5 Transparency and Trust.

Jouard (1971) proposes that changes take place when we disclose ourselves to others and they disclose themselves to us. He suggests that when people disclose their real selves’ one to the other they learn:

- The extent to which they are similar, from one to the other, and the extent to which they differ from one another in thoughts, feelings, hopes, reactions to the past etc.
- The other persons need enabling them to help him or to hinder him.
- The extent to which the other accords with or deviates from moral and ethical standards.

Research conducted by Jouard shows that a person will allow himself to be known when he believes the other person has goodwill. He proposes that self-disclosure follows an attitude of love and trust; If I love someone, not only do I strive to know her; I also display my love by letting her know me; at the same time, by so doing, I encourage reciprocity. Jouard paraphrases and revises the Delphic Oracle 'Know thyself' to 'Make thyself known and thou know thyself' and restates Polonius' advice to his son "and this above all - to any other man be true, and thou canst not then be false to thyself" (1971,p.7).

In ordinary social relationships disclosure is reciprocal, participants in dialogue disclose their thoughts, feelings, actions etc to each other. Jouard describes this reciprocity as the dyadic effect: disclosure begets disclosure and as a consequence mutual trust is concurrently developed.

Bib and Kourdi (2004) argue that trust is an essential ingredient for organisational success, profitability, winning and maintaining customers, effective leadership, innovation and creativity, motivating and energising people, managing risk, personal satisfaction, fulfilment and success. They posit that the building blocks of trust include authentic and transparent communication throughout the organisation; people need to feel they are being told the truth even if they don't like what they hear. Within this telling the truth, admitting mistakes, and giving honest feedback are all important. They suggest that supporting processes should be based on the assumption that people can be trusted rather than they cannot be trusted.

They propose that the result of trust in an organisational context is manifold:

- People can be inspired to be all that they can be and as a result are more likely to get immersed in their jobs passionately working to achieve their goals and to prove their ability.
- Increased productivity is achieved by moving politics out of the way and reducing personal risk.
- By giving employees the authority to meet individual customer needs in the best interests of the customer and organisation there is the potential for greater competitive advantage
- By giving people confidence to voice and ultimately resolve any concerns they are allowed to focus and collaborate effectively leading to improved communication and mutual understanding

The authors also propose that trust can be destroyed quickly by organisations that misrepresent the actual position, spin the truth or appear to be what they're not and be lost between people in an organisation when there is incongruity between words and actions (op.cit.).

2.1.4 Team development.

Will Schutz (1979) proposed a theory of interpersonal relations called FIRO (Fundamental Interpersonal Relations Orientation) that presents three levels and three dimensions of interpersonal relations he believed necessary and sufficient to explain most human interaction.

At the behavioural level these dimensions were called:

Inclusion – how much contact do we choose and want to have with others and how much contact others choose and want to have with us.

Control – how much we choose and want to direct and guide other people and how much do they choose and want to direct and guide us.

Openness – how intimate and disclosing we choose and want to be with others and how much they disclose to us and choose to be intimate with us.

The other two levels posited were feelings and self concept.

The FIRO theory emanates from a psychoanalytic perspective and assumes that Inclusion, Control and Openness behaviours develop as an adaptation to anxiety during childhood.

Schutz (1979) proposed that group development follows the behavioural dimensions; hence FIRO is a theory that operates in the intrapsychic and the psychosocial domain.

The inclusion phase of group development starts with the formation of the group. As new members join a group they want to find out where they fit in. Their first concerns are to decide whether they want to be in or out of the group, to establish themselves as specific individuals and to establish if they are going to be paid attention to, or be ignored. The main concerns are of belonging or not belonging to the group.

Once the group has formed and become established control issues become figural. These include decision-making, sharing responsibility in the distribution of power. Characteristic group behaviours include the struggle for leadership and competition. The preoccupations of participants are around having too much or too little responsibility and too much or too little influence.

Once control is resolved participants begin to explore openness and the issue of becoming emotionally integrated. Positive feeling, hostility, jealousy will be

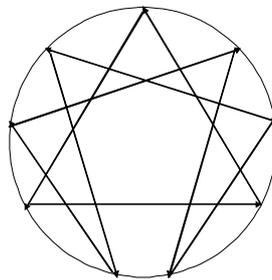
expressed and there is increased emotional contact between pairs. The focus is on not being liked, not being close enough to people and on being too intimate.

Schutz (1979) posited that whilst all three stages areas are always present they are not always equally salient. Hence individuals will be out of step at certain stages of the group development as their preoccupations become more important to the individual.

2.2 The Enneagram.

2.2.1 Brief History.

Ennea is Greek for nine and *gram* means drawing or graph. The enneagram (pronounced any-a-gram) symbol is a circle with nine equidistant points connected by nine intersecting lines.



The genesis of the Enneagram is obscured with a generous shroud of contradictory rumour and speculation. The reasons for this include:

- The Enneagram as a western psychological and spiritual model was developed from a broader eastern mystical teaching. (The focus of this dissertation is the Enneagram of Personality).
- The sources of the wider teaching of the Enneagram are thought to be centuries old and the absence of records leads to conflicting ideas. For example it is suggested that aspects of the original teaching 'The law of 3' and 'The law of 7', both aspects of the teaching, can be traced back to 'Chaldea' a province of Babylon in Mesopotamia 4,500 years ago. Modern historians, however, would date Chaldea around 1250 BC (Nathans 2003).

- The early teachers who carried and developed the learning, from its traditional esoteric Eastern origins to the form that is more widely known today, were at best vague about the roots of the Enneagram and generally tried to keep their version of the teaching secret.
- The teaching was passed from teacher to student orally and physically through movement – it was not written down until the 1970's.

As a result we will probably never know with any precision where the Enneagram originally came from, who created it or how it was developed.

Today the Enneagram, in its psycho-spiritual form, refined and developed from the early teaching of Gurdjieff by Ichazo, Naranjo and subsequently by teachers such as Palmer (1991), Daniels (2000), Riso & Hudson (1999) is increasingly employed within therapeutic, spiritual and business communities around the world.

2.2.2 The Enneagram of Personality.

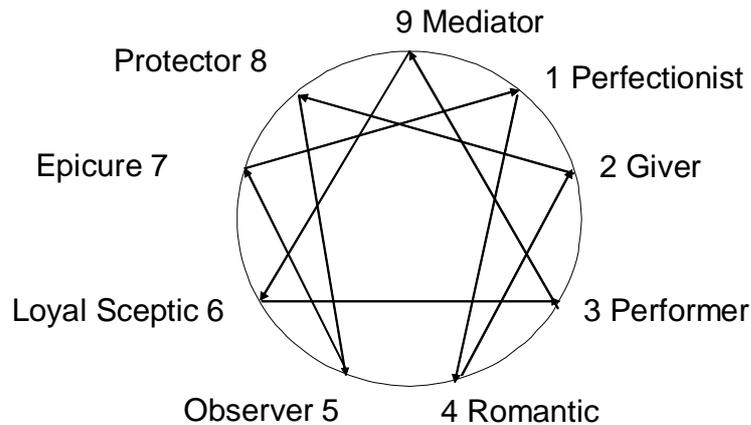
The scope of the introduction to the Enneagram below is limited to information used in the workshops which formed the interventions that this Dissertation examines and what is necessary to grasp the basics of the model.

“Personality”, according to Glassman cited in Tosey & Gregory (2002,p.122), “refers to those behavior patterns which are characteristic of an individual and which tend to be consistent across situations and over time”.

Daniels & Price describe the Enneagram as “a dynamic personality system that describes nine distinct and fundamentally different patterns of thinking, feeling and acting” (2000,p.1). “Each of the patterns is based on an explicit perceptual filter. This filter determines what you pay attention to and how you direct your energy. Underneath each of the nine patterns is a basic proposition, or belief, about what you need in life for survival and satisfaction”.

So within the model, personality Type refers to one of nine habitual ways of looking at and responding to the world – a focus of attention or lens through which we filter and construct our version of reality.

Numbers and Names



The ‘focus of attention’ means that to which the mind goes *automatically*, not to that which a person *consciously* directs his attention” (Nathans 2003,p.72) and is at the centre of our delusional pattern (Palmer 1991,p.27).

Type	Name*	<i>Focus of Attention</i> (See appendix 1 for full description of each Type).
1	The Perfectionist	Getting things right
2	The Giver	Helping others
3	The Performer	Getting things done successfully
4	The Romantic	Finding what’s missing
5	The Observer	Knowledge & information
6	The Loyal Skeptic	Anticipating danger
7	The Epicure	Exciting possibilities
8	The Protector	Power, control and justice
9	The Mediator	Getting along with others / seeing all points of view

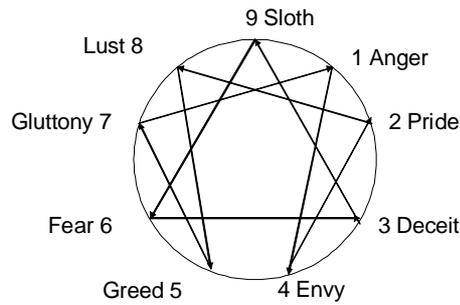
*The nine personality types are often described by names which characterize the way persons of that type commonly approach life” (Wiltse (2001 ,p.8). Different Enneagram schools use variations of these names.

2.2.3 Type Structure.

Underlying the focus of attention are principle emotional and cognitive aspects of each Type. Gurdjieff talked of Type being organised around a Chief Feature of character, by this he meant a chief weakness, like an axis around which everything moves (Palmer 1991,p.21). The Enneagram provides a map of these

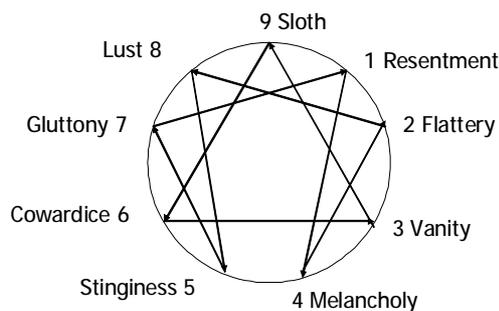
chief features, or passions of emotional life for each Type (the seven deadly sins plus fear and deceit). They are compulsive, reactive and have an energetic charge and create a perpetual feeling tone or background that typifies each Type (Maitri 2001).

The Passions



These emotional preoccupations have corresponding core mental issues – the fixed ideas (fixations), cognitive distortions of reality, mental preoccupations or delusions.

The Fixations

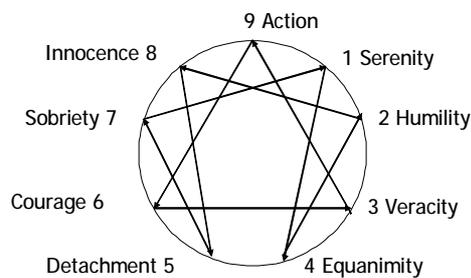


So, as a three, the trap of wanting to be perceived as successful (my avoidance of failure) is fuelled by deceit. This starts as an inside job and is very compelling in the moment – I deceive myself about my own abilities, strengths etc – and then extend this ‘spin’ to the outside world fuelling my importance and reinforcing my vanity.

The Enneagram proposes that the central tendency of Type, or filter, obscures the expression of a specific virtue. Within that virtue lays the unique gift to the individual, the way that person might channel energy into the world.

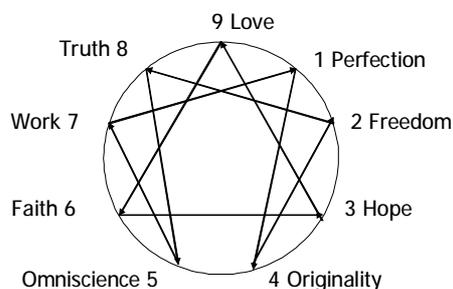
Hence, corresponding to the 'lower' emotional passions and mental fixations are the higher states – in the emotional domain these are the 'Virtues' and in the mental domain the 'Holy Ideas' (Palmer 1991).

The Virtues



The Enneagram suggests that by bringing awareness to the habitual patterns of our daily lives and by integrating the Holy Ideas we can become open to a more objective or at least, less biased, experience of our own subjective life movie. “On a deeper level, the virtue associated with our point [type] on the enneagram is the very quality that we need in order to experience ourselves objectively as we are. Concurrently, the more that we experience ourselves intimately in a truthful way, the more our virtue develops” Maitri (2001,p.14).

Holy Ideas



Holding the delusional system is held in place are a set of three psychological defenses that operate cohesively together in a tripartite manner. They are the idealisation pattern (who we want to be to have self worth), avoidance pattern

(that is what is symmetrically opposite to the idealisation pattern and we wish to avoid) and the defense mechanism (the 'enforcer' that supports the dichotomy between the idealization and the avoidance pattern and jumps into action whenever fixation or character structure is threatened) O'Hanrahan (2003, p.20). So as a Type three I want to appear successful, avoid being perceived a failure and the defense mechanism holding these two in place is 'Identification'. "Three's use identification to avoid failure and maintain a self image of being successful. (Identification is a kind of pervasive role playing and losing oneself in image)" O'Hanrahan (2003, p.21).

2.2.4. Sub-types or Instinctual Variants.

The description 'Sub-type' suggests there is a variation below and therefore less important than Type. Sub-type is a misnomer and some authors refer to Sub-Types as Instinctual Variants. The Enneagram proposes that the way in which I 'act out' my Type in daily life, what I become associated with, how I use my energy, what I pursue will be different from others of the same Type and will be driven instinctively. The three major instinctual drives / areas of involvement are called the self-preservation, the social and sexual or one-to-one Sub-types O'Hanrahan (2003,p.36):

- The self-preservation instinct governs our need for food, shelter and warmth and is based on the relationship of one - an early merged state with our mother or nature.
- The sexual or one-to-one instinct governs our sexuality, our intimate relationships and is based on the relationship of two.
- The social instinct governs our needs for belonging and membership within the larger group and community and is based on the relationship of three – forming a connection with more than one parent and the world beyond our family.

Whilst each Type has all three Sub-types, like a three-legged stool with one leg shorter than others, there will be a tendency to lean towards one.

As a sexual three my preoccupation with 'image' – to be seen as the embodiment of a 'successful' facilitator, business man, and husband – is the way in which I have sought to express and resolve the energy of my Type especially in a one-to-one situation.

2.2.5 Centres of Intelligence.

The Enneagram describes three centres of ordinary intelligence and perception: Head, Heart & Body. (Intelligence in this context means way of knowing or awareness). Whilst we have all three centres, each of the nine Types has a particular strength in one of them.

The Head Centre (mental intelligence) – employs the intellectual domain, the mind, for rational thinking, planning and strategising.

The Heart Centre (emotional intelligence) – uses the emotional domain of positive and negative feelings to relate to others.

The Gut Centre (physical intelligence) – relies on the instinctual, sensate or bodily response.

The Enneagram proposes that there are three Types within each centre. Head - Types 5, 6 and 7. Heart – Types 2, 3 and 4. Gut – Types 8, 9 and 1. These three centres echo Gurdjieff's prescient description of humankind as three-brained beings (Palmer 1995,p.47).

2.2.6 Dynamic movement - Security and stress.

On the Enneagram symbol each Type is connected via arrows to two other Types. A move from one Type to another in the direction of the arrow is a move to the stress point. This can occur when someone is enduring psychological stress. Movement against the direction of the arrow to the 'security' or 'heart' point and can occur when a person is 'at her best' or most relaxed.

In this way the Enneagram is a dynamic model that describes how each Type can take on the characteristics and patterns of another Type – following either the line of stress or security.

Some schools (see for example Riso and Hudson 1999,p,87) believe that the stress point to be point of disintegration, that a person in stress will take on the negative qualities of the Type. They contend that this is to be avoided and that it is a sign of progression to reach the 'security' point. Others disagree, for example, Wagner's interpretation (Wiltse 2001.p,38) is that a person can access the higher or lower aspects of the Type at either stress or relaxation point depending on the situation and maturity of the individual. My own feeling about this is informed by watching my Type Six wife, normally vacillating on a course of action and fearful of expressing a viewpoint to more than one person and then only to do so uncertainly, become transformed in stress (to Type Three) and present her views with power and certainty to a conference of 500 of her peers. I note that whilst she 'forgets' this experience at a cognitive level, I observe her integrate this and become more confident in expounding her views to bigger groups without the same previous level of stress.

2.2.7 Further movement.

A further dynamic aspect is that each Type is bounded on both sides by the 'wings' of another Type. These can influence or give a particular flavour to the Type. It is also interesting to note how a Type can contain the very different characteristics of the Types on either side and can draw upon one more than another at certain times.

2.2.8 The Narrative tradition.

The workshops for LTSB were delivered in the Narrative Tradition. Palmer / Daniels and students from their Trifold School of Enneagram Studies employ the method in which participants of each Type describe the inner world of their Type to co-participants and audiences. The belief is that the people who see and respond to the world through a particular personality Type are best equipped to articulate the experience of that Type. Ouspensky suggests when learning about oneself that “When you feel it yourself, then you will know. If you are only told, you may always forget” (Palmer 1991,p.23). Palmer adds “Seeing and hearing a group of articulate and willing people express a similar point of view transmits far more of the power of the system than can possibly be conveyed by a mere written record of their words” (1991,p.4).

Hence the role of the Enneagram ‘teacher’ is similar to a guide, facilitating self-discovery rather than lecturing didactically; learning is generally self-directed and the experience for participants is andragogic.

The experience of first time participants can be compelling - to paraphrase O’Hanrahan (2003,p.135) on this ‘hey this is my life these people are describing – how could they know that?’

2.2.9 The Enneagram as a model for personal growth.

To understand that the world is not as we perceive it, to recognize our perceptual filters (Goleman 1998,p.63) creates the prospect of being able to see things more closely aligned to the reality of others and this in turn can create the opportunity for choice of action. Hence, at a basic level, the model can be considered to be a means for enhancing self-awareness, self-management and personal growth. The aim of many who study the Enneagram is to ‘get out of the box of their personality’ so from this perspective the model can be viewed as developmental.

Two terms are used to describe further levels of personal development - the Transpersonal and the Spiritual. According to Wilber (1997) Transpersonal is personal plus, a transcendence of the individual self and OED (2002,p,1225) “a relating to or dealing with states of consciousness beyond the limits of personal identity”.

Kale & Shrivastava define Spirituality as “the experiencing of an individual's inner-self and the integration of that self with the known world and beyond” (2003).

Palmer (1995) & Maitri (2001) amongst others suggest that by naming the fixation and passion (the ‘lower’ aspects of Type), the Enneagram student has an opportunity to pursue psychological, and if so inclined spiritual, growth. The Enneagram proposes that there are ‘higher’ mental and emotional aspects and

that by bringing awareness to these lower and higher aspects we may live, momentarily at least, from a state of essence; a position from which we can operate naturally and accurately with no sense of personal self. A state of 'beyond self'.

Tart, cited in Palmer, posits that the Enneagram of personality goes "beyond ordinary life, that it discussed the existential and spiritual virtues that could be developed if we recapture the essential life energy that was going into pathological defenses against our real nature" (1999,p.xii).

Understanding and working with one's Type is a way of identifying "that which stands between me and my god is me [...] I stand between me and my god" Palmer (EPTP workshop Bristol May 2003) and some, for example Kale & Shrivastava (2003), observe that the Enneagram is seen "as a vital link between the psyche and the spirit. Inherent [...]is recognition of the interconnectedness between psychological aspects and spirituality".

Those who have an opportunity to study with Helen Palmer are able to explore the connection between the Enneagram and a deeper, more profound 'mystical' consciousness. Wiltse states " While she does not approach the system from a distinctly Christian perspective, Palmer emphasizes the use of meditation and she teaches spiritual techniques that assist students with the work of identifying the energy of the passion or compulsion, halting the flow of that energy, containing and then transforming it. This approach makes the Enneagram not only a tool for self-understanding but an integral part of the journey to higher consciousness" (2001,p.37).

In summary the Enneagram, with supporting practices like meditation, claims to offer students the possibility to accept and express the core of the inner self, move towards actualising their latent capacities and potentialities. Hence it can be considered as a map of human consciousness (O'Hanrahan 2003) for guidance in personal, transpersonal and spiritual development.

2.3 Frameworks of personal development.

The clients department (CABS) were in a state of interpersonal conflict and demonstrating compulsive behaviour. The Enneagram was employed to heighten self-awareness and to help participants understand their level of ego compulsion.

Riso & Hudson propose a nine level up-hierarchy of development that forms a continuum of consciousness from the psychological (Strata One through Three), psychological and increasingly as we progress spiritual (Strata Four through Six), Spiritual (Strata Seven through Nine) (1999, p.372). Against this model the Enneagram was used to help participants level of awareness at Strata One through to Three.

- First Stratum: Our Habitual Self-Image. This is composed of ideas and images of who we would like to be and how we automatically see ourselves. It contains a degree of grandiosity and illusion.
- Second Stratum: Our Actual behaviour. With increasing self-observation we begin to realise that many of our behaviours are inconsistent with our self-image.
- Third Stratum: Our Internal Attitudes and Motivations. Continued self-observation and reflection reveal the motives that lie behind our behaviour and the depth of learned behaviours. The promise at this level is of choice of behaviour.
- Fourth Stratum: Our Underlying Affects and Tensions. We become more deeply aware of ourselves and begin to discover felt experience in the moment.

Wilber has created a hierarchal map of consciousness with, in some of his accounts, seventeen levels from 'Pleroma', the stage of fusion in the womb, to the highest level of non-duality and in others seven stages relating to the Chakras (1997, 2000, 2002). The level of consciousness is based on two aspects – sensations, impulses, images, rules etc and degrees of cognitive, emotional and moral development. Each of the nine stages represents a developmental level within the broad hierarchy of the Pre-personal, the Personal, and the Transpersonal; an evolution of matter to body to mind, to soul to spirit (Rowan 1999). Wilber's mapping of human development and potential is both comprehensive and detailed so for the sake of brevity I will draw Rowan's summary (1999) and list only six stages:

Pre-personal stages

- 1 Pleroma. Desire less, choice less, empty – the starting point for development. Not really a state of consciousness, more a starting point. This is followed in his more detailed accounts by the womb state of dual unity.
- 2 Body ego. A definite feeling of self, primitive emotions such as pain, rage terror or joy and basic sensorimotor intelligence.
- 3 Membership self. In some accounts this stage is split into Magic (the first symbolic thinking, a confusion between image and reality, me and not me in relation to my impact on the world 'my thoughts manipulate the world') and Mythic (logical thinking emerges and strengthens, but mythical thinking proceeds alongside and is not considered contradictory). This is the stage of being a family member, and moves on from the past stage where the self was identified with the body and now becomes identified with the primary group.

Personal stage

- 4 Mental Ego. A personality has developed, self-control has developed, emotions and thinking are more differentiated and more sophisticated. Family membership has been replaced by an independent position. This is the stage of 'ordinary consciousness'.

Transpersonal stages

- 5 Centaur. The unified bodymind, the conscious emergence of the real existential self, autonomous, spontaneous and authentic.

Wilber suggest that all theses stages proceed in the same way – by disowning the previous stage and moving to the next. The disowned stage is unconsciously retained and can be returned to. Hence each stage nests within the last stage and there is an overlapping of stages. “Each senior stage includes its junior stages as components but transcends them by adding its own defining attributes...All of the lower is in the higher but not all the higher in the lower” (Rowan 1999,p. xx). He also proposes that the move from personal to the transpersonal is a change no greater than that the preceding development.

Wilber says that every person proceeds through the stages whether or not they are aware of it but may stop at any level unless two conditions necessary for transition from one stage to another are present - a creative urge or impulse or drive (rather than destructive) and a willingness to let go (rather than hold on) (op.cit).

Wilber also suggests that the nine different Enneagram Types can exist at each major stage or level of development on his continuum and says that some find the model to be very useful in understanding themselves and others (2003).

Within Wilber's model the Enneagram was used to develop participants' awareness at the Personal Stage. As noted earlier continued study of the Enneagram together with other awareness practises can help the student develop into the Transpersonal.

2.4 Critique of the Enneagram.

The Enneagram is an intrapsychic model hence it's value as an intervention on a psychosocial level is potentially limited.

The Enneagram can be taken as a simplistic explanation rather than a map for change and progression. It offers the new student the opportunity to excuse, explain and justify their Type and associated behaviours rather than engage and

develop. Over identification with a Type can lead to a blindness of attachment and stuckness so that the falsehood of Type is held onto rather than released.

The temptation also exists that knowledge of the Enneagram is all that is required. Knowledge of self through the Enneagram is insufficient on its own for change – as Wilber suggests there has to be an active force in seeking to let go and a positive expression or desire for growth. Hence the need for an associated contemplative practise is often suggested and can be ignored by students.

Enneagram theory, when held too tightly, like psychoanalysis or any personality theory, can be reductionist or oversimplified so that the working through of the seductive false-self defences can be avoided (O’Hanrahan 2003).

Type is well hidden and mistyping our selves and others can create a stereotypical box that is difficult to escape, rather than a route for progression.

The paradox of our personality can be misunderstood – our personality can be a gift and a challenge. Reconciling these differing aspects can be overlooked so that Type is seen as bad and that the assumption is that to progress dis-identification for the whole personality seems desirable.

The Enneagram, with its name and symbol, also carries the potential to be considered to be similar to star signs and be dismissed as new age and hence judged as irrelevant in an organisational context.

2.5 Summary.

The Enneagram of Personality is a sophisticated route map with which to explore ourselves and others. The student is offered the opportunity to develop greater self-awareness and to pursue this growth with other more contemplative practises that facilitate deeper personal growth through the Personal, Transpersonal and Spiritual domains. Despite the Enneagram’s relatively recent emergence in the West and its use in contemporary society, the language of the Enneagram remains slightly esoteric to the everyday person.

Chapter 3: Methodology.

3.1. Introduction.

In this chapter I explain my choice of Action Research as my methodology and the version of Action Research that decided to employ.

3.2 The choice of Action Research.

My attention had been drawn to Action Research by my tutor and my interest grew because of its qualitative nature; I am drawn to methodologies that help me engage with and get under the skin of an issue rather than those that objectify and describe it to me. Action Research varied from my past experience of qualitative work in that it specifically called for specific rounds or Cycles of planning, acting, observing and reflecting in order to obtain a good understanding of the change with which I was involved.

This active, developmental nature of Action Research – the emphasis on improving practise – also fitted well with the desire of the client for practical outcomes.

The origin of Action Research as an ‘experiential approach to social science with programs of social action to address social problems’ and its Cycle of *‘interlocking Cycles of planning, acting observing and reflecting’* [my emphasis] (Schwandt 2001,p.3) seemed to fit the client’s need to change and improve on what existed; to go beyond the conventional ‘one-off’ training programmes or change initiatives – both characteristic of the client organisation.

Andrew, the commissioning client, wanted to change and improve the relationship that he and the marketing team in Bristol enjoyed with PMU colleagues in London. Although the improvements were not precisely identified and agreed in advance we discussed the following as desirable outcomes:

- A feeling of one team (albeit split by geography) pursuing a common goal.
- Members of each team valuing, listening and respecting the views expressed by each other.
- Greater levels of openness to ideas and issues from those in London and Bristol.
- Improvements in the way in which managers and staff managed each other.

Patton describes the aim of Action Research as “solving specific problems within a program, organization, or community” (1990,p.157). Gill & Johnson refer to

Rapoport's wider definition: "Action Research aims to contribute to the practical concerns of the people in the immediate problematic situation and to the goals of social science by joint collaboration within a mutually acceptable ethical framework" (2002,p.75). This neatly brought together both the organizational and academic interests that my dissertation needs to satisfy.

3.3 Action Research and the Enneagram.

Tosey & Gregory define a paradigm as a prevailing worldview (2002,p.115). I understand this to be mean *ontology* (a specification of a concept) and *epistemology* (assumptions about what knowledge is, and how methodologies generate learning and knowing). In this project I am acting from a constructivist, post-positivist paradigm, an important element of which is idiographic interpretation. That means that there is no absolute nomothetic truth that can be observed by a researcher. In place of this Gill & Johnson propose the emphasis is on the analysis of subjective accounts generated by getting inside situations and by being involved in the events (2002). As a result multiple subjective realities are co-created by the inquirer and the participants – this is research with people not on people (Reason,1998). Hence the context for understanding is crucial, what will be true in one situation may not be true in another and so generalisation is difficult.

This fits well with the Narrative approach to delivering the Enneagram. Within this process the meaning of the Enneagram teaching is co-created by the teacher and the participant. Hence there is no absolute objective truth waiting to be identified by an observer, rather there are many truths, that when aggregated may reflect part of the territory mapped by the Enneagram.

My experience of learning the Enneagram was of an iterative process with each new event or workshop acting as a catalyst helping to deepen my self-awareness as well as my knowledge of other Types. Between each workshop or event I found that I encountered and learnt more about myself and others from my interactions with the rest of the world. The Enneagram map of personality provided a structure with which I was able to reflect upon my own automatic behaviour and increasingly make more aware choices about how to respond to situations and people – although I confess that these were and still are fairly rudimentary blunt choices that reflect on my level of awareness.

Enneagram workshops 'in The Narrative Tradition' involve a group event with participants forming together to discover more about their world and that of others. This approach and the subject matter itself generally leads to a 'narrow group' being involved – those who are interested in self development because of a desire to improve in some way or a desire to change.

- Action Research is compatible with this method of teaching the Enneagram:

- The explicit Cycles including the stages of action and subsequent reflection leading to a deeper understanding reflect the stages of learning the 'Enneagram in the Narrative Tradition'.
- In Action Research Zuber-Skerritt suggests the notion that there is no hierarchy but open and symmetrical communication so that all actors involved in the research process are equal participants involved in every stage (1996).
- The facilitators responsibility is shared with the participants – the outcome is co-created.

3.4 What kind of Action Research?

In an effort to engage further with the theory I made contact with Jean McNiff who has published on Action Research. She sent me additional reading material and from this I realised that the field of Action Research was wider than I had expected and would need to be narrowed down.

By this stage I was just entering the first stage of client work and wanted to ensure that what I was about to do would fit within the frame of Action Research.

Whilst the project satisfied Kemmis and McTaggart's definition (cited in McNiff et al 1996, p. 9) "The linking of the terms action and research highlights the essential feature of the method; trying out ideas in practice as a means of improvement and as a means of increasing knowledge", there are many definitions and I wanted a more precise description. So I reviewed my proposed action against McNiff's more prescriptive definition that Action Research is practitioner generated; workplace orientated; seeks to improve something; starts from a particular situation; adopts a flexible trial and error approach; accepts that there are no final answers; aims to validate any claims it makes by rigorous justification processes (1992).

Within this I framed what I was doing by drawing upon Zuber-Skerritt's explanation that Action Research is (1996):

- Part of the general ideal of professionalism, an extension of professional work, not an addition to it. (Both Lloyds TSB and I wanted to improve what was happening rather than to add to what was happening).
- Based on the assertion of a democratic social and political ideal of a creative and involved citizenry (we were all to be involved as participants).
- An iterative Cycle of planning, acting, observing and reflecting.

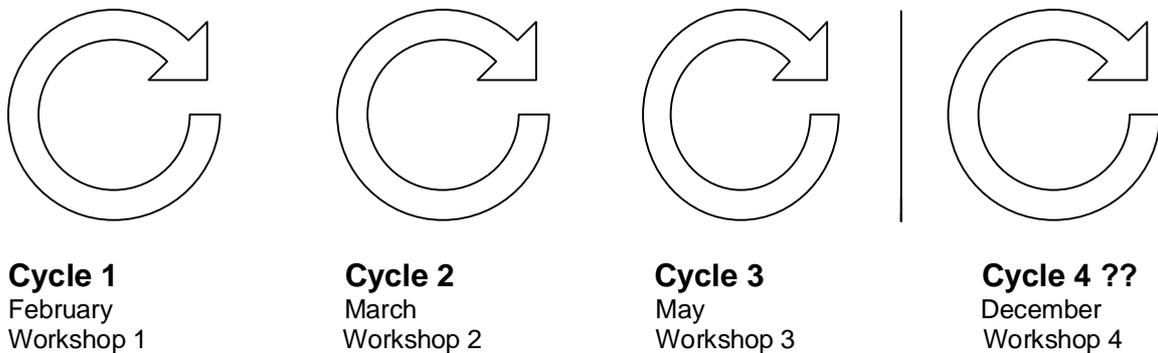


Figure 1 Action Research Cycles of the work in 2003.

The work was commissioned to take place over three Cycles. The action stage of each Cycle was a workshop. After Cycle Three, the client now represented by one of the middle managers who had been placed in charge of training, commissioned a fourth workshop to coincide with a team meeting prior to a celebratory Christmas meal. As a result there were in effect four Cycles of action however data collection and hence reflection was not completed on the final Cycle.

In between each Cycle I carried out a process of discussion and reflection with participants either as a one-to-one or in a small group of four to six participants drawn at random from the larger group in London and Bristol. These conversations together with the reflection I shared with my co-facilitator shaped the next workshop.

I viewed the project as falling within the terms of Practical Action Research explained by Zuber-Skerritt; my role was Socratic (to teach by asking questions) and to encourage practical deliberation and self-reflection on the part of the participants (1996,p.4). The aim of Practical Action Research is to enhance professional development by developing the practitioner's understanding and a 'transformation of consciousness' through a cooperative process.

The project also met aspects of the characteristics of Emancipatory Action Research; it offered the potential for participants to be released from "the dictates of tradition, self-deception and coercion" (Zuber-Skerritt 1996,p.4). The intention of introducing the Enneagram was to create a change from the past patterns of communication and behaviour that were constraining both parts of the newly enlarged team. Whilst there was an overlap between my approach and Emancipatory Action Research the role of facilitator was as a process moderator facilitating and making meaning of what is present.

The project also embraced aspects of Technical Action Research. I believe that Practical Action Research embraces and extends beyond Technical Action Research and that Emancipatory embraces and extends beyond Practical Action

Research. Running through these layers that I see as an overlapping 'nest' are common strands of theory and practise.

3.5 The participants and the research sample.

The number of participants varied slightly in each workshop depending on holidays, sickness etc. Of the forty or so team members approximately thirty-five were able to attend a session and of these approximately thirty were able to attend them all.

3.6 Ethical issues.

The possibility of a conflict of interest.

I had worked previously in other contexts with Andrew, my commissioning client, and knew that he was very keen on the Enneagram and encouraging towards its use with the CABS department. As a result I did not reflect fully on whether the Enneagram represented the best model for this intervention. I too was keen on using the Enneagram in order to pursue my research for this dissertation. Hence a potential conflict of interest emerged about whose agenda was being pursued and what was in the best interest of all the participants.

Respect for participants.

Within LTSB mandatory attendance and participation of training programmes was prevalent. This context had an impact on the workshops; on each occasion those who were 'involuntary conscripts' were invited to 'sit out' each workshop or if they preferred elements of the each workshop; the intention was to ensure that permission to 'sit out' either part of, or the whole day, was not a matter of a struggle against a group norm but an acceptable option; however I also had a desire to work with participants of all Enneagram Types and from experience one Type was likely to use the invitation to 'opt out' en masse and deprive the rest of the participants from the benefit of their presence.

Confidentiality was offered to the clients so that both the organisation and the individuals could elect for anonymity. It was also agreed that I would seek confirmation of the veracity of the contents of this dissertation prior to publication.

My position - a tension between Researcher and Change Agent.

As a Change Agent I felt drawn to taking responsibility for the process and managing the workshops rather than participating equally. Lying behind this pull away from egalitarian participation towards managing the process was the tension between my paid role as a Change Agent and that of student researcher. Whilst the intention overlaps – wanting to learn more about my practice with the Enneagram would be helpful to me and to the wider client organisation, this value

would accrue in the longer term and therefore beyond the extent of this project – resulting from it, rather than offering a benefit for those involved within it.

My position in relation to the participants was that I was doing research with them into my practice and the outcome of their introduction to the Enneagram rather than conducting research on them. Hence as Rowan & Reason (cited in Tosey and Gregory) propose I was relating to the participants as human beings rather than ‘research subjects’ who were there to simply provide information (1992-2001).

3.7 The data.

Two aspects need to be considered, the epistemic criterion of reliability and validity of the data produced.

Schwandt considers reliability necessary but not sufficient for establishing the reality of an account or interpretation of a social occurrence. Any statement may be deemed reliable if it is capable of being replicated by another inquirer or, others argue, by using conventional methods for recording field notes and analyzing transcripts (2001).

Hycner (cited in McNiff et al.1998,p.209) suggests the following process for analysis of phenomenological interview data:

- Transcription in full of each interview
- Listening to the interviews over and over again to determine a sense of the whole
- Identifying clusters of meanings from the raw data and determining themes
- Identifying common themes for all the interviews

My process was to take notes, supplement these with those of my co-facilitator, retain and review correspondence, record and analyse one-to-one interviews, record and analyse group discussions.

3.8 Conclusion.

I used Practical Action Research to improve my professional practice and to help my client’s team to improve their working relationships. This presented challenges for the client and I around issues of my role, client expectations and ethics.

4. Action Research Cycles.

4.1 Introduction.

The Enneagram in the Narrative Tradition was my theory and method, directed and framed by Action Research methodology. In this chapter I describe the work I did over a nine-month period. In chapter 5 I discuss the findings and place them in a theoretical context.

A large part of the work that I did together with the client was about relationships and communication and this was reflected in the constant to-ing and fro-ing between members of the client team and myself over the period of the work and indeed beyond it. I had difficulty in actually deciding where the project began or indeed where it ended. This was because the start of the project was based on work that I had done for the team leaders in August 2002 and the project initially ended after Cycle Three and was then extended by the additional workshop that took place at the end of 2003.

4.2 Cycle 1.

4.2.1 Planning – anxiety emerges.

At my request two weeks before the workshop Tony, my senior client, sent each member of the department a copy of the Stanford Enneagram Discovery Inventory and Guide (appendix 2) with an explanatory note about the session (appendix 3). The inventory is a self-assessment tool that I hoped would allow each participant to engage with the notion that we experience the world differently and to help them begin to identify their Enneagram Type. Separately Andrew sent a short questionnaire to all participants to identify their opinions of communication, teamwork etc on a five point scale. This was to be replicated at the end of the work together. I draw on the results in Chapter 5.

One week before the first session I invited Tony to send a request out to the department inviting them to identify:

- 1 What they might want personally from a programme of three workshops.
The responses to this included:

“a desire to understand why I act/ behave the way that I do”

“a more in-depth understanding of how to deal with other personalities within the team”

“what happens to Type under stress and how to deal with that”

“greater awareness and understanding of myself in individual and team dynamics”

“appreciation of other styles and how I interact”

“how many personality traits may be perceived and how I might be able to work on my attributes to help my performance”

“to understand my drivers and to understand what this means in a work environment, how I interact with others and things I need to watch for”

“to understand what makes my team tick, at times it is difficult to understand their reactions”

“a better understanding of how others may see me”

“understand areas I can build on to improve what is good and address weaknesses”.

- 2 What they might want for the whole team from the programme, they suggested:

“to get people thinking about the way they behave”

“to get us working better within our product teams and within CABS”

“to motivate the team”

“improve attitude to interaction with other teams”

“to learn more about team dynamics, recognising the merits and value of different Types and how they can be used most effectively”

“understand how each other likes to work to enable us to tailor styles for each other and gain better understanding of what people like/dislike”

“to encourage the team to develop more respect for each other practical ways of making this work so knowledge doesn't get quickly forgotten or is never implemented”

“gain a better understanding of their persona and how that could affect the way they operate at work”

“insights into improved working practices to get the best from people”

“for the team to demonstrate a desire to learn and challenge/modify as necessary”

“for the team to recognise that there may be another way to achieve success”

“to recognise that adoption of different styles and to achieve goals is healthy and progressive”.

My previous work with the team of managers suggested that a number of these comments were in response to Tony and that there might be a desire for him to accept and value the different people and the ways that they worked within the team.

A few days before the session itself, Andrew raised the issue of Tony's sudden request for a detailed plan for the day. I detected some anxiety when Andrew asked me to send him details of the clients for whom I had worked in the past, the outcomes of the programme, the specific outcomes and a detailed timetable for the day.

I was interested by my desire to avoid answering issues around my specific outcomes for the day or for the programme because I felt that it would be imposing my agenda in place of theirs.

I decided to mirror comments from the department that I had already received in my response. On reflection, it seems to me that Tony and his managers were trying to fit my intervention into a frame of reference that they understood. The questions asked *“what exactly will we cover and what exactly will we learn and be able to do?”* were those I associate with an *n-step* process (Collins 2000). I made a particular request that Andrew should only use the detailed timetables for the day and my general comments to reassure Tony and to avoid a wider distribution so as not to skew the events or the outcomes.

My plan was to set the Enneagram within the context of what was known and accepted, or if not known then what would be acceptable, within Lloyds TSB. In this way I hoped that any Resistance (Nevis 2001) might be focused and more evident around the Enneagram, rather than defused and about the whole workshop. In order to achieve this I planned to use variations of routines that would be familiar to participants. For example, a timetable for the day issued on arrival but with minimal details that simply identified start, finish and break times; a short introduction presentation on acetates with some hypothesised learning outcomes for them based on their feedback to me.

Within the first workshop I intended to frame the Enneagram within the concept of Emotional Intelligence. The notion of Emotional Intelligence was being promulgated by the Hay Group, whom the Bank employed as a consultant, as a

foundation for effective leaders. In particular I wanted to draw upon their research into the efficacy of what they describe as Emotionally Intelligent Leaders (Hay Group, 2003.) 'Self-awareness and Awareness of Others' are claimed to be two of the four foundations for Emotional Intelligence.

4.2.2 Cycle 1 - The Session. Disclosure and revealing who we are.

The sessions took place in a formal central company training facility. On arrival, I changed the set-up of the room to soften the formal arrangement of furniture that was set up for a conventional training session by removing tables and presenter's desk, altering the rigid rows of seating to a 'U' shape, using music to soften the mood etc. I wanted to find a balance between an environment that would feel familiar to participants and one which we would be conducive to experiential work.

Tony introduced the session, thanking the participants for attending. His statement *"I have been through this before, it was very good and we will all get a lot from this"* was not true. He had never 'been through this' and from his subsequent behaviour of disappearing from sections of each workshop it seemed like an excuse to allow him to take phone calls and do other work.

In order to introduce the concept of Emotional Intelligence (Goleman 1998), I invited participants to recall the worst and the best boss that they had ever experienced. In discovering that they had many common experiences of both good and poor managers, they also realised that none had mentioned a cognitive ability, what they would describe as a hard skill, as either a positive or negative aspect. To highlight the relevance of Emotional Intelligence to the participants I described a study by the Hay Group (2003) relating Emotional Intelligence to personal efficacy and business results.

I then introduced the Enneagram with simple descriptors of each Type illustrated by an American video that had been edited to emphasise the most prominent features of each Enneagram Type. The combination of this introduction together with the previously circulated Inventory allowed most of the participants to identify their Type.

My co-facilitator and I disclosed how our different worldviews conflicted. As an example, we described reading the same page of the same edition of a newspaper and from this, believing two completely different perspectives of world events. Mine being positive and upbeat and co-facilitator's being negative and anxious. We also described how in the past, before hands-free sets were required, my use of a mobile phone to call a client to arrange a meeting whilst driving in the fast lane of a motorway seemed a sensible use of time to me, whereas for my co-facilitator it seemed certain that my sole intention was to kill us both. We explained how the Enneagram had helped us to understand each other, family members and those with whom we worked.

I invited the participants to gather in groups of the same Enneagram Type and to consider the general attributes that they might share in common, identify what irritated them or made them react badly, what Enneagram Types they felt it might be easier to get along with and why, how others might get the most from them and what they needed to do to improve their relationships with others. Concurrently, I briefed them to make a collage that demonstrated the positives and negatives of their Enneagram Type and that communicated some of the answers to the questions above. They were given magazines to cut up for relevant pictures and words, glue, paper, crayons, and other art materials to make their collages. During the collage making those who were unsure of their Type were offered a brief interview and the opportunity to sit with various Enneagram Type groups to discover their Type.

Later after we had agreed that, with the exception of this dissertation whatever was said or shown would remain confidential within the group, each Enneagram Type group presented their collage to their colleagues. This created an opportunity for me to interview each group and to explore the characteristics of their Enneagram Type. There was considerable disclosure about themselves within a business context and more generally about their lives. The degree of openness was surprising and exceeded experiences of panels of 'volunteers' in weekend workshops. It reached a point at which I began to feel uncomfortable and wondered how the disclosers would feel and how their colleagues would react to those making the disclosure when they returned to the office. For example, the Enneagram Type 'Two's' explained how they manipulated others within the team by giving to or helping some department members in order to receive, how they invested a great deal of effort and time in giving to those who were important to them, kept an internal check list of these gestures and how they felt resentful when these unasked for gifts were not reciprocated. At a deeper more profound level an Enneagram Type 'Three' driven to work hard by the need to be perceived to be a success at the expense of his health and family life and now reaching his forties turned to his Type 'Three' colleagues and told them that he was now questioning what all the effort, the doing, the struggling for success had been about. He was having doubts about the way that he had committed himself so fully to being a success that he was distanced from his family and the rest of his life.

After I interviewed each Type group, the other department members had an opportunity to question those in the Type group about their motivations, behaviours, what to avoid to work well with them and what would help them.

In the final minutes of the day I invited participants to reflect on what they had heard and consider the implications for themselves and their teams. The general comments included *"how enjoyable the day had been"* and *"how much we learnt that would be useful"*.

4.2.3 Cycle 1- Observation and data collection. What's going on now?

Within the following three weeks I met with some of the participants in London and Bristol to find out about their reaction to the day itself and what might have happened as a result of the work so far.

It seemed that there had been considerable debate after the workshop and various small teams had met to explore the implications of the learning and of how they communicated and worked together.

There was some surprise about the amount of openness expressed on the day itself and the degree of quite deep personal disclosure *"I have never heard people talk about this before"*. There was a consensus that the day had allowed everyone to be honest and open with each other and that as a result many of them were able to understand themselves, others in their team, and others in their life better. Learning about personalities seemed to have the greatest impact in the small teams that made up the department and in the dyads that made up many of the boss/direct report fabric of the team rather than between teams in the department.

An example of the impact was given by Stuart, a Type 'Eight', who described his relationship with the change in his subordinate, an Enneagram Type 'Two':

"whereas in the past I would have gone in and told the IT department in no uncertain terms what to do and would have probably got nowhere, Emma and I made time to talk about what was the best strategy now. We decided that her talent was being nice to people and so we agreed that she would address the issue first, and if that didn't work, she could call on me to go and shout at them. It meant that I didn't waste any time or energy and Emma felt empowered to act in the way that she felt best, knowing that I would support her".

There were of course, detractors who were less enamoured with the session or by the model for the Enneagram. Some felt uncomfortable because they had yet to feel convinced that they had identified their Type correctly, others rejected the concept of personality as being important, and some rejected the concept of the Enneagram.

It was interesting to note that the concept of Emotional Intelligence had been forgotten.

The dialogue that had previously been orientated around the problematic relationship between teams in Bristol and London had been overtaken and

subsumed by conversations about personality Types and how best to get on with each other.

News of the event reached the Managing Director who at that time was Peter Ayliffe and Andrew told him that he had had received

“numerous unprompted positive comments from attendees both in London and Bristol [...] after only one session, we had a better understanding of each other to help ongoing professional communication between us”.

Tony wrote to the team to thank them for participating in the workshop, confirming that he thought it was *“an excellent day”* and it *“certainly gave me real confidence that we are becoming more of a team”*. I was amused by his postscript *“true to Type, I have got to rush off and do some stuff”* - Tony is a work driven, success orientated Enneagram Type ‘Three’.

4.2.4 Cycle 1- Reflection.

Tony’s comment seemed to confirm my understanding that comprehension of the model was widespread and that it was used as a way of acknowledging and perhaps asking for acceptance of their behaviour.

Revealing our Enneagram Types, behaviours and underlying beliefs provided a vehicle for mutual disclosure. Our initial disclosure as facilitators created the opportunity for reciprocal disclosure from participants. This reflects Jorard’s findings (1971,p.17) that one of the conditions people to reveal themselves is when there is a mutual dropping of facades and that as a result disclosure begets disclosure.

The level of disclosure during the workshop suggests that we had created some of the conditions that Rogers (1970,p.7) proposed for growth groups – a climate of safety that led to a lowering of defensive barriers enabling participants to feel safe to disclose their feelings and beliefs; as a consequence of the reduction in defensive rigidity, participants could listen to each other opening the possibility of change in attitudes and behaviour.

The orientation of the conversations, previously about the difference between teams in Bristol and London, were now about how to improve teamwork. It seemed that the lowering of the barriers between members of the different teams and the absence of conversation differences between Bristol and London suggested a greater willingness towards Inclusion (Schutz 1979).

Some smaller teams, like Stuart and Emma, had begun to use the model as a way of understanding each other’s strengths and weaknesses and finding ways to harness this knowledge. This change was, it seemed, to reflect the degree of Control (Schutz 1979) being exerted and accepted.

Others in larger teams of six or more found the Enneagram more difficult to use as there were too many different personality Types to consider. At a Meta level it appeared that the practical way the Enneagram had been introduced, with Emotional Intelligence and business efficacy as a frame and the worst boss/ best boss exercise, had overcome the potential difficulty of the model being perceived as about irrelevant soft skills.

The experiential nature of the session with collage work reflected the practical nature of the introduction and helped to make the event enjoyable.

During a Q & A session in the workshop we had explained how we used the Enneagram within organisations. Andrew subsequently told me that we looked and talked as though we were familiar with the business world. This made me wonder about the degree to which effective translation of the Enneagram from the Religious to other communities relies on the facilitator, how much on the modification of the language and how much is to do with the nature of the workshop. William Yeats elegantly reflects this conundrum: "*O body swayed to the music, O brightening glance/How can one know the dancer from the dance?*" (cited in Lewis et al 2001,p.16).

The fact that the handouts were filed away immediately on return to the office suggested that they failed to engage and on reflection I believe that the direct translations of information given out in Enneagram Trainings that take place in spiritual or religious centres into everyday language was inadequate. A more bespoke description of the Types expressed in a way that reflected the energy and humanity of the experiential session might have been better received.

4.3 Cycle 2.

4.3.1 Cycle 2 Planning - at odds with the organisation.

During the sense making conversations in Cycle One, it emerged that there was a desire to know more about the model. They could see from the diagram of the Enneagram that wings and arrows existed but not what they meant. There was also a desire to explore how they might use the learning to improve communication further. I was interested in the continuing reduction in background noise about inter-team relationships and the growing depth of interest about the Enneagram.

My desire for negotiating outcomes and avoiding structure was once again at odds with the organisation. I was asked for another precise agenda and timetable. I responded with minimal detail and in this way protected my need for flexibility – I was keen to pursue what seemed of value to the participants and what they had energy for on the day.

4.3.2 Cycle 2 – The Session – deepening knowledge.

At the start of the day I was keen to explore the impact of the last session, the learning and the barriers to development, with the whole group. I invited the participants to meet in Enneagram Type groups to review these questions. They reported:

“I have been aware of myself acting to Type in situations I would not have picked up on before”

“We are starting to see others in a different light and understood a bit more as to why they react in the way that they do [...] we have a much better understanding of those relationships”

“Explains a lot about a way a person is”

“We have seen some improvements in some particular relationships”

“We now need an understanding of how to manage each other better”

“There was some general banter after the last session about different Types”

“It was too early to see a shift in general behaviour”

“A desire to move it away from me to managing you”

There was a general feeling that many of them had tried to use the learning, that they had discovered new ways of dealing with their colleagues:

“People are different and we need to be more aware of the Enneagram so that people are viewed in a different way and so not treat everyone exactly the same”

“That everybody is completely different, it broadened my mind more than I could have possibly imagined it”

“That it was difficult to use in the moment”

“That it would be good to know how it has worked with other teams in other companies”

We explored the influences to Type that were part of the Enneagram theory – wings and arrows, the desire to explore the Enneagram in communication led us

to invite the participants to work in dyads with a repeating question relating to their Type *“what do others do that triggers your personal reactivity?”* Reactivity occurs when something with which we are identified or something threatens our survival or satisfaction (Daniels 2003,p. 28). They reported that this included:

Type One

“I can be very critical about detail”

Type Two

“Not being thanked for what I have done”

Type Three

“Basically, anything that gets in the way”

Type Six

“Inconsistencies”

Type Seven

“Anything repetitive or dull”

Type Eight

“Anything”

Type Nine

“Being ignored, people not listening to me”

There were no Type Fours and the Type Fives declined to participate.

The issue of Type in relationships emerged as a theme so I introduced the notion that power is unconsciously used to control and dominate others in relationships (Daniels, 2004). I explained that this was the way in which Type manifested itself in personal relationships to ensure that what was important was obtained by either exerting direct power over somebody else, or by the will of one dominating the will of another, and by the control of one person by another.

I invited the participants to work in dyads with the same question repeated for four minutes before the questioner became the respondent. The question was: *‘Knowing your Type how do you exert control over others?’*. After the dyad exercise each Type group met to compare learning. They reported at length, below is a selection of illustrative comments from reports:

Type One

“By correcting you, making you wrong, by seeking to improve your standards”

“I judge you and what you do by my set of rules”

“By my high moral standards”

“Working hard rather than relaxing”

Type Two

“I keep giving you what I know you need or want”

“I get my power kick by making others feel bad – because I have given them something”

“I let things build up a lot and I get to such a point where I think no, and then unleash - think I am the psycho bitch from hell”

Type Three

“We can spin any fact – I tell my Dad that I am his favourite daughter – but there is only one daughter anyway”

“Looking threatening if the project is jeopardised and I am associated with it”

“Rushing ahead so that everybody has to catch up”

Type Six

“People don’t like thinking they scare somebody so if I look anxious, everybody is there to help me and protect me from others”

“Maybe there is a slight tremour in the voice, a slight hesitancy when I ask a question, not quite sure what I am doing, everyone rallies round to help”

Type Sevens

“We overwhelm with enthusiasm”

“We keep the energy up”

“We avoid by charming and disarming if there is anything to do that we don’t want to do”

Type Eight

“We make sure our view is heard first so you know what our view is, it is out there to think about and consider”

“If we think things are going off to one side, we bring things back to where we think they should be”

“By controlling the amount of information we give out, by raising our voices to make ourselves heard and sometimes by name-dropping, by using the power of others to support our argument”

Type Nines

“We said we don’t really care about power domination and control, we will go with the flow and we are quite tolerant but I think we do exert those things”

“Knowledge is one of the ways we do that, both sides of the argument, and when we have got a full picture of what is going on, we can use that to our advantage

“By saying yes and then doing nothing”

To deepen the knowledge of how each Enneagram Type is manifested in communication I set up a role play in which one participant had to tell another that he or she was to be excluded from the next workshop. We invited them to work out in advance how best to frame this piece of news for the recipients’ Enneagram Type and for the recipient to give feedback. This exercise was repeated so that everyone was able to experience communicating the same material or hearing the same material from at least one different Enneagram Type. In the debrief that followed it was apparent that there were fundamentally different ways of explaining the same situation or indeed responding to it, for example the Type Three’s responded to any flattery that suggested that their contribution was going to be vitally important elsewhere. The Type Sixs immediately experienced what they described as a paranoid meltdown and began to question why they had been excluded. The Type Eights just wanted the information and responded best to it when they were told about it directly.

As we came to the afternoon tea break my energy was dropping and so was that of the participants. We had covered a great deal of ground, much of it personal and in depth, and my feeling was that we were all exhausted by the extent of the deep work in a short space of time.

The sense-making conversation at the conclusion revealed the beginning of a split in attitudes about the day. Those that had wanted to learn more about how

the Enneagram impacts on relationships in business and elsewhere felt upbeat and positive. Others who had been ambivalent about their objectives for the day suggested that some boundaries had been crossed, that some of the process in particular dyads, was too personal and too deep. I noticed that in the last exercise, two of the participants left the building to talk outside.

4. 3. 3 Observation and data collection. Concerns appear.

Speaking to Andrew the following week, he disclosed that the feedback from the team suggested that the day had not been as interactive as they would have liked.

I noted that only those who were neutral or positive about the Enneagram had made themselves readily available for my research.

They told me that with the notable exception of Tony, who had been too busy to attend the day in full, that they had noticed many of the department members to be increasingly considerate in their dealings with others. The nature of my conversations with some of these participants was beginning to change; they were starting to ask me for direct advice about how to handle particular individuals, occasionally about their life partners who they had identified as a particular Enneagram Type.

Those who had talked about the two sessions in their immediate teams were reporting further improvements in how the small sub-teams were communicating and working together.

Those that were less positive tended to be friendly but not so available for research. Part of this lack of availability was the extreme pressure that the department was facing and the substantial workloads, which meant that, even those who were positive were just not as available as before.

Whilst I was aware that those in Bristol were still travelling to London for meetings, those in London rarely visited Bristol and divisions still existed; the split between the marketing team in Bristol and the Head Office team in London was less evident. I wondered whether the individuals had begun to be conditioned to acceptance that 'this is the way it is' and so I probed to see if the issue had been pushed out of conscious mind. It seemed, however, that despite some philosophical differences about the role of Marketing and those in the Business unit in London, the focus on improving how to get on better still existed.

The issue of unconscious exertion of power had been reflected upon and used as a way of deepening understanding in some cross-functional project teams with members in Bristol and London.

4.3.4 Cycle 2 – Reflection. Have I gone too far?

I reflected later on the comments at the beginning of the day and realised that I had missed the significance in some of the comments. I now perceive requests for, *“an understanding of how to manage other Types better”*, and to, *“move it away from me to managing you”*, as direct manifestations of anxiety that can arise when deeply entrenched patterns of behaviour, described by Reich (1972,p.81) as character armour, are challenged or loosened. Jourad (1971) suggests anxiety can increase when disclosure takes place. A further aspect of the workshop was that much of the content was orientated towards Control (Schultz,1979) and it now seems to me that the participants were not yet ready to address this stage of group formation. As a result I may have created an increase in anxiety. The resistance reflected the department being stuck in the storming stage (Huczynski & Buchanan 2001,p.297) of group development.

Reflecting on the day, and on the comment from Andrew, it seemed to me that as the workshop was mostly interactive, the comment was really alluding to the idea that certain aspects of the session had been too personal and too deep. From my data collection work it seemed that the department divided into those who really wanted to engage and go further in their personal learning and those who wanted to stay on the surface. The latter found that we had gone too far and felt that they *“hadn’t signed up to this kind of thing”*.

I was concerned by the difference in reactions to the two workshops and wondered about how to plan the third session. Andrew, however, reminded me that we had given everyone the option to sit out the session at any stage. He was also interested in pursuing how we could take the Enneagram learning further into the smaller teams. He remained committed to the activity and as evidence of this had recommended me to another one of his colleagues in a separate part of the bank.

I also recorded that participants had asked for a questionnaire to identify personality Types rather than a descriptor of them. I also took this to symbolise that the participants wanted a model to use on others rather than to use on themselves.

As a further, more current reflection, I now realise that I did not create a satisfactory climate of safety at the start of the workshop and hence failed to create the conditions that would have allowed the participants to engage with the intrapsychic work (Rogers 1970,p.7).

4.4. Cycle 3.

4.4.1 Cycle 3 – Planning. Where to now?

The opinions of the session and of the Enneagram were polarised and I wanted to explore this in dialogue with the whole team. My plan for the day was to pursue what was of particular interest to the participants. Whilst I thought we might explore Sub-types and the impact of these on the small working teams I was by no means fixed in this perspective. I was also wanted to ensure that I could find a balance between developing self-awareness, which previously had raised anxiety, and the more comfortable area of developing knowledge and awareness of others.

4.4.2 Cycle 3 – The session . Addressing the divided opinions.

At the start of the session I invited the group to divide into those that were not engaged by the Enneagram, who were sceptical of it as a model or who were sceptical of its value, and those who were believers in the Enneagram. As the department began to divide I noticed some waiverers standing between the two groups and offered a third alternative for all those who were at neither of the end of the spectrum. I found that the groups were now roughly equal in size and I invited them to discuss their views in their respective groups with a view to presenting their perspective to the other groups. With one notable exception there was no detectable pattern of subordinates following the opinions of their boss. The exception was a data base team based in Bristol who were for the most part operationally separate as a service function to the rest of the department. No particular Enneagram Type split was apparent.

Detractors

This group reported that they found the model stereotypical and rejected the descriptions and predictions associated with it. They strongly expressed the viewpoint that everyone is unique and to box individuals into nine categories is reductionist. A further concern was that the model was too 'simplistic' in that the Types were so inter-related by means of arrows and wings that we were all one Type. From this I believe that this group meant the model was too complex.

On the more positive side they suggested that the first session had been quite enjoyable and insightful, but in contrast, the second session had been a waste of time for them. I took this to mean that this was a group that did not want to participate in the deeper work of developing self-awareness.

Healthy Sceptics

The same issues were repeated here by this group with a slightly more positive edge. This group expanded on the comments of the first group about the second session. For them it had been *“too personal”*. A further challenge was expressed about how to use the knowledge: *“it’s all well and good identifying Type but what do we do next, how could we use the Enneagram?”*. There was a feeling that, whilst some of this group liked learning about the Enneagram and about each other, they were sceptical about its relationship to the changes within the department. There were questions in their minds about whether people could change even over extended periods of time. Some also felt a desire for personal change but wondered how this could be achieved. Generally, there was a feeling of concern that stereotyping would be applied in the form of, *“you would do that because you are an X”*, and some were unsure as to how it added value to the business. For this group, the first session had been very good, the second session too long, and they suggested that smaller group work would be helpful. They called for a simpler, more accurate way, of establishing Type so that participants were sure of their Type before joining a first session.

Believers

This group said that they responded positively to the tone of the sessions, which they described as *“upbeat and enjoyable”* as well as to the material itself and the outcomes. They believed that:

“This was an excellent team-building event”

“It had created dialogue and a way of sharing agreements and disagreements”

“It was a tool for greater understanding of performance and for motivators of performance, what is it that drives us, what is it that pushes our buttons”

“If you can understand others, you can get the best out of them”

“We have improved our inter-personal skills”

“This was a model that we could all use in common and that it was interesting”

Their suggestion for improvement was that I should participate in small team meetings and bring the learning to life by highlighting how the Types were communicating and relating to tasks and to each other, so that they could make maximum use of this knowledge.

After a coffee, break during which the participants were invited to consider how they wished to pursue the rest of the day, it was agreed that we would examine Sub-types and the Higher and Lower states. Some participants had noticed a

chart on Higher and Lower states from the session in Cycle Two and wanted to know more. I felt some concern about pursuing this because it would require deeper self-reflection, but was relieved that we could end on Sub-types because I felt that they offered the same Type of revelatory experience as the session in Cycle One.

I framed Higher and Lower states within the context of personal development and brought in illustrations from what had been said by participants about their lives in previous Cycles, to bring meaning the notion of a path of growth for each Type. Within the context of growth I introduced an exercise to help participants to dis-identify from their Type and to value others (see appendix 4). It was revelatory for James, a Type Seven, who associated himself with lots of bright ideas and described others not like him as being dull saying *“What could be good about being dull?”*, to find that at the end of the exercise he could appreciate that there was a benefit to being dull *“Oh, so I could relax and not try so hard”*.

We spent the majority of the last session exploring Sub-types and the impact these had on communication and relationships.

4.4.3 Cycle 3 – Brief observation overview.

The reaction to the final day was similar to that on the first. On reflection I realise that my co-facilitator and I made disclosures about how our Sub-types had an impact on each other, our family members and colleagues. This disclosure helped to create safety for reciprocal disclosure amongst other participants and as a result they were able to engage with the session and within that Sub-types in particular. The Sub-type element of the Enneagram operates both in the intrapsychic and psychosocial domains and its use in the workshop created two of Heron’s basic assumptions for growth; that people grow by working on their intrapsychic life; that people grow by developing their capacity for immediate interpersonal transactions (1975).

My conversations with Andrew and with a range of participants following the last session highlighted that some aspects of the divisions between Bristol and London remained. For example, the team in London would occasionally call meetings without adequate consideration for those in Bristol and the team in London rarely visited Bristol. Other evidence however suggested that things had changed. Andrew referred in particular to his relationship with another member of the management team based in London. In the past he had felt at best, distanced, and that conversations with this individual both generally on a business and a personal level had been strained. He reported that there had been, *“a complete transformation”*. Andrew’s overtures of support and openness, which had been rejected in the past, were now being reciprocated, having a positive effect on the working relationship between them on a one-to-one basis and within the whole management team. I deduced from this that having

progressed through the stages of Inclusion and Control the department members were beginning to address the stage of Openness with each other (Schutz 1979).

In addition I noticed that the tone of those talking about people in other teams was warmer. The number of references expressed negatively about other teams had reduced, indeed, the number of references at all to other teams within the department had diminished and had been replaced by comments on the business tasks and how to address these effectively together. I felt as though I was now listening for a background noise, of criticising and distancing other sub teams and their members, that was no longer there. Hence it seemed that the department with its cross functional teams had reached the point of appreciating and valuing participative teamwork to achieve the department goals (Holland 2000,p.245).

Overall the pattern of change that emerged seemed to reflect the pattern of distribution of detractors, sceptics and believers. Those who were believers seemed to be affecting the attitudes of those around them more positively and perceiving positive change in themselves, their teams, and in the department more widely than others.

For those who had joined the department during the period of the work, and for those who had missed a session, I ran small catch-up sessions in London and Bristol. These followed the same pattern of the full workshops and were received in the same manner. There was a positive affect on attitudes to Tony, the department and the Bank, for creating the opportunity to catch-up with colleagues. The outcome was that all in the department shared similar knowledge and experience of the Enneagram.

4.5. Cycle 4.

4.5.1 Cycle 4 – Planning after an unexpected call.

During the summer months responsibility for development issues and training within the team had been devolved to two relatively junior members of the department who had both attended the same catch-up group in London. They had been given the task of liaising with the whole department and organising what was deemed most appropriate or most interesting by the majority. It was therefore especially pleasing to be invited to facilitate a fourth session on December 6th. This invitation came from the new organisers, rather than from Tony or Andrew although Tony, as the budget owner, had to be informed of plans and retained a power of veto. The briefing took place in London in November and required that new members to the department be included. There were about fourteen of them and the idea was to create an enjoyable event in which all could participate, and explore further learning about the Enneagram in a business context.

Whilst the whole team was open to learning more about the Enneagram, the issue which emerged most strongly was of how Type was manifest in different styles of communication, management and leadership. The two restricting factors were the time available on the day and the context of the day. There were just three and a half hours available before a Christmas supper in Brighton.

4.5.2 Cycle 4 – Enneagram Type styles at work.

We divided the group into two, those that knew the Enneagram and those that did not. The latter group were taken to a separate room for a brief introduction to the model, whilst the rest met in Type groups to explore their style of management/leadership, communication style, the problems they caused others and how they might overcome them.

At the point at which the Type groups were to present the whole group was brought together again. The presentations highlighted the strengths, biases, and weaknesses of each Type, and created a good deal of amusement as well as detailed information about themselves and others. A summary of the points is set out below and highlights the distinctly different orientations of each Type. There were no Enneagram Type Two or Type Four participants.

Type One

How do we lead?

- *“High expectations (and sarcasm?)*
- *Lead by example*
- *Detailed explanations*
- *Check that things are being done*
- *Too much doing, not leading?”*

What is our communication style?

- *“Straight talking*
- *Can hold back and then let out true feelings/opinions*
- *Want to know the detail*
- *Want to explain detail back*
- *Not naturally outspoken*
- *Don’t want to communicate without all the facts”*

What problems do we cause others?

- *“Seen as negative/over-demanding*
- *Will give too much and lose focus*
- *Check everything*
- *Struggle to delegate, so cause frustration in the team*

- *Ask for re-work*
- *Cause undue stress, as it's got to be perfect*
- *Get bogged down and can't contribute to a wider goal"*

How can we overcome problems we cause?

- *"Use our team to give us a reality check*
- *Practise looking at something from the big picture, without picking at detail*
- *Use our self-awareness to check tendency to criticize*
- *Take time out to change scenery to have space to think and reflect*
- *Don't always be the last to leave – set our tasks and delegate the rest*
- *Be proud of what we add and achieve (we do a good job!)*
- *Get a hobby and break routine of work".*

Type Three

How do I lead?

- *"By example, e.g. I do it, you follow*
- *We don't suffer fools gladly*
- *By controlling – we don't like to let go*
- *We instruct you on how we want the job doing*
- *Delivery - pride in achieving goals"*

What is my communication style?

- *"Direct*
- *Communicate to gain agreement/buy-in*
- *Work together*
- *Practical – like to know how everything works*
- *Listen to other people's opinion – suggest solutions"*

What problems do we cause others?

- *"Always give practical view e.g. will it work/can it be done in timescales*
- *Not afraid to challenge – and this can be seen as a barrier*
- *Style sometimes seen as confrontational*
- *Can come across as intimidating*
- *We are assertive which can appear as aggressive*
- *Don't hold grudges – move on, others may not be able to"*

How do we overcome problems we cause?

- *"When challenging, we need to provide other practical solutions*
- *If something won't work or can't be delivered then explain why*

- *If we feel/see people see us as being aggressive, then back off*

Type Five

How do we lead?

- *“Look at whole picture*
- *Set clear goals*
- *Monitoring progress of delegated tasks*
- *Parental but approachable”*

What is my communication style?

- *“Methodical*
- *Brief*
- *Clear”*

What problems do we cause others?

- *“Too much detail*
- *Perceived to be slower*
- *Frustrating to others – pedantic*
- *Thorough*
- *Patronising”*

How do we overcome problems we cause?

- *“Have more trust in our colleagues abilities/understanding*
- *Use bullet points or précis rather than detail*
- *Check less*
- *Have greater confidence in our own abilities – take a risk occasionally”*

Type Six

How do we lead?

- *“By example*
- *Back seat, listen to others and add value where needed*
- *Focused*
- *Single-minded”*

What is our communication style?

- *“Factual*
- *To the point/succinct*

- *Conservative*
- *Thoughtful*
- *Questioning*
- *Quiet*

What problems do we cause others?

- *“Not easy to understand*
- *Withdrawn and quiet*
- *Frustrating, through questioning*
- *Pessimistic approach”*

How can we overcome problems we cause?

- *“Look for positives*
- *Face fears head on*
- *Look towards ‘sister’ points (learn from best aspects of Type Three)*
- *Trust in others*
- *Throw yourself into work rather than being tentative all the time”*

Type Seven

How do we lead?

- *“Friendly/approachable*
- *Sense of humour/jovial*
- *No specific way – adaptable*
- *Lacking structure*
- *Positive*
- *Honest*
- *Enthusiastic”*

What is our communication style?

- *“Face to face*
- *Minimum detail*
- *Innovative*
- *Energetic/positive*
- *Low boredom threshold*
- *Passionate when interested*
- *Go off on tangents that interest us”*

What problems do we cause others?

- *“Lack detail/ structure/ consistency*

- *Frustrating others*
- *Flippant*
- *Too many ideas*
- *Lack of long-term commitment*
- *Low boredom threshold because we are very quick”*

How do we overcome problems we cause?

- *“Try to see things through to the end*
- *Take things more seriously*
- *Understand other perspectives*
- *Simple pathways, tools and processes to help us become more structured*
- *Balance of team*
- *Aspire to more gravitas*
- *Learn to say no - even to interesting ideas!”*

Type Eight

How do we lead?

- *“Assume leadership role – take control*
- *If there is a obvious leader, will then challenge*
- *Enthusiasm, passion and positive*
- *Work hard, work hard – play hard, play hard”*

What is our communication style?

- *“Direct*
- *Confrontational”*

What problems do we cause others?

[None were reported]

How do we overcome problems we cause?

- *“Listen more – before acting*
- *Get to know people*
- *Let someone else lead / chair*
- *Appreciate other people’s issues/priorities*
- *Trust people more”*

Type Nine

How do we lead?

- *“Consensus*
- *Understanding of others*
- *‘Pull’ not ‘push’*
- *By example*
- *Empathy (examples from self)*
- *We’re really, really good leaders*
- *See the bigger picture”*

What is our communication style?

- *“Listening*
- *Subtle*
- *Balanced*
- *Approachable*
- *Friendly and humorous*
- *Not aggressive/confrontational”*

What problems do we cause others?

- *“Indecisive in the eyes of others*
- *Some people like to be told what to do*
- *Can seem unstructured*
- *Perceived to lack passion and ambition*
- *Avoid confrontation etc. when firm action is needed”*

How do we overcome problems we cause?

- *“Force ourselves outside of our comfort zone*
- *Flexing our approach/style with others*
- *Keep others involved and show them the end result (which will be great)*
- *Be prepared to go with your instincts*
- *Cut to the chase”*

There was a great deal of laughter during the presentations. This was mostly laughter from each Type group as they presented their work and I assumed that this was because they were amused by the biases and hindrances of their Enneagram Type.

Tony closed the session with a gift of an Enneagram book. It was interesting to note that he was being playfully ribbed by the participants as they left for their evening event.

4.5.3 Cycle 4 - No formal observation or data gathering.

I had not made arrangements to gather data after the session, at the time of planning I had not considered it to be part of this Action Research project. From my informal meetings in London and Bristol on other assignments I was intrigued that the language of the Enneagram had been thoroughly assimilated in a way I had not experienced with other models like Myers-Briggs. One participant mentioned that after a number of Myers-Briggs sessions he still could not remember his Type or what it meant. But he knew he was a Type Three and what that meant for him, his colleagues and his family. It was also interesting to note that a number of participants mentioned that, *“it had been another good day”*, and that, *“people were thinking more about their impact on others”*.

I noticed that the department had Enneagram posters printed and displayed on walls (see appendix 5). These had been displayed at the final session.

4.5.4 Cycle 4 - Reflection.

I was struck by the way that participants engaged in the task with great ease and without input from me, especially given that the previous workshop had taken place seven months earlier. This was evidence that there had been learning, an acceptance of the notion that people respond differently by Type.

The speed and the openness with which participants revealed their styles and the problems they caused others suggested a developing degree of self-awareness, awareness of others and high levels of mutual trust. I wrote at the time that: ‘it was as though the participants were able to acknowledge through the leadership style session the issues that they could see operating in a team and the issues that they themselves were creating’.

The references to ‘another good day’ suggested to me that the December workshop was considered to be similar to the first or third session. As neither of these required the same depth of personal reflection as the third session I posit that we had found, for this particular department, an appropriate balance.

The posters suggested wide acceptance of the Enneagram back in the workplace. It was not isolated learning that had been left in the training room. The poster also suggests that the handouts provided were not suitable as a reminder in the office environment.

I now wonder whether the context of a pre-Christmas event meant that the session was not taken seriously and if the learning was lost as a consequence.

Chapter 5. Discussion of findings.

5.1 Introduction.

In this chapter I draw some conclusions at a practical and theoretical level and my learning from it:

The efficacy of the Intervention Strategy

How effective was my intervention in the client system? To what degree did my intervention meet the client's objectives?

In order to evaluate the effectiveness the outcomes need to be explored against my original intentions. This entails retrospective sense making (Weick 1995). Evaluating outcomes is problematic since sense making is ongoing and the point at which we evaluate an event is arbitrary. Hence what we see today may well change in the future (op. cit). I am particularly conscious here of Garfinkel's study of decision making in juries (cited by Weick 1995.p,10). In this work jurors instead of first deciding the harm and its extent, then allocating blame, then finally choosing a remedy, jurors first decided a remedy, then selected from amongst alternative claims the 'facts' that justified the remedy. In effect jurors essentially created a sequence that was meaningful and consistent to them and then treated this as if it were the event that actually occurred. Garfinkel states 'if the interpretation makes good sense, then that's what happened'. I've used both Andrew and my co facilitator to review the work described in order to triangulate my interpretation of what happened.

Where the Enneagram sits as an intervention

The Enneagram is principally an intrapsychic model and my interest was to understand what happens when it is used as a psychosocial model.

In the intrapsychic realm the model provides a map for personal understanding, acceptance and change. The more that I am aware of my habit of attention, my patterns of behaviour, the more I have the potential to make conscious decisions and choice. The more I am aware of my reaction to others, the more I have the opportunity to consciously decide an appropriate reaction to others.

It was evident that change had taken place within the department and that at least some of the client's objectives had been met.

How then can I explain the changes that took place within the whole department? Was the Enneagram purely an intrapsychic intervention? If so how can changes in the social domain be explained?

5.2 The clients' objectives.

These included:

- The reduction of 'them and us' – of the division between Bristol and London.
- A greater feeling and practice of working together towards common goals
- An increase in team spirit and morale.

5.3 What difference did the work make?

When the work started the insertion of the Bristol based Marketing Communications Team into the CABS department was still fresh in the memory of department members.

The department was divided with sub teams like Marketing Communications in Bristol and Product in London disagreeing with each other. The inter-team process was characterised by power struggles and confusion, suggesting that the wider department was stuck in the early stages of development described by Tuckman as forming, norming or storming (Huczynski & Buchanan 2001, p. 287). More specifically it seemed that the struggle was to establish the fit of new members within the department; to what degree they wanted to be members and how much contact did they chose to have with each other. Schutz describes this stage of group development in which the members decide if they want or could belong to the group as characteristic of the first or Inclusion phase of group development (1979).

Individuals within temporary, small project teams were critical of others within the department, defensive of their own particular skill group and hence maintained a position loyalty to their own specialist group like Marketing Communications. They also had to manage substantial pressure that resulted in conflict. According to Denison et al, this experience is typical of the early stages of a cross-functional team (1969).

During the work the struggles continued with tension over power, decision making and control. Did Marketing Communications have control over budgets, strategy and timing or did this remain with the product team in London? Who had the most influential voice within the department's leadership team and who within the project teams held ultimate power? This phase of group development is described by Schutz as the Control phase (1979).

By the end of the project inter-team communication was described as 'open', suggesting an unlocking of the barriers that had existed between the teams and 'honest' signifying that past insincerity had been replaced by a more candid, direct approach. It seemed, from the research and experience of working with

the cross-functional teams spanning Bristol and London that team members were more able to articulate their concerns and desires, in an open forum, and for this commentary to be listened to without 'reactivity' taking place. I observed that participants in meetings attended with a broad, open minded perspective about the points of view held by others rather than predetermining what the other team would say and approaching contact with them from an oppositional viewpoint. Individuals who had previously avoided and minimised contact with each other became open to business and social contact. This reflects Schutz's description of the Openness stage of group development (1979). The interpersonal openness, honesty and acceptance of others mirrors the 'high learners' from growth groups studied by Lieberman et al (1973). The lack of defensiveness suggested that there was conditional support within and between teams to achieve a common goal. The conditionality appeared to be determined by what made sense to reach the objective rather than a traditionally held point of view about the roles of those in Bristol or London. Working together to achieve common objectives had become more important than defence of a particular team position.

Hence there was change over the duration of the project, energy that had been dissipated by inter-team disagreements and struggles at the start was directed towards a more collaborative pursuit of collective business unit and departmental goals. This mutual focus on achieving communal objectives is characteristic of Tuckman's performing stage of group development (Huczynski & Buchanan 2001, p. 287). Sub-teams within the department had found new ways of working together that allowed them to pursue the ambitious developments that were critical to the business unit's success. Hence the department was now constituted by small teams reflecting Whitaker's criteria for a real team (1999,p.16).

There was however some inconsistency in this position that I ascribed to the perpetual conflict between the marketers who spend money and those in Head Office who make it. Whilst differences of opinion remained, agreement seemed to be more easily found with much less attrition.

Summarising the brief pre and post quantitative survey that Andrew had sent out prior to the first Cycle and after Cycle Three there were changes that offered the client encouragement. The survey was optional and the numbers are insufficient for statistical validity so I offer them here only to add colour to the qualitative findings which stand on their own. Volunteers were asked, on a five point scale of 1 (Disagree) to 5 (Agree), about aspects of understanding, teamwork and communication in the department. Key changes in pre and post scores were:

I have a good understanding of people in my team + 15%
I have a good understanding of how my personality effects others +21%
Others have a good understanding of how they affect me + 24%
We communicate well with each other +24%

*We think about how to improve the way we communicate and work together
+19%*

We get the best from each other +19%
The team respects and values each other +17%

In the post-work survey the scores of two respondents gravitated towards disagreement to all questions, depressing the percentage increases. These responses came from members of the separate service team in Bristol who had not engaged with the work and had been part of the 'sceptics' group in Cycle Three's workshop.

It was interesting to note that in contrast other percentages declined:

I believe in this sort of programme – 7%
Others believe in this sort of programme – 14%
I want to learn and develop from this programme – 20%
Others in the team want to learn and develop from this programme – 23%

This may suggest that whilst the Enneagram workshops had a positive effect on the department, the reaction to the Enneagram and its introduction was less positive.

5.4 The Enneagram as an intervention.

The chart below summarises each Cycle, the scope, reactions, outcome and stage of group development:

Cycle	Scope	Nature of intervention	Reaction of participants	Outcome	Group development (FIRO)
Cycle One	Introduction to the Enneagram. Discovery of own Enneagram Type. Collage work.	Group activity (collage creation) in Enneagram Type groups. Disclosure to others in Department (Enneagram Type panels).	Positive.	Deepening levels of trust and openness.	Disclosure creates openness and leads primarily to resolve of Inclusion stage of group development.
Cycle Two	Deeper exploration. Reactivity to and control over others.	Self reflection and dyadic work.	Mixed. (From engagement, acceptance to	Deeper self knowledge for some.	Dyad work facilitates surfacing of Control and Openness

	Enneagram Type and communication.		Resistance & Rejection).		stages of group development.
Cycle Three	Reactions to the Enneagram. Introduction to Sub-types. Brief exploration of personal development.	Grouping by reactions to the Enneagram (Detractors, Healthy sceptics, Believers). Group work in Sub-type groups. Disclosure to others (in Enneagram Sub Type panels).	Positive.	Deepening levels of trust and openness.	Disclosure leads to Openness stage of group dev. (All stages of group dev. present throughout. Notes here are to emphasize what was present after intervention).
Cycle Four	Enneagram Type and Leadership styles.	Group activity (to identify leadership Type) in Enneagram Type groups. Disclosure to others.	Positive.		

A feature emerging from the summary is the relationship between group work, disclosure and a positive response to the workshop. By contrast the reaction to the deeper work of self reflection in Cycle Two is mixed.

Underlying this is the difference between the way in which the Enneagram was employed and received as an intervention. In Cycles One, Three and Four the Enneagram was principally a vehicle for group activity, getting together with others of the same Type to undertake a task and then act as a conduit for self-disclosure. The result of this was that self-disclosure was reciprocated leading to deepening levels of trust. This process reflects the reciprocity described by Jourad and echoes what happens in encounter and growth groups as they become a place to drop defensive facades (1971). The inter-team struggle prior to and at the start of the work was characterised by defensive rigidity which was replaced by greater flexibility, an openness to others points of view and a general growth in free flow of communication of ideas. Hence these workshops met the characteristics of growth groups described by Rogers (1970,p.7).

In Cycle Two the work was principally intrapsychic and felt to be too intrusive for participants. The younger members were more resistant to this workshop. It is

likely that these younger participants were at Loveinger's Conformist stage of ego development and resistant to deeper awareness and self-reflection of the Self-Aware or Conscientious stages (Wilber 2000). Only a minority, mostly older and those who responded most positively to the Enneagram were open to work on their own blockages in their intrapsychic life. Indeed the few participants who were able to reflect more fully appeared to become more autonomous, more self-determining. These changes suggest that the workshops met and reflected some of Heron's key assumptions for human growth (1975).

Whilst there were changes in the social behaviour of the department there was little direct evidence to suggest that actual knowledge of the Enneagram, or personal awareness of Type was the critical factor. Rather, the Enneagram workshops had been a vehicle for disclosure that unlocked a key aspect, according to Bib and Kourdi, of department success: that of mutual trust (2004).

Schutz (1979) suggests that whilst all three are always present as factors the sequence of group formation and development follows Inclusion, Control and then Openness. I posit that the Enneagram workshops acted as a catalyst to speed the process of group development.

Hence I conclude whilst the Enneagram workshops were an effective intervention and that the Enneagram model itself operates obliquely in the psychosocial area. There is little evidence to suggest the Enneagram itself as an intervention into a large team or department, such as my clients, is a more effective intervention than any other.

Within the smaller sub-teams that had engaged with the model, there was however, evidence that the Enneagram had helped them to operate more effectively. Team members were able to recognise and value individual attributes and strengths that each individual brought to a small group. The degree to which this was carried out was determined by the level of interest or enthusiasm of the participating team members: those who had engaged with the Enneagram and with the work to a greater degree were able to make more use of the knowledge. Hence I conclude that the Enneagram can have an effect in the psychosocial domain provided that there is a sufficiently small group. Teams of more than three found it difficult to remember enough about themselves and their co-workers to be able to use the knowledge effectively. Within those teams that did find the knowledge of value the model appeared to help them negotiate a mutually acceptable level of Control (Schutz 1979). There was evidence to suggest that department members were more understanding and accepting of the behaviour of the Department Head.

On an individual level some participants were able to gain personal insight. I referred in Chapter Four to an example of the Enneagram Type Three who was able to reflect on and question his compulsive workaholic behaviour. Hence I speculate that the work increased self awareness and, awareness of difference

can lead to an understanding, as Collins suggests 'that the social world is inherently complex and difficult either to comprehend or to manage' (1998). In this respect using the Enneagram can be considered to lie within the paradoxical theory of change and reflects Collins (1998) suggestion of the 'need to celebrate complexity and to look for contradictions which people manage and create'. Hence, despite being able to identify who is who in a team from an Enneagramatic perspective we cannot predict the outcomes of this knowledge in advance and neither can we necessarily make sense of what happens in the moment. We can only make sense of what happened retrospectively in light of the changes that the team made with knowledge from the Enneagram.

The Enneagram as a model cannot directly create change in the social domain. It can, however, help individuals increase awareness of unconscious patterns of behaviour and of difference. In so doing attention is drawn to how team members interact and how difference can be employed to good effect. This in turn can lead to difference being accepted and valued.

5.5 My Effectiveness.

To what extent did I do what I intended to do and how effective was I? Reflecting on my skills as an Enneagram facilitator, I was able to:

- Bring the model to a group of business people in such a way that the majority were able to accept and work with it.
- Transcend the boundaries between the model as it is used in the religious world and that of the business community.
- Offer reassurance about the process whilst at the same time leaving flexibility to work with what was important to the group - despite the constraints of operating within a culture that demanded predictability and predictable outcomes.
- Facilitate an honest and open discourse during each session and beyond each session so that participants could acknowledge support for the work and the model equally openly as negative associations or reactions.

I believe that a parallel process of trust developed. My disclosure, whether about my personal life or my own anxieties, helped enable workshop participants to make their own disclosures.

5.6 Practical Implications of the Enneagram as a team intervention.

One of my motivations for this dissertation was to explore new ground and identify what happened when the Enneagram was introduced to a team and the issues raised by this experience.

The need to be guided by values and ethics.

We cannot know in advance the impact of an intervention. Yet as Stacey (2000) suggests not knowing the outcomes in advance does not absolve us from responsibility for our actions. Hence, there is a need to be guided by what seems ethically right at the time.

Brown (1994:33) offers the caution that “It is axiomatic that any activity or experience which has potential for beneficial change also has potential for unhelpful or even damaging change”. During this work I was conscious of not doing harm to others. I had a concern about introducing the Enneagram within the organisational context. This was because the nature of the participants and their relationship with the project meant that inevitably there were conscripts as well as willing volunteers. This contrasts with open public workshops where participants choose freely to show up and engage in the material. Moreover open workshops are sometimes supported by counsellors or psychotherapists to help those who may need assistance. No such support was offered on this occasion and as far as I am aware none is offered generally within 'in company' workshops and I doubt whether this would be acceptable to any potential sponsor. Hence there is an additional responsibility for those who wish to introduce an intrapsychic model like the Enneagram in an organisational context.

I found that in a business context a dividing line of comfort existed on a continuum between discovery of the model and deeper work with it. Recognition and knowledge of their Type was comfortable for participants within the context of these workshops. Working with that knowledge more reflectively, to create deeper level levels of self-awareness was less comfortable. The deeper the level of reflection required, the less comfortable. I posit that, whilst it may have been possible to move the boundary itself by working with the department over a longer period the more this would have raised ethical concerns both for me and for my client.

I suggest that the profound intrapsychic nature of the Enneagram makes it problematic for use in organisations as a large team intervention. This work suggests that whilst it is an effective vehicle to facilitate disclosure and hence to create trust, Facilitators and Change Agents, who are faced with such issues amongst their clients will need to assess carefully the pros and cons of using the Enneagram as opposed to other models or approaches. Whilst I concur with authors who promulgate the use of the Enneagram for Coaching, I do not agree with their assertions that it is a general panacea for solving communication, team-working problems etc.

On the basis of this work I propose if an Enneagram Programme is delivered as a team or department intervention then:

1. It is employed because diagnosis of the presenting issue suggests that levels of trust need to be enhanced. Care would need to be taken in such instances. It is easy to imagine when trust is absent how disclosures could be exploited after a workshop.
2. The Enneagram is genuinely the best vehicle for the task.
3. The facilitator is aware of the boundary between Type discovery and deeper intrapsychic work.
4. Participants are invited to volunteer rather than attend as conscripts; that non-attendance or non-participation is welcomed.
5. Confidentiality is agreed between all participants.
6. Interventions are carefully delivered so that Enneagram Type might be brought to life by participants in the Narrative tradition whilst deeper, archaic possibly unresolved material is left undisturbed.
7. The facilitator models self-disclosure and welcomes participants' non-disclosure.
8. The tone and style of workshop(s) reflect the boundary between discovery and deeper work; this may mean that they should be light, relaxed and enjoyable rather than deep, profound or serious. The tone will have an effect on content and the nature of presentation.

In order to create the conditions of trust within a workshop, the character and behaviour of the facilitator has an impact on the way the Enneagram is received. The nature of the Enneagram itself, its history, the Enneagram symbol are all far removed from the world of organisations, hence there is a need for the facilitator to act as a bridge. I posit that the more the facilitator appears to be from the world of the organisation the more robust the bridge. Hence, those who occupy the world of religious communities, charities, or commercial organisations are more likely to be effective with the Enneagram in their respective environments. If facilitation is taking place in business I propose that the Enneagram needs to be presented by those who mirror and are welcomed by the business group. The way the facilitator looks, presents, and conveys the material is important. In my facilitation I brought my experience of business as well as the language, tone and style of a businessman. I believe this to have had an impact on the degree to which the Enneagram was accepted.

I have also learned that follow up material that reminds participants of an Enneagram workshop needs to reflect the style, tone as well as the content of the workshop and that it needs to be appropriate to those to whom it is trying to communicate.

5.6 Conclusion.

The client's objectives were met.

My practice has improved and benefited from undertaking this dissertation, whilst it has been challenging I feel more confident and competent as a change agent, facilitator and Enneagram teacher.

Overall, I have achieved what I set out to do in this dissertation.

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Appendix 1: Synopsis of the nine types

Each of the types (also referred to as 'points' or 'spaces') has a name that alludes to a central aspect of the type and so can also be a descriptor. Some are better than others and, rather confusingly each Enneagram 'school' promulgates its own names for the types and often teachers within a 'school' originate their own variations. In order to minimize confusion we refer to the types by their numbers – whilst numbers can have some meaning, names tend to become more frequently loaded with meaning that can be unhelpful. The names used by some schools concur and others not (see for example Palmer 1991, Riso & Hudson 1999).

Despite the differences between the names for each type there is general agreement on the characteristics of each type:

Type One: The perfectionist

Worldview: The world is an imperfect place. I work toward perfection.

Ones came to believe that people are not accepted for who they are, that good behaviour is expected and taken for granted, bad behavior and impulses are judged negatively. They learned to gain love and self-regard by being responsible, conscientious, doing things the correct way, meeting their own high internal standards and following rules. As a result they suppressed anger, develop tension and resentment.

Type Two: The Giver

Worldview: People depend on my help. I am needed.

Twos came to believe that to get, you must give and to be loved you must be needed. So, they learned to get their personal needs fulfilled by being needed and giving others what they felt was wanted or required and in turn expecting others to do the same for them. They developed feelings of pride in being indispensable but can have difficulty expressing their needs and become resentful if these are not met.

Type Three: The Performer

Worldview: The world values a champion. I must avoid failure.

Threes came to believe that what gets done is dependent on each person's individual effort. People are rewarded for what they do, not for being who they

are. They learned to get love and approval by achieving success, working hard to be the best, and by maintaining a good image. They developed a self-driving, go-ahead energy but this can suppress feelings and can lead them to become 'human doings' rather than 'human beings'.

Type Four: The Romantic.

Worldview: Something is missing. Others have it. I have been abandoned.

Fours came to believe that people experience a painful loss of their original connections, leaving them feeling abandoned and they are missing something important. They learned to keep searching for an ideal love or perfect circumstance to make them feel loved, whole and complete. They developed feelings of longing and envy for what was missing and can over-intensify feelings, both positive and negative and create dramas.

Type Five: The Observer

Worldview: The world is invasive. I need privacy to think and to refuel my energies.

Fives came to believe that the world demands too much from people and gives them too little. They learned to protect themselves from intrusive demands and being drained of their resources by becoming private and self-sufficient. They do this by limiting their desires and wants and by accumulating a lot of knowledge. They developed a sense of avarice, but only for things they could not do without.

Type Six: The Loyal Sceptic

Worldview: The world is a threatening place. I question authority.

Sixes came to believe that the world is threatening and dangerous and to be wary of trusting people.

They learned to protect themselves by being loyal and by doubting, questioning and being vigilant. They learned to respond to perceived threats in one of two ways:

Phobic response - obey authority, to gain security and to avoid hazards.

Counter-phobic response – defy authority, battle perceived threats and dangers, defy security and to face hazards.

Type Seven The Epicure

Worldview: The world is full of opportunity and options. I look forward to the future.

Sevens came to believe that the world limits people, frustrates them, and causes pain.

They learned to protect themselves from limitations and pain by engaging in pleasurable activities, imagining many fascinating possibilities for the future. They became gluttons for interesting ideas and experiences but can become scattered and unfocussed.

Type Eight: The Boss

Worldview: The world is an unjust place. I defend the innocent.

Eights came to believe that it is a hard and unjust world in which the powerful take advantage of the weak.

They learned to become strong and powerful by imposing their own truth and denying their vulnerability in order to protect themselves and others and to gain others respect. They developed a forceful energy and came to rely on their own instincts but they can become intimidating with an all or nothing approach.

Type Nine: The Mediator

Worldview: The world won't value my efforts. Stay comfortable. Keep the peace.

Nines came to believe that the world treats people as unimportant and requires them to blend in with other peoples agendas as the way to experience a sense of comfort and belonging. They learned to forget themselves and merge with others. They substituted inessentials and small comforts for real priorities.

Appendix 2

Stanford Enneagram Inventory Guide

This is now published within Daniels 2000. It is reproduced here by kind permission of David Daniels M.D.

Self Assessment

This 'inventory' describes nine different personality types.

None of these personality types are "better" or "worse" than any other. The paragraphs are meant to be simple snapshots of each of nine 'spaces'.

None of the paragraphs are intended to be a comprehensive description of an individual's personality.

Instructions

Please read the personality descriptions and select one that you fits you best. If you have difficulty with identifying this you may select a second option. Although many of these paragraphs may describe you to a certain degree, please select the one or possibly two that seem most like you. In making your selection, please consider each paragraph as a whole rather than considering each sentence out of the context of its paragraph. Ask yourself, "Does this paragraph as a whole fit me better than any of the other paragraphs?"

Suggestions

If you find it difficult to make a choice, think about which of these descriptions someone close to you would select to describe you. Because personality patterns are usually most prominent in young adult life, you may also ask yourself which of these patterns would have fitted you in your twenties.

Enneagram Type 1

I have high internal standards for correctness, and expect myself to live up to those standards. It's easy for me to see what's wrong with things as they are, and to see how they could be improved. I may come across to some people as

overly critical or demanding perfection, but it's hard for me to ignore or accept things that are not done the right way. I pride myself on the fact that if I'm responsible for doing something, you can be sure I'll do it right. I sometimes have feelings of resentment when people don't try to do things properly or when people act irresponsibly or unfairly, although I usually try not to show it to them openly. For me, it is usually work before pleasure, and I suppress my desires as necessary to get the work done.

Enneagram Type 2

I am very sensitive to other people's feelings. I can see what they need, even when I don't know them. Sometimes it's frustrating to be so aware of people's needs, especially their pain or unhappiness, because I'm not able to do as much for them as I'd like to. It's easy for me to give of myself. I sometimes wish I was better at saying "no", because I end up putting more energy into caring for others than taking care of myself. It hurts my feelings if people think I'm trying to manipulate or control them, when all I'm trying to do is understand and help them. I like to be seen as a warm hearted and good person, but when I'm not taken into account or appreciated I can become emotional or even demanding. Good relationships mean a great deal to me, and I am willing to work hard to make them happen.

Enneagram Type 3

Being the best at what I do is a strong motivator for me, and I have received a lot of recognition over the years for my accomplishments. I get a lot done and I am successful in almost everything I take on. I identify strongly with what I do, because to a larger degree I think your value is based on what you accomplish and the recognition you get from it. I always have more to do than will fit into the time available, so I often set aside feelings and self-reflection in order to get things done. Because there's always something to do, I find it hard to just sit and do nothing. I get impatient with people who don't use my time well. Sometimes I would rather just take over a project someone is completing too slowly. I like to feel and appear "on top" of any situation. While I like to compete, I am also a good team player.

Enneagram Type 4

I am a sensitive person with intense feelings. I often feel misunderstood and lonely, because I feel different to everyone else. My behaviour can appear like drama to others, and I have been criticised for being overly sensitive and over-amplifying my feelings. What is really going on inside is my longing for both emotional connection and a deeply felt experience of relationship. I have difficulty fully appreciating present relationships because of my tendency to want

what I can't have and disdain what I do have. The search for emotional connection has been with me all my life and the absence of emotional connection has led to melancholy and depression. I sometimes wonder why other people seem to have more than I do - better relationships and happier lives. I have a refined sense of aesthetics and I experience a rich world of emotions and meanings.

Enneagram Type 5

I would characterise myself as a quiet, analytical person who needs more time alone than most people do. I usually prefer to observe what is going on than to be involved in the middle of it. I don't like people to place too many demands on me or to expect me to know and report what I am feeling. I'm able to get in touch with my feelings better when alone than with others, and often enjoy experiences I've had more when reliving them than when actually going through them. I'm almost never bored when alone, because I have an active mental life. It is important for me to protect my time and energy and, hence, to live a simple, uncomplicated life and to be as self-sufficient as possible.

Enneagram Type 6

I have a vivid imagination, especially when it comes to what might be threatening to safety and security. I can usually spot what could be dangerous or harmful and may experience as much fear as if it were really happening. I either always avoid danger or always challenge it head on. My imagination also leads to my ingenuity and a good, if somewhat offbeat, sense of humour. I would like life to be more certain, but, in general, I seem to doubt the people and things around me. I can usually see the shortcomings in the view someone is putting forward. I suppose that, as a consequence, some people may consider me to be very astute. I tend to identify with underdog causes. Once I have committed myself to a person or a cause, I am very loyal to it

Enneagram Type 7

I am an optimistic person who enjoys coming up with new and interesting things to do. I have a very active mind that quickly moves back and forth between different ideas. I like to get a global picture of how all these ideas fit together, and I get excited when I connect concepts that initially don't seem to be related. I like to work on things that interest me, and have lots of energy to devote to them. I have a hard time sticking with unrewarding and repetitive tasks. I like to be in on the beginning of a project, during the planning phase, when there may be many interesting options to consider. When I have exhausted my interest in something, it is difficult for me to stay with it, because I want to move on to the next thing that has captured my interest. If something gets me down, I prefer to

shift my attention to more pleasant ideas. I believe people are entitled to an enjoyable life.

Enneagram Type 8

I approach things in an all-or-none way, especially issues that matter to me. I place a lot of value on being strong, honest and dependable. What you see is what you get. I don't trust others until they have proven themselves to be reliable. I like people to be direct with me, and I know when someone is being devious, lying, or trying to manipulate me. I have a hard time tolerating weakness in people, unless I understand the reason for their weakness or I see that they're trying to do something about it. I also have a hard time following orders or direction if I do not respect or agree with the person in authority. I am much better at taking charge myself. I find it difficult not to display my feelings when I am angry. I am always ready to stick up for friends or loved ones, especially if I think they are being treated unjustly. I may not win every battle with others, but they'll know I've been there.

Enneagram Type 9

I seem to see all points of view pretty easily. I may even appear indecisive at times, because I can see advantages and disadvantages on all sides. The ability to see all sides makes me good at helping people resolve their differences. This same ability can sometimes lead me to be more aware of other people's positions, agendas, and personal priorities than of my own. It is not unusual for me to become distracted and then get off task on the important things I'm trying to do. When that happens, my attention is often diverted to unimportant trivial tasks. I have a hard time knowing what is really important to me and I avoid conflict by going along with what others want. People tend to consider me easygoing, pleasing and agreeable. It takes a lot to get me to the point of showing my anger directly at someone. I like life to be comfortable, harmonious, and accepting.

Name

First Paragraph Choice

Second Choice – if required

Please email your reply to paulcowan@thecharterhouse.demon.co.uk
Or, reply by post to Paul Cowan, (e=) 6 Pensioners Court, The Charterhouse,
London EC1M 6AU.

Appendix 3

Invitation from Tony

Enneagram Training for CABS

I am writing to invite you participate in a special training programme that is to be run in February, March and April.

This training is unique in that what you learn will be of value to the department and to you individually in your personal life.

You may have wondered what makes you the way you are and how to get the best from the people you work with.

You are not alone in this. The Hay Group has analysed top performing teams and managers and has shown that those that are self-aware, outperform teams that are not, by at least 20%!

The Enneagram is a model of understanding ourselves and each other. It is widely used in the USA and increasingly in Europe. Paul Cowan, (an external consultant) who has managed a number of facilitation and change projects for the Bank over the past two years will run our training. He learnt about the Enneagram from the leading specialists in the USA.

The training programme will take place over three workshop days. The first, when we will all be together, is on Friday, February 21 in Andover. After that, we will organise further sessions for those based in London on March 27 and April 10 and for those based in Bristol on March 28 and April 11. Details of the venues will be sent out closer to the time.

The only preparation you will need to undertake is to read a short questionnaire and follow the instructions that you will receive in early February.

My limited experience of the Enneagram suggests that we will all be intrigued by what we learn about self-management and how to get the most out of each other. Andrew and James have been on a trial workshop and can tell you more about it in advance of the programme.

I am NOT (e.g. stupid, agitated, rude etc.) **which would make me not OK**

I am NOT which would make me not OK

I am NOT which would make me not OK

I am NOT which would make me not OK

[Note the extremely 'negative' words we use, to stop us from behaving in those ways].

Still using the negative words, write 3 sentences to explain what you do when others behave in those negative ways

Others are (e.g. stupid, inefficient, rude etc.), **hence my action is to...** (e.g. re-educate them, hurry them up, criticise etc.)

Others are hence my action is to...

Others are hence my action is to...

Others are hence my action is to...

Learning needs: Disidentification / owning the shadow.

Work through some of the negative adjectives, searching for their positive aspects. Interrogate what is good about the aspects that make me not OK - e.g. being stupid could mean I am open to new knowledge, able to ask naive questions etc.

List what is good about (e.g. being stupid, unsuccessful, agitated etc.)?
Later, in your own time, you could use the insights you gain from this exercise to explore the accusation made by someone close to you and the way(s) you try to justify yourself.

It can be very liberating to realise that one does not have to be identified with being a certain 'perfect' way all the time; that one can have permission to relax etc. – because at times we are all of us all of those (negative) things - or we aren't human!