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"I Don't Have to Fit What I Thought a Leader Was, It Can Be So Many Things": The Relationship Between the Enneagram and Self-Authorship Development of Student Leaders

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MANY THINGS": THE RELATIONSHIP BETWEEN THE ENNEAGRAM AND

SELF-AUTHORSHIP DEVELOPMENT OF STUDENT LEADERS

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Master of Arts in Higher Education and Student Development

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by

Shelby DeLay

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CERTIFICATE OF APPROVAL
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This is to certify that the Thesis of

Shelby DeLay

entitled

"I don't have to fit what I thought a leader was, it can be so many things": The Relationship between the Enneagram and Self-Authorship Development of Student Leaders"

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Abstract

The Enneagram is a personality typing tool that has existed for thousands of years yet recently has gained popularity within higher education. The purpose of the study was to develop an understanding of the relationship between a college student's dominant Enneagram type and a student leader's self-authorship development. The study implemented a qualitative, phenomenological design through the use of both individual interviews and focus group settings. The interview protocol was adapted from the four phases of self-authorship development, as explained by Baxter Magolda. The interview settings were organized by dominant Enneagram type of student leaders, which allowed the participants to discuss and express the relationship between the Enneagram and self-authorship development alongside others with the same personality type. Qualitative data revealed three themes consistent across each interview setting: emotional intelligence, sense of purpose, and reflection. The data also revealed a type-specific observation unique to each interview setting and dominant Enneagram type. These findings serve as a basis for the implications discussed in how to use knowledge of specific personality types within self-authorship development.

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Words cannot even begin to express the gratitude I have for the community of supporters, cheerleaders, and encouragers I have had during this grad school and thesis process. Your support has meant so much more to me than you know.

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and for sharing a genuine interest in not only the Enneagram, but how it can impact students' understanding of themselves in deep ways.

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And finally, thank you, *Cohort XI.* Without you, these past two years would have felt pretty void. Thank you for the late-night dance parties, consistently watching "This is Us" together, and all of the Starbucks runs. But also thank you for teaching me how to give and receive grace, how to speak up for myself, and how to listen better. I feel so thankful to experience MAHE with you all, and I feel grateful to count you all as friends as we continue to pursue what the Lord has called us to.

Table of Contents

List of Figures

Chapter 1

Introduction

The Enneagram is a movement that has been around for thousands of years (Riso & Hudson, 1996). Recently, it has become more common for college students to use this tool not only to understand tradition and values but to also gain a better understanding of their own self. Blake (2013) noted, "the Enneagram can become a repository for the practical wisdom won through thinking, doing and dialoguing" (p. 2). Through thinking, doing, and dialoguing, the Enneagram leads to the self-authorship of students during their college years. Although developmental patterns do not always take place in a predictable order for students, students begin to pose questions such as "What is truth? Who is my authentic self? How do I express my *real* self to others?" (Bryant, 2011, p. 17). These questions begin to move students through inquiries of epistemological, intrapersonal, and interpersonal importance, all central to Baxter Magolda's theory of self-authorship (Baxter Magolda, 2014). For the purpose of this study, two major constructs were considered: self-authorship development and student leaders. Specifically, the present study examined self-authorship through student leaders' knowledge of the Enneagram.

Self-authorship, as used in this study, refers to students' understanding of their own stories and questions through the use of the Enneagram. Along with Baxter Magolda's theory of self-authorship development, Enneagram teachers such as Suzanne Stabile, Helen Palmer, Richard Rohr, Beatrice Chestnut, and many others seek to

understand how knowledge of one's self and one's abilities aids in the development of leadership skills and self-understanding and the ability to know strengths and limitations. Because "opportunities for development of students' internal wisdom are numerous in higher education environments" (Bryant, 2011, p. 18), the use of a shared phenomenon such as the Enneagram is vital to students understanding their own development.

Student leaders, the second construct in this study, refer to those "in leadership relationship to other individuals and as members of a community" (Cohen et al., 2013, p. 4). Student leaders' knowledge of their Enneagram type furthers their understanding of their own responsibilities and environments (Cohen et al., 2013). Though not leadership-focused, the Enneagram can enhance leadership ability through a better understanding of self. Through training, which helps in understanding one's potential and limits in leadership, students can understand their own leadership style and how their leadership style impact others in both minor and significant ways (Kouzes & Posner, 2008).

Because the traditional college or university student leader falls between this age range of 17 to 30 (Parks, 2000), there is a need for an understanding of the Enneagram to better grasp how their leadership style is impacted by their self-authorship development. For traditional undergraduate students who hold leadership positions on campus to embrace their respective Enneagram type, gaining insight into personality typing moves students toward the realization that "what is evidently and experientially true for human beings is that our lives are saturated with how we see ourselves. The seeing of our lives enters into our own living" (Blake, 1996, p. 148).

Students have a chance to develop themselves as leaders and take ownership of their own personality; with supervision, they can learn to use both as influences.

Understanding personality theory—specifically pertaining to the Enneagram—is vital for students to move toward "knowledge of human cultures and the physical and natural world, intellectual and practical skills, personal and social responsibility, and integrative learning" (Hodge, Baxter Magolda, & Haynes, 2009, p. 16). Knowing personality types aids in more fully understanding one's self and leadership style.

Purpose of This Study

A gap currently exists between recognition of different Enneagram types and their relationship with self-authorship of student leaders during their college years. This study sought to understand the relationship of how students' understanding of their dominant Enneagram types play into the way they perceive themselves as leaders in their communities by moving through the different dimensions of self-authorship development (Baxter Magolda & King, 2004). Existing literature relating the Enneagram to self-knowledge neglects college students' development and understanding of their own self-authorship. This study recognized the importance of university students who hold a leadership role knowing and living into their full potential by understanding how personality typing can push them along in the self-authorship developmental process.

A phenomenological design, with the utilization of nine separate focus groups—one dedicated to each Enneagram type—gave the participants the ability to express their own unique experiences and understandings of leadership and self-authorship development. The focus group setting amplified the different experiences of each dominant Enneagram type. This method provided the data needed to answer the guiding question for this study: what impact, if any, does the use of the Enneagram have on the self-authorship development of student leaders at a faith-based institution?

Chapter 2

Literature Review

As personality typing tools become more widely used within higher education, the integration of leadership style self-authorship development in relation to personality development emerges. The Enneagram, one specific personality typing tool, is described as "a contemporary and evolving theory of human nature based on a variety of time-honored sources and traditions" (Riso & Hudson, 1996, p. 18). The nine personality types aid in identifying one's own basic personality type and begin the process of self-understanding (Riso & Hudson, 1996). The use of the Enneagram in relationship to student leaders helps aid not only in a better understanding their own leadership qualities, but also in how student leaders can develop a greater capacity for leadership (Chestnut, 2017).

The way that the Enneagram engages self-authorship development in student leaders is important to the students' own understanding of their leadership qualities and perceptions of their leadership qualities. The Enneagram is a dynamic tool that offers insight into how each dominant type responds to situations in healthy and unhealthy ways. With each Enneagram type, if one were to follow the fundamental motivations characteristic of one's type to an unhealthy extent, that person begins to manifest the traits of another Enneagram type; conversely, conscientiously resisting this motivational tendency shows qualities of a different Enneagram type (Edwards, 1991).

Similarly, key developmental theories also explore the dynamic movement of college students as they grow in their own understanding of who they are. According to Sharon Parks (2000), the ages of 17 to 30 are a distinctive period of meaning-making, self-awareness, and self-authorship development, including "(1) becoming critically aware of one's own composing of reality, (2) self-consciously participating in an ongoing dialogue toward truth, and (3) cultivating a capacity to respond—to act—in ways that are satisfying and just" (p. 12). According to Baxter Magolda's theory, the four main phases to self-authorship include following formulas, crossroads, becoming the author of one's life, and internal foundation. Each phase aids in a student's ability to move from an external to an internal definition of self-authorship (Baxter Magolda, 2014).

Self-Authorship in College Students

The mode of meaning-making called self-authorship "captures the complexity inherent in typical college learning outcomes, such as critical thinking, mature decision making, appreciation of multiple perspectives and difference, and interdependent relationship with others" (Baxter Magolda & King, 2004, p. 2). Self-authorship in college students takes a holistic approach to learning about the self and the world around a student. This helps to yield to effectiveness in

> [l]earning expectations for students making connections among ideas, experiences, contexts, and self and others; actively searching for meaning and taking responsibility for learning; developing an integrated sense of identity that extends to the larger world; and engaging with others in risk taking, critiquing ideas, and sharing diverse experiences. (Baxter Magolda & King, 2004, p. 3)

Baxter Magolda identified "four phases in the journey toward self-authorship involving movement from external to internal self-definition" (Evans et al., 2016, p. 366). Phase One is known as Following Formulas. In this phase, "young adults follow the plans laid out for them by external authorities about what they should think and how they should accomplish their work" (Evans et al., 2016, p. 366); however, the formulas are framed in the student's mind to be their own ideas. In Phase Two, Crossroads, individuals progress along the path of self-authorship, and "they discover that the plans they have followed do not necessarily work too well and that they need to establish new plans that better suit their needs and interests" (Evans et al., 2016, p. 367). Phase Three is the idea of becoming the author of one's life, "characterized by the ability to choose one's beliefs and stand up for them in the face of conflicting external viewpoints" (Evans et al., 2016, p. 367). The final phase is Internal Foundation, in which young adults feel grounded, know who they are, and begin to "experience feelings of peace, contentment, and inner strength" (Evans et al., 2016, p. 368). Each phase is vital as students begin their journey toward self-authorship and requires the support of someone trusted to aid in the process.

Because self-authorship is "the process of internally coordinating one's beliefs, values and interpersonal loyalties rather than depending on external values, beliefs and loyalties" (Kegan, 1994, p. 185), research supports that student leaders' journey toward self-authorship has the ability to change campus climate and initiatives (Cohen et al., 2013). The relationship between self-authorship and students in leadership is "constituted in part by a capacity for responsiveness—based on attention both to one's own internal compass and to other people and contexts" (Cohen et al., 2013, p. 4).

Enneagram Movement

A basic organizational understanding of the Enneagram is important when exploring the Enneagram's capacity for increased self-awareness and self-actualization. The Enneagram exists with a simple organizational principle of nine personality types divided into three triads—Feeling Triad, Thinking Triad, and Instinctive Triad (Riso & Hudson, 1996). Each person has a dominant personality type, signified by a number on the Enneagram symbol (see Figure 1). Many Enneagram teachers give corresponding nicknames to each of the nine types based on dominant characteristics or patterns that Enneagram number embodies.

Figure 1. Enneagram symbol.

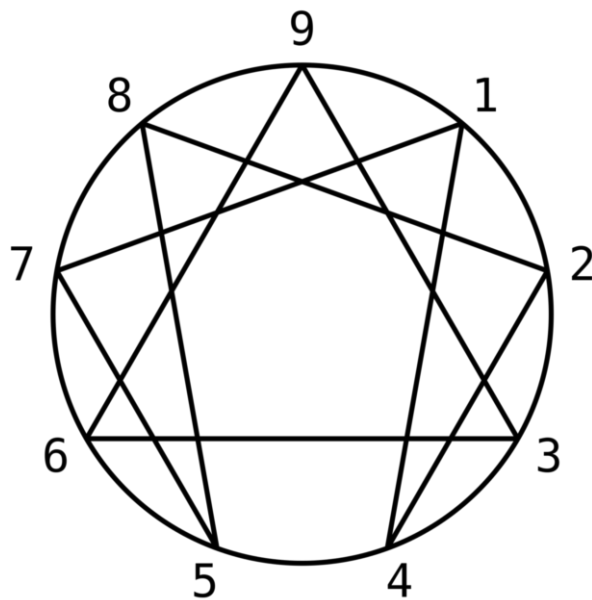The history of the Enneagram is sparse, but Enneagram teachers have pieced together some important details. A brief timeline, provide by Christopher Heuertz (2018), traces the Enneagram movement from early teachers Gurdjieff Ichazo to Naranjo. From this point, the modern Enneagram moved from oral tradition to written tradition through teaching. According to Heuertz, Gurdjieff, born in 1886, introduced the

Enneagram to his students in Russia in 1916. Ichazo, born in 1931, spent seven years

developing the Enneagram, starting in 1954, and began teaching the Enneagram in Chile

in 1969. A few years later, between 1971 and 1973, Naranjo organized a group of

graduate students in Berkeley (Heuertz, 2018). Many who published books and articles

on the Enneagram integrated this ancient tool with the work of psychologist Carl Jung,

whose theory of personality development states that adult personality is associated with

the basics of childhood development (Jung, 1981). The fusion of the modern Enneagram

movement and the work of Jung largely explains the change from the Enneagram as a

spiritual tool to a psychological-spiritual tool.

It is important to understand that the Enneagram is "more than an entertaining

game for learning about oneself. It is concerned with change and making a turnaround,

with what religious traditions call conversion or repentance" (Rohr & Ebert, 2001, p. 4).

The movement of the Enneagram from an ancient oral tradition toward a personality

typing test with a religious component shows how the Enneagram can clarify and

organize information. This also emphasizes the universal relevance of the Enneagram's

capacity to understand one's own personality forms from experiences early in life

(Chestnut, 2008). The Enneagram's universal relevance can "compare, evaluate, and

refine what is brought into it" (Blake, 1996, p. 24). This yields to the idea that

> By revealing [one's] illusions, the Enneagram emphasizes the urgency of inner
>
> work—the intentional focus required to prioritize the nurturing of [one's]
>
> spirituality by facing pain from [one's] past, exploring areas where [one has]
>
> neglected emotional healing, and consciously examining [one's] struggle to bring

[one's] best self forward in [one's] vocation, relationships, and faith. (Heuertz,

2017, p. 26)

The Enneagram's ability to bridge the gap between psychology and theology gives a

more sound understanding of the Enneagram's three centers of intelligence: gut, heart,

and head (Rohr & Ebert, 2001). Understanding the movement from oral tradition to use

within religious contexts assists those who know and study the Enneagram in seeing the

spiritual transformation and development of others (Petsche, 2016).

Enneagram Use for Self-Discovery

Though the Enneagram's use in student development and university settings is a

newer trend to study both deep and surface learning, its roots appear much earlier in

history (Riso & Hudson, 1996). Surface learning begins with "becoming aware of bits of

information and memorizing them," while deep learning is present "when a student can

make meaning of his or her learning and also work with the meaning in inductive and

deductive ways" (Rodgers, 2009, p. 5). According to Heuertz (2017), use of the

Enneagram movement in learning

[h]inges on the directions our type takes based on every choice we make, every

action we take, every thought we have—all of these contribute either to our

overall health, which brings about movement toward integration, or to a

disordered state of unhealthy, which causes movement toward disintegration. (p.

59)

Each approach to learning aids in self-discovery, which the Enneagram seeks to

categorize into triads—feeling triad, thinking triad, or instinctive triad (Riso & Hudson,

1996)—depending on how one shapes and organizes identity (Stamile, 2018). Feeling,

thinking, or instinctiveness are important characteristics of each triad, and each number within those respective triads expresses the characteristic on some level. Within each triad, "one of the types overexpresses the characteristic faculty of the triad, another type underexpresses the faculty, and the third is most out of touch with the faculty" (Riso & Hudson, 1996, p. 28).

Feeling triad. The feeling triad specifies whether one's fundamental psychological orientation, "which includes positive and negative traits, has to do with [one's] emotions and self-image" (Riso & Hudson, 1996, p. 7), and includes Enneagram types 2 (the Helper), 3 (the Achiever), and 4 (the Individualist) (Riso & Hudson, 2017).

Type 2, the Helper, is characterized by a need to be needed and a basic fear of being unworthy of love (Stamile, 2018). The Helper overexpresses feeling, most commonly "only its positive emotions while repressing its negative ones, sometimes histrionically or even hysterically" (Riso & Hudson, 1996, p. 29). One who identifies as a 2 is "naturally sensitive to others' feelings" (Webb, 2001, p. 31). This type is typically "unconsciously drawn to having their needs met through relationships, and are happiest when indispensable" (Webb, 2001, p. 30).

Type 3, the Achiever, is characterized by a basic fear of being worthless or without inherent value and also by the need to succeed (Stamile, 2018). Within the feeling triad, the Achiever is the most out of touch with feelings (Riso & Hudson, 1996). Those who identify as type 3 suppress feelings "in order to function more effectively and to make a favorable impression on others" (Riso & Hudson, 1996, p. 29). For one who is a type 3, being a team leader or motivator is a task to excel in (Webb, 2001).

Type 4, the Individualist, is characterized by a basic fear of being without identity or personal significance and the need to be special, differentiated, and unique in a good way (Stamile, 2018). The individualist "has underdeveloped the personal expression of its feelings, revealing itself indirectly through some form of art or aesthetic living" (Riso & Hudson, 1996, p. 29). This type lives "with a sense of something essential missing in their lives" (Webb, 2001, p. 45).

Thinking triad. The thinking triad specifies whether one's fundamental psychological orientation includes one's own "through processes and how [one finds] security" (Riso & Hudson, 1996, p. 7). This triad includes Enneagram types 5 (the Investigator), 6 (the Loyalist), and 7 (the Enthusiast) (Riso & Hudson, 2017).

Type 5, the Investigator, is characterized by a basic fear of being useless, incapable, or incompetent and the need to perceive (Stamile, 2018). The Investigator's "ability to think is overexpressed: it substitutes thinking for doing, endlessly preoccupied with ever more complex, yet isolated, thoughts" (Riso & Hudson, 1996, p. 29). One who identifies as a type 5 is typically an observer rather than an engager who is private and needs time for adequate self-care and review (Webb, 2001).

Type 6, the Loyalist, is characterized by the basic fear of being without support or guidance and a need to be secure (Stamile, 2018). The Loyalist is most out of touch with thinking, and those who identify as a 6 "look for reassurance and confirmation about what they think, or tend to get stuck in circular thinking patterns that have no grounding in their immediate experience" (Riso & Hudson, 1996, pp. 29–30). The type 6 tends "to withdraw and protect themselves from threat; others pre-empt it by going forward to confront it, and may appear quite aggressive" (Webb, 2001, p. 60).

Type 7, the Enthusiast, is characterized by a basic fear of being deprived or trapped in pain and a need to avoid pain (Stamile, 2018). The Enthusiast under-expresses thinking and tends to "leave their trains of thought incomplete. They do not finish one thought before another grabs their attention" (Riso & Hudson, 1996, p. 30). The 7 is typically described as "optimistic, energetic, charming and elusive…hating to feel trapped or coerced and keep as many pleasant options open as possible" (Webb, 2001, p. 66).

Instinctive triad. The instinctive triad specifically specifies whether one's fundamental psychological orientation includes one's "gut instincts and how [one relates] to the world" (Riso & Hudson, 1996, p. 7), and includes Enneagram types 8 (the Challenger), 9 (the Peacemaker), and 1 (the Reformer) (Riso & Hudson, 2017).

Type 8, the Challenger, is characterized by a basic fear of being harmed or controlled by others and typically operates out of stance of being against (Stamile, 2018). The Challenger "has overdeveloped its instinctive responses to the world, moving on 'gut' hunches and powerful reactions but not pausing sufficiently to foresee the consequences of its actions" (Riso & Hudson, 1996, p. 30). One who identifies as a type 8 may typically be perceived as having an all-or-nothing approach to life and is seen as independent and protective of those they care about (Webb, 2001).

Type 9, the Peacemaker, is characterized by a fear of loss of connection or fragmentation and a need to avoid situations that do not bring harmony (Stamile, 2018). The Peacemaker is most out of touch with instinct and tends to "disengage from their instinctive drives and from their reactions to the world so as to maintain an inner stability and peace" (Riso & Hudson, 1996, p. 30). One who identifies as a type 9 likes "life to be

harmonious and comfortable, and will go along with others/agendas rather than create a conflict" (Webb, 2001, p. 81).

Type 1, the Reformer, is characterized by a need to be perfect and a basic fear of being bad, evil, corrupt, or defective (Stamile, 2018). The Reformer under-expresses instinct, which represses the 1 "with a strict, superego-driven conscience. . . . Instinct is highly influenced by and dependent on feelings, particularly anger" (Riso & Hudson, 1996, p. 30). A type 1 is typically critical of self and takes "responsibility seriously and wish[es] whatever they do to be done absolutely correctly" (Webb, 2001, p. 22).

The Enneagram is important in the healthy ego development of students; it provides a language for self-awareness and personality development, while also giving a person the ability to grow and develop from their personality type (Riso & Hudson, 1996). According to Daniels, Saracino, Fraley, Christian, and Pardo (2018), "research has shown that an individual's specific Enneagram type remains stable over time" and that those who have an understanding of how their Enneagram number can impact their self-awareness have an "increased appreciation of diversity, self-confidence, and enhanced communication skills" (p. 231). Healthy ego development is not limited to one's dominant Enneagram type. Personality theory and development play a large role not only in the understanding of the Enneagram but in how the Enneagram has a larger impact on personality as a whole in regard to one's specific strengths and challenges.

Personality Theory and Development

The concept of personality can be defined as "more or less stable internal factors that make one person's behaviour [sic] consistent from one time to another, and different from the behaviour [sic] other people would manifest in comparable situations"

(Hampson, 1995, p. 1). There are three aspects to understanding and defining personality: individual differences, behavioral dimensions, and personality traits. The aspect of individual differences "refers to the observation that people differ in a variety of ways" (Allen, 2016, p. 1). Behavioral dimensions explain the many aspects of one's behavior or attitude toward a situation and the different emotions and experiences associated with that attitude (Allen, 2016). Personality traits, the last aspect of defining personality, are "internally based psychological characteristics that often correspond to adjectives such as *shy, kind, mean, outgoing, dominant,* and so forth" (Allen, 2016, p.1).

Sigmund Freud structures personality into three basic components—the Id, the Ego, and the Superego—which are "processes or systems of the mind: they organize mental life and dynamically interact with one another" (Allen, 2016, p. 23). The Id "is the origin of personality . . . beyond conscious awareness and is composed of whatever is present at birth, including elements relating to the satisfaction of physical drives" (Allen, 2016, pp. 23–24). The Ego "is a coherent organization of mental processes that develops out of Id energy, has access to consciousness, and is devoted to contacting reality for the purpose of satisfying Id needs" (Allen, 2016, p. 24). The Superego, the third major force in Freud's personality theory, is "the representation of society in personality that incorporates the norms and standards of the surrounding culture" (Allen, 2016, p. 25).

Psychologist Carl Jung (1981) explored personality development theory on the development from one's childhood, focusing on first experiences that develop one's personality. Jung held to the belief that what is experienced as a child can be carried into adulthood and creates an adult ideal of the world. Jung explained that one's adult self is never completed in growing personality and that "in every adult there lurks a child—an

eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education." (pp. 169–170). Jung, like many personality theorists, "proposed that people tend either towards extroversion, directing their energies outwards, or to introversion, directing their energies towards their inner mental state" (Hampson, 1995, p. 40). The introverted and extroverted personalities concept is still widely used by personality typing such as the Myer's Briggs Personality Type Indicator, which shape 16 separate personality types (Kroeger & Thuesen, 1998); it is also exemplified through the 34 separate strengths of the StrengthsFinder instrument, which one can use to understand how to form and maintain relationships in multiple contexts (Rath, 2017).

Theories that personality development stems from forces in society, as explained by Freud, or from childhood experiences, as explained by Jung, parallel the teaching of the Enneagram. Riso and Hudson (1996) explained that each Enneagram type is associated with a childhood wound and could benefit greatly from practicing something specific to their personality type's need. Enneagram types 8, 9, and 1 should practice vulnerability; Types 2, 3, and 4 should practice self-compassion; and Types 5, 6, and 7 should practice telling a story with a full heart (Stamile, 2018).

Defining Student Leadership

A leader can be defined in two different ways. The first use of the term "refers to a person in a leadership position who has been elected, selected, or hired to assume responsibility for a group working toward change" (Komives, Lucas, & McMahon, 2007, pp. 18–19). The other definition of a leader "refers to any person who actively engages with other to accomplish change" (Komives et al., 2007, p. 19). According to Cohen et

al. (2013), "students redefine leadership in terms of trust, collaboration and sharing—rather than accumulating—power to forward common goals" (p. 4). Student leaders are seen as those who can view themselves "in leadership relationship to other individuals and as members of community" (Cohen et al., 2013, p. 4). Student leaders at most institutions receive training that can help unlock their leadership potential and help them best understand their own leadership style (Kouzes & Posner, 2008).

The sense of identity and ability, which explains Baxter Magolda's theory of self-authorship, "is amplified when students develop a sense of responsibility based on their clarified sense of themselves and their realization of connections to others" (Cohen et al., 2013, p. 4). Students who assume leadership roles within their institutions should learn to "talk about, think about and create community emphasise [sic] students developing conceptual frameworks, language and interpersonal capacity" (Cohen et al., 2013, p. 4). Student leaders' identity "is the culmination of an individual's values, experiences, and self-perceptions, and is both a multidimensional and a multi-level construct" (Sessa, Ploskonka, Douridis, Dixon, & Bragger, 2016, p. 18). However, "leader identity is thought to change in terms of its underlying level of inclusiveness, ranging from least inclusive (individual) to most inclusive (collective) as a function of the developmental process" (Sessa et al., 2016, p. 18).

In a study by Lamm, Sheikh, Carter, and Lamm (2017), personality traits exemplified by students indicated relatively high and similar levels of conscientiousness, openness, extraversion, agreeableness, and emotional stability. Understanding that student leaders are developing as students themselves, there is an importance for

opportunities that "support students, and their elders, in the dynamic interplay between self-authorship and development as leaders for social change" (Cohen et al., 2013, p. 17).

Purpose of Christian Higher Education

The purpose of a Christian higher education "should be an education that cultivates the creative and active integration of faith and learning, of faith and culture" (Holmes, 1975, p. 6). Faith-based institutions often word their mission statements to emphasize the importance of the integration of faith and learning and can reshape people's desires, actions, drives and values to a positive effect (Woodrow, 2006).

Christian universities share a mandate for faith development, and each department on Christian campuses has a critical role in "faculty utilizing formal and informal instruction integrating faith while modeling Christ-like leadership; and student development staff intentionally engaging students and fostering teachable moments that facilitate the faith development process" (Beers, 2003, p. 23). It is in these roles that each department and division of a faith-based institution plays a "vital role in establishing a Christian college or university" (Beers, 2003, p. 23).

Summary

As a critical part of a team, and with the necessary understanding of team-based learning (Alizadeh et al., 2017), student leaders must recognize their full leadership potential. The "Enneagram theory can again come to the rescue by helping us select team players whose skills complement each other" (Kale & Shrivastava, 2001, p. 11). As student leaders understand the nine personality types described by the Enneagram, their ability to develop a mindset of "using [one's own] hands to build and mold who you are and to firmly establish your internal voice" (Baxter Magolda, 2017, p. 8) becomes

increasingly more important. This yields to an understanding of how the Enneagram, with a mindset of leadership, impacts student leaders' self-authorship and the knowledge of both leadership and self.

Chapter 3

Methodology

This research project sought to understand the relationship between students at a faith-based institution knowing their Enneagram type and the students' self-authorship development. A qualitative, hermeneutical, phenomenological research design helped participants share their specific insights and unique experiences in understanding the correlation of their Enneagram type and their self-awareness.

Phenomenological Design

According to Creswell (2007), "a phenomenological study describes the meaning for several individuals of the lived experiences of a concept of a phenomenon" (p. 57). The phenomenological approach to research "is focused less on the interpretations of the researcher and more on a description of the experiences of participants" (Creswell, 2007, p. 80). The idea of phenomenology "is essentially the study of lived experience or the life world. Its emphasis is on the world as lived by a person, not the world or reality as something separate from the person" (Laverty, 2003, p. 4). A phenomenological study explores both the participants' experience as well as their awareness of how they experienced the specific phenomenon (Moustakas, 1994). Though many perspectives exist on a phenomenological study, "the study of the lived experiences of persons, the view that these experiences are conscious ones . . . and the development of descriptions

of the essence of these experiences, not explanations or analyses" are common grounds of study (Creswell, 2007, p. 77).

Due to the shared phenomenon of the experience with the Enneagram, the researcher used a hermeneutical research design. A hermeneutical phenomenological research design "describes research as oriented toward lived experience (phenomenology) and [interprets] the 'texts' of life (hermeneutics)" (Creswell, 2007, p. 79). The focus of a hermeneutical study "is toward illuminating details and seemingly trivial aspects within experiences that may be taken for granted in our lives, with a goal of creating meaning and achieving a sense of understanding" (Laverty, 2003, p. 7). The researcher used collected data to consider each participant's experience involving the phenomenon.

Data collection process. This research was conducted through a mixture of individual interviews and focus groups comprised of one student in the individual interviews and between two and five students in the focus groups. Each setting for collecting data was organized by dominant Enneagram type. The initial intent was for each of the nine dominant Enneagram types to have data collected through a focus group setting. A focus group's purpose is "to listen and gather information. It is a way to better understand how people feel or think about an issue, product, or service" (Krueger & Casey, 2000, p. 4). However, because of lower response numbers for two of the dominant Enneagram numbers, type 5 and type 7, two individual interviews took place.

The researcher interviewed each dominant Enneagram type by using the same set of questions (Appendix A), whether the interview was a focus group setting or an individual interview setting. The researcher gained insight into the self-authorship

development of each student and, ultimately, each Enneagram type as perceived by student leaders. One of the most important aspects of a focus group is that "both the moderator and the types and forms of questions included in the interview guide should be compatible with the group to be interviewed" (Stewart & Shamdasani, 1990, pp. 20–21).

During the individual interviews and focus group sessions, the researcher asked participants questions related to both their dominant Enneagram type and self-authorship. The researcher used questions to move participants through the different dimensions of self-authorship development—which include Epistemological Foundation, Intrapersonal Foundation, and Interpersonal Foundation (Baxter Magolda & King, 2004)—in an effort to understand the development of self-authorship in student leaders through their time in their respective leadership positions.

Context and Participants

This research was conducted at a small, faith-based, liberal arts institution with an enrollment of approximately 1,900 students located in the Midwestern United States. The pool of students for this research was students who held leadership positions on campus at the time the research took place. Through the opportunity to serve as leaders, students can develop their own leadership style and sense of self. Komives and colleagues (2007) defined student leaders as those who have been "elected, selected, or hired to assume responsibility for a group working toward change" (p. 19).

Student leaders at the institution where the research took place are required to meet with supervisors and with their peer staff on a weekly basis in order to engage with deep thinking, development, and skills pertaining to their specific leadership roles on campus as well as how these tools can be used after their leadership position has ended.

Study participants were chosen through purposeful sampling. Creswell (2007) defined

purposeful sampling as a "purposeful sample that will intentionally sample a group of

people that can best inform the researcher about the research problem under examination"

(p. 147). Participants could "purposefully inform an understanding of the research

problem and central phenomenon in the study" (Creswell, 2007, p. 156).

Procedure

After obtaining IRB approval, the researcher collected the names of those student

leaders on campus who had an in-depth understanding of the Enneagram. For purposes

of this study, it was imperative for participants to feel as though they identified with one

specific Enneagram type. Participant information was collected from on-campus

supervisors who had supervisor/supervisee relationships with the potential participants

and was given to the researcher. Supervisor knowledge of the potential participants'

dominant Enneagram number benefitted the researcher gathering names of participants

who would contribute well to this study. The researcher then contacted potential

participants via email to explain the research and the process of how the study would be

conducted. The researcher then invited the potential participants to take part in the

research by giving the potential participants the date, time, and location of the interview.

The researcher divided the participants into nine groups, one group for each

dominant Enneagram types. While recording each interview, it was important for the

researcher to distinguish among participants to later indicate each participant as

Participant A-E. The researcher also noted which interview group participants belonged

to by distinguishing between each Enneagram type (T 1) through (T 9). Types 5 and 7

had one participant each, distinguishing those as individual interviews, while focus

groups 1 and 2 had two participants each, focus groups 3 and 6 had three participants each, focus groups 8 and 9 had four participants each, and focus group 4 had five participants total. This made for a total of 25 participants in this research study.

Data Analysis

Because the focus groups and individual interviews were organized based on dominant Enneagram type number, the researcher followed a structured interview process to help increase the validity of the information obtained and to help with the data analysis process. Each interview was recorded, transcribed, and coded for themes among participants in the interviews. The themes were then interpreted; the researcher reflected and elucidated broader meanings from what occurred within the circumstances (Creswell, 2007). The researcher coded for themes to interpret regarding the self-authorship development of participants through knowledge of the Enneagram.

After the initial interviews, the data was transcribed from the interview recordings. The researcher distinguished participants; for example, Participant A (T 1) was the first one to speak in the type 1 focus group; Participant B (T 3) was the second one to speak in the type 3 focus group, etc.). The researcher explored the data and organized it into categories to aid in theming and understanding the relationship between the Enneagram and self-authorship development of student leaders.

Benefits

The phenomenon of the Enneagram explored through nine different interview settings (one interview setting for each of the nine dominant Enneagram types) helped both the participants and the researcher alike to draw on the experiences of others to better understand actions, through process, and self-authorship. This research is

consequently beneficial to the supervisors of those who participated in the focus groups, as well as students who do not. With a better understanding of how the Enneagram can aid in the development of students through shared and individual experiences, students and professionals alike can see the development of self-authorship more clearly. The presentation and discussion of the data collected is presented in the next two chapters.

Chapter 4

Results

This research explored the relationship of the Enneagram on the self-authorship development of college student leaders. Self-authorship is important to develop in college students who assume leadership roles among their peers. These student leaders participate in training and developmental conversations throughout their leadership experience. The results of this study explored the importance of understanding personality typing and how that impacts different areas of leadership as student leaders develop their own sense of self-authorship. Participant C (T 9) summed up not only the understanding of different leadership styles but also the importance of understanding how leadership can look different and can be held in many different capacities:

> In my mind, it seemed like there was one type of person that was good at it. . . . I went for a really long time just thinking that I didn't have leadership qualities, because it just looked different from like the outgoing, tons of energy to spend person. Yeah. So it's just been kind of a process of like learning that I don't have to fit what I thought a leader was, it can be so many things.

It is important for higher education professionals, especially those who work with or supervise student leaders, to recognize how an understanding of personality typing can impact the self-authorship development of their student leaders. These results provide

insight into the experience of understanding oneself through Enneagram types and a leadership role.

Three significant themes emerged consistently across all of the Enneagram-type interviews. Each interview group also generated a type-specific observation geared toward the leadership perception and style of that specific Enneagram type. When considering each theme and type-specific observation individually, it is vital to recognize the significance of both individual personality types and different student leadership positions on the self-authorship development and self-awareness of college students.

Major Themes

Though self-authorship development looks different for each individual, the three themes that emerged within each interview are significant to understanding this developmental process. These three consistent themes across each interview setting were emotional intelligence, sense of purpose, and reflection. Each theme emerged through the way participants answered the interview questions that focused both on the Enneagram and their own self-authorship development.

Emotional intelligence. The first theme that emerged from the data centered on participants' interaction with emotions, both their own as well as the emotions of those whom they lead. By learning how to embrace emotions and develop empathy toward the emotions of others, student leaders can engage in healthier conversations, sustain more relationships with peers, and build healthy emotional boundaries for their own well-being and the well-being of those they interact with. Participant B (T 9) summed up the importance of being in tune with emotions and developing empathy: "It's really interesting to like be in a place where I feel really grounded in who I am, versus if I feel

really detached or have no energy, um, when I'm in an unhealthy state." When noting how specific leadership positions have impacted the participants' understanding of their leadership style and their own self, Participant B (T 1) commented, "I have a voice and I have the power to give another person a voice and listen." For some, being aware enough of one's own emotional boundaries has aided in establishing healthy emotional boundaries with others as a student leader. Participant A (T 5) stated that their specific Enneagram type is "able to detach enough from [emotional issues] to be able to be helpful and be able to listen well, uh, without getting too burnt out or taking too much of [other's] emotions onto ourselves." Other Enneagram types, however, have more difficulty in detaching personal emotions from others' emotions. When asked about making decisions for a group of people, Participant C (T 6) summed up the challenge:

> I think that I find it really difficult to, I know that like whatever decision I make, there are gonna be people who like aren't happy with the decision. . . . And that's hard, and I also know that like it's hard for me to think that I would know what the best decision would be, or I would consistently like second guess that, I think.

When prompted to speak on the most helpful or unhelpful qualities of their Enneagram number, Participant A (T 7) noted ease in relating to people and their emotions:

> It was really easy for me to relate with people, or like to hype people up or get them to go to an event. Or like . . . I don't know, just like sit down and talk to people. Like I never really had a lot of social anxiety, especially as a 7, so that part of leadership has always felt helpful.

Reflecting on how the Enneagram has impacted their own leadership style and knowledge of self, participants frequently noted ideas of being present, taking part in

community, and mentorship in order to better understand their own emotional capacity and development. Participant B (T 3) expressed the importance of relational capacity for emotional intelligence:

> We talk a lot about intentional community, obviously, um, and I think for me, um, giving space for relationships is something I'm learning a lot this year. And actually giving space and time of myself. Um and I, I very much feel like I'm learning like in my leadership style or decision making process to slow down and like okay, let's just sit, be quiet, like put it away and just be present with people . . . . Intentional community, like it's good that we talk about that, but it's only worth it if we're actually being present in that.

Sense of purpose. The second theme to emerge within each focus group setting centered on having a sense of purpose in current or previous leadership roles, as well as how student leaders recognize the skills and talents they have developed will benefit them in the future, whether or not in an official leadership role. When explaining how leadership has impacted knowledge of self, Participant A (T 2) stated, "I think it's helped me understand some of my weaknesses a lot more and almost be able to give them a name and be able to work with those rather than just feeling overwhelmed." This idea of recognizing both strengths and weaknesses was echoed throughout other focus groups; for instance, Participant E (T 4) recognized a sense of purpose developing from strengths:

> Having that, like, responsibility and that like investment in people, um, is just like seeing like my strengths like having a one on one conversation about someone, hearing about their life, and like really digging into nitty gritty things verses like

trying to have a conversation and maintain a relationship with everyone when my tendency is to gravitate to, like, specific people who I find to be really authentic.

Knowing that individual strengths play into leadership style gives student leaders a sense of purpose and ownership in their roles and how they can develop those strengths for future vocational and leadership goals. Participant C (T 6) reflected on learning how the Enneagram has impacted their sense of purpose, stating that leadership roles "don't look one specific way" and how "that's okay and like necessary."

Reflection. The third and final main theme consistent within all nine focus groups involved how student leaders have learned to implement reflection into their roles and how that can be easier for certain personality types than others. Participant B (T 1) reflected on how "failure is good, or expected and that's a place for growth and a place for grace," explaining that learning and reflecting on failure as an opportunity for both growth and grace yields to the impact on understanding how to take full control over decisions. This theme of reflection helps students understand the model of self-authorship and the desire to find approval in others, along with growing in knowledge and grace of self.

Reflection emerged not only as a way of knowing how to interact better with one's dominant Enneagram type but also in an attempt to understand why specific choices were made and how those choices impact one's idea of self. Participant A (T 7) stated, "When I reflect on my days, I look at them in the lens of have these experiences added up to be enough for today?" Participant A (T 3) echoed the statement of looking for experiences to feel more accomplished, but ultimately reflected on needing to "be okay with not defining myself by those things."

Type-Specific Observations

      Type 1. The type specific observation that emerged most evidently from the interview with Enneagram type 1 student leaders was the idea of a moral compass. This theme became clear throughout the focus group's explanation of what is important to know about the Enneagram number, how decisions are made, planning and executing ideas, understanding the process to self-realization, and how student leadership has impacted knowing reactions for future circumstances.

      Participant A (T 1) summed up how leadership impacts one's sense of a moral compass:

> Through the leadership role I definitely have felt my like need to do what's right, or like, just this sense of like morality, or the shoulds and should nots. Even like how people perceive me is just elevated a little bit. Like not only like is it just me now, like okay, like, there's people around me that are expecting me to do my best. And like, there are people like that I'm supposed to be like, um, accountable to, and that like are watching like what I'm doing and like looking to me. . . . I guess the importance, or like the importance of being like, um, doing the right thing. Morally good.

Participant B (T 1) echoed the sense of commitment and higher standards, stating, "Maybe my sense of commitment is at a higher standard than that other person's. And I think maybe sometimes that's frustrating." Participant B (T 1) discussed how a moral compass impacts one's ability to learn while in leadership, noting how the institution the student currently attends has helped in knowing how to "consider various perspectives

and discuss those in a way that's . . . you don't have to agree with what I'm saying, but having a certain respect for that and not saying that you'll always come to a balance."

Other ideas mentioned were "a strong sense of direction" (Participant A (T 1)), a feeling of chaos when things are not in order, and wanting to bring others along in appreciating the sense of right and wrong and how it can play into vocational direction. Participant A (T 1) discussed having higher standards for self and wanting to impose higher standards on those led:

Because of this position, wanting those girls to feel this sense of—strong sense of morality of right and wrong, and then like being so thankful for like our like connecting on that if we're thinking the same thing. And like being like disappointed if they let me down in the way I view a standard as correct. So then like in this leadership position, like being reminded so much of grace in those like relationships.

When prompted to discuss how their leadership roles have impacted their own sense of leadership style and what they have learned through understanding how personality type plays into leadership positions, Participant A (T 1) stated, "The idea of grace and failure like really resonated with me. Like okay if people are so like willing to have grace with me, then I need to have grace with myself and extend that grace to other people." Participant B (T 1) echoed the idea of listening well to others' opinions:

Ordinary is okay. And it's like still a story and it's still a testament to whether that's what the work the Lord's doing in my life or um. Yeah. Just how I go about my day, knowing that, yes I have high standards for myself, and, um, certain things I want to improve, um, and knowing that I'm going to be critical,

um, but also know that that's, um, that I have a voice and I have the power to give another person a voice and listen.

Type 2. Within the focus group of Enneagram type 2, emotional intelligence was discussed more in-depth than other groups, emerging within the observations responding to each question. Participant A (T 2) stated, "I've noticed how I really easily can understand how other people are feeling or what they need and how best to help." This participant also noted the ease in "empathiz[ing] with people and [being] able to understand where they're at and where they're coming from." Participant B (T 2) reiterated the idea of empathy by stating, "It's easy to seek out and see who is struggling because you pick up on that really easily."

Both focus group participants discussed learning within their leadership role that they cannot be available in all ways to each group of people they lead. In discussing how student leadership has impacted knowledge of self, Participant B (T 2) stated:

Understanding like where I am on the Enneagram has helped me with a lot of things about like control, allowing, not necessarily control in like a lot of things, cause I'm pretty chill with a lot of things, but like how I want to be able to control the outcomes I would say. And like that pride, that's like the 2's deadliest sin I think, that pride and like knowing like okay it's like okay if people need me. It's okay though if they don't either.

Focusing on how emotional intelligence impacts knowledge of self both within current leadership and in future leadership roles, Participant A (T 2) mentioned that learning about the Enneagram and leading peers has been helpful:

It helped me to learn about other people too, and how to work with them. Um. I

think, I think it's helped me to understand some of my weaknesses a lot more and

almost be able to give them a name and be able to work with those rather than just

feeling overwhelmed and having this sense of "why do things seem

disconnected?" and being able to go 'oh here's some potential factors that could

be a part of it. . . . it's really helped me to live more with my weaknesses, and be

able to be okay with them rather than feel like they're dominating who I am.

Type 3. An observation of being goal-oriented was represented throughout the

group when discussing leadership roles, the process of making choices, and the feeling of

self-worth in the process of learning about oneself. Participant A (T 3) used phrases such

as "productive," "efficiency is key," and "task-oriented" to describe the most distinctive

personality traits of the Enneagram 3. Participant C (T 3) discussed feeling "success-

oriented. So somewhat a task-like check off the box." Participant B (T 3) followed by

describing feeling "driven by achievement, but then also [finding] value of self-worth in

what you're able to achieve and then how people interpret that achievement."

When asked how the Enneagram has impacted the participants' idea of leadership

and decision-making, Participant C (T 3) discussed how being responsible leads to

respect and more responsibility:

I've seen that if you have a responsibility as like an underclassmen and you do

well on it, then you're going to be given more and more opportunities, that's just

how it works . . . like even things that are run by students like you're gonna

choose the people who do well in their classes or who are driven by previous

positions and have proven themselves. So I guess that's kind of, I don't, that's

helped me more understand it's not the truth, but if I do well, then people are going to like me, accept me, choose me for this position, and I'm going to be seen as more successful, um, by people in the future, which will then continue to build upon itself like a snowball.

Participant B (T 3) focused on how leadership has helped in setting relational goals, noting that "giving space for relationships" has been something worth learning, and setting a goal to be present within relationships and leadership has helped in self-awareness as well. Participant B (T 3) stated, "Just sitting and being with people, I'm like thinking of all the things I need to be doing, or how can I be better interacting with this person in this moment?" Participant A (T 3) summarized the sentiment of being goal-oriented and driven by tasks, as well as the importance of slowing down to learn about reflection and develop oneself:

If there are eight other types and we're the most efficient, it means everyone else is going at a slower pace. It's like how do you accommodate that or tell yourself to slow down? Because if you do, the pressure's there. Okay I can get this done so quickly. Like get this done on my own so fast . . . instead of bringing others along.

Type 4. In this focus group, the observation of emotional intelligence emerged when discussing decision-making, leadership development, and self-authorship development. The need to understand emotions well to understand purpose was evident; each group member discussed the importance of being in-tune with emotions to make wise decisions for groups and to become a more self-aware leader within a group. Participant C (T 4) discussed this idea of understanding others' emotions well:

I feel like I'm very affected by other people's moods, and so sometimes that can

be a good thing. And so if someone's feeling joy, it doesn't take me long to be

really excited about whatever they're excited about. But also if someone's going

through a hard time and I'm called to talk to them as my role dictates, and also as

being a good friend dictates, it can be really easy to get lost in their problems

when I'm trying to help.

Participant E (T 4) reiterated the idea of balancing one's own emotions well before being

able to lead others well: "When I know that I'm struggling to balance myself

emotionally, then I'm not good at reaching out to others."

When examining how understanding personality type impacts one's

understanding of self, especially in leadership, Participant B (T 4) stated, "It's made me,

like hone in to my creative skills, with kind of detaching my own feelings, because

sometimes yeah, like I put something, like so much of myself into something that it's like

unhealthy creative." Participant D (T 4) discussed how being emotionally intelligent has

aided leadership development, specifically noting the importance of having a supervisor

who can model emotionally intelligent leadership: "I feel like having her definitely had

impacted my growth and understanding of myself throughout [last] year and then going

into this year." Participant D (T 4) spoke to the importance of not only holding emotions

in but also working them out with trusted leaders and mentors and discussed how

mentorship creates space to understand oneself in a more wholistic way.

Type 5. Within this individual interview, the type-specific observation of

reflection emerged in discussing the process of learning more about oneself and decision-

making processes through leaning into leadership potential. Participant A (T 5) discussed the importance of reflection in leadership:

> Being someone who can step back and listen and hear things um is good but then also um like in, I don't know like a setting like this or like how that relates to the floor and different things is like we like to think and like to prepare before we interact with things and like a lot of times we are really good in a crisis, which is really helpful on the floor. So really good at kind of like stepping back and being calm and not getting too excited or wrapped up in it.

Other instances where the idea of reflection was evident within this interview was through Participant A (T 5) stating, "we very much work through our head," "we think through everything before we speak," and describing the group of type 5 as "productive or like helpful." Participant A (T 5) noted that using reflection within leadership, intentionally or not, has been helpful in getting to know emotional boundaries for oneself:

> We have kind of like an energy vial, that like when it runs out, we're just kinda done. So it's less that like we're stingy about our energy, it's more just like once we run out, we run out. And so um, I think that's been good to realize and then be able to monitor okay what's draining, what's not draining and how can we, how can we play with that? Um. But it's good. We have a lot of insight into a lot of things and we observe a lot of things. . . . 5's usually don't speak right away. They usually like take in all the information or like read a setting before they speak. We just kind of observe and feel things out and then kind of meet what's required of the space.

When asked to discuss how both the Enneagram and a student leader position have helped in the process of understanding self, Participant A (T 5) responded, "I think it had me do a lot more self-reflection and a lot more um, just kind of diving into different pieces of my past and different things that have kind of helped turn me into who I am." The participant then stated that being asked to check in with supervisors and have time of reflection on experiences has aided in understanding different leadership styles and decision-making processes:

> It's been huge in my understanding of myself. I think also Residence Life here at least does a really good job um, like promoting self-awareness and promoting space for that and um like encouraging people to take time for themself and learn what it means to be themselves. And so even just like having that space and having that encouragement has been really impactful for me and my development.

Type 6. Focusing on how decisions and how leadership experiences can yield a better understanding of oneself, the type-specific observation that emerged from the Enneagram type 6 student leaders was a need for security. Participant A (T 6) stated:

> Being able to see potential outcomes is really helpful [within leadership], and I think the different perspectives that we can see, I feel like this could be good, but this could be really bad too. Which is really great, but is also really terrible. It makes decision making really hard.

As a whole, the group mentioned the importance of having multiple plans in the instance that one falls through within their leadership roles, being able to connect well with people, and desiring safety and security for oneself and others. Participant C (T 6) spoke to the importance of security within decision making:

As leadership, we make choices for a group a lot of the time and like . . . kind of on behalf of those people. Like, yeah, like what do we think that they would like, and what do we think that they would enjoy or would be good for them. I think that I find it really difficult too. I know that like whatever decision I make, there are gonna be people who like aren't happy with that decision, um, and that's hard, and I also know that like it's hard for me to think that I would know what the best decision would be, or I would consistently like second guess that.

Though the group focused primarily on how the decision-making process impacts others, Participant B (T 6) described the following realization: "I made that decision and it's actually good is very empowering. . . . it enabled me to have a healthier understanding of myself. . . . I can make decisions and I can, like, trust my thoughts and like instincts about things."

When prompted to discuss how the Enneagram has impacted understanding self, Participant C (T 6) stated:

I think I recognize the, like I can't base my identity off of other people because they're all gonna have opinions and they're all gonna like, have what they want to say, and I need to find like, I need to be, like secure and assured like in the Lord because otherwise it will not, like I will wither away and like kinda be crushed under the pressure of like trying to like fulfill like the roles, or like fulfill the relationships with all these people. Um, and so I have to find something to be secure in other than like putting my security in like all of those relationship.

Within the theme of need for security, Participant B (T 6) summarized the importance of knowing leadership potential: "The fact that we find a way to exist in the world at all is

like really courageous." Participant A (T 6) echoed the idea of confidence and courage, adding the importance of knowing one's personality and relationship with the Lord and how that ultimately impacts leadership: "I have the confidence in the Lord and He's who helps me be the leader that I need to be, not my relationships with other people."

Type 7. The type-specific observation that emerged during the individual interview for the Enneagram type 7 was feeling scattered. This sentiment was evident in how the participant approached answering questions, describing thriving within spontaneity, being optimistic, avoiding pain at all costs, needing experiences to add up to expectations, and doing whatever it takes for that to happen. Participant A (T 7) described feeling scattered as a challenge within leadership:

> My natural tendency is to like see the good side of it first and not like sit with the hard part or sit with how [others are] grieving. And that, so that was part of being a 7 was definitely unhelpful, but it also was something that was a good skill for me to learn, that how like flipping things into a positive was like not always like the best way to process things. Um, yeah, I also think though that like the scattered part of it, cause I can get distracted so easily through like the stimuli. . . . So focusing on like one task is like really difficult, and if it's not bringing me enough excitement, I'm like let's rush through this and when we get to the next, hope that it brings me excitement.

Other important parts of understanding one's leadership were evident in Participant A (T 7) noting the ability to empower others, bring energy to a setting, and lead by delegation. When discussing how leadership opportunities and the Enneagram have impacted the understanding of oneself, Participant A (T 7) summed up the experience:

The Enneagram has like crazy taught me so much. Because it's made me realize, like in my leadership, okay, like I was stressed out this time, oh, I was like going to like, I was doing these specific things. I was becoming really orderly or perfectionist, and like that doesn't really feel like normal me, but it's because I was like going to the 1. And then I was like thriving in some leadership positions, it was like because I was absorbing all of this knowledge and like feeling so intuitive, and it's like, oh, I was going to a 5 and I was really healthy.

Type 8. Within the focus group of Enneagram type 8, the idea of being goal-oriented was the emergent observation. Participant C (T 8) described initiative in "being willing to like make the bold moves when maybe other people wouldn't want to." Further describing the type 8, Participant C (T 8) described the feeling of being "like a tank, like whether I'm weaponized or not, like I'm intimidating, and I'm very like . . . you notice it, and sometimes I don't even mean for it to happen."

When asked how the Enneagram has been either helpful or unhelpful within leadership, Participant B (T 8) stated:

I personally am very like goal-oriented. . . . In that sense there's a lot of like persistence. In that, there's a certain sense of confidence in that I think there's a sense of what you can do or what you kinda are trying to. But then like the downside of that is maybe overvaluing goals or like progress over like people's emotions.

Participant A (T 8) echoed the feeling confidence within decision making processes, as well as how being a student leader has impacted bringing other people into that process:

I've started making like a list of things we can do and making them choose. And

trying to pull them, they probably hate it, trying to pull them out of their shell and

like you can say what you want and if they actually don't care then I can decide,

but I'm trying to like have other people come alongside me in the decision

making process.

Though making decisions for a group of people and meeting goals and expectations is

easy to do for others, the sentiment of learning to be realistic with one's own goals and

abilities is something important to learn in order to understand oneself better both inside

and outside of leadership. Participant D (T 8) stated:

Leading is very comfortable, it's very easy, it's very natural. But then not leading

and letting somebody else take the reins, that that's hard part. And so like in that,

and when I am in a leadership role, giving the power over to somebody else, that

is what I'm learning and that's becoming extremely important.

Type 9. The desire for inner peace was the type-specific observation that

emerged in the focus group of Enneagram 9 student leaders. Desiring inner peace

through decision making, relationship building, and leading peers appeared throughout

each aspect of the focus group, with Participant A (T 9) summing up the idea of needing

inner peace:

I think I really resonate with that, especially the inner peace part. Especially

when it relates to friends or relationships um or like I don't know I think I've

identified that I have a fear of commitment and that kind of comes from the fear

of conflict which is typically associated with 9s. Um, and so especially if in this

stressful state or moving towards stress or unhealthy like state of being, the inner

peace part is pretty strong. But if I'm in a healthier state, the inner peace part

isn't really something I have to think about."

Participant C (T 9) stated how inner peace and not contributing to conflict can play into

leadership in a negative way:

> I could be in a position where like I have a spot and I have a place within this
>
> group and I have a role that I'm doing, but still feel like I'm not allowed to take
>
> up any space, or feel like what I do doesn't really matter or the fact that I'm there
>
> doesn't really matter. And so like that's like what's really hard. I feel like, cause
>
> I could have so many people telling me like I'm so glad you're here, but if I don't
>
> believe that my presence matters, then, I don't know, it's hard because I can be so
>
> passionate about what I'm doing, but still have the fear that like is it even gonna
>
> make an impact?

When describing ways that leadership roles have impacted the understanding of one's

self and capabilities, the theme of inner peace continued in the realization of how

presence matters, and choices and decision making are important. Participant B (T 9)

stated, "I think that I've learned what I'm capable of," noting the development of self-

confidence. Participant D (T 9) described feeling the need for inner peace but

understanding the Enneagram has impacted how leadership can be approached differently

by different people:

> I think I have become so much more aware of my like tendency to run away from
>
> messes. Yeah, and maybe that's just increased with my like knowledge of messes
>
> that are going on around me, but definitely can like see myself withdraw from
>
> messy, like things.

When asked to reflect on how the Enneagram has helped impact knowledge of leadership style, Participant B (T 9) summed up the sentiment of other group members and the desire for inner peace within leadership roles: "I've definitely developed more self-awareness about, like who I am and going along with that, um, realizing that like hey, my leadership style and decision-making process, even if it looks different from other people, like it still has value."

Conclusion

The purpose of this study was to identify a possible correlation between Enneagram type number sand the self-authorship development of student leaders at a faith-based institution. While the groups collectively expressed three overall distinct themes of emotional intelligence, sense of purpose, and reflection, the focus groups organized by Enneagram type uncovered type-specific observations that proved important to the self-authorship development of each specific Enneagram number.

This study revealed not only the relationship between student leaders and their individual personality types but also how that impacts the way they lead and make decisions. Therefore, this study confirmed the importance for both student leaders and those who supervise a student leader staff to know how different personality types work separately and together on a team in order to impact the development, functionality, and success of a team's outcomes. Through incorporating training in personality types and personality development into student leader training, the path to self-authorship development can become clearer, more succinct, and more impactful for those in student leadership positions.

Chapter 5

Discussion

This research explored the possible relationship between knowledge of one's

Enneagram type and the self-authorship development of college student leaders. A

summarization of the research findings, a discussion of implications for further research,

and a review of limitations from the study are detailed in this final chapter. The data

collected through a combination of both focus groups and individual interviews presented

three major themes and an additional nine type-specific observations imperative for the

understanding and development of self-authorship in student leaders. Student leaders

who took part in this research expressed a developed emotional intelligence, sense of

purpose, and reflective attitude.

Summary of Results

Emotional intelligence. The data showed a great understanding of emotional

intelligence of student leaders. Both understanding one's own emotions and knowing

how to understand and engage the emotions of peers is vital in the development of self-

authorship. Cohen et al. (2013) stated that self-authorship is "constituted in part by a

capacity for responsiveness—based on attention both to one's own internal compass and

to other people and contexts" (p. 4). Students viewed their leadership role as a place to

grow both intellectually and emotionally and a space to gain empathy for others.

However, it was apparent for some specific Enneagram types that understanding and

embracing the emotions of either oneself or a peer was difficult. Yet the importance of leveraging leadership and training to work toward emotional growth was still important.

Sense of purpose. Participants who took part in this study showed a deep understanding of purpose whether in their current leadership position or looking toward future roles both inside and outside of official leadership. According to Baxter Magolda and King (2004), learning expectations for both oneself and others, searching for meaning, taking responsibility, and developing a sense of identity that extends to a larger world is a large part of developing a healthy sense of self-authorship. With participants showing steps toward self-authorship by recognizing and acknowledging a sense of purpose learned through leadership, a study of personality theory and what specific personality types can bring to a team or a vision is arguably vital to the understanding of purpose and vocational calling in young adults.

Reflection. This study revealed the importance of reflection in understanding one's own leadership potential deeply. Participants across each focus group discussed the desire for a practice of reflection or how reflective practices are incorporated into their leadership role. Participants expressed how reflection has aided in not only helping balance emotions and thought processes, but also in helping to understand oneself, choices, decision-making processes, and ultimate calling within leadership. According to Kegan (1994), self-authorship is "the process of internally coordinating one's belief's, values and interpersonal loyalties," which describes how important reflection is not only in current development but also in long term self-authorship development.

Type-specific observations. Each focus group and individual interview organized by dominant Enneagram type yielded an observation specific to the Enneagram

type in which that interview setting represented. Though each interview encompassed the same three major themes, and each interview participants' understanding of self evidenced a different journey of self-authorship development, the type-specific observations showcased students' differences. The type-specific observations also help to provide an understanding of how to engage a multitude of student leaders in their role, how to support their process of self-authorship development, and how to push them to engage in their natural talents and desires in a deeper, more holistic way.

Implications for Practice

Student affairs professionals play vital roles in the experience of student leaders on a college campus as they engage students in new positions, give insight into departmental functions, and supervise and provide feedback for the work completed. At the time of this study, each participant worked with an on-campus supervisor. Higher education practitioners should consider the following in their work with student leaders: enhance leadership development, provide feedback to student leadership regularly, and research personality types and how they interact with each other.

In enhancing leadership development for student leaders, practitioners can aid student leaders by giving them resources to better understand their own personality type and the specifics of challenges and strengths within personality types and to enhance student leaders' engagement with those they lead and interact with both inside and outside of the traditional classroom. Along with enhancing leadership development, providing timely and consistent feedback to student leaders in all leadership roles can help students recognize challenging experiences and, hopefully, develop a growth mindset toward a deeper sense of leadership and a fuller sense of self-authorship.

Giving students the training and ability to engage with their dominant Enneagram type with others who also experience leadership roles through that same dominant type can provide students with a deeper understanding of their specific strengths and what they can bring to a team. This can enhance the functionality of a team and aid in the self-authorship development of students who hold those roles.

Providing feedback to students who hold leadership roles happens regularly within the student development setting. Understanding how different Enneagram types interact with each other and the decision-making process can aid in providing helpful feedback for the growth and development of students within their current roles. Knowledge of how different dominant Enneagram types interact with roles and responsibilities can help students organize ideas for growth and provide student development professionals with the resources needed to equip student leaders for success both during and after they hold formal student leadership responsibilities.

Researching each Enneagram personality type and how the types interact with each other can give higher education practitioners a deep understanding of how students hired for specific roles interact with their own position and as a part of a team. This can, in turn, help in building relational stamina on a team of student leaders as well as help higher education professionals understand how to relate to, challenge, and support their student leader staff in more effective ways.

Implications for Future Research

One suggestion for future research is to explore whether the type of institution or institutional culture impacts the student leader's experience with his or her own personality type or self-authorship development. This research was conducted at a small,

faith-based, liberal arts institution with approximately 1,900 students enrolled. Students at this institution have multiple opportunities within an academic year to engage with the Enneagram, which gives the opportunity for most students to know their Enneagram type number and that of others they interact with on a regular basis. As a result, this institution already has given students, and student leaders more specifically, the chance to develop a sense of self-authorship through engaging in different activities and seminars.

Future research could also compare students in campus leadership positions to students not in leadership. The difference between students who receive one-on-one mentorship relationships with supervisors and who welcome feedback from both supervisors and peers contrasted with the experience of students who do not engage with faculty or staff members of the institution for development, or who are not involved in leadership positions would be able to the importance of holding a leadership position in developing a sense of self-authorship and vocational calling.

As a follow up to this current study, future research could explore the self-authorship development of these same 25 participants. This would include going back to this sample in a few years, as they have taken on different leadership roles, or have transitioned into full time jobs. Measuring the findings again to see continual developments in emotional intelligence, sense of purpose, and reflection would be important in observing the self-authorship development of these same students as they transition out of their current leadership roles and into different roles.

A final suggestion for future research is to conduct a longitudinal study on a student's self-authorship development over the course of a typical four years at a university from freshman to senior year. Possible research questions include, "What

pushes a student to engage with campus leadership? How does an application and interview process help students begin to develop self-authorship? How does each year at a particular institution develop a student, whether or not in a leadership position?"

Limitations

Though the results show many positive benefits of this research, providing information for student leaders trying to understand their own role within leadership and higher education practitioners desiring to implement personality typing into practice, there remain limitations to consider.

Number of participants. While 25 students took part in this study, the interviews were not evenly split. The biggest limitation was that the interviews for Enneagram types 5 and 7 each had one participant. This makes each of these two settings an individual interview, instead of the intended focus group. Focus groups 1 and 2 had two participants each, focus groups 3 and 6 had three participants each, focus groups 8 and 9 had four participants each, and focus group 4 had five participants. While each interview conveyed significant information, the low participation rate, specifically in groups 5 and 7, limits the perspective and voice of student leaders at this institution.

Gender. Gender was another limitation in this research. With 25 participants, only four participants were male, significantly disproportionate to the ratio of male to female student leaders at the institution where the study took place. The male student leader perspective and experience therefore was not fully represented in this study, which could have benefitted greatly from hearing an equal number of male and female voices.

Personal bias. Personal bias was another large limitation within this research, as the researcher has had significant experience both in student leadership roles and in

understanding Enneagram types. The researcher identifies as an Enneagram type 7, making the interview setting of Enneagram 7 difficult to engage in without providing positive or negative feedback. The researcher has benefited greatly from understanding how both personality type and student leadership positions play into the understanding of oneself and personal development.

Conclusion

Overall, the relationship between personality typing and the self-authorship development of student leaders is evident. Knowledge of the Enneagram and its impact within student leadership gives student leaders the ability to learn more about their specific strengths and challenges and how to implement both in an effective manner for leadership development and personal development. With the use of focus groups in a qualitative, hermeneutical, phenomenological research design, the researcher was able to explore specific experiences with student leaders, while understanding the correlation of their Enneagram type and their development of self-awareness.

Student leaders are a group of students who desire to develop more holistically by engaging in decision-making processes, reflection and purpose, and in engaging with others in deeper, more meaningful ways. The Enneagram is a tool that allows students to have this engagement—showing them how to engage with oneself and others. Student affairs practitioners should be equipped with knowledge of how each Enneagram type differs from another and how that impacts the way a student understands leadership potential in order to equip student leaders with the ability to recognize the importance of their own self-authorship development.

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Appendix A

Interview Protocol

Focus group questions have been adapted from Baxter-Magolda's Learning Partnership Model (Baxter Magolda & King, 2004; Hodge, Baxter Magolda, & Haynes, 2009).

1. What does it mean for you to be a _(specific Enneagram type number)_?
2. How does your Enneagram type number help you in your leadership role? How has it been unhelpful?
3. Can you think of a specific time you completed a task and were proud of the results?
   a. What are some specific details of that task?
   b. What are the steps you took to complete it?
   c. What are some specific things you know about your Enneagram type that may have played into how you completed that task?
4. Can you think of an example of a time where you had to make a choice for a group?
   a. What was difficult about making that decision?
   b. What seemed easy about making that decision?
5. How do you think your understanding of yourself has developed through your leadership position on campus?
   a. How do you think your understanding of what it means to be a leader has been impacted through your leadership position on campus?
6. How do you think that this institution has impacted your understanding of your own decision-making, leadership style, or your understanding of yourself?

Appendix B

Informed Consent

TAYLOR UNIVERSITY

INFORMED CONSENT

Impact of the Enneagram on Student Leaders

You are invited to participate in a research study of how knowledge of your specific Enneagram type impacts your self-authorship development as a student leader. You were selected as a possible subject because you currently hold a leadership position for this school year, and have knowledge of what it means to be your specific Enneagram type number. I ask that you read this form and ask any questions you many have before agreeing to be in the study.

The study is being conducted by Shelby DeLay, at Taylor University in the Master of Arts in Higher Education and Student Development department, 2019 candidate.

STUDY PURPOSE

The purpose of this study is to understand the relationship between how student leaders understand their own Enneagram type number, and how that then relates to the way they know their own leadership style and how they gain a better sense of self.

NUMBER OF PEOPLE TAKING PART IN THE STUDY:

If you agree to participate, you will be one of 27- 54 subjects who will be participating in this research. If you agree to participate you will be part of a smaller focus group setting of 3-6 participants.

PROCEDURES FOR THE STUDY:

If you agree to be in the study, you will do the following things:

1. Agree to participate in a focus group consisting of 3-6 students lasting approximately 1 hour
2. Agree to have your responses recorded during the focus group setting
3. Agree to be quoted and/or have your experience referenced in the results of the researcher's study
4. This study will take place during the fall 2018 semester, but your participation will simply consist of your focus group participation.

RISKS OF TAKING PART IN THE STUDY:

While taking part in this study, the risks of completing the interview include possible emotional risk or self- doubt associated with confronting one's understanding of self and leadership style while recalling parts of the college and leadership experience. The Taylor University Counseling Center will be available if you wish to talk more in a safe environment.

BENEFITS OF TAKING PART IN THE STUDY:
The benefits to participation that are reasonable to expect are unknown, it is reasonable to expect that reflecting and focusing on personality type will have positive effects on the participants self-awareness. This research will also benefit student development professionals to better understand how personality types impact the way student leaders function in their roles.

CONFIDENTIALITY

Efforts will be made to keep your personal information confidential. We cannot guarantee absolute confidentiality. Your personal information may be disclosed if required by law. Your identity will be held in confidence in reports in which the study may be published. Transcripts and recordings will be stored in a password-protected computer. Audio recordings of interviews will only be made accessible to the researcher and they will not be used for any other purpose or for any other person.

Organizations that may inspect and/or copy your research records for quality assurance and data analysis include groups such as the study investigator and his/her research associates, the Taylor University Institutional Review Board or its designees, the study sponsor, Drew Moser, and (as allowed by law) state or federal agencies, specifically the Office for Human Research Protections (OHRP) etc., who may need to access your research records.

PAYMENT
You will not receive payment for taking part in this study.

CONTACTS FOR QUESTIONS OR PROBLEMS
For questions about the study or a research-related injury, contact the researcher or faculty advisor:

Researcher: **Taylor University Counseling Center:**
Shelby DeLay   Contact to make an appointment
shelby_delay@taylor.edu   counselingcenter@taylor.edu
                                                             (765) 998-5222

Faculty Advisor:
Dr. Drew Moser
drmoser@taylor.edu

Inquiries regarding the nature of the research, your rights as a subject, or any other aspect of the research as it relates to your participation as a subject can be directed to Taylor University's Institutional Review Board at IRB@taylor.edu or the Chair of the IRB, Susan Gavin at ssgavin@taylor.edu

VOLUNTARY NATURE OF STUDY
Taking part in this study is voluntary. You may choose not to take part or may leave the study at any time. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect your current or future relations with Taylor University

SUBJECT'S CONSENT
In consideration of all of the above, I give my consent to participate in this research study.
I will be given a copy of this informed consent document to keep for my records. I agree to take part in this study. *A copy of this consent form can be made available to you if you would like one for your records.*

Subject's Printed Name: _____

Subject's Signature: _____

Date: _____

Printed Name of Person Obtaining Consent: _____

Signature of Person Obtaining Consent: _____

Date: _____