EROTICIZING THE ENNEAGRAM: A QUANTITATIVE INVESTIGATION OF ENNEAGRAM TYPE AND PATTERNS OF SEXUAL DESIRE

by

Sam E. Greenberg

A Dissertation Submitted to the Faculty of

the California Institute of Integral Studies

in Partial Fulfillment of the Requirements for the Degree of

Doctor of Philosophy in Integral and Transpersonal Psychology

California Institute of Integral Studies

San Francisco, CA

2023

CERTIFICATE OF APPROVAL

I certify that I have read EROTICIZING THE ENNEAGRAM: A QUANTITATIVE INVESTIGATION OF ENNEAGRAM TYPE AND PATTERNS OF SEXUAL DESIRE by Sam E. Greenberg, and that in my opinion this work meets the criteria for approving a dissertation submitted in partial fulfillment of the requirements for the Doctor of Philosophy in Integral and Transpersonal Psychology at the California Institute of Integral Studies.

_____

Jenny Wade, PhD, Chair

Faculty, Integral and Transpersonal Psychology

_____

Christine Brooks, PhD

Professor, Expressive Arts Therapy

_____

Seth Pardo, PhD

Director, Center for Data Science, San Francisco Department of Public Health

From: JULIA LEMKE <[withheld for privacy]>
Date: Fri, Dec 18, 2020 at 5:00 PM
Subject: Re: Essential Enneagram Test in PhD research
To: Sam E. Greenberg <[withheld for privacy]>

Hi Sam,

Thank you again for your patience and sharing further details. Research on the Enneagram is super important and we look forward to having you use the EET in your research. Reading the abstract, it sounds like a fascinating research project, especially with the volume of participants you plan to recruit! The cost we can offer to you for your research is:

First 100 subjects — $##/test
After 100 subjects — $##/test

This would put the cost at [withheld for privacy] for 400 participants. I'd love to also stay in touch throughout the research if there is any way we can support you. If any participants are interested in "opting in" to hear more about TNE, I'd love to keep those interested informed as we open new workshops/events/trainings.

Again, this sounds fascinating and I look forward to the findings!

Julia

On Tue, Dec 15, 2020 at 1:11 PM Sam E. Greenberg <[withheld for privacy]> wrote:
I appreciate it so much! Looking forward to connecting soon.

Sam

On Tue, Dec 15, 2020 at 2:10 PM Julia Lemke <[withheld for privacy]> wrote:
Hi Sam,

Thank you so much for sending over all these additional details. Let me circle back with you after I've had a chance to review with our team. This sounds like a fabulous study and we're looking forward to seeing how we can collaborate with you!

Julia

On Tue, Dec 15, 2020 at 12:46 PM Sam E. Greenberg <[withheld for privacy]> wrote:
Hi Julia,

Thank you so much for the follow-up email. Yes, I would be happy to provide more info about my research. The basic research question I'm investigating is: *What is the relationship between Enneagram type and patterns of sexual desire?* I will investigate this question through a mixed-method study that includes an online survey of about 400 people, followed by Zoom interviews with about 56 people.

To answer your questions:
1. Participants would take the EET as part of an overall survey instrument in Survey Monkey.
2. **Timeline**: I am currently completing approval processes for the study. The amount of time this will take is a bit uncertain, but I will likely begin the study in March or April of 2021.
3. **Participants:** Participants are anyone who has completed Enneagram training and who knows their type. I'm hoping for/encouraging a wide range of demographics with varied gender identity, race/ethnicity, religious and socioeconomic backgrounds etc.

When I spoke to Allison DeHart last fall, she mentioned that David Daniels' estate has a special rate for use of the EET for research. I believe she said it was [withheld] per test for large studies with more than 100 participants, but I may be misremembering. I am shooting for a target sample size of 400. My budget target is [withheld] for the 400 tests. I'm willing to discuss/negotiate further if needed. Another question I have is whether it is possible to embed the EET in my Survey Monkey survey rather than sending participants to the Narrative website to complete it. If participants have to complete surveys at two different locations it drastically reduces data quality and usually results in about half of data being unusable.

If it would help, I'm more than happy to jump on a phone or Zoom call to discuss these details further. I have attached an overview of my project, which includes a one-page description of the study, followed by a diagram of the study process, followed by the full survey that will be administered in Survey Monkey. Please don't hesitate to reach out via email or phone ([withheld for privacy]) with any questions.

Very best,
Sam
--

On Mon, Dec 14, 2020 at 2:28 PM Julia Lemke <[withheld for privacy]> wrote:
Hi Sam,

Thanks so much for reaching out and considering using the EET for your research. We greatly value where the Enneagram and educational research intersect and appreciate our TNE students coming back to work with us. Can you tell me a little more about your research, including how you foresee using the EET?

Here are a few specific questions I have:
How would the students take the test?
What is the timeline of the research project?
Who are the participants (demographics)?

We have a cost/profit sharing agreement with David Daniels' estate which complicates our ability to license or discount the test. For group codes, we do [withheld]/test instead of the [withheld] individual price. Do you have a budget in mind or any additional details on the cost you'd be looking for I can share with his estate? I just joined the organization as the new Marketing Director this Fall and I've come to learn this is a bit outside of our normal realm, so I apologize for our delay in getting back with you. I am sure we'd be willing to do more, but better understanding the goal and research itself will help us determine next steps.

I hope we can work something out and again we appreciate you reaching out and considering EET for your research!

Best regards,

--
Julia Lemke | Marketing Director
The Narrative Enneagram
[withheld for privacy]
www.enneagramworldwide.com

On Tue, Dec 8, 2020 at 1:13 PM Sam E. Greenberg <[withheld for privacy]> wrote:
Good afternoon Julia and Evangeline (cc Laura),

I am reaching back out to request assistance with using the Essential Enneagram Test in my PhD research. I have previously spoken with Allison DeHart and Peter O'Hanrahan about this and both indicated it should be relatively straightforward to license the instrument for use in my study. Please let me know the next steps

or the correct person to talk to for obtaining permissions to use the EET. My study is slated to begin this winter so I am interested in working out the details as soon as possible. Very grateful for any assistance you can provide.

With gratitude,

Sam E. Greenberg
--

On Tue, Nov 17, 2020 at 3:11 PM Laura Vaughan <[withheld for privacy]> wrote:
Hi Sam,

Thank you so much for reaching out to collaborate with TNE on your research project.

I'm including Julia Lemke and Evangeline Welch on this email in the hopes that they will be able to help you with next steps.

Blessings and Joy,
Laura Vaughan
The Narrative Enneagram
Website Manager
[withheld for privacy]

On Tue, Nov 17, 2020 at 3:00 PM Sam E. Greenberg <[withheld for privacy]> wrote:
Hi Laura,

My colleague and good friend Sarah [withheld for privacy] referred me to you - hopefully you are the right person to email with this inquiry!

I am a PhD student at the California Institute of Integral Studies (and TNE graduate) conducting my research on the relationship between Enneagram type and sexual desire. I am hoping to use the Essential Enneagram Test in my study, which is slated to begin in a couple of months. I spoke with Allison DeHart last year about this possibility and she mentioned it should be possible to use the EET. I am interested in connecting about next steps for licensing the EET for use in my project, and the logistics for how to embed the test in my study survey instrument. I am also interested in discussing a potential reduction in cost given that I am conducting a large study (300+ people!) which will contribute to scientific knowledge on the Enneagram and I am an unfunded student.

I am excited about the possibility of collaborating with TNE to use the Essential Enneagram test for this project!

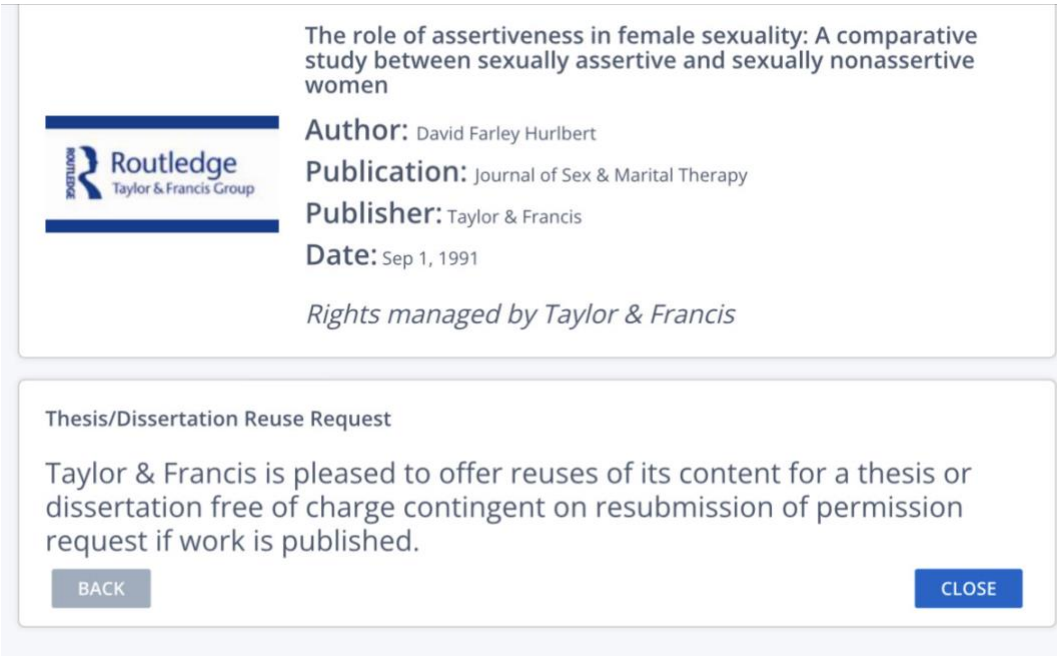
Would you be willing to connect me to the correct person or people to figure out next steps?

With gratitude,
Sam

--
HISA use permissions from Taylor & Francis.

From: SAM E. GREENBERG <[withheld for privacy]>
Date: Wed, Nov 15, 2023 at 7:23 PM
Subject: Re: CWS dissertation check-in
To: Laura Neil <[withheld for privacy]>
Cc: Heidi Fraser <[withheld for privacy]>

Thanks for tracking down this info! Here is the page I reached when following Taylor and Francis' permission page:



CSDS Reprint Permissions from C. Meston

From: CINDY M MESTON <[withheld for privacy]>
Date: Fri, Apr 2, 2021 at 7:28 AM
Subject: Re: Request to use Cues for Sexual Desire Scale for dissertation study
To: Sam E. Greenberg <[withheld for privacy]>

Dear Sam,

You are welcome to use my Cues for Desire Scale in your research.

Best regards,

Dr. Meston

Sent from my iPhone

On Apr 1, 2021, at 12:44 PM, Sam E. Greenberg <[withheld for privacy]> wrote:

Dear Dr. Meston,

My name is Sam E. Greenberg and I am a PhD candidate in the Integral and Transpersonal Psychology program at the California Institute of Integral Studies. I am writing to request use of the Cues for Sexual Desire Scale in my dissertation study on the relationship between personality type and patterns of sexual desire. This mixed-methods dissertation study will investigate how response patterns on the CSDS and two other instruments may differ across nine distinct personality categories. I am especially interested in using the CSDS because it is one of very few instruments that assess responsive sexual desire. This project is being supervised by Dr. Jenny Wade, who is a developmental psychologist specializing in human sexuality.

I am contacting you with this request because I believe you are one of the copyright holders of the CSDS. If this is not the case, please let me know.

I plan to use the CSDS in its entirety. It will be administered as part of an online survey to approximately 800 participants who will also report information on their personality type. Data will be analyzed using ANOVA statistical tests to assess how different personality types may respond differently on the CSDS. The study is slated to begin in June of 2021 and the full dissertation and analysis are likely to be completed by spring of 2023. I am very happy to share the study results with you if you are interested.

In addition to using the CSDS in this study, I am also requesting permission to reproduce it in the appendix of my dissertation. The dissertation will be published with ProQuest Dissertations and Theses database.

- I will use the instrument only for this dissertation study and will not sell it or use it for any other purposes.
- I will include a statement of attribution and copyright on all copies of the instrument.

If these are acceptable terms, please let me know by replying through email at [withheld for privacy]. Feel free to also call with any questions at [withheld for privacy].

Sincerely,

Sam
--

SDI Reprint Permissions from M. Carey

From: MICHAEL CAREY <[withheld for privacy]>
Date: Thu, Apr 1, 2021 at 1:15 PM
Subject: Re: Request to use SDI-2 in Dissertation research
To: Sam E. Greenberg <[withheld for privacy]>

Hello Sam,
Permission granted. Please see attached. Good luck with your research.
Best wishes,

Michael P. Carey, PhD
Senior Research Scientist, Center for Behavioral and Preventive Medicine, The Miriam Hospital
Professor of Psychiatry and Human Behavior, Alpert Medical School
Professor of Behavioral and Social Sciences, School of Public Health
Brown University

On Apr 1, 2021, at 1:36 PM, Sam E. Greenberg <[withheld for privacy]> wrote:

Dear Dr. Carey,

My name is Sam E. Greenberg and I am a PhD candidate in the Integral and Transpersonal Psychology program at the California Institute of Integral Studies. I am writing to request use of the Sexual Desire Inventory-2 in my dissertation study on the relationship between personality type and patterns of sexual desire. This mixed-methods dissertation study will investigate how response patterns on the SDI-2 and two other instruments may differ across nine distinct

personality categories. This project is being supervised by Dr. Jenny Wade, who is a developmental psychologist specializing in human sexuality.

I am contacting you with this request because I believe you are one of the copyright holders of the SDI-2. If this is not the case, please let me know.

I plan to use the SDI-2 in its entirety. It will be administered as part of an online survey to approximately 800 participants who will also report information on their personality type. Data will be analyzed using ANOVA statistical tests to assess how different personality types may respond differently on the SDI-2. The study is slated to begin in June of 2021 and the full dissertation and analysis are likely to be completed by spring of 2023. I am very happy to share the study results with you if you are interested.

In addition to using the SDI-2 in this study, I am also requesting permission to reproduce it in the appendix of my dissertation. The dissertation will be published with ProQuest Dissertations and Theses database.

- I will use the instrument only for this dissertation study and will not sell it or use it for any other purposes.
- I will include a statement of attribution and copyright on all copies of the instrument.

If these are acceptable terms, please let me know by replying through email at [withheld for privacy]. Feel free to also call with any questions at [withheld for privacy].

Sincerely,

Sam

From: WILL LANDON <[withheld for privacy]>
Date: Thu, Dec 7, 2023 at 6:36 PM
Subject: Re: Request to reprint Enneagram Images
To: Sam E. Greenberg <[withheld for privacy]>

Dear Dr. Sam E. Greenberg,
Yes! I grant permission to reprint these images.

Best,
William Landon

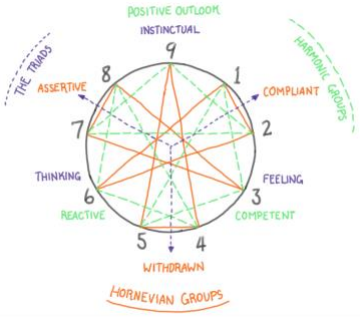
On Wed, Dec 6, 2023 at 10:23 PM Sam E. Greenberg <[withheld for privacy]> wrote:
Dear William Landon,

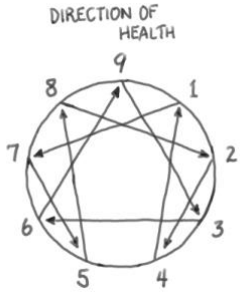
I am seeking permission to reprint two of your original images, *Illustration of Enneagram Triads*, and *Movement Along the Arrows,* both copied below, in my dissertation: *Eroticizing the Enneagram: A Quantitative Investigation of Enneagram Type & Patterns of Sexual Desire.* The dissertation will be published open access on Proquest Dissertations and Theses.

Please advise as to whether you provide permission to reprint.

With gratitude,

Dr. Sam E. Greenberg





Sam E. Greenberg
California Institute of Integral Studies, 2023
Jenny Wade, PhD, Committee Chair

EROTICIZING THE ENNEAGRAM: A QUANTITATIVE INVESTIGATION OF ENNEAGRAM TYPE AND PATTERNS OF SEXUAL DESIRE

ABSTRACT

Transpersonal scholars have noted the potential of sexuality to support health, personal and spiritual development, and transformation at the individual and collective levels. Yet, few modern guiding models exist for intentional engagement with sexuality for the purposes of transpersonal growth. The Enneagram theory of personality, a nine-type spiritual and psychological map of personality structures designed to guide individuals in noticing, integrating, and transcending their ego patterns, has shown effectiveness in previous research at supporting self-development in many arenas. Few studies have investigated the relationship between Enneagram type and any aspect of sexuality; the relationship between Enneagram dominant instinct and sexuality has not been studied. Using a quantitative approach, this study investigated the following research question: What is the relationship between Enneagram type and patterns of sexual desire? Experienced students of the Enneagram and Enneagram professionals were recruited and their Enneagram types were determined through a combination of self-typing and the Essential Enneagram Test (EET). Participants whose self-typing matched their EET results completed the Sexual Desire Inventory, the Cues for Sexual Desire Scale, and the Hurlbert Index of Sexual Assertiveness. These data were statistically analyzed using ANOVA and ANCOVA tests to

determine how patterns of response differed across Enneagram type, dominant instinct, and triad. Results of these analyses revealed discernible differences in response patterns on all three instruments according to Enneagram type, dominant instinct, and triad. Study results have implications for Enneagram theory and research, clinical and sexological practice, and transpersonal theory and practice.

ACKNOWLEDGEMENTS

I would like to thank Dr. Jenny Wade, of course, for her tireless commitment to quality. It is because of Dr. Wade and her standards that I became the scholar I am today. I couldn't have done it without you, Jenny, and I wouldn't have wanted to try. Thank you also to my wonderful committee members, Dr. Christine Brooks and Dr. Seth Pardo, both of whom were so supportive of my work throughout this grueling process.

Thank you to my cohort members, most especially Judith Ehrman-Shapiro, Will Sol, Marty Cooper, and Jen Simmons: all of you encouraged me so many times throughout this process that you became practically my personal cheerleading squad. Marie Thouin, friend, mentor, soul sister, you have looked out for my academic and professional trajectory since day one, and you have been a constant companion at every stage.

Most gratitude of all to Eden Kark, for sacrificing your own academic progress, your personal life, and sometimes your happiness to take care of all the domestic labor I neglected while I wrote this dissertation. As always, thanks to my original best cheerleaders, mom and dad, Willy and Kathryn, and everyone who put up with me talking endlessly about this topic for seven straight years. I thank you all.

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CHAPTER 1: INTRODUCTION

An inherent tension exists in American sexual culture. Hypersexualization in arenas ranging from music to advertising, increasing comfort with sexual imagery in media, and growth of sex-based industries such as pornography appear to indicate a cultural comfort with sex and sexuality. Yet, in contrast to many cultures that view sexuality as intimately intertwined with spiritual and natural forces, Western culture is dissociated from the transformative potentials of life-affirming, embodied sexuality (Barratt, 2010; Malkemus & Romero, 2012). A legacy of puritanical value structures (Fessenden et al., 2001), suppression of childhood expressions of sexuality (Resnick, 2004), absence of a discourse of sexual pleasure and desire (Fine, 1988; Fine & McClelland, 2006), andocentric and phallocentric models of sexual relationships (Baumeister & Twenge, 2002), and a cognitive-rational lens on sex and sexuality (Malkemus & Romero, 2012) have contributed to a repression of fully embodied sexuality in the West. Cultural epidemics of pornography addiction, sexual harassment, and normalization of sexual violence all appear to be interrelated with the contradictions of a culture that is simultaneously sex-obsessed and sex-repressed.

Suffering related to sexuality is widespread. Sexual dissatisfaction is commonly reported, especially among women (Garcia et al., 2014). Sexual dysfunction, defined in the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; *DSM-5*; American Psychiatric Association, 2013) as a clinically significant disturbance in a person's physiological sexual responses, or ability to experience sexual desire or pleasure, is prevalent among all sexes.

Epidemiological estimates of the prevalence of sexual dysfunction range from 25% to 63% of women and 10% to 52% of men (Laumann et al., 1999, p. 537; see also McCabe et al., 2015). Sexual dissatisfaction and dysfunction cause significant distress, yet people are often reluctant to seek help (Dunn et al., 1998; Gott & Hinchliff, 2011).

Repressed sexuality has far-reaching negative impacts on the health of individuals and society. Theorists such as Freud (1893–1899/1953b; 1905/2017) and Reich (1961) considered repressed sexuality to have deleterious effects on a person's wellbeing. Freud (1905/2017) believed fixation at particular psychosexual stages of development in childhood and adolescence solidified into adult neuroses. Reich observed what he considered to be the impact of sexual repression on the physical body in the form of body armoring, the embedding of muscular rigidity within the body as a result of obstruction of natural expressions of sexuality and emotion (Reich, 1961; Resnick, 2004). Further, Reich suggested that many people experience an anxiety response to pleasure, a result of cultural conditioning in childhood that banishes enthusiastic emotion and expressions of childhood sexuality (Martinson, 1994; Reich, 1961; Resnick, 1997, 2004). Reich also described the collective impacts of repressed sexuality, specifying how cultural and religious regimes use compulsive morality to oppress individual sexual and ecstatic potentials to limit people's self-determination (Büntig, 2015). Reich viewed most types of mental distress as a part of a plague of mass neurosis directly related to sexual repression.

Sexuality houses enormous potential to support health, development, and transformation at the individual and collective levels. Healthy sexuality has been increasingly recognized for its role in supporting mental, relational, and physical wellbeing (Gott & Hinchliff, 2011; Holmberg et al., 2010; Ornstein & Sobel, 1989; Resnick, 2004). From a transpersonal perspective, sexuality might be thought of as a means of participation with a wider field of consciousness, a means of experiencing the numinous, and a grounded way to connect with the divine or the mystery (Ferrer, 2008; Ferrer & Puente, 2013; Malkemus & Romero, 2012). Transpersonal scholars have expressed the potential of sexuality to produce spontaneous transpersonal experiences (Wade, 2004), to support spiritual development (Elfers, 2009), and to integrate one's spiritual and corporeal selves (Ferrer, 2008; Malkemus & Romero, 2012). Some have suggested that sex can result in experiences of self-transcendence, which in turn related to transformation, and that connection with one's sexuality can have a transformative impact on society (Garcia-Romeu et al., 2014; Reich, 1961).

An integrative approach to transpersonal sexuality is needed in order to bring sexuality's transformative potential to a wider audience. Those who wish to seek sexuality as an avenue of personal or spiritual development have limited options available, primary among them working with sex therapists trained in the traditional sexological paradigm. This paradigm carries a strong epistemological bias toward biological materialism and generally supports medicalization of sexual experience (Tiefer, 2002). Few transpersonally oriented sexuality resources exist, either for therapists or as a self-help tool for overcoming sexual issues. A

guiding model for intentional transpersonal growth through sexuality has not been developed.

Building an effective model of transpersonal sexuality might entail the modification of a preexisting model of self-understanding and self-discovery, one that people already trust and find to be effective as a method of transformation. The Enneagram typology, a system of understanding defensive personality structures that is based in a combination of spiritual traditions and reinterpreted through a modern psychospiritual lens (Chestnut, 2013; Daniels & Price, 2000; Naranjo, 1994) is one such model. The Enneagram has gained popularity in use for individual and organizational improvement, despite having a smaller research base than other personality typologies, such as the Big Five and the MMPI. As such, creating a model of sexual self-development that includes the Enneagram may have a better reception in the general public than one that relies upon a more academic model. Including the Enneagram potentially increases accessibility to tools for spiritual development and increases the greater good.

The Enneagram typology is designed to guide individuals in noticing, integrating, and transcending their ego defense patterns (Naranjo, 1994; Riso & Hudson, 1996, 1999; Wiltse & Palmer, 2011). Unlike other personality frameworks, the Enneagram is an inherently transpersonal model that interprets personality through a combination of spiritual and psychological traditions (Chestnut, 2008). It is an appropriate model through which to consider sexuality's inherently transformative potentials because it begins from the assumption of the

inherent transformative capacity of the human being to become the most integrated, healthy, or enlightened self (e.g., Riso & Hudson, 1999).

Sexuality is a vast subject. So too will be the process of integrating an understanding of Enneagram theory with a holistic vision of sexuality and its transformative potentials. This dissertation focuses on one aspect of sexuality, the construct of sexual desire, as it relates to the Enneagram. No consensus definition of sexual desire exists (Wood et al., 2006). Definitions vary widely by philosophy, with Positivist definitions emphasizing the human sexual response cycle (Levine, 2003; Masters & Johnson, 1966) and postmodern definitions emphasizing an internal experience influenced by somatic, emotional, and cognitive feedback (Basson, 2002). This study employs a definition of sexual desire that builds upon Metts et al.'s (1996) work in integrating multiple sexuality literatures. *Sexual desire* will be defined here as a discrete internal psychological and subjective experience that is often related to, but not necessarily synonymous with, physiological sexual arousal, awareness of sexual arousal, and sexual behavior. This definition was chosen because it incorporates, but does not rely upon physiological understandings of arousal, and thus is somewhat integrative of both positivistic and postmodern definitions.

The primary goal of creating an integrated transpersonal model of sexuality through the lens of the Enneagram is to support spiritual development. As with sexual desire, no consensus definition of spiritual development exists. In transpersonal literature, spiritual development has been described as a complex philosophical idea indicating some type of desirable growth over time, sometimes

with a designated spiritual end purpose and sometimes not, sometimes sudden and unexpected, sometimes intentional and gradual (Friedman et al., 2010). Various scholars have proposed integrated models of spiritual development, whereas others have advocated relinquishing all definitions and assessing the meaning of spiritual development from the perspective of its impacts (Ferrer, 2009). Due to the necessarily delimited scope of this research study, *spiritual development* will be understood in this context as any enduring change in a human being and their belief structures and worldview that results in a decrease in suffering, both in that person and in others.

This research aims to take the first step toward creating an accessible transpersonal tool to guide individuals through intentional engagement with sexuality for the purposes of spiritual development. The first step in developing an Enneagram-based model for insight into sexuality is to investigate whether any patterns of sexuality relate to the nine Enneagram personality types, and if so, which ones. To this end, this study will investigate the following question: What is the relationship between Enneagram type and patterns of sexual desire?

CHAPTER 2: LITERATURE REVIEW

What is the Enneagram? More people are asking this question now than ever before. Google searches for the Enneagram began steadily increasing in early 2017 (Gerber, 2020; Google Trends, n.d.-a), and by August of 2019 searches had increased tenfold over their 2004–2016 levels (Google Trends, n.d.-a). Searches have remained much higher than 2004–2016 levels since 2019 (Google Trends, n.d.-b). News stories on the Enneagram have appeared in publications such as *CNBC* (Shrikant, 2023), *The Los Angeles Times* (Gerber, 2020), *Thought Catalog* (Priebe, 2019), *RELEVANT* magazine (Huckabee, 2018), and *Psychology Today* (Wagele, 2010). Commentators attribute the recent dramatic rise in interest in the Enneagram to individuals seeking insight in turbulent times (Gerber, 2020), to the millennial generation's obsession with self-exploration, and to an increasing interest in spiritual insight that exists apart from traditional religion (Gerber 2020; Lipka & Gecewicz, 2017).

A subset of increased interest in the Enneagram focuses on the Enneagram and relationships with no fewer than eight books published on the subject (Amazon, n.d.). Yet, in the surfeit of Enneagram material, and Enneagram and relationships material specifically, there is almost no mention of sexuality. Anne Gadd's *Sex and the Enneagram: A Guide to Passionate Relationships for the 9 Personality Types*, published in 2019 and based largely on the author's counseling experience and personal observations (A. Gadd, personal communication, May 13, 2020), is the only such book on this topic. Gadd (2019) described the fantasies, sexual frustrations, and issues affecting the sexuality of each type. Like

the large majority of Enneagram material before it, Gadd's book is based largely on anecdotal evidence.

Many authors have emphasized the need for methodologically robust studies on the Enneagram (Daniels et al., 2018; Newgent et al., 2002; Sutton, 2012). While enormous popular support exists for the Enneagram, only a handful of well-designed studies have been conducted supporting its validity. Before the Enneagram can be applied clinically to issues of sexuality, a robust study is needed to demonstrate its relevance in this context.

History and Origins of the Enneagram

Despite the modern popularity of the Enneagram, little is known about the system's origins. The history of the Enneagram has been a source of speculation and debate, even among Enneagram scholars. Many Enneagram experts have suggested that it has ancient roots, with some speculating that the Enneagram originated with established spiritual sects, such as Sufism (Edwards, 1992; Palmer, 1988) or the third- and fourth-century Christian ascetics known as the Desert Fathers (Rohr & Ebert, 2001). Other Enneagram scholars have suggested that no continuous body of Enneagram knowledge exists handed down from a particular spiritual tradition, but rather, the Enneagram is an amalgam of various bodies of knowledge and largely a modern invention (Riso & Hudson, 1996). Regardless, little to no written evidence exists on the Enneagram's ancient origins. The Enneagram's modern history can be traced from the early 20th century C.E. Even so, the Enneagram's modern history is also a source of debate and controversy in the Enneagram community.

A variety of theories exist about the supposed ancient origins of the Enneagram symbol and the sacred geometry or mathematics that may lie hidden within it. Wiltse and Palmer (2011) argued that the origins of the Enneagram symbol date back to the fourth century to a monk called Evagrius of Pontus, a spiritually advanced scholar and student of sacred mathematics and varied spiritual traditions. Evagrius discussed sacred geometry, focusing on the shapes of a triangle and a hexagon, which Wiltse and Palmer suggested indicated an early understanding of the Enneagram symbol. Further, Evagrius wrote about eight vices or obstructions to prayer, termed *logismoi* (Harmless & Fitzgerald, 2001) that Wiltse and Palmer (2011) argued are similar to eight of the nine personality styles inherent within the Enneagram system. Finally, Wiltse and Palmer suggested that the teachings of Evagrius influenced the beliefs of the Persian Sufis, a group commonly credited for developing the origins of the Enneagram (Edwards, 1992; Palmer, 1988), although this too has been disputed (Moore, 1988).

Other Enneagram scholars have connected the Enneagram to Sumerian civilization, perhaps originating in the 20th century B.C.E and preserved in oral tradition before gaining traction with Greek mathematicians such as Pythagoras, who is said to have utilized a drawing similar to the Enneagram as his spiritual symbol (Bennet, 1983). In their index on personality theories, Ellis and Abrams (2009) explain:

> Some maintain that the ultimate source of the Enneagram is "a brotherhood of wise men" in Mesopotamia who preserved the mystic teachings associated with the diagram from about 2000 BCE until the 6th century BCE, when they taught the Enneagram to Zoroaster and the Greek

> mathematician Pythagoras. After the Persian king Cambyses conquered Egypt in 524 BCE, the keepers of the Enneagram tradition migrated westward and northward until they reached Bokhara (or Bukhara), a city in present-day Uzbekistan. There they transmitted the diagram and its meaning to Muslim mathematicians, who discovered that the nine-pointed figure had some additional interesting mathematical properties. (p. 571)

Other scholars have connected the Enneagram's origins to early numerology, to the sacred mathematics espoused by Pythagoras and his followers (Riso & Hudson, 1996) or to Plotinus's Enneads, a philosophic work from the 2nd century B.C.E that described nine mystical states (Palmer, 1988; Riso & Hudson, 1996). Additional theories credit ancient orthodox Christianity (Rohr & Ebert, 2001), Sufi literature (Bakhtiar, 2013), or esoteric Judaism via philosopher Philo, whose contributions later appeared in the Kabbalah (Wagner, 2010).

Much that has been written connecting the Enneagram symbol to ancient spiritual roots refers to the symbol's potential connection to the Law of One, Law of Three, and Law of Seven (Riso & Hudson, 1999). The Law of One refers to the unity of God or the cosmos, wholeness, and oneness, and is symbolized across cultures by a circle. The Law of Three is found in multiple spiritual traditions, such as in the Christian holy trinity, the Kabbalistic *Sefirot,* the Hindu deities Brahma, Shiva, and Vishnu, and the Buddhist principles of Buddha, Dharma, and Sangha (Riso & Hudson, 1999), and is often symbolized by a triangle. The Law of Three is also said to relate to all dynamics and processes in the sense that much of existence is composed of two opposing forces and a third harmonizing force (Ouspensky, 1949). This law has been described in the context of the Enneagram as initiating energy, resisting energy, and harmonizing energy (O'Hanrahan, n.d.-b). The Law of Seven refers to the idea that seven is considered a holy number by

a variety of world spiritual traditions (Ouspensky, 1949; Winch, 2015). This idea is reflected in Christianity in the seven-day week and the seven churches described in Revelations (Winch, 2015), in Islam in Allah's seven layers of heaven and earth (Fara, 2009), in Hinduism in the seven higher worlds and seven underworlds (Riso & Hudson, 1999), and in the seven directions of north, south, east, west, sky, earth, and center in some Native American traditions (Portman & Garrett, 2006). Since the Enneagram symbol is composed of a circle, a triangle, and a hexad, many Enneagram writers have connected the symbol with the Law of One, Law of Three, and Law of Seven and have suggested that it is therefore an inherently spiritual symbol connected through antiquity to traditions that honored these three laws (Chestnut, 2013; Riso & Hudson, 1999).

Limited evidence exists to support any claim of a connection between the modern Enneagram and antiquity. Stories about symbols similar to the Enneagram being used by Evagrius of Pontus, Pythagoras, Plotinus, or the ancient Sufis seem to be hearsay or folktales at best. The notion that the Enneagram symbol's relationship with the Law of One, Law of Three, and Law of Seven connects it to ancient spiritual traditions makes little sense in light of the fact that such traditions had no interaction with one another. It is possible that speculation on the relationship between the Enneagram and ancient traditions was an attempt by 20th century Enneagram scholars to lend the system credibility and spiritual mystique, a notion to which modern Enneagram scholar Claudio Naranjo (2010b) has admitted. However, some Enneagram scholars have suggested that lack of written documentation of the Enneagram's ancient origins was intentional as a

means of concealing wisdom from all but the most spiritually astute people (Wiltse & Palmer, 2011). Considering all proposed theories on the Enneagram's ancient origins, the only conclusion that can be drawn on potential ancient history and origins of the Enneagram is a lack of consensus.

The earliest written records on the modern Enneagram date from the early-20th century and refer to the work of George Gurdjieff, who taught using the Enneagram symbol in Russia and France as early as 1915 (Dameyer, 2001; Moore, 1988; Ouspensky, 1949). Gurdjieff, who has been alternatively described as a spiritual teacher (Palmer, 1988), a mystic (Dameyer, 2001), and an occultist (Gamard, 1986), traveled the world studying spiritual traditions. Gurdjieff (1963) claimed to have had contact with secret spiritual societies in his travels, including a society known as the Sarmoung Brotherhood (p. 90), which he indicated was the source of the Enneagram knowledge he later taught his students. However, Gurdjieff is said to have intentionally obscured the origins of his beliefs and teachings on the Enneagram (Ouspensky, 1949). He did not record his own teachings on the Enneagram, such that most of what is known about these teachings has been relayed by his students, particularly esotericist P. D. Ouspensky who assembled Gurdjieff's teachings in a volume entitled *In Search of the Miraculous* (1949). In this work, Ouspensky quoted Gurdjieff's supposed teachings on the Enneagram, many of which were vague and enigmatic. For example, Ouspensky quoted Gurdjieff as having said:

> The understanding of [the Enneagram] symbol and the ability to make use of it give man very great power. It is perpetual motion and it is also the philosopher's stone of the alchemists. The knowledge of the enneagram has for a very long time been preserved in secret and if it now is, so to

> speak, made available to all, it is only in an incomplete and theoretical form of which nobody could make any practical use without instruction from a man who knows. (p. 294)

Gurdjieff's reference to the perpetual motion of the Enneagram aligns to reports that he focused his Enneagram teachings largely on movement and the body, guiding students through nonverbal exercises and dances designed to emulate growth processes (Palmer, 1988). Ouspensky (1949) reported that in the early 1920s in France, Gurdjieff led his students through exercises wherein they stood at the numbers one through nine on an Enneagram symbol drawn on the floor and moved in the "direction of the numbers … turning round one another at the points of meeting, that is, at the points where the lines intersect in the enneagram" (p. 301).

In his teachings on the Enneagram, Gurdjieff described the three centers of intelligence, head, heart, and instinct, and suggested that each person was dominant in one center (Woldeeyesus, 2014). He emphasized that people contain an essence, or a true self, and a developed personality resulting from outside influence (Chestnut, 2008) and taught that self-observation could serve to redevelop the essence or true self (Ouspensky, 1949). Gurdjieff also focused at length on the Enneagram symbol as a representation of universal processes. However, Gurdjieff did not explicitly discuss the nine personality types (Woldeeyesus, 2014).

Oscar Ichazo (1982) was arguably the first individual to discuss the Enneagram in terms of nine personality orientations. He taught the nine types as part of a psychospiritual model of human development he invented called protoanalysis, which emphasized developing a full understanding of a person by

incorporating understandings of mental processes, physiological processes, and spiritual and higher consciousness states. Ichazo taught Enneagram classes first at the Institute for Applied Psychology in La Paz, Bolivia, and later in Arica, Chile, which became the foundation of the Arica Institute (Riso & Hudson, 1996). Ichazo is often associated with foundational thought on the modern Enneagram, and some Enneagram scholars credit Ichazo fully for the development of the Enneagram (Riso & Hudson, 1996). Ichazo acknowledged influences in his development of the Enneagram, including Plotinus's Enneads, Pythagoras, and the original Chaldean symbol (Labanauskas & Isaacs, 1996), but he denied any Sufi origin and claimed full proprietary ownership over the personality system (Ichazo, 1991).

Some debate on modern Enneagram history centers on Ichazo and his level of contribution to the Enneagram system. Theories on the Enneagram's modern origins can be said to fall into Gurdjieffian and Ichazian camps, with some scholars largely crediting Gurdjieff as the Enneagram's modern founder (e.g., Wiltse and Palmer, 2011) and other scholars largely crediting Ichazo (e.g., Riso & Hudson, 1996). In an article entitled "Letter to the Transpersonal Community," Ichazo (1991) denied any connection between his work and Gurdjieff's and suggested that Gurdjieff's work was itself derivative of Plato and other authors. Ichazo also expressed skepticism toward modern Enneagram authors, including Claudio Naranjo and Don Riso for what he described as plagiarism of Ichazo's own philosophical positions on the Enneagram. In the same letter, Ichazo denied any connection of the Enneagram to ancient Sufi

wisdom and claimed that he developed the entire theory himself. In 1992, Ichazo and the Arica Institute sued author Helen Palmer for copyright infringement based on the premise that her published works on the Enneagram mimicked Ichazo's work. A U.S. Court of Appeals recognized Ichazo as the rightful author of the Enneagram fixations or types but ruled in favor of Palmer under fair use doctrine based on Ichazo's previous claims that his writings on the nine ego fixations were factual rather than hypotheses and therefore not copyrightable (Dunne, 1999; U.S. Copyright Office, 1992).

A student of Ichazo's, Claudio Naranjo, also came to be associated with foundational thought on the modern Enneagram. Naranjo (1990, 1994) expanded the definitions of each Enneagram type using the technique of interviewing students in order to discern overlap between each type and particular psychiatric and psychological patterns. Naranjo, a psychiatrist, taught Enneagram groups in Berkeley, California, in the 1970s (Chestnut, 2008) with an emphasis on development and expansion of consciousness (Riso & Hudson, 1996). Among Naranjo's students in California were Jesuit priests who adapted the Enneagram for use in spiritual counseling and as a result increased use and popularity of the Enneagram in the United States (Ellis & Abrams, 2009; Riso & Hudson, 1996). Naranjo's (1994) book, *Character and Neurosis*, which outlines the neurotic character structure of each type, is considered by many to be a seminal work on the Enneagram (Riso & Hudson, 1996).

Naranjo split with the Arica Institute over differences with Ichazo, and Ichazo later criticized Naranjo and his followers for departing from a model of

Enneagram type that emphasizes ego fixations that are meant to be overcome (Ellis & Abrams, 2009). Naranjo (2010a) claimed to have created the character descriptions of each type, significantly expanding understanding of the types beyond Ichazo's ego fixation perspective. Naranjo (2010b) also claimed that the mystique surrounding ancient Enneagram origins was largely an invention of teachers such as Gurdjieff, Ichazo, and himself, perhaps as an intentional tool to develop more interest and trust in the new system.

Despite controversies over attribution, it is clear that Gurdjieff, Ichazo, and Naranjo all influenced the development of the Enneagram in its popular form. Many well-known Enneagram authors were students of Naranjo, including Helen Palmer and Don Riso, who have both been responsible for disseminating the Enneagram in popular culture. Whether influenced by ancient spiritual traditions and sacred numerology or largely a modern creation, the Enneagram has gained widespread popularity as a development tool (Daniels et al., 2018).

The Enneagram Types and How the Model Works

The Enneagram is a framework for understanding nine key patterns of ego fixation or ego defense structure found in individuals. In popular psychology, the Enneagram is often treated as a personality typology, but esoteric traditions behind the Enneagram support that the types are merely compensations that obscure a person's true nature (Ichazo, 1982; Naranjo, 1990, 1994; Palmer, 1988, 1995; Riso & Hudson, 1996, 1999). Within traditional Enneagram teachings, the purpose of understanding one's type is to observe ego trappings and ultimately transcend them in order to become the full self. The Enneagram system provides

information about each type's patterns of motivation and behavior, and teaches self-awareness to overcome these patterns (Chestnut, 2013; Daniels et al., 2018; Daniels & Price, 2000; Gadd, 2019; Ichazo, 1982; Naranjo, 1990, 1994; Paasch, 2019; Palmer, 1988, 1995; Riso & Hudson, 1996, 1999; Stabile, 2018; Wagner, 2010).

About the Types

Enneagram types are typically referred to by their number, but various traditions (i.e., The Enneagram Institute, The Narrative Enneagram) have also assigned names to each type. The names of the types vary across Enneagram school of thought, and some theorists have recommended that types be referred to only by number to avoid the inadvertent assigning of value judgements to type (Enneagram Institute, 2019a; Riso & Hudson, 1999). Many authors have written about the characteristics and qualities of the Enneagram types. The following type descriptions are distillations from Chestnut (2013), Daniels et al. (2018), Daniels and Price (2000), Gadd (2019), Ichazo (1982), Naranjo (1990, 1994), Paasch (2019), Riso and Hudson (1996, 1999), Stabile (2018), Palmer (1988, 1995), and Wagner (2010). To avoid excessive citation, citations are noted only where sources differ from these primary authors' works.

Type ones are called "The Reformer" in some traditions (e.g., Enneagram Institute, 2019b) and "The Perfectionist" in others (e.g., The Narrative Enneagram, 2020). Naranjo (1994) described type ones in terms of anger and perfectionism. Type ones are fastidious, with a strong sense of ethics and right and wrong. Type ones hold themselves to high standards and expect others to

meet those standards as well. Ones are often more concerned with doing a job right than with doing it quickly or efficiently. Ones are moral absolutists. Although moral views vary widely across people of this type, a type one considers their moral outlook to be universal and the one by which all others abide or should abide. Type ones believe there is a right way, and they want to help others do things the right way.

According to Riso and Hudson (1999), type ones in childhood feel disconnected from the parental figure who is meant to protect them, and as a result they develop the sense that they must protect themselves through responsibility and right action. Type ones compensate with an excessive orientation to ethics, monitoring themselves for what they consider to be good behavior and adhering to rules. Ones are sometimes considered to be "the family hero" (p. 100), due to their self-parenting behavior, rule-following, and focus on being good. Somatically, type ones often exhibit a rigidly held posture, quick, tight, and intense gestures, and a general sense of holding the physical self tightly (The Narrative Enneagram, 2019, 2020). At their best, type ones are great advocates for justice, ethical, dedicated, organized, and reliable. At their worst, ones are judgmental, narrow-minded, and cast themselves as the moral authorities over others.

Type twos are called "The Helper" in some traditions (e.g., Enneagram Institute, 2019b) and "The Giver" in others (e.g., The Narrative Enneagram, 2020). Naranjo (1994) described type twos with the terms pride and histrionic personality. Type twos are oriented to others, generous and supportive, with a

strong tendency to people pleasing. Twos believe that putting others' needs before their own is important. They are friendly, sociable, and relationship-oriented, and are sometimes thought to be the most empathetic type of the Enneagram (Roh et al., 2019). Twos are quick to sacrifice for others and do not think twice about doing this. They are consistent caretakers and are loath to express their own needs to others and sometimes even to themselves. It is difficult for others to ascertain a two's wants and needs as the two sometimes obscures these in the name of maintaining relationship.

Riso and Hudson (1999) described the childhood pattern of the two as the selfless nurturer in the family system, believing they can earn love by giving to others (p. 129). Somatically, type twos exhibit a diffuse quality to their energy as if they are bleeding into others around them (The Narrative Enneagram, 2019, 2020). They tend to gesture and express from their upper bodies (The Narrative Enneagram, 2020), leaning far forward when listening to others. At their best, twos are magnanimous, helpful, friendly, and highly responsive to the feelings and needs of others. At their worst, twos act out a martyr complex, exhibit a "give-to-get" mentality (Naranjo, 1994, p. 187), constantly sacrificing and then building up resentment toward others for not expressing enough gratitude.

Type threes are called "The Achiever" in some traditions (e.g., Enneagram Institute, 2019b) and "The Performer" in others (e.g., The Narrative Enneagram, 2020). Naranjo (1994) referred to the pathological aspects of this type as vanity, inauthenticity, and a marketing orientation. Type threes are highly attuned to their image and what other people think of them. As a result, they are adept at winning

people over and are often considered charming and personable. Threes want to be the best at what they do and are goal-oriented, competitive, and high achieving. Threes feel pressure to perform and hope to be recognized for their achievements. Threes are the most driven type of the Enneagram, highly focused on their goals and unaccepting of failure. Unlike type ones, threes will sometimes cut corners to achieve a goal, as long as the goal is completed efficiently and effectively. Threes can slip into inauthenticity in their drive to impress, becoming chameleons who change their qualities according to whatever will elicit the positive regard of others.

Riso and Hudson (1999) described threes in childhood as receiving the message that it was not acceptable to be their authentic selves, but instead that they must pursue the activities and achievements that were rewarded by others. Somatically, type threes often exhibit an entrepreneur's posture, standing up straight and tall with forward projected amiable energy, as if perpetually about to shake hands at a job interview (The Narrative Enneagram, 2019, 2020). Threes hold tension in their chest but tend not to notice it due to a difficulty sitting still and a need to remain in motion (The Narrative Enneagram, 2020). At their best, threes are likeable, effective, and highly competent, excellent mentors who can develop the skills and talents of others while maintaining balance in their own lives. At their worst threes are hyper-driven, unable to rest or relax, and can seem disingenuous because they have identified so completely with their role or outer appearances.

Type fours are called “The Romantic” (e.g., Enneagram Institute, 2019b) or “The Individualist” (e.g., The Narrative Enneagram, 2020). Naranjo (1994) described the pathological aspects of type fours as envy and a depressive-masochistic character. Type fours are committed to being unique, genuine, and authentic, and have an intense dislike for being seen as a cliché or similar to other people. Fours are often romantic and poetic in temperament, with a tendency to artistic disposition. They are comfortable with emotion and accept emotions such as melancholy and longing with equal or greater vigor than happiness and joy. Type fours have a strong sense of nostalgia and a perpetual feeling that something is missing within them that can be found in others or even in their own past. Many fours report being told that their feelings are too much or that they are melodramatic or over-sensitive. Fours identify with their feelings and moods, which results in a shifting identity that can make fours feel broken or defective.

Riso and Hudson (1999) explained that fours in childhood tend to identify with the “lost child role” (p. 182), feeling that they are unlike their parents and the rest of their families. This feeling of being unseen leads to a life-long search for a rescuer who will mirror them. Somatically, type fours have a dreamy quality to their body language; they often feel disconnected from their physical body, awash in emotion but not grounded in their physicality (The Narrative Enneagram, 2019, 2020). Fours alternate between disappearing into their interior emotional life and spilling their emotional self into the environment around them (The Narrative Enneagram, 2020). At their best, fours are deeply empathetic, unique, and emotionally intelligent, often contributing great art to the world. At their worst,

fours can be melodramatic, moody, intense, and brooding with a strong proclivity to viewing themselves as a suffering victim.

Type fives are called “The Investigator” (e.g., Enneagram Institute, 2019b) or “The Observer” (e.g., The Narrative Enneagram, 2020). Naranjo (1994) referred to type fives as pathologically detached and prone to avarice. Type fives are intensely committed to knowledge as a currency. They find knowledge comforting and protective and have a rich internal world of thoughts and ideas. Type fives can often be found retreating from the world into solitude. They consider the world’s demands to be too much and seek to conserve their time and energy. Fives hoard their internal resources, fearing that sharing themselves will lead to depletion. Fives are natural researchers, accumulating and hoarding knowledge. More than any other type, fives rely on and identify with their brains.

Riso and Hudson (1999) described the childhood antecedents of type five to be either the absence of a caregiver or the presence of an overly intrusive caregiver. The five in childhood felt unsafe so retreated inwards to self-reliance after determining that they could not rely upon their caregiver. Somatically, fives are disconnected from their physicality and often give off a bookish or librarian-like quality (Narrative Enneagram, 2019, 2020). The energy of fives is quiet and turned inwards, such that they will sometimes go unnoticed in a room (The Narrative Enneagram, 2019, 2020). At their best, type fives are perceptive, observant, insightful, and offer practical and assimilated perspectives to others. At their worst, fives are withdrawn to the point of total isolation and can be emotionally detached and secretive.

Type sixes are called “The Loyalist” (e.g., Enneagram Institute, 2019b) or “The Loyal Skeptic” (e.g., The Narrative Enneagram, 2020). Naranjo (1994) referred to type sixes as being prone to cowardice, paranoid character, and accusation. Type sixes are intensely loyal to organizations, beliefs, and especially to relationships. Sixes are focused on security and want to be able to trust others. They will sometimes test the loyalty of people to assess whether a person should be let into the circle of people they trust intimately. Once someone is considered to be part of that circle, sixes tend to trust them for life. Sixes are anxious and attempt to mitigate their anxiety by ensuring that there are systems and structures to support their safety. As a result, sixes tend to be both highly skeptical of and highly deferential to authority, depending upon whether they have judged a particular authority to be competent. Sixes are reliable and hardworking, often found in the same job or relationship long past its point of natural expiration. Owing to a tendency to rely on structures outside of themselves to ensure feelings of safety, the personality qualities of sixes are often mutable, with sixes being trustful of authority one day but skeptical the next, both agreeable and disagreeable, aggressive and passive.

Riso and Hudson (1999) described the childhood pattern of type six as hyperawareness of the vulnerability associated with depending upon the parents for survival. Sixes found that a father figure’s support for their separation from mother was insufficient, which gave them a lifelong ambivalence toward authority. Somatically, sixes shift stance and look around spaces, assessing for threats, and can exhibit a quality of being a deer in the headlights (The Narrative

Enneagram, 2019, 2020). At their best, sixes are excellent strategic thinkers, offering intelligent ways to prevent and solve problems, and are unfailingly loyal and kind. At their worst, sixes are chronic worriers, afraid of change, pessimistic, and needlessly skeptical.

Type sevens are known as "The Enthusiast" (e.g., Enneagram Institute, 2019b) or "The Epicure" (e.g., The Narrative Enneagram, 2020). Naranjo (1994) referred to sevens as prone to gluttony, fraudulence, and narcissistic personality. Type sevens are experience seekers, joyous, and exuberant. They seek to avoid pain and negativity and are unfailingly optimistic, upbeat, and positive. Sevens fear missing out on experiences and having their options or freedom taken away. As a result, sevens have a hard time committing to any course of action that limits their options. Sevens address anxiety and negative feelings through distraction, attempting to keep their minds busy and full of possibilities. They are future oriented, preferring to envision their next adventure rather than be bored with their current reality.

Riso and Hudson (1999) described the seven in childhood as experiencing disconnection from a primary nurturing figure at too early an age. As a result, sevens decided to nurture themselves, which resulted in an attachment to having many experiences and indulgences to distract from the fear and pain of the early disconnection. Somatically, type sevens project their energy upwards and outwards into the future of possibilities and adventures (The Narrative Enneagram, 2019, 2020). They can seem scattered or have short attention spans in conversation, looking around the room for new possibilities. This differs from a

six's scanning of the environment out of fear in that sevens are bright-eyed and excited when scanning the environment as if looking for the next exciting thing (The Narrative Enneagram, 2019, 2020). At their best sevens are adventurous, energetic, fun, visionaries who can see all possibilities and are quick to think on their feet. At their worst, sevens are scattered, unreliable, self-involved, and unrealistic in their plans and ideas.

Type eights are known as "The Challenger" (e.g., Enneagram Institute, 2019b) and or "The Protector" (e.g., The Narrative Enneagram, 2020). Naranjo (1994) described the neuroses of type eights as sadistic character and lust. Type eights are confident, independent, intense, strong, and action-oriented with seemingly boundless energy. Eights are natural leaders and have a high standard for leadership in others. Eights are often found in leadership positions, sometimes commandeering authority when they believe the existing leader is doing a poor job. Eights have enormous willpower both to accomplish things and to exercise power over others. They are unafraid of conflict and consider telling the unabridged truth to be a favor to others. As a result, eights can be perceived as confrontational, although they generally do not perceive themselves in this way. Eights want others to be strong and independent and are often bothered by what they consider to be weakness, passivity, or a victim mentality. Eights take on a protector role for those they consider to be part of their tribe, going to bat for others and teaching those in their tribe to become more self-sufficient.

Riso and Hudson (1999) described the type eight's formation in childhood as a premature loss of innocence, usually associated with being called upon to act

as an adult from an early age. Somatically, type eights project a forward forceful energy from their bodies such that individuals in conversation with eights can feel bowled over by the energy coming toward them (The Narrative Enneagram, 2019, 2020). At their best, eights are strong and self-assured leaders, courageous, determined, and beacons of truth and justice. At their worst, eights are tyrannical, prone to excess, reckless, domineering, and attempt to impose their will on others.

Type nines are known as "The Peacemaker" (e.g., Enneagram Institute, 2019b) or "The Mediator" (e.g., The Narrative Enneagram, 2020). Naranjo (1994) described the character neurosis of type nine as psychospiritual inertia. Type nines are pleasant, easygoing, and down-to-earth, with a natural connection to the spiritual realm and bigger picture. Nines tend to bring harmony to relationships with their ability to see and understand multiple, sometimes seemingly conflicting, points of view. Nines are often described as having the lowest energy of all Enneagram types (Stabile, 2018). Nines are committed to protecting their energy by maintaining a sense of inner peace. They preserve this peace by blocking out or numbing themselves from inner and outer conflict. This numbing contributes to nines' being out of touch with their own needs and desires. Avoidant of conflict, nines will often disappear literally or energetically in order to keep the peace. Although others see nines as agreeable and easy to get along with, which they often are, nines can become extremely stubborn or passive-aggressive when they become tired of going along with everyone else's preferences. Type nines are prone to misidentifying as other types based on their tendency to merge and identify with other people in their lives.

Riso and Hudson (1999) described the nine in childhood as internalizing the message that being too visible in the family or asserting their needs was not allowed. As a result, nines tended to disappear into the background or into the needs and feelings of others. Somatically, nines are prone to spacing out or losing focus, and tend to exhibit a far-away or dreamy quality (The Narrative Enneagram, 2019, 2020). At their best, nines are discerning, pleasant, accepting, and talented mediators. At their worst, nines are spacy, prone to physical carelessness and accidents, excessively conflict-avoidant, and apathetic.

Interrelationships of the Types

In addition to the nine core Enneagram types, each type is mediated by one of two "wing" types (Daniels & Price, 2000; Fitzel, n.d.; Riso & Hudson, 1999), as well as by one of three instinctual variants (Chestnut 2013; Riso & Hudson, 1999). Enneagram wing types exist on either side of the primary type, that is, a type eight can have a seven wing or a nine wing (Daniels & Price, 2000; Riso & Hudson, 1999). Wings add depth and uniqueness to the types and give each type some of the qualities and proclivities of the adjacent type (Riso & Hudson, 1999). Some scholars (e.g., Rohr, 2016) have suggested that each type has two wings, both of the adjacent types on either side of the primary type; others (e.g., Daniels & Price, 2000) have suggested that each type has two wings, but one is dominant; and still others (e.g., Enneagram Institute, 2020; Riso & Hudson, 1999) posited that each type has only one wing. According to Riso and Hudson (2000),

> We initially saw that the vast majority of people … seemed to have a dominant wing, but there were also a number … who seemed to have

> either both wings or no wings. We have resolved this apparent conflict by thinking of the wings in relation to the circle part of the Enneagram symbol … a type is not a single point where the inner lines of the Enneagram touch the circle, but a range of points along the circle's circumference. (p. 26)

Enneagram subtypes are instinctual variants within each type that describe how the type is expressed through commitment to one of three particular survival drives, or dominant instincts: the social drive, the self-preservation drive, and the sexual or one-to-one connection drive (Chestnut, 2013; Luckovich, 2021; The Narrative Enneagram, 2019; Riso & Hudson, 1999).

The self-preservation drive relates to the need for a supportive physical environment, home, material support, and close family relationships. Evolutionarily, this instinct supported the physical survival of the species through an attunement to potential dangers and an assessment of access to resources (Luckovich, 2021). Self-preservation instinct dominant people tend to be tuned into the energy level and needs of the physical body and consider comfort of their own bodies before worrying about connecting with other people. Such people often care very deeply about their home environment and physical comfort. For example, people of this dominant instinct often carry extra snacks, pens, paper, blankets, or anything that will make an experience more comfortable and physically supportive (Chestnut, 2013; The Narrative Enneagram, 2019; O'Hanrahan, n.d.-a; Riso & Hudson, 1999). They tend to exhibit a corporeal warmth and be surrounded by a sense of coziness (The Narrative Enneagram, 2019).

The social drive relates to the need for belonging in a larger community or society. Evolutionarily, this instinct supported the cohesion of the tribe or group,

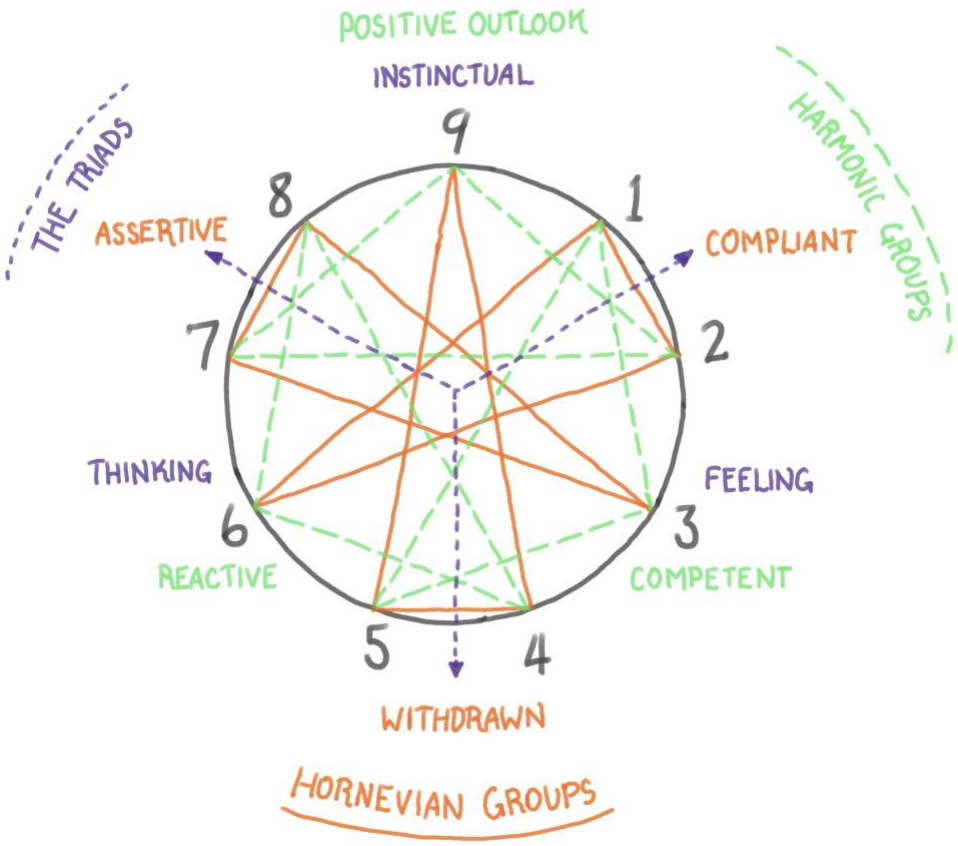
which was essential for human survival (Luckovich, 2021). People of this dominant instinct tend to be highly aware of social dynamics in groups and feel it is very important to ensure everyone in a group is comfortable and enjoying themselves. Such individuals often have a large number of social connections and are more interested in having many friends than in having deep friendships (Chestnut, 2013; The Narrative Enneagram, 2019; O'Hanrahan, n.d.-a; Riso & Hudson, 1999). Social instinct dominant people tend to appear more reticent and less intense than other subtypes (The Narrative Enneagram, 2019).

The sexual drive, also called the one-to-one drive, relates to close and intimate relationships, sexuality, and the vital force within the body (O'Hanrahan, n.d.-a). Evolutionarily, this instinct supported reproduction and mating for the propagation of the species (Luckovich, 2021). Individuals of this dominant instinct tend to bond closely and intensely with one person at a time and are less comfortable relating to a group. Such people find intimacy at the deepest level to be intriguing and fulfilling, and they have difficulty understanding social bonding at a more surface level. They tend to be uncomfortable with small talk and have fewer very close friends as opposed to many acquaintances (Chestnut, 2013; The Narrative Enneagram, 2019; O'Hanrahan, n.d.-a; Riso & Hudson, 1999). Sexual instinct dominant people tend to give off a heat or intensity that individuals with other dominant instincts can find overwhelming (The Narrative Enneagram, 2019).

Three primary ways exist to divide and classify the nine types into triads: center of intelligence triad, Hornevian triad, and harmonic triad. These triads are illustrated in three Enneagram symbols (Figure 1):

Figure 1

Illustration of Enneagram Triads



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According to Riso and Hudson (1999), a type's center of intelligence describes the ego's fixation in one of three centers: the instinct or body center, the feeling or heart center, and the thinking or head center. Types eight, nine, and one are in the instinct or body center and most concerned with maintaining autonomy and independence. These types have developed overcompensations related to their

bodies and physical instincts. They try to create boundaries with the physical world wherein they can impact the world without being impacted in return. Type eights create this boundary by directing energy outwards into the world to keep others at a distance; type ones create this boundary by disallowing particular impulses, thoughts, or sensations that they consider unacceptable from arising to their consciousness; and type nines maintain both an inner and outer boundary, using a large amount of energy to do so. All three instinct or body types tend to struggle with rage (Chestnut, 2013; Riso & Hudson, 1996, 1999).

Types in the feeling triad, types two, three, and four, are most concerned with attention or being recognized and appreciated by others (Riso & Hudson, 1999). These types have developed overcompensations related to their feelings. Type twos are overidentified with others' feelings and use selfless behavior to elicit positive regard. Type fours turn their emotional energy inwards, deriving identity and attention from their emotional relationship with their own moods and past. Type threes seek both external positive regard from others and to maintain a particular image of themselves within their own feelings. All three feeling or heart types tend to struggle with shame (Chestnut, 2013; Riso & Hudson, 1999).

Types in the thinking triad, types five, six, and seven, are most concerned with security or the sense that their environment is safe, stable, and reliable (Riso & Hudson, 1996, 1999). These types have developed overcompensations related to their intelligence center and are motivated by anxiety. Type fives respond to anxiety by withdrawing from external life, retreating into their minds, and reducing their personal needs. Sevens respond to anxiety by charging forward into

life with self-confidence, while scrupulously avoiding their inner world where they fear they will be trapped in negative feelings. Sixes avoid both the external and internal worlds at different points, switching to outward focus when their feelings become frightening and back to inner focus when the external world becomes too scary. All three thinking or head types tend to struggle with fear (Chestnut, 2013; Riso & Hudson, 1996, 1999).

The Hornevian-triad categories, named after psychoanalytic theorist Karen Horney's (1945) identification of conflict approaches, relate to how each type attempts to meet their needs and also describe the social style of the types (Riso & Hudson, 1999). The assertive triad, types three, seven, and eight, attempt to get their needs met by moving against others or demanding what they want. These types expand their ego outwards toward others to meet challenges by ensuring that their wants and needs are at the center (Riso & Hudson, 1999). In a crowded room, assertive types view themselves as the center of the action, possibly the most influential person in the room. Types in the compliant triad, types one, two, and six, attempt to get their needs met by moving toward people or earning their approval. These types are compliant to their superegos or to the values and rules they learned in childhood and believe that these values make them a moral authority. In a crowded room, compliant types orient to the ways their moral authority places them in a position to help or rescue the group. The withdrawn triad, types four, five, and nine, move away from others or withdraw to meet their needs. These types are closely identified with their subconscious, which blends into consciousness through a rich fantasy life. They respond to stress by

withdrawing into their interior landscape, which feels safer than a world of action and physicality. In a crowded room, withdrawn types see themselves as different and apart from the group, and use strategies to remain separate (Riso & Hudson, 1996, 1999).

Harmonic triads describe how the types cope with challenges, guard themselves from disappointment, and handle not having their primary needs met (Fitzel, n.d.; Riso & Hudson, 1999). The harmonic triads are divided into the positive outlook approach, which includes types two, seven, and nine; the competency approach, types one, three, and five; and the reactive approach, types four, six and eight. According to Fitzel (n.d.), types who rely on a positive outlook approach are optimistic, avoidant of negative feelings, and approach problem solving by avoiding the problem as much as possible. They tend to reframe disappointment and are skilled at cheering others up because they want to feel happy and positive themselves (Riso & Hudson, 1999). Positive outlook types also tend to have difficulty effectively balancing their needs with the needs of others, with type twos hyper-focusing on others' needs, type sevens hyper-focusing on their own needs, and type nines attempting to focus on both (Fitzel, n.d.; Riso & Hudson, 1999). Types in the competency approach respond to challenges by attempting to find the right answer (Riso & Hudson, 1999). They generally remain emotionally detached from problems and approach problem solving by gathering as much information as possible. These types tend to have difficulty with structures, rules, and systems, with type ones operating within systems and rules, type fives operating outside of systems, and type threes both

utilizing systems to their advantage and operating outside systems when it suits them (Fitzel, n.d.; Riso & Hudson, 1999). Types in the reactive approach are emotionally responsive to problems and address them by venting to recruit others into showing emotional responsiveness to the problem (Riso & Hudson, 1999). Reactive types address their feelings about a problem before anything else and if unable to do so can become resentful. These types have difficulty trusting others and try to elicit feedback on where others stand toward them. Reactive types tend to have problems balancing independence and a need for nurturing, with type eights hyper-focusing on independence, type fours hyper-focusing on their need for nurturing, and type sixes sometimes being independent and sometimes needing nurturing (Fitzel, n.d.; Riso & Hudson, 1999).

Working With the Types

Determining Enneagram type is a multifaceted process that can entail several different approaches. Many Enneagram theorists maintain that identifying one's type is a process of self-discovery wherein the individual seeking to discover their type studies all nine types and self-identifies their patterns of motivation and behavior (Ramsey, 2020). Several typing instruments exist, though it is not generally recommended to rely fully on typing instruments as the sole indicator of type. The most well-known typing instruments are the Riso-Hudson Enneagram Type Indicator (RHETI), the IEQ9, the Wagner Enneagram Personality Style Scales (WEPSS), and the Essential Enneagram Test (EET). Another means of typing is to participate in a typing interview with a trained interviewer. Interviews tend to point participants to one or two types for further

exploration rather than definitively offering a single type (The Narrative Enneagram, 2019).

Many Enneagram theorists have recommended against using the Enneagram to type other people (Enneagram Institute 2019a; The Narrative Enneagram, 2019; Riso & Hudson, 1999). Experts have cautioned against what they see as oversimplification of the Enneagram tool as a quick way to categorize people into caricatures, rather than in-depth use of the tool. However, some teachers have relaxed such cautions in recent years, suggesting that typing others is complex, but not prohibitively difficult (Enneagram Institute, 2019a).

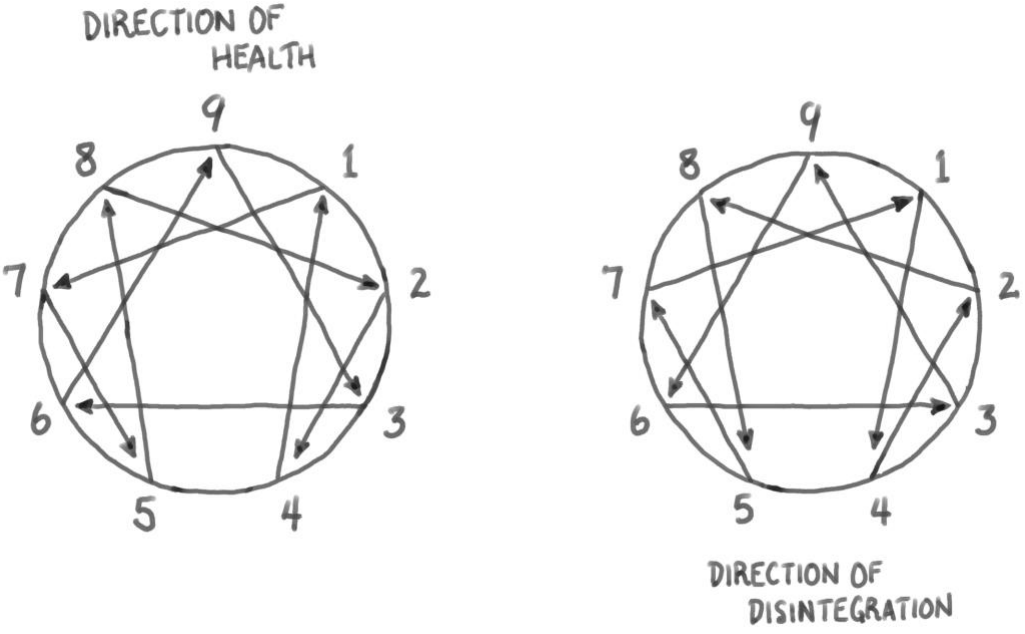
Most Enneagram theorists agree that there is a spectrum of health levels for each type, often referred to as levels of integration and disintegration, security and stress points, or levels of development (Enneagram Institute 2019a; Riso & Hudson, 1999; Rohr, 2020; Rohr & Ebert, 2001). These levels indicate that a person of a particular type may exhibit vastly different behaviors and thought patterns under stress than under ideal healthy conditions. A person's level of development can explain in-group differences observed among individuals of the same type (Riso & Hudson, 1999; Rohr, 2020). Riso and Hudson (1999) thoroughly outlined levels of health for the types, suggesting nine distinct levels within each type, falling into three categories: healthy, average, and unhealthy.

Another aspect of Enneagram theory related to stress and health is the notion of movement along the arrows (Figure 2). Most Enneagram theorists agree that the interrelationship among types on the Enneagram symbol follows the pattern 1-4-2-8-5-7 and 9-6-3, wherein type ones in their lowest level of health

tend to exhibit the behaviors and patterns of an average type four; type fours in their lowest level of health exhibit the behaviors and patterns of an average type two; and so on (Daniels & Price, 2000; Palmer, 1988, 1995; Riso & Hudson, 1999).

Figure 2

Movement Along the Arrows



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Type threes, sixes, and nines, which form the central triangle of the Enneagram symbol, resemble one another in their lowest levels of health, such that an unhealthy nine tends to act like a six, an unhealthy six acts like a three, and an unhealthy three acts like a nine. Types in their highest levels of health and development tend to exhibit movement along the lines in the reverse order, following the pattern 7-5-8-2-4-1 and 3-6-9. At their most healthy, type sevens tend to exhibit the characteristics of a healthy type five; healthy fives exhibit the

traits of a healthy eight; and so on (Daniels & Price, 2000; Palmer, 1988, 1995; Riso & Hudson, 1999). Enneagram theorists suggest that movement along the arrows can explain in-group differences within individuals of the same type.

Most experts agree that the goal of working with the Enneagram tool is to fully integrate aspects of the self, such that one's type behaviors and patterns become less and less central to their character over time (Daniels & Price, 2000; Palmer, 1988, 1995; Riso & Hudson, 1999). According to the Enneagram Institute (2019a),

> Ultimately, the goal is for each of us to "move around" the Enneagram, integrating what each type symbolizes and acquiring the healthy potentials of *all the types*. The ideal is to become a balanced, fully functioning person who can draw on the power (or from the Latin, "virtue") of each as needed. Each of the types of the Enneagram symbolizes different important aspects of what we need to achieve this end. The personality type we begin life with is therefore less important ultimately than how well (or badly) we use our type as the beginning point for our self-development and self-realization. (Directions of Integration and Disintegration section, para. 6)

Personality and Defense Theory

Some debate exists about whether the Enneagram is a personality theory or a theory of ego defenses. Personality and defense theories overlap in many ways. Both relate to a person's conscious and unconscious motivations, both are often attributed to events in childhood, and both can be apparent to others in a person's public facing behaviors. Key differences between personality and defense theory include that defenses are typically more unconscious than personality traits and that personality refers to somewhat more stable traits over a lifetime, whereas defenses refer to mechanisms of ego protection that are likely to shift as a person psychologically matures. This section briefly explores

personality theory and defense theory and discusses their relationship to sexuality and the Enneagram.

Theories of Personality

Personality can be defined as "relatively stable, intrapsychic factors that generate consistent patterns of behavior" (Lehmiller, 2017, p. 16). From the perspective of most personality theories, the factors that constitute personality tend to sustain within an individual over time and impact the way that individual responds to events in predictable ways. Personality theories from the ancient Greek four temperaments (Carver & Scheier, 2016) to modern theories such as the Big Five (McCrae & Costa, 1987) outline character traits that tend to define human behavior.

Personality theory dates back to at least the ancient Greek physician Hippocrates who created the four temperaments model in approximately 400 BC (Carver & Scheier, 2016). The four temperaments, also called the four humors, described the physical appearance, physical health, and psychological persona of individuals in four overall patterns: *sanguine, phlegmatic*, *melancholic,* and *choleric.* The four temperaments model was adopted and proliferated by Aristotle and later developed by Galen who expanded on the association of each of the four temperaments with specific personality traits (Carver & Scheier, 2016). The four temperaments model was used in Greco-Arabic medicine to determine appropriate medical treatments for hundreds of years and was not fully disregarded until the 18th century (Sudhoff, 1926).

Modern personality theory emerged in the late 19th and early 20th centuries with theorists such as Wilhelm Wundt, Sigmund Freud, Carl Jung, and John Watson (Ellis & Abrams, 2009). Wundt was the first to distinguish personality from physiology. He raised the notion of temperament styles along an axis from changeability to emotionality and also proposed the idea of mixed temperaments (Geen, 1986). Soon after Wundt, Freud proposed the model of id, ego, and superego as the forces competing to shape human behavior and personality. Around the same time, John Watson rejected prevailing theories of the influence of the unconscious and proposed behaviorism, the notion that all of psychology, including personality can be reduced to behaviors, influenced by external forces (Ellis & Abrams, 2009). Different schools of thought on personality arose as personality psychology gained popularity. Personality theories beginning in the 20th century can be divided into approximately four categories: psychodynamic theories, trait theories, behavioral theories, and humanistic theories. An additional category of transpersonal theories, which emerged in the mid-20th century, can also be considered.

Freudian personality theory is the most well-known psychodynamic theory. It centers around five psychosexual stages of childhood development: oral, anal, phallic, latent, and genital (Freud, 1905/2017). The names of each of the five stages indicate the focus of pleasure and attention of a child in that stage. For example, during the oral stage from birth to about 18 months, sucking and biting are the focus of pleasure. Freud theorized that traumas or difficulties experienced during any of these developmental stages would result in an individual's getting

"stuck" or fixated at that stage in the sense that they would retain habits and feelings associated with the phase. Freud termed these fixated personalities oral-passive, oral-aggressive, anal-expulsive, anal-retentive, phallic, and genital.

Alfred Alder was a follower of Freud but later formed his own theory based on the idea that personality is more shaped by social factors than by the unconscious (Ellis & Abrams, 2009). Adler (1927) proposed that infants and children experience feelings of inferiority that later lead to compensations in their adult lives. Adler theorized about the impact of these feelings of inferiority on family dynamics, wherein individuals experienced inferiority differently depending upon their birth order. He suggested that the strive for superiority resulted in four personality types: ruling type, leaning type, avoiding type, and socially useful type. He believed individuals continuously moved in cycles of inferiority and attempts to gain superiority, in most cases gaining increased proficiency and expertise over the course of a lifetime as a result of the drive for superiority (Carver & Scheier, 2016).

Erikson (1959/1980), like Freud, believed in distinct developmental stages, but unlike Freud, he believed these stages continued past puberty throughout adulthood. Erikson theorized that each developmental stage was associated with a specific personality strength and equally was associated with a personality maladaptation, either of which could become part of the individual's personality depending on whether the stage was experienced well or with difficulty. Each stage was named according to its associated psychosocial dilemma as follows: trust/mistrust, autonomy/shame, initiative/guilt,

industry/inferiority, ego identity/role confusion, intimacy/isolation, generativity/self-absorption, and integrity/despair.

Carl Jung, who was a protégé of Freud's, could be categorized as a neo-Freudian theorist, but arguably Jung's personality theories are more aligned with a trait perspective. Jung (1933/1955) described four traits that he believed worked in combination to form a person's personality: thinking, feeling, sensation, and intuition. Jung believed that either thinking or feeling was consciously preferred by each individual while sensation and intuition were perceiving functions, which people also preferred one over the other. He theorized that acceptance of all four functions within oneself served the development of a healthy life, while repression of any of the four functions would lead to unhealthy patterns and personality issues. Jung saw this process as one of gradual self-actualization rather than of simple adaptation. Myers and Briggs's interpretation of Jung's theory included the addition of the judging-perceiving dimension and the four-letter personality system (Block, 2018).

Eysenck's (1950/1998) psychoticism-extraversion-neuroticism (PEN) model emphasized the neurophysiological correlates of personality traits. The PEN model is considered a psychobiological personality model but is largely trait focused. Psychoticism refers to the likelihood of a psychotic episode and is associated with testosterone. Extraversion refers to interest in socializing and general positive affect and is associated with low cortical arousal, while introversion, conversely, is associated with high cortical arousal. Neuroticism refers to anxiety, a low threshold for handling stress, and negative affect and is

associated with high activation of the sympathetic nervous system. The PEN model focuses on the influence of biological factors on personality traits. For example, Eysenck theorized that extroverts experienced chronically low cortical arousal and thus were predisposed to seeking sensation and experience. Conversely, he theorized that introverts experienced chronically high cortical arousal and thus tended to avoid stimulation.

The five-factor model of personality, or the Big Five, is the most recent iteration of trait theory and remains the most commonly used personality theory in empirical research. The Big Five (McCrae & Costa, 1987) suggests that personality is composed of five broad factors: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism, which are present in individuals in different combinations. *Openness to experience* entails adventurousness and a consistent interest in new and diverse experiences (Carver & Scheier, 2016; Ellis & Abrams, 2009; McCrae & Costa, 1987). *Conscientiousness* involves responsibility, dependability, diligence, and a tendency to plan ahead. Agreeableness involves friendliness, ease in getting along with others, compassion, and helpfulness. *Extroversion* involves outgoingness, an interest in interacting with others, high sociability, and confidence. *Neuroticism* encompasses anxiety, emotional volatility, and insecurity. The most common instrument used to measure the Big Five factors is the Revised NEO Personality Inventory (NEO PI-R), which has been well-validated in research as an accurate measure of the factors (Ellis & Abrams, 2009).

John Watson, the founder of behaviorism, rejected the idea of introspection that was essential to earlier psychological and personality theorists (Ellis & Abrams, 2009). Watson believed psychology should be limited to observable behaviors and actions and should be most concerned with how to alter behavior. Further, Watson proposed the idea that all human behaviors and customs from love to language to violence could be explained by external reinforcement of behaviors. Watson's theories influenced thinking on personality in that they suggested a nurture view, wherein all personality traits could be seen a result of conditioning from one's environment.

Bandura theorized personality as an interaction between an individual's environment, behavior, and psychological processes (Bandura & Walters, 1963). Consistent with a behaviorist model that deemphasized the importance of subjective experience, Bandura believed a personality was shaped by observational learning processes, namely attention, retention, reproduction, and motivation. Bandura explained that like learning theory, personality was shaped by attentive observation, retention of what was observed, reproducing the observed behavior, and motivation to reinforce the behavior through incentives. He conducted experiments demonstrating that children were influenced through an observational learning process, such as when watching adults acting aggressively toward a doll, children later acted aggressively themselves (Bandura et al., 1961; Lehmiller, 2017).

Maslow (1943/2014) described personality as interrelated with a hierarchy of needs. The hierarchy of needs included five stages that Maslow said affect

personality development. Most fundamental is physiological needs, followed by the need for safety and security, then for love and belonging, then for self-esteem, and finally for self-actualization. Maslow believed that each level of these needs was the motivating factor of the personality until addressed and once addressed ceased to be a key motivator of personality. Like Freud, Maslow theorized that if a significant trauma or deprivation occurred during development, an individual's personality could become fixated on the particular set of needs that was relevant at that time, even if these needs were later met. Maslow also indicated that after needs are met at each stage a person reaches homeostasis prior to a focus on needs at the next stage. He considered the self-actualization stage the exception in that he believed it involved a self-sustaining motivation over time.

Carl Rogers's (1951) theory of personality centered around the idea of the "actualizing tendency," which he considered to be the central motivation in all humans to develop to their highest potential. Rogers believed that barriers to reaching full potential were created by internalized cultural standards of an ideal self. Rogers theorized that the larger the difference between an individual's culturally shaped ideal self and authentic or real self, the more neurosis would be present within the personality. Rogers believed that therapy with a therapist who demonstrated congruence, empathy, and respect was essential to assisting the individual in aligning with their real self.

Stanislov Grof's (1985) theories on pre- and perinatal development, although not explicitly a personality theory, speculate as to how prebirth and birth experiences contribute to characteristics in adult life. Specifically, Grof described

three phases of pre- and perinatal consciousness and development in utero and throughout the birth process, which he labeled basic perinatal matrices (BPM) I, II, III, and IV. The first perinatal matrix Grof described involves the moment of conception through the mother's first uterine contraction. The second matrix entails the time from the first contraction through the baby entering the birth canal. The third matrix occurs from entrance into the birth canal through physical emergence from the birth canal, and the fourth matrix begins at the moment of birth. Grof discussed the potential impact of trauma during any matrix on adult psychology and personality. He associated trauma in BPM I with adult paranoia, hypochondriasis, confusion, and easy access to feelings of mystical union. Trauma in BPM II was associated with depression, irrationality, feelings of inferiority and guilt, alcoholism, and drug addiction. Trauma in BPM III was associated with sadomasochism, self-harm, obsessive-compulsive behavior, and anxiety. Trauma in BPM IV was associated with delusions, mania, and exhibitionism.

Sex and Personality Theory

Despite the long history of personality theory, few personality theorists have explicitly addressed sex or sexuality. The personality theorists who have touched upon sexuality are diverse across categories. Some theorists, such as Sigmund Freud, are well-known for their contributions to sexuality theory, whereas others, such as Carl Jung, are relatively unknown for their writings on sexuality. Personality theorists who commented on sexuality run the gamut from explicitly considering the impact of personality traits on sexual behavior, as did

Eysenck, to discussing the impact of developmental trauma or fixation on adult sexuality, as did Freud and Grof. An overview of personality theorists who addressed sexuality may appear incomplete owing to the dearth of material addressing this topic. Further, in the case of some of the theorists included in this overview, such as Maslow, Bandura, and Watson, one can draw only an implicit connection to sexuality theory rather than an explicit one.

Freudian psychosexual theory is one of the personality theories most commonly associated with sex and sexuality. Freud suggested that fixation at any stage of psychosexual development leads to neurotic habits and feelings in adulthood associated with the fixated stage (Yilmaz et al., 2014). These fixated personalities each contain predictable characteristics. For example, individuals with oral personalities could be helpless, overly reliant on others, gullible, and indulgent of food, drink, and other oral habits (Ellis & Abrams, 2009). Individuals with anal personalities could be either anal-retentive, seeking obsessive order and control, or anal-expulsive, careless, disorganized, and messy. In discussing the phallic and genital personalities, Freud (1908/1959) touched upon sexual behavior, suggesting that phallic personalities might be narcissistic and oversexualized, perhaps engaging in superficial or polyamorous sexual relationships (see also Ellis & Abrams, 2009). Freud viewed genital relationships as the least neurotic, mentioning that these individuals engaged in healthy sexuality and were capable of monogamy (Ellis & Abrams, 2009; Reich, 1929/1948).

Surprisingly, Freud did not speculate at length as to the impact of each fixated personality on adult patterns of sexual behavior, instead limiting his theory largely to the impact of fixation on adult neurosis. In later writings, however, Freud (1905/2017) discussed repressed sexuality as having negative impacts on adult health and indicated that various aspects of a child's development could later affect their adult capacity to experience pleasure. Freud also described a sensual current present in all people and explained that failed attempts to integrate this sensual current with an affectionate current could result in fixation at immature stages of sexual development.

Freud's concepts of the id, ego, and superego, as well as the libido, have influenced thinking on sexuality and sexual regulation. Freud (1920/2010, 1923/2018) described the id as containing the aspects of personality and instincts present at birth. The id houses the libido, or force of the sexual drive, and is ruled by the pleasure principle. The purpose of the id is to constantly attempt to satisfy instinctual drives, particularly sexual and aggressive drives, and it operates unconsciously throughout the lifetime. As a child develops, they develop an ego, which is shaped by the expectations of the external world. The ego mediates the drives of the id by seeking realistic and socially acceptable means of achieving pleasure and avoiding pain. The superego regulates the id and ego through pursuit of an ideal, morally regulated self (Lehmiller, 2017). In terms of sexual regulation, the id is responsible for driving desire and interest in engaging in sexual behavior, whereas the ego and superego moderate this desire and ensure

that the drive for sexual fulfillment does not lead a person to act outside of personal mores or societal expectations.

Wilhelm Reich, though not a personality theorist, was perhaps the most outspoken psychologist in the 20th century on the centrality of sexuality to life and behavior. Reich (1961; Resnick, 2004) observed what he considered to be the impact of sexual repression on the physical body in the form of body armoring, the embedding of muscular rigidity within the body as a result of obstruction of natural expressions of sexuality and emotion. Reich also observed that his patients were unable to surrender to their arousal during sexual activity in order to experience orgasm, which maintained tension in the body and precluded enjoyment of sex (Büntig, 2015). Reich believed that most neurotic disorders were a result of sexual energy imbalance in the body. A key difference between Freudian theory and Reichian theory is that Freud believed suppression of the libido or sexual life energy within the id was the lifetime job of the civilized person. Conversely, Reich believed uninhibited flow of sexual energy was the key to liberation from neuroses and pain.

Carl Jung's writings on sex and sexuality are relatively sparse and were overshadowed by theorists, such as Freud, who addressed sex more directly (Santana, 2017). Jung differed from Freud's view of sexuality in numerous ways. Jung did not view sexual development as the original cause of neuroses, viewing the libido instead as a universal energy that could manifest in multiple ways (Santana, 2017; see also Jung, 1961/1989). Jung also disagreed with Freud about the possibility that the libido could be suppressed, believing that sexuality was

present in everything a person did. Jung viewed sexual dysfunctions as a manifestation of a greater cultural psychology, rather than of individual neuroses. He believed sexual neuroses should be treated from an intersecting perspective that considered the soul, cultural dynamics, and psychological dynamics. Jung also believed in the importance of sexuality for individuation, a means of expanding consciousness, and a conduit for connecting with the unconscious.

Eysenck (1976) theorized a number of associations between patterns of sexual behavior and personality traits associated with the PEN model. For example, Eysenck predicted that individuals scoring high in extroversion would express an indulgent, adventurous attitude toward sex and likely have a higher number of sexual partners than individuals scoring lower in extroversion. Further, Eysenck predicted that individuals high in psychoticism would be likely to engage in high risk or taboo sexual behaviors, and individuals high in neuroticism would have lower sexual involvement and fewer partners than individuals low in neuroticism. Eysenck conducted three empirical studies exploring his theories on personality and sexuality. Study results revealed that individuals scoring high in psychoticism were associated with promiscuous sexual behavior and lack of sexual satisfaction, whereas individuals scoring high in extraversion were associated with promiscuity and high sexual satisfaction, and individuals scoring high in neuroticism were associated with low sexual satisfaction, fewer sexual behaviors, and feelings of guilt surrounding sexuality. Later empirical studies (Barnes et al., 1984; Hoyle et al., 2000) replicated Eysenck's findings.

Bandura's theories and experiments on social and observational learning have influenced the field of human sexuality (Bandura & Walters, 1963). Sexuality theorists consider observational learning through the observation of peer behavior to have an influence on sexual development, particularly in adolescence (Lehmiller, 2017). For example, according to Lehmiller, middle or high school students who observe that their friends receive boosts in popularity for becoming sexually active may be influenced to become sexually active as well. Observational learning theory also applies to viewing sexual content in media. Research has demonstrated that adolescents who view more sexual media content are more likely to have sex at younger ages, have more sexual partners, and are less likely to use risk-reducing practices during sex (O'Hara et al., 2012).

Most sex education in public schools takes a behavioral approach that could be said to originate from the theories of John Watson (Adler et al., 1990). Sex education classes focus on reducing risky sexual behavior and increasing precautionary behavior, such as condom use and regular STI and HIV testing. Often sex education curricula are based in behaviorist theories, such as the theory of planned behavior (Adler et al., 1990; Ajzen, 1985).

Maslow addressed sexuality within his hierarchy of needs, placing sex in the bottom tier with the most basic biological human needs alongside food, water, shelter, sleep, and homeostasis. Maslow acknowledged that sexual behavior could be interrelated with motives outside of basic physiological drive, such as with the need for love and belonging (Kenrick et al., 2010). Maslow's hierarchy has been critiqued for the placement of sex in biological or physiological needs on the

grounds that sexuality actually entails a wide range of motivations relevant to every state of the hierarchy. Kenrick and colleagues suggested that mating needs be placed in a category of their own on the hierarchy:

> Both the life-history and functional levels of analysis suggest that Maslow's original hierarchy missed the importance of the ultimate goal of successful reproduction (represented by the specific fundamental motives of mate acquisition, mate retention, and parenting in the revised pyramid). (Further Implications section, para. 2)

Within transpersonal theory, Stanislav Grof (1985) discussed development within pre- and perinatal experiences and the impact of these experiences on adult sexuality. The third perinatal matrix, which lasts for the duration of the birth process, has most direct bearing on adult sexuality, according to Grof. Like Freud and Erikson, Grof suggested the possibility that pathological symptoms in adulthood could relate to trauma fixation at a particular basic perinatal matrix. Grof (1985) suggested that abnormal sexual behavior, including sadomasochistic and fetish elements, could present as pathologies related to trauma incurred in what he labeled as basic perinatal matrix (BPM) III, the period of time between entrance into the birth canal through physical emergence from the birth canal. Due to the intensity of physical pressures experienced during BPM III and the life-death struggle of the fetus, adults who experienced particular trauma at this phase could attempt to reinstate the "aggression inflicted on the fetus by the female reproductive system and the biological fury of the child's response to suffocation, pain, and anxiety" (p. 117). Further, in describing the moment of birth, or BPM IV, Grof's (1985) language paralleled the experience of orgasm: "Having survived an experience of what seemed like total annihilation … we feel

redeemed and blessed, experience ecstatic rapture, and have a sense of reclaiming our divine nature" (p. 54).

Modern empirical research has explored the overlap of personality traits with particular sexual behaviors, desires, and characteristics. The majority of research on sexuality and personality has been conducted using the Big Five personality traits. A meta-analysis of 137 studies on the Big Five personality traits and sexual preferences and behaviors found that extroversion is associated with more frequent and riskier sex; neuroticism is associated with negative emotions related to sex, sexual dissatisfaction, and sexual dysfunction; and openness to experience is associated with tolerant attitudes toward sex and higher likelihood of reporting homosexual orientation (Allen & Walter, 2018). Studies have also shown associations between Big Five traits and sexual activity in college students (Gute & Eshbaugh, 2008), frequency of sexual activity in committed relationships (Meltzer & McNulty, 2016), overall sexual desire (Miri et al., 2011), and interest in alternative sexual communities such as polyamory and kink or BDSM (Wismeijer & van Assen, 2013). Big Five traits have also been found to be predictors of marital and sexual satisfaction (Fisher & McNulty, 2008) and promiscuity and infidelity (Schmitt & Shackelford, 2008).

Outside of Big Five traits, studies have found correlations between attitudes toward sexual behavior and personality as assessed by Eysenck's PEN model (Barnes et al., 1984), as well as correlations between sexual risk-taking and impulsivity as assessed by Cloninger's model (Hoyle et al., 2000). Additional studies have found associations between the personality trait of sensation-seeking

(Lehmillier, 2017; Zuckerman et al., 1978) and sexual risk-taking behavior (Gullette & Lyons, 2005; Ripa et al., 2001) and between the personality traits of erotophilia (Bogaert & Rushton, 1989) and erotophobia (Hurlbert et al., 1993; Kelley et al., 1987) with sexual satisfaction and sexual risk-taking behavior.

Theories of Defense

Defense mechanisms are largely unconscious impulses enacted by the ego as a means of protecting itself from anxiety, distress, and threats to self-esteem (Bond et al., 1983; Cramer, 2000; Freud, 1936/1966). Defenses serve to reduce the cognitive dissonance experienced when external events threaten an individual's self-concept by altering the perception of self and others, feelings, or thoughts in order to maintain an internal sense of stasis (Vaillant, 1994). The concept of defense mechanisms originated within Freudian theory and has since been developed within psychodynamic theory and empirical research (e.g., Diehl et al., 2014; Vaillant, 1994). Numerous defense mechanisms have been outlined by theorists and researchers, but no consensus exists on a definitive inventory (Presniak et al., 2010). However, experts largely agree that defenses play a role in shaping the ways individuals react to stress (Vaillant, 1992). Defense mechanisms can be differentiated from other coping strategies in that defense mechanisms exist as part of an individual's disposition rather than being specifically triggered by situations, as with coping mechanisms (Cooper, 1998).

The concept of defense mechanisms originated with Sigmund Freud's (1929/1962; A. Freud, 1936/1966) early work on the ego and its strategies for self-protection. Freud described defenses as the ego's attempts to protect an

individual from anxiety, which he divided into three categories: *reality anxiety*, anxiety in response to legitimate dangers in the world; *neurotic anxiety*, fear of one's own impulses and potential consequences that could arise from expressing those impulses; and *moral anxiety*, anxiety about potentially violating one's moral code (Carver & Scheier, 2016). According to Freud (1929/1962; Carver & Scheier, 2016), defense mechanisms function to protect the individual from these three types of anxiety by distorting reality to make it appear less painful. Most defense mechanisms operate unconsciously such that the individual using the defense mechanism is unaware that the defense is in operation.

Freud (1929/1962) was particularly interested in the defense mechanism of *repression*, or the blocking of unacceptable thoughts, memories, and impulses from the conscious mind. Although Freud is frequently credited as the originator of the concept of defense mechanisms, it was his daughter, Anna Freud (1936/1966; Carver & Scheier, 2016) who elaborated most of the specific defense mechanisms that are used today in psychology and modern popular rhetoric. For example, in *The Ego and the Mechanisms of Defense*, Anna Freud (1936/1966; Carver & Scheier, 2016) added to the discussion of repression the defense mechanism of *suppression*, the intentional rather than subconscious pushing of unwanted thoughts and memories out of the conscious mind. Anna Freud (1936/1966; Baumeister, 2002) further elaborated that repression relates to the blocking of painful stimuli that arise from within one's own mind, whereas *denial* involves blocking painful stimuli that originate outside the self. Both repression and denial require the use of ego energy to keep painful stimuli hidden from the

conscious mind, which decreases the amount of overall energy available in the psyche.

Freudian theory suggests that all defense mechanisms begin as repression or denial, which effectively protect the ego (Freud, 1929/1962; Erdelyi, 2006). These defense mechanisms require a large amount of energy to maintain so other defenses develop that allow the repressed or denied material to become conscious in more acceptable ways (Carver & Scheier, 2016). For example, *projection* involves the attribution of one's own unacceptable qualities to others (Carver & Scheier, 2016; Freud, 1936/1966), whereas *rationalization* entails the justification of behaviors that were motivated by unacceptable impulses with rational explanations (Carver & Scheier, 2016). Sigmund Freud (1929/1962; Carver & Scheier, 2016) considered the defense mechanism of *sublimation*, the transforming of unacceptable impulses into socially acceptable forms, to be the most mature form of defense.

Although both Sigmund Freud and Anna Freud discussed the importance of defense mechanisms, neither speculated as to the developmental origins of defenses. English pediatrician and psychoanalyst Donald Winnicott (1965) theorized that defenses originate in infancy (see also Cramer, 2000). If an infant or young child receives the message that their impulses can be hurtful to others, the child may attempt to subvert these impulses in order to maintain an attachment to the parent or caretaker. Other theorists (Kohut, 1984; Modell, 1975) have suggested that defenses emerge so that the child can remain shielded from the failures of parents and caretakers.

Neo-Freudian and psychodynamic theorists since Freud have tended to agree with the Freudian view of defenses, with only a few such theorists attempting to refine or add to discussion of defenses. Neo-Freudian theorist Melanie Klein suggested that defenses begin in infancy as a way to protect against aggression and anxiety related to caregivers (Segal, 1973). Klein believed that although the ego is very weak in infancy, it is established enough to experience anxiety and employ defenses as protection. According to Segal, Klein believed that aggression and anxiety were the driving forces in development and that these resulted in the creation of defenses. Klein (1935) was principally interested in the defenses of denial, splitting, idealization, projection, and introjection, which she believed were operational in very young children before access to repression became available. Klein believed that an infant's first defense was the denial of unwanted perceptions:

> Quite little children pass through anxiety-situations (and react to them with defence-mechanisms), the content of which is comparable to that of the psychoses of adults. One of the earliest methods of defence against the dread of persecutors, whether conceived of as existing in the external world or internalized, is that of scotomization, the denial of psychic reality; this may result in a considerable restriction of the mechanisms of introjection and projection and in the denial of external reality, and it forms the basis of the most severe psychoses. (p. 145)

Klein (1946) believed that the fear of persecution experienced by all infants was the essential underlying cause of later development of defenses. She particularly noted *splitting*, the separation of parts of the self or separation of internal and external objects, and splitting of the emotions, as an early defense. Klein saw the creation of defense structures as a normal part of development, but also lack of progression past defenses as forming the basis of later pathologies.

Outside of psychodynamic theory, Carl Rogers (1951) in the humanistic tradition incorporated the idea of defense mechanisms into his client-centered therapy model. Rogers viewed defense mechanisms, such as denial and distorted perception, as the way individuals cope with the difference between their culturally shaped self and their real self. Rogers believed that humans are inherently rational, which he defined as oriented to their goals and highest potential. Yet, Rogers theorized that use of defenses could block access to this rationality:

> Man's behavior is exquisitely rational, moving with subtle and ordered complexity toward the goals his organism is endeavoring to achieve. The tragedy for most of us is that our defenses keep us from being aware of this rationality, so that consciously we are moving in one direction, while organismically we are moving in another. (p. 195)

Rogers (1951) theorized that the use of defense mechanisms could spiral into a false self that was distant and distorted compared to a person's real self. Further, use of defenses could result in one set of needs being satisfied at the expense of all other needs. Rogers believed that this could eventually lead to crisis. He recommended working with a therapist who demonstrated congruence, empathy, and unconditional positive regard in order to help individuals align with their real selves. In this sense, Rogers believed that a person's defenses could be overcome when that person participated in an environment of total acceptance and regard for the authentic self.

Understanding of defenses has evolved over time from a Freudian view of defenses as an ego function emerging in opposition to subconscious impulses to a modern psychoanalytic view wherein defenses are a set of adaptive relational patterns that protect self-esteem (Cooper, 1998; Cramer, 2000). From a modern

psychodynamic perspective, defenses might be defined as a means of suppressing socially undesirable impulses while simultaneously expressing these impulses in some way.

Interest in defense mechanisms within the psychology field has varied widely over the late 20th and early 21st centuries. Cramer (2000) outlined the decline of defense mechanisms in academic psychology largely as a result of critiques of empirical studies of defense mechanisms raised by Holmes (1972, 1974, 1978, 1990). Yet, interest in defense mechanisms continued in clinical psychology even as it declined in research. Multiple clinical perspectives on the operation and origins of defenses still exist. For example, an ongoing debate exists on whether defenses support the maintenance of internal equilibrium (Brenner, 1975; Kernberg, 1975; Kris, 1982) or support defense against loss of connection in a relational context (Kohut, 1984; Modell, 1975).

Despite researchers' somewhat decreasing interest in defense mechanisms, substantial empirical support suggests their ongoing usefulness (e.g., Corruble et al., 2004; Cramer, 1987; Hyphantis et al., 2005; Spinhoven & Kooiman, 1997; Vaillant, 1976; Watson, 2002). Results of empirical studies on defense mechanisms indicate that defense mechanisms are correlated with a number of psychological and even physiological symptoms. Empirical research indicates that certain defense mechanisms develop in young children whereas others develop later as children mature. Further, studies suggest that the defense styles one uses can be predictive of a number of qualities, such as a person's proneness to psychological symptoms. Freudian theory, neo-Freudian theory, and Carl

Rogers's actualizing tendency all suggest that clinical, psychological, and perhaps spiritual growth require the examination and at least partial resolution of defenses. Rogers (1951) summarized the need to break through defenses in order to discover the authentic self:

> The urge to expand, extend, develop, mature—the tendency to express and activate all the capacities of the organism, or the self … may become deeply buried under layer after layer of encrusted psychological defenses; it may be hidden behind elaborate façades which deny its existence; it is my belief however, based on my experience, that it exists in every individual, and awaits only the proper conditions to be released and expressed. (p. 351)

Sex and Defense Theory

Few theories on defense mechanisms have addressed sexuality and how it may interact with recognized patterns of defense. Given that sex and sexuality tend to bring up feelings of vulnerability (Fisher, 2004; Maczkowiack & Schweitzer, 2019; Schweitzer et al., 2015), it is reasonable to assume that defense mechanisms may be triggered by sexual situations. Defense mechanisms and intimacy are inherently juxtaposed in that defense mechanisms serve to mediate the impact of intimate engagement with others. Defense mechanisms can intervene to offset an individual's experience of vulnerability elicited in moments of desire and intimate surrender. Further, sexuality can provide a doorway into the spiritual or transpersonal realms (Elfers, 2009; Ferrer, 2008; Malkemus & Romero, 2012; Wade, 2004), which may present a threat to the ego structure. The ego may attempt to protect itself by using defenses to avoid spiritual or transpersonal aspects of sexuality.

Sex is often interrelated with power (Dimen, 2013; Parker et al., 2000) and may be used manipulatively to control the self and others. This coopting of

sexuality within power dynamics could itself be considered a defense against the sense of vulnerability that is often associated with sexuality. Freud's (1920/2010; 1923/2018) theory of the id, ego, and superego would seem to support the use of defense mechanisms by the ego and superego to deny and avoid potentially disruptive sexual impulses arising from the id (see also Ellis & Abrams, 2009). Yet, this mechanism of control of the libido can become pathological. Freud (1893-1899/1953a, 1893-1899/1953b, 1893-1899/1953c) suggested that defenses against sexual impulses were at the root of neuroses in many patients for whom sexuality was relegated completely to the subconscious (see also Costa & Oliveira, 2015).

Aside from Freud's minor theoretical speculation on the subject, the intersection of defense mechanisms and sexuality remains largely unexplored by mainstream psychological theorists. Sex therapist Gina Ogden (2008) has suggested that the defense mechanisms of dissociation, denial, and armoring are particularly relevant in sexual relationships. She proposed that dissociation appears during sex as a drifting out of presence or consciousness, and that this can relate to traumatic past experiences or a lack of secure attachment to the partner. Ogden suggested that denial manifests in cases of sexual trauma in order to block painful memories and can also serve to deny the importance of sexual pleasure when pleasure is not being experienced. Further, denial can be used to stop sexual desire from arising in the body for a variety of reasons, such as fear of the aliveness desire indicates or to avoid facing up to a passionless relationship. Ogden (2008) posited that armoring appears in sexuality as a tendency to remain

stiff against sexual impulses and sensations, such that they cannot be fully experienced. Armoring is not traditionally considered a defense mechanism, but rather a theory proposed by Wilhelm Reich (1961), a student of Freud's, explaining how coping mechanisms become embedded as muscular tension in the body.

A further reason to consider the intersection of defense mechanisms and sexuality is that theorists in both arenas have suggested a chronological development of defenses and psychosexual phases from infancy to adulthood. For example, in a review of empirical research on defenses, Cramer (2015) concluded that defense mechanisms manifest during particular developmental stages:

> As the young child grows older, the use of denial decreases, and the use of projection, a more cognitively complex defense, increases. Projection remains predominant during late childhood, decreasing somewhat in late adolescence. At that time, the more cognitively complex defense of identification, which has been slowly developing since childhood, becomes predominant. (p. 115)

Cramer conducted studies with adolescents and found evidence for a developmental hierarchy of defenses in line with her hypothesis that denial is the most immature defense, followed by projection, followed by identification. Cramer speculated that evidence in adults of use of immature defense mechanisms could be a result of fixation at particular developmental stages.

Theories of psychosexual development also posit that particular phases of development occur sequentially with some phases necessarily developing before others. Most famously, Freud proposed the developmental hierarchy of psychosexual stages from oral to anal to phallic to latency to genital (Yilmaz et al., 2014). Given that theory on defense structures and theory on psychosexual

development both arrange phases developmentally, it can be inferred that particular defense mechanisms might develop concurrently with particular psychosexual phases. For example, the defense mechanism of denial, considered one of the earliest defenses (Cramer, 1987), might develop simultaneously with Freud's earliest psychosexual phase, the oral phase (Yilmaz et al., 2014). This concurrent development of defenses and psychosexual phases might affect how defenses manifest in adult sexuality. For instance, Cramer's (1987) description of immature denial is consistent with Ogden's (2008) theories of disassociation and denial playing roles in adult sexual relationships.

Some empirical research has been conducted on the use of defense mechanisms related to particular sexual behaviors and outcomes. These studies have found correlations between certain defense styles and sexual outcomes, such as condom use (Costa & Brody, 2008), frequency of orgasm (Costa & Brody, 2010), and identification with sex role on a masculine-feminine scale (Cramer & Carter, 1978). Use of immature defense mechanisms has also been found to correlate with a history of sexual abuse (Fairweather, 2008; Romans et al., 1999).

Costa and Oliveira (2015) investigated the intersection of maladaptive defense mechanisms and sexual desire. They hypothesized that individuals using more maladaptive defense mechanisms might show discrepancies between their reported experiences of sexual desire and their salivary testosterone levels, considered by some researchers to be an indicator of physiological sexual desire (Bloemers et al., 2014; Rupp & Wallen, 2007). This hypothesis was based on the Freudian idea that defenses are used against sexual impulses, which causes sexual

feelings and sensations to be pushed outside of conscious awareness. Participants in Costa and Oliveira's (2015) study were 68 female university students with an average age of 22 years who provided a saliva sample before and after having a sexual fantasy. The samples were analyzed for the presence of salivary testosterone. Participants reported the level of subjective desire they felt during the fantasy and completed the immature defenses subscale of the Defense Style Questionnaire (DSQ), to measure whether maladaptive defenses were present. Participants completed the Female Sexual Function Index to assess their level of subjective desire over the past month.

Results indicated that maladaptive defenses were correlated with larger discrepancies between salivary testosterone levels and reported experiences of desire (Costa & Oliveira, 2015). Use of maladaptive defenses was also correlated with complaints of low sexual desire. The authors suggested that the discrepancy between salivary testosterone and subjective experiences of sexual desire might be mediated by immature defense mechanisms. They explained: "T might elicit, or predispose an individual to, greater sexual motivation at a physiological and implicit level, but sometimes such motivational state is not felt at a subjective level, because of defense mechanisms" (p. 2). Among the immature defenses measured by the DSQ immature subscale (splitting, denial, projection, autistic fantasy, dissociation, displacement, passive-aggressiveness, somatization, acting out, isolation of affect, and devaluation), passive-aggressiveness showed the strongest correlation with a discrepancy between salivary testosterone and subjective sexual desire. The authors considered that the use of immature defense

mechanisms likely contributes to low sexual desire by creating psychological inhibitions and lack of awareness of bodily desire cues. The authors cited limitations of the study including the convenience sample of university students and not assessing exercise or sexual activity prior to the study. Additional limitations include the relatively small sample size and the assumption that salivary testosterone reflects sexual desire, which has been only tenuously established in research (Davison & Davis, 2011; Stuckey, 2008; van Anders, 2012; van Anders et al., 2009).

Despite a dearth of mainstream psychological theory addressing the link between defense mechanisms and sexuality, empirical research, sexological theory, and logical inference all suggest an important connection. Empirical studies beginning in the 1970s and continuing through today have indicated statistically significant relationships between particular patterns of defense mechanism use and various aspects of sexuality. Sexologists (Brackelmanns, 2018; Ogden, 2008) have pointed to the meaningful role defenses play in sexual relationships. Much evidence points to the vulnerability inherent in sexual experiences (Fisher, 2004; Maczkowiack & Schweitzer, 2019; Schweitzer et al., 2015), and defense mechanism theory indicates that vulnerability, which can be interpreted by the psyche as a threat to the ego, activates the use of defense mechanisms (Bond et al., 1983; Cramer, 2000).

Enneagram: Where Does It Fit?

Nearly all mainstream resources on the Enneagram describe it as a system of personality. What is meant by personality varies somewhat by Enneagram

theory and school of thought. It is generally agreed that Enneagram type remains stable over a lifetime; a person does not shift types no matter how much they appear to change. Each of the nine types represents a collection of internal motivations and tendencies that drive a person's behavior and choices. Consistent with personality theory, the characteristics of each type tend to remain stable over time and affect how a person reacts to outside stimuli in predictable ways. Within each Enneagram type exists a spectrum of healthy to unhealthy or integration to disintegration, which accounts for much of the variation observed within each type.

Ichazo and Naranjo are credited with elucidating the defense mechanisms used by each of the nine personality types (Palmer, 1988), since expanded by later theorists. Modern Enneagram theory, particularly theory in the narrative tradition, suggests that each type's preferred defense mechanism engages with the type structure and uses the strengths of the type to protect the person from unwanted thoughts and feelings (O'Hanrahan, 2011). This occurs through the interaction of idealization, avoidance, and defense mechanism. Idealization is the ego's image of itself, or the identity the ego believes it must have in order to survive, and avoidance serves to repress or suppress all information that does not fit the ego's idealization into the subconscious. According to O'Hanrahan, when the repressed and suppressed thoughts, feelings, or impulses threaten to become conscious, the defense mechanism is used to protect the ego.

Palmer (1988) and O'Hanrahan (2011) outlined in detail the defense mechanisms of each type, based on Naranjo's earlier work. According to Palmer

and O'Hanrahan, type ones engage in *reaction formation,* or acting out the opposite of internal impulses, to maintain their image of being moral, right, or good enough. This can often look like avoiding anger by being excessively nice or polite. Type twos are attached to an idealization of being helpful or present for others, so they engage in *repression* of their own needs, desires, and feelings to avoid a fear of having their own needs. Type threes are afraid of failure or of appearing disappointing to others, so they engage in *identification*, or the complete assimilation of external expectations or roles, such that their own internal experience is obscured. Type fours are attached to an idealized image of being authentic, so they engage in *introjection*, internalizing the opinions, emotions, and desires of others as their own to avoid their fear of being ordinary. Type fives fear being incompetent or incapable and want to maintain an image of being knowledgeable so they engage in *avoidance*, both of situations where they might appear unknowledgeable and of their own internal feelings, escaping to the mind. Type sixes fear being unsafe or rejected and want to maintain an image of being loyal and reliable. They use *projection* to justify their internal fears through outside causes. Type sevens fear negative emotions or suffering and attempt to maintain an image of being always happy and upbeat through *rationalization* or explaining away all potential negative stimuli as being somehow positive. Type eights are afraid of vulnerability, and they desire to maintain an image of strength, so they use *denial* of all weakness and vulnerable emotions to maintain an internal sense of strength. Type nines desire to maintain an image of peace and harmony

and fear conflict, so they suppress conflicted feelings, called *narcotization* in Enneagram theory, to maintain inner harmony (O'Hanrahan, 2011; Palmer, 1988).

Is the Enneagram a personality theory or a defense theory? The answer is unclear and depends upon who is asked. Pop-psychology and business circles place the Enneagram squarely within personality theory. More established theoretical traditions consider the Enneagram more in light of defense theory. Mystical and esoteric traditions that potentially shaped the origins of the Enneagram (i.e. Sufism, Christian asceticism, sacred geometry) would tend to support the notion that types are ego compensations that obscure a person's true nature (Ichazo, 1982; Naranjo, 1990, 1994; Riso & Hudson, 1996, 1999; Palmer, 1988, 1995). Given the Enneagram's focus on unearthing unconscious habits, building resilience to difficult emotions, and transcending ego patterns, it is clear that, although the Enneagram fits into both personality and defense categories, it is more appropriately categorized as a theory of ego defenses.

Empirical Evidence for the Enneagram

Limited evidence exists to support the Enneagram's validity and reliability. Compared with more traditional personality typologies, such as the Big Five (McCrae & Costa, 1987; Schmitt et al., 2007; Yamagata et al., 2006), the Enneagram falls short in number of studies conducted. The methodological robustness of the studies that do exist on the Enneagram is lacking. Lack of scientific support is a primary reason for resistance to the Enneagram in academic and psychological circles (Ellis & Abrams, 2009). However, other pervasive typologies, such as the Myers-Briggs, also have little scientific evidence to

support their validity and yet have been widely used in business, counseling, and other circles (Boyle, 1995; Pittenger, 2005).

Studies on the Enneagram fall into four broad categories: validity and reliability of instruments designed to assess Enneagram type; correlation between the Enneagram and validated personality theories; relationship of Enneagram type with various constructs; and impact of Enneagram training. A few studies have investigated the clinical implementation of the Enneagram (Tolk, 2006), its potential therapeutic benefits (Schneider & Schaeffer, 2007), and use of therapeutic approaches best suited for each Enneagram type (Matise, 2007). Two studies have investigated correlations between the Enneagram and aspects of sexuality (Wald, 2005; Woldeeyesus, 2014).

Validity and Reliability of Enneagram Typing Instruments

Studies on Enneagram typing instruments vary in terms of rigor and have demonstrated mixed results. Four of the most used typing instruments, the Riso-Hudson Enneagram Type Indicator (RHETI), the Wagner Enneagram Personality Styles Scale (WEPSS), the Essential Enneagram Test (EET), and the iEQ9 have some evidence to support their reliability and validity. Most studies on Enneagram typing instruments share limitations: samples tend to be female, White, and well-educated; the self-report format introduces potential response-bias and limits responses to those aspects of the self of which respondents are aware; and some studies fail to control for participant familiarity with the Enneagram.

Warling (1995) and Dameyer (2001) completed dissertations investigating the validity and reliability of the Riso-Hudson Enneagram Type Indicator. Warling (1995) investigated the external validity of the RHETI with a sample size of 153 university students, mostly female undergraduates, ranging in age from 18 to 49 years. The students' scores on the RHETI were compared with scores on the Cattell 16 Personality Factor Questionnaire (16PF), revealing several statistically significant correlations between Enneagram type and 16PF factors. The results suggest convergent validity between the Enneagram personality types and comparable traits on the 16PF, as well as preliminary evidence for external validity of the Enneagram.

Dameyer (2001) assessed the RHETI as a predictor of Enneagram type. The study included 135 participants recruited from the author's acquaintances and newspaper advertisements. As incentives, most participants were offered Enneagram type identification, and some were offered $50. The sample contained majority females, mostly White and well-educated, ranging in age from 20 to 78. Participants completed the RHETI, the WEPSS, and the Adjective Checklist (ACL), a validated personality measure unrelated to the Enneagram. The RHETI was administered a second time at least two weeks after the completion of the initial instruments. Dameyer found a statistically significant association between the RHETI and the WEPSS ($p < .0001$; p. 62). Despite this association, the two instruments agreed on type identification for only 42% of participants (p. 65). The RHETI demonstrated high test-retest reliability, with an average 82% agreement between testing instances (p. 77). The study also found that trained Enneagram

experts demonstrated high agreement in predicting individuals' ACL scores according to their Enneagram type.

Newgent and colleagues (2004) investigated the validity and reliability of the RHETI by comparing it to the NEO Personality Inventory-Revised (NEO PI-R), a measure of the Five Factor Model of personality previously validated in research. Participants were a convenience sample of 393 individuals, ranging from 18 to 74 years of age, mostly female, White, and college educated, who completed both instruments. The authors calculated reliability coefficients for the RHETI greater than or equal to .70 for six out of nine Enneagram types, demonstrating some support for the RHETI as a reliable measure of most types. All nine Enneagram types were correlated with at least one NEO PI-R factor ($p <$ .0001; p. 229). Four Enneagram types were correlated with at least three NEO PI-R factors ($p <$ .0001; p. 229). The results suggest some psychometric usefulness of the RHETI, but the authors cautioned that the RHETI's ipsative scales limit its accuracy.

Wagner (1981, 1999) investigated the reliability and validity of his own Enneagram typing instrument, the WEPSS. He administered an early version of the WEPSS to 160 participants who completed the instrument prior to learning about the Enneagram and completed it again after learning about the Enneagram and deciding upon their type. An analysis of reliability comparing results to each participant's judgment of their type revealed a Cohen's Kappa value of .284 for the first administration and .403 for the second administration, demonstrating predictive ability better than chance (p. 164). Wagner (1999) later surveyed a

normative sample of 1,429, majority female, ranging in age from 18 to 83, who completed the WEPSS. He found internal consistency scores ranging from .73 to .88, and satisfactory test-retest reliability after six weeks, ranging between .62 and .91, dependent upon type (Stevens, 2011, p. 103).

Several dissertation studies have investigated the WEPSS. Thrasher (1994) compared scores on the WEPSS to the self-reported type of 149 Enneagram-aware participants, predominantly female, White, and well-educated. Thrasher identified high agreement between self-reported type and WEPSS type ranging from .22 to .84 depending upon type, with an average .63 agreement (p. 56; for trends in validation see Newgent et al., 2002). Thrasher also found evidence of internal consistency with Chronbach's alpha values ranging from .85 to .93, dependent upon subscale (p. 58). In the same vein, Stevens (2011) investigated the validity of the WEPSS with a convenience sample of 146 students, majority female and White, aged 23–43 years. Participants completed the WEPSS and the Revised NEO Personality Inventory (NEO PI-R), a validated measure of the Five Factor Model of personality, in university settings. Results showed strong evidence for concurrent validity, with 26 statistically significant correlations between the two instruments (*p* values ranged from .05 to .01; p. 103). Exploratory factor analysis partially confirmed construct validity of the WEPSS, identifying five factors that accounted for 79% of the total variance (p. 110-111). Overall study results suggested some empirical support for psychometric use of the WEPSS.

To investigate the predictive validity of the Essential Enneagram Test (EET), Daniels and Price (2000) administered the test to 970 people, recruited in a convenience sample of individuals enrolled in Enneagram training classes. Demographics of the sample were not reported. The authors compared results from the EET to individuals' self-typing after ten weeks of intensive Enneagram training or to Enneagram experts' blind typing of the same individuals through interviews. The authors found that the EET showed predictive validity ranging from 37% to 68% dependent upon Enneagram type (pp. 48-52). An analysis of the overall concordance of participants' EET determined type with their actual type as determined by self or experts showed a statistically significant moderate relationship with a Cohen's Kappa value of 0.53 ($p < .00001$; p. 116).

The iEQ9 is a more recently available Enneagram typing instrument that has gained popularity in business and counseling circles (Henley, 2020; Neal, 2018). Integrative9 Enneagram Solutions, the creator of the test, has conducted an independent evaluation of the iEQ9 with 5,910 participants (Glanvill, 2019). Results indicated high internal consistency scores with Chronbach's alpha values ranging from .73 to .84 (Reliability Analysis section, para. 2). Exploratory factor analysis revealed nine distinct factors. Since this analysis was conducted by an individual hired by the test's creators and was not published in a peer-reviewed journal, results should be interpreted with caution.

Correlation of Enneagram With Other Personality Theories

Naranjo (1994; Sutton, 2012) theorized about connections between the Enneagram and established psychological theories, such as the *Diagnostic and*

Statistical Manual of Mental Disorders (Naranjo, 1990, 1994; Palmer, 1988) and the interpersonal circumplex (Naranjo, 1994). Theorists have recommended that the Enneagram be implemented in the counseling field concurrently with other personality theories owing to their complementarity in describing the whole person (Matise, 2007; Tolk, 2006; Wyman, 1998) Studies investigating concurrent validity of the Enneagram with established personality theories have largely focused on attachment theory (Arthur & Allen, 2010), the Big Five model of personality (Brown & Bartrum, 2005; Stevens, 2011), the Myers-Briggs Type Indicator and the Millon personality patterns (Wagner & Walker, 1983). These studies have shown statistically significant correlations between the Enneagram and established personality theories, but study designs have several limitations. The use of convenience samples in most studies reduces generalizability; samples are largely demographically biased toward White females; samples are small in some cases; participants have varying levels of familiarity with the Enneagram; and in most studies the authors fail to consider effect size in the presence of statistical significance.

Arthur and Allen (2010) proposed an integration of the Enneagram types with attachment theory, based upon administration of the Experiences in Close Relationships-Revised (ECR-R) scale to a purposive sample of 69 participants who had attended at least one week of the Enneagram Professional Training program. The authors performed a t-test to compare level of mean avoidance on the avoidance scale of the ECR-R between a hypothesized less avoidant Enneagram group: types one, two, three, four, and nine (with one wing), and a

hypothesized more avoidant Enneagram group: types five, six, seven, eight, and nine (with eight wing). They found a statistically significant difference in mean avoidance between the two groups. They also found a statistically significant difference in mean anxiety between a hypothesized less anxious group: types one, three, five, seven, and nine (with one wing), and a hypothesized more anxious group: types two, four, six, eight, and nine (with eight wing). Based on participants' ratings of adult attachment-related anxiety and avoidance on the ECR-R, Arthur and Allen categorized each of the nine types as high anxiety or low anxiety and high avoidance or low avoidance.

Brown and Bartram (2005) examined correlations between the Big Five, measured by the OPQ32, and Enneagram types. The study included a purposive sample of 241 members of the Enneagram Institute, majority female aged 22 to 76, who had already identified their type through training courses and interviews. The authors administered the OPQ32 instrument online to the sample. They found statistically significant differences between the Enneagram types on all OPQ subscales with the exception of one subscale. Patterns identified between Enneagram type and Big Five traits were consistent with Enneagram theory, such that type one was associated with conscientiousness, type two with agreeableness and extraversion, type four with neuroticism, and so on. Additional studies have investigated the relationship between Enneagram type and Big Five personality traits (Newgent et al., 2004; Stevens, 2011; Yilmaz et al., 2016) and suggested concurrent validity. The studies largely agreed on the type and direction of relationship between Enneagram type and Big Five trait.

Wagner and Walker (1983) investigated the relationship between the Enneagram and two instruments with established validity, the Myers-Briggs Type Indicator (MBTI), which assesses preferences for deriving and perceiving information, and the Millon-Illinois Self Report Inventory (MISR), which assesses eight personality patterns based on level of activity/passivity and attachment/detachment (Millon, 1974). Participants were a convenience sample of 390 individuals, majority female and Roman Catholic with an age range of 19 to 81, who participated in weekend Enneagram workshops and were able to type themselves. Enneagram type was confirmed through peer conversations with individuals of the same type and different types, as well as through expert judge evaluation. Participants completed the MBTI, the MISR, and the Wagner Enneagram Personality Style Scales. Using one-way ANOVA tests of the nine Enneagram types, Wagner and Walker (1983) found statistically significant differences between all nine types on the MISR and the MBTI at the $p < .001$ level (p. 714). This finding suggests preliminary concurrent validity between the Enneagram system and the personality systems assessed by the MISR and MBTI.

Relationship of Enneagram Type and Other Constructs

Many Enneagram studies focus on identifying relationships between Enneagram type and various other constructs. Such studies have found persistent, statistically significant relationships between Enneagram type and health, interpersonal, and career variables. These studies are largely quasi-experimental or nonexperimental in design, with demographically biased small samples and the use of Enneagram instruments as the sole method of typing participants. Based on

these limitations, results of such correlative studies should be interpreted with caution.

A few studies have examined interpersonal variables as correlated with Enneagram types. Enneagram type was found to be associated with level of empathy and compassion in students (Roh et al., 2019), as well as with proneness to engaging in conflict (Rakhmanov et al., 2020). Studies have also demonstrated statistically significant relationships between Enneagram type and implicit motives, personal values (Sutton et al., 2013), interpersonal trends (Nettmann & van Deventer, 2013), and subvariables of marital satisfaction (Ndirangu et al., 2019).

Additional studies have focused on the impact of Enneagram type on work and career variables and have found relationships between Enneagram type and leadership performance (Perry, 1997), team performance (Chaing, 2011), team roles (Delobbe et al., 2009), workplace conflict style (Kingma, 2007), and decision-making about joining and leaving organizations (Hebenstreit, 2007). Further studies have found correlations between Enneagram type and health variables, such as health responsibility (Saeidi et al., 2019) and likelihood of developing cardiovascular disease (Komasi et al., 2019).

Summary of Empirical Evidence

Researchers have cautiously recommended the value of the Enneagram for therapeutic uses (Matise, 2007; Schneider & Schaeffer, 2007; Tolk, 2006). Research has shown that in-depth Enneagram training creates benefits for participants (Godin, 2010; Ho, 2018; Lapida-Bogda, 2006; Ormond, 2007; Rasta

et al., 2012; Sutton et al., 2015; Weeks & Burke, 2009), particularly in the arena of personal and spiritual growth (Daniels et al., 2018; Lee, 2015; Perryman et al., 2018; Wiltse, 2000). Researchers have also identified consistent relationships between Enneagram type and various other constructs (Chaing, 2011; Delobbe et al., 2009; Hebenstreit, 2007; Kingma, 2007; Komasi et al., 2016; Perry, 1997; Roh et al., 2019; Sutton et al., 2013) and have established the Enneagram's relationship with recognized personality theories (Arthur & Allen, 2010; Brown & Bartrum, 2005; Newgent et al., 2004; Stevens, 2011; Wagner & Walker, 1983; Yilmaz et al., 2016). Some evidence exists to support the validity and reliability of Enneagram typing instruments (Dameyer, 2001; Daniels & Price, 2000; Glanvill, 2019; Newgent et al., 2004; Sharp, 1994; Thrasher, 1994; Wagner, 1981, 1999; Warling, 1995). Less investigation has been done of typing methods outside of typing instruments. The few studies that have investigated expert typing have found that expert judges who are trained in the Enneagram are able to correctly judge type at a higher rate than chance (Gamard, 1986; Thrasher, 1994), but judges are more confident in their ability to type people than is warranted by the data (Sutton, 2012). External judges who are very familiar with the Enneagram are particularly good at typing others when already well acquainted with the people they are typing (Thrasher, 1994). The accuracy of typing methods is an area especially suited to further research, given the rising popularity of the Enneagram.

Overall, the state of Enneagram evidence is promising, but most studies lack the robust empirical design, large and diverse sample sizes, and statistical

power to warrant publication in mainstream academic journals. The Enneagram's scientific credibility remains dubious in academic consciousness, possibly due to the wide range in quality of studies and dearth of studies published in mainstream journals. Much additional research is needed before the Enneagram is accepted as an empirical framework in psychology and other disciplines. Specifically, additional quantitative studies are needed to test typing instruments and the internal consistency of the typology itself, with large enough sample sizes to ensure statistically robust samples of each type. Consistent with Bland's (2010) recommendation, qualitative investigations might serve to illuminate the more complex aspects of the model and could be particularly powerful if combined with quantitative methods. Finally, there is a need for development of instruments, scales, or typing strategies that stand up to scientific standards of validity and reliability. Even though existing instruments and typing strategies have demonstrated a consistent level of accuracy above chance, as well as reasonable test-retest reliability, they have not shown the validity estimates needed to stand alone as scientific measures.

Even so, given the Enneagram's enormous popularity and face validity, and the nascent research that demonstrates its relationship to established personality theories, it appears to be a valid personality typology that effectively describes each type's ego defenses. Research on the Enneagram consistently supports the notion of nine distinct patterns of relating to self and the world. Further, research shows that type is associated with a number of interpersonal and emotional variables. As an integrative theory of personality and defense, the

Enneagram shows promise for use in a study of sexuality, wherein both personality and defenses may be at play.

Sexual Desire

Sexual desire, like other constructs within the study of sexuality, encompasses many definitions and is subject to interpretation by researcher, practitioner, and individual. Treatment of sexual desire in research has evolved over time from dysfunction models to behavioral-physiological models, to phasic, gender-specific, and constructionist models. Definitions of sexual desire still vary widely across field of study.

Sexual Desire in Research

Prior to the mid-20th century, studies of sexuality focused almost exclusively on sexual dysfunctions, which included masturbation (Krafft-Ebing, 1886/1945; Regan & Berscheid, 1999). Influenced by a religious cultural climate and later by medical and behaviorist paradigms, sexuality was considered in terms of the body's physiological responses, with little consideration of subjective experience. Sexuality was considered to develop at puberty and to play no role in healthy childhood development (Krafft-Ebbing, 1886/1945). Ellis (1897–1928) and Freud (1893-1899/1953a) were the first to discuss sexuality as a normal and essential part of child and human development. Ellis touched on the idea of sexual desire when he posited that frigidity, or low interest in sexual activity, commonly diagnosed in women at the time, was a result of partners' lack of sexual skills and internalized shame about sexuality, rather than a physiological cause (Regan & Berscheid, 1999). Freud (1893-1899/1953a) theorized that sexuality was a driving

force of child development and that adult anxiety was an inevitable result of the suppression of sexuality by social norms. Despite this emphasis on the importance of sexuality, sexual desire as a unique construct did not play an explicit role in Ellis's or Freud's work.

The modern discussion of sexual desire within a scientific research context began in the late 1940s with Alfred Kinsey's foundation of the Institute for Sex Research. Kinsey and his research team conducted interviews with nearly 12,000 people about their sexual behavior and published two volumes on sexual behavior entitled *The Sexual Behavior of the Human Male* (Kinsey et al., 1948) and *The Sexual Behavior of the Human Female* (Kinsey et al., 1953). In both volumes, Kinsey conceived of sexuality as a collection of statistics about human sexual behavior, which he presumed indicated patterns of sexual desire. Kinsey's work was met with immense backlash and controversy, likely owing to the taboo nature of sexual behavior that it revealed. Although Kinsey's work was arguably the first to focus on objects of sexual desire, defined as what type of sexual behaviors people desired to engage in, it did not explicitly explore desire as a unique aspect of sexuality distinct from sexual behaviors.

Masters and Johnson (1966) developed the seminal model of the human sexual response cycle, which remains one of the most commonly referenced in the sexuality literature. Their four-phase model described excitement, plateau, orgasm, and resolution as a linear process that lasted from just prior to sexual activity to just after sexual activity concluded. Although the model alluded to the existence of sexual desire and the potential that it could arise from a point outside

of sexual contact, that is, “psychogenic stimulation” (p. 5), their research remained almost exclusively within the realm of the physiological. Masters and Johnson derived much of their insight into the human sexual response cycle from working with individuals and couples experiencing severe sexual dysfunction. They worked to redirect people from their past associations with and experiences of sex, which resulted in many of their participants experiencing sexual pleasure as a bodily sensation for the first time. This formed the basis of Masters and Johnson’s influential perspective on desire and pleasure as purely functions of the physical body.

Kaplan’s (1979) triphasic model of sexuality described the three phases of the sexual response cycle as desire, excitement, and orgasm. The triphasic model was the first to incorporate sexual desire as a distinct psychological construct. Kaplan’s model described sexual desire as “specific sensations which move the individual to seek out, or become receptive to, sexual experience” (p. 10; see also Regan & Berscheid, 1999). Unlike previous researchers and theorists, Kaplan suggested that disorders of sexual desire were direct clinical entities, distinct from but often the origin of sexual dysfunctions that manifested physiologically. Kaplan’s work spring boarded the inclusion of sexual desire in many fields, including social and evolutionary psychology (Regan & Berscheid, 1999), although it is difficult to disentangle which impacts were directly related to her model, and which were part of a cultural trend toward embracing subjective experience.

Following Kaplan's development of the triphasic model, interest increased in studying differences between men's and women's sexualities (Maykut, 2017). In the late 20th and early 21st centuries, researchers began to investigate and classify these differences. This research revealed that male desire is often more spontaneous (Baumeister et al., 2001; Reagan & Berscheid, 1999), whereas women's is more responsive to specific stimuli (Basson, 2001; Diamond, 2007; Meana, 2010). Male desire is often goal-oriented toward specific sexual behaviors (Ogas & Gaddam, 2011), whereas female desire is motivated by a variety of emotional, physical, and relationship factors (Basson, 2000; Meana, 2010). Further, male desire is often more linear (Baumeister et al., 2001; Kaplan, 1979), whereas female desire is more cyclical (Basson, 2001, 2002; Graham et al., 2004; Tiefer, 2002).

Discoveries about the differences between men's and women's sexual desire led to the creation of several models of women's sexuality. Among these were Basson's (2000, 2001) circular model of the sexual response and Tiefer's (2002) New View model. Basson (2000, 2001) proposed a model of women's sexual response cycle that incorporated feedback from the body (e.g., genitals), feedback from the emotions (e.g., guilt/shame, embarrassment, anxiety, or intimacy/emotional closeness), and feedback from cognition (e.g., how the experience interacts with one's sexual self-concept). Within Basson's model, women's multiple, complex reasons for desiring sexual activity include the desire for intimacy and commitment to a relationship. Basson proposed that sexual arousal is often the trigger for feelings of sexual desire in women, rather than the

reverse (Maykut, 2017). Further, Basson (2000, 2001) noted that women's sexual desire, if acted upon, is influenced in a feedback loop by the quality of the sexual experience (p. 18). As such, Basson's model is circular rather than linear, with each phase influencing the others. The model assumes, however, that a desire of emotional intimacy is implicit in women's sexual desire, a notion with which some feminists would disagree. Dutch researchers later proposed a similar model of sexual desire wherein sexual arousal in the body and brain precede sexual desire (Both et al., 2007; Everaerd & Laan, 1995).

Tiefer's (2002) New View model conceived of women's sexual desire as deeply influenced by relational and sociocultural issues. Within Tiefer's model, systemic oppression of women and internalized cultural messaging about sexuality were considered influential factors in women's felt experiences of desire. For example, Tiefer's model included sexual problems resulting from sociocultural, political, or economic factors, sexual problems relating to partner and relationship, sexual problems resulting from psychological factors, and sexual problems resulting from medical factors (p 135). Consistent with constructionist philosophy, Tiefer's model de-emphasized physiological factors and emphasized the internal subjective experiences of desire, relational factors, and socially constructed influences and expectations placed on women and their sexuality.

The current state of research on sexual desire is divided across philosophical approach. A notable amount of modern sexual desire research, consistent with a physiological definition of desire, is focused on dysfunctions such as Sexual Interest/Arousal Disorder and Hypoactive Sexual Arousal

Disorder (e.g., Both, 2017; Brotto, 2017; McCarthy et al., 2018; Tuiten et al., 2018). Studies of sexual desire disorders tend to focus largely on women. Some modern studies focus on psychological and behavioral aspects of desire, such as the impact of attachment style (e.g., Mark et al., 2018), childhood trauma, and stress (e.g., O'Loughlin et al., 2020) on desire. Fewer studies focus on feminist and postmodern conceptions of desire (e.g., Nicolson & Burr, 2003). Some modern studies on desire have expanded to examine diverse populations (e.g., Nimbi et al., 2020; Rosenkrantz & Mark, 2018).

Definitions of Sexual Desire Across Fields

Many definitions of sexual desire exist, and definitions vary across field of study. The fields of biology and medicine largely view sexual desire as a physiological process (e.g., Everaerd & Both, 2001; Masters & Johnson, 1966; Pillsworth et al., 2004; Zuckerman, 1971), whereas psychology views sexual desire as either a behavioral (e.g., Levine, 2003; Pfaus, 2006) or a psychophysiological phenomenon (e.g., Kinsey et al., 1948; Kinsey et al., 1953; Metts et al., 1996; Sachs, 2000; Toates, 2014; van Anders, 2012), and feminist theory views sexual desire as a subjective, internal experience that may or may not be related to physiological response (e.g., Basson, 2002; Tiefer, 2002; Wood et al., 2006). Even within each of these fields, definitions of sexual desire vary considerably. For example, physiological models of the human sexual response cycle differ on the number of phases of the sexual response cycle, and on whether the experience of desire constitutes a specific physiological phase within the cycle. Psychological definitions vary concerning which specific cognitive and

neuroscientific processes are involved in desire, and whether behavioral expressions of sexuality are an appropriate secondary measure of sexual desire. Within feminist theory, a divide exists between pro-sex feminists, who view all sexual desire and consensual sexual expression as healthy and empowering, and radical feminists, who view certain expressions of desire as problematic insofar as they are influenced by patriarchal ideals.

Physiological definitions of sexual desire associate desire with biological sexual arousal and mammalian instinct. For example, Everaerd and Both (2001) defined sexual desire as the simple awareness of sexual arousal. They described measures appropriate to assessing sexual desire, including autonomic nervous system activity and modulation of spinal reflexes, and suggested that these physiological experiences make up the majority of the experience of desire: "The experience of motor preparation, possibly in conjunction with expectations about rewards, may be felt as sexual desire" (p. 138). Pillsworth et al. (2004) emphasized the evolutionary role of sexual desire and defined it as "a motivational and regulatory adaptation … [with] evolved design features that motivate selecting an appropriate mate … and judiciously timing the occurrence of sexual intercourse" (p. 55). The authors argued that desire is a conduit for human mating wherein desire is controlled by largely unconscious evolutionary strategies, such as a preference in women for a resource-secure mate with good genes. Some evidence exists to support this view, including studies that have found higher desire among women in conceptive phases of the menstrual cycle (e.g., Gangestad et al., 2002) and studies that have found desire modulated by the

presence of a committed partner (e.g., Pillsworth et al., 2004). Physiological definitions of desire emphasize an objectively measurable desire that is apparent in biological markers, such as penile erection, vaginal blood flow, and vaginal lubrication, as well as neurotransmitter, cardiovascular, respiratory, and electrodermal activity (Basson, 2003; Toates, 2014; Zuckerman, 1971).

Behavioral definitions of sexual desire emphasize a direct and measurable relationship between sexual desire and sexual behavior, such that these concepts overlap or are in some cases synonymous. Levine (2003) defined sexual desire as "the sum of the forces that lean us toward and away from sexual behavior (p. 279). Levine acknowledged that such forces span the psychological, emotional, and cultural, as well as physical, but emphasized that desire is ultimately observable through behavior. A study testing Levine's model demonstrated support for desire as a multidimensional construct composed of drive, motivation, and wish that is expressed behaviorally (Santos-Iglesias et al., 2013). Pfaus (2006) defined sexual desire as "the work people will perform to obtain sexual rewards, the excitement displayed in anticipation of such rewards, and the strength of the incentive value ascribed to a particular sexual stimulus" (p. 465). Pfaus conceived of desire as manifesting behaviorally in both people and animals. For example, he explained that animals with higher "desire" exhibit more intense sexual behavior than animals with lower desire. Pfaus drew many comparisons between animal sexual behavior and sexual desire in humans, which he described as motivated by primary (e.g., orgasm) and secondary (e.g., attractive facial features) reinforcers. Regan and Berscheid (1999) defined desire as "a psychological state subjectively

experienced by the individual as an awareness that he or she wants or wishes to attain a (presumably pleasurable) sexual goal that is currently unattainable" (p. 15). They emphasized that the subjective state is directly related to achieving an external behavioral goal. Evans (1989) provided a similar definition that desire is "the extent to which [humans] pursue sexual goals" (p. 28), as did Toates (2014) who defined sexual desire as "that associated with the intention of attaining sexual pleasure" (p. 28). Behavioral definitions conceive of desire as measurable through behavioral outcomes. Attempts to measure desire within a behaviorist model focus on intended or actualized sexual behavior as a proxy measure for desire experience.

Toates (2014) and others (Metts et al., 1996; Sachs, 2000; van Anders, 2012) have offered integrated psychological definitions of sexual desire that acknowledge the interrelationship between the psyche and the body. These definitions view subjective sexual desire and physiological sexual arousal as a mutual feedback process (Sachs, 2000; Toates, 2014). Such definitions also emphasize that sexual desire and sexual behavior often overlap, but desire cannot be understood through studying behavior alone. For example, van Anders (2012) described desire and behavior as "linked but separate constructs" (p. 1475) and expressed the necessity of studying physiological states, psychosocial variables, and behavioral variables simultaneously. Toates (2014) offered a complex conception of desire as the interplay of "signals running both ways between the brain and genitals" (p. 14), such that psychological changes result in increases or decreases of sex hormones, and hormonal changes lead to shifts in the experience

of subjective desire. Metts et al. (1996) defined sexual desire as a "subjective psychological state [distinguished] from the physiological state of sexual arousal [and] also from the behaviors of sexual activity" (p. 355). Like many other theorists (e.g., Beck et al., 1991; Hill & Preston, 1996; Meston & Buss, 2007), Metts et al. (1996) argued that individuals engage in sexual behavior in the absence of desire and experience desire apart from sexual behavior. They noted the importance of social and cultural systems that have "infused both the experience and expression of sexual desire with values, norms, constraints, contingencies, and secondary emotions that make it as much a symbolic, interpersonal, and social construction as a physiological fact" (p. 353). Within psychological definitions, sexual desire is sometimes classified as an emotion or affective state. For example, DeLamater (1991) defined sexual desire as an emotion because it shares characteristics with other affective states, specifically associated physiological arousal states, interpretation of physiological states, and the stimulation of a cognitive schema that triggers learned responses. Similarly, Bertocci (1988) discussed sexual desire as an emotion experienced with an objective often associated with achieving a sexual goal. In their book on sexual desire disorders, Leiblum and Rosen (1988) defined sexual desire as a "subjective feeling state that may be triggered by both internal and external cues, and may or not result in overt sexual behavior" (p. 5).

Several definitions of sexual desire exist within feminist and constructionist thought. Most were developed to contrast earlier biomedical and psychological conceptions of desire. Feminist perspectives on sexual desire are

critical of the biomedical viewpoint, believing it to be androcentric and phallocentric, as well as dysfunction-centered. For example, feminists have criticized Masters and Johnson's (1966) four-phase model for being oriented to male sexuality and have argued that its misapplication as a diagnostic tool has resulted in overdiagnosis of sexual dysfunction and hypoactive sexual desire, particularly in women (Wood et al., 2006). Feminists have also been critical of psychological understandings of sexual desire because a focus on the interrelationship between the psyche and the body overlooks the influence of social pressures, oppression related to gender and other identities (Tiefer, 2002), and the emotional experience of desire (Basson, 2002). Basson defined women's sexual desire as a complex, multidimensional and cyclical process involving simultaneous feedback from the genitalia, cognition, and emotions. Basson, like other theorists (e.g., Diamond, 2007; Meana, 2010; Tiefer, 2002), recommended an updated conception of women's desire that incorporates responsive, as opposed to spontaneous, desire. Basson (2002) suggested that women's responsive desire means they engage in sexual experiences from a desire-neutral state, and desire builds as a result of engagement in the experience. This type of desire would be missed by the majority of sexual desire instruments, which rely upon a spontaneous desire framework.

Much of feminist theory on sexual desire and other topics aligns to a social constructionist view (Biever et al., 1998). Some consider Foucault (1979) to have originated the social constructionist perspective on sexual desire (Giles, 2006; Tiefer, 1995). Foucault argued that social power and sexuality are

interrelated. He believed sexuality was at least partially constructed through historical and social factors such as power relations. Foucault offered, as evidence, conceptions of sexuality across eras and civilizations wherein sexuality has been or is viewed as a potential energy shaped by social forces. Consistent with a social constructionist perspective, Vance (1991) said,

> There is no essential, undifferentiated sexual "impulse," or "sex drive," or "lust," which resides in the body due to physiological functioning and sensation. Sexual desire … is itself only constructed by culture and history from the energies and capacities of the body. (p. 881)

Vance (1991) believed that no aspect of sexual desire or drive originated from only the body or physical sensation; even the object of one's desire, she argued, might be thought of as shaped by sociocultural forces rather than being inborn or intrinsic to the desirer. Similarly, Ussher (2005) described sexual desire as socially or discursively constructed wherein the social context of desire shapes how it is experienced. In young lesbian populations, for example, desire is sometimes experienced as nervousness or admiration because the notion of sexually desiring another woman has not been socially reinforced. Blumstein and Schwartz (1990) suggested that a culture's understandings of sexual mores shape how people are sexual, and that desire does not exist apart from culture. Citing Foucault (1979), Tiefer (1995) asserted that "sexuality is created, not just shaped, within the sociocultural movement" (p. 19).

Simon and Gagnon (1986) proposed sexual script theory, which posits that sexual expression is dictated by a series of internal, interpersonal, and cultural scripts. These scripts shape the individual's perceptions of their own sexual desire and satisfaction, as well as shared sexual meanings, behaviors, and expectations

that occur with a partner (Metts et al., 1996). Sexual scripts are influenced by the symbols, images, and messages about sexual desire received from the larger culture. Within script theory, sexual desire is socioculturally shaped rather than spontaneous and requires the existence of external, mutually understood meanings and symbols in order to function.

Feminist and social constructionist researchers face difficulties when it comes to assessing sexual desire. Individuals are largely unable to report upon the way sociocultural forces have shaped their desire. Within feminist and social constructionist philosophies, studies of sexual desire tend to be qualitative instead of quantitative to allow for nuance and subjectivity. A few quantitative sexual desire instruments focus on responsive sexual desire (Goldhammer & McCabe, 2011; McCall & Meston, 2006; Rosen et al., 2000) in place of or in addition to spontaneous sexual desire, which is considered to be more consistent with a feminist philosophy.

In an effort to integrate the above perspectives on desire, for the purposes of this study, *sexual desire* will be defined as a discrete internal psychological and subjective experience that is often related to, but not necessarily synonymous with, physiological sexual arousal, awareness of sexual arousal, and sexual behavior. This definition draws from multiple literatures, particularly psychological, relational, and feminist, and is largely based on the work of Metts et al. (1996) in integrating these literatures. In addition, the definition employed here incorporates, but does not rely upon, physiological understandings of arousal, and thus is somewhat integrative of physiological, psychological, and

feminist or constructionist definitions. Further, this definition is delimited from other related constructs that are often confused with sexual desire in literature, such as sexual behavior and sexual arousal.

The Enneagram and Sexuality

Given the central role of sexuality to many theories of personality and defense, and the popularity of material on the Enneagram and interpersonal relationships, a relationship between the Enneagram and sexuality warrants theoretical and empirical investigation. The dearth of material on the Enneagram and sexuality is striking. Despite an obvious marriage between the two concepts, only four books and two studies have addressed the Enneagram and sex in any capacity.

Helen Palmer's *The Enneagram in Love & Work*, published in 1995, touched upon the sexual habits and concerns of each type. For example, Palmer described type ones as jealous in sexual relationships; twos as flattering and seductive to attract sexual attention that they equate to love; threes as competitive and viewing sex as conquest; fours as envious and yearning in the sexual arena; fives as escaping from intellectualism through sex; sixes as distracted from sex by fear; sevens as gluttonous for sexual stimulation; eights as intense and intimacy avoidant in sexual relationships; and nines as merging with a sexual partner and losing themselves. The book contains a section on relationship dynamics between couples of different types, in which Palmer briefly noted some sexual dynamics between type pairings. For example, type fives may withhold sex from their type three partners; type eights' sexual expressiveness serves to affirm their type two

partners who view sex and love as equivalent; and sex is a means of exploration and adventure in a seven–eight couple. In the book, observations about the sexual dynamics of the types are a footnote to discussion of more general relationship dynamics and are not mentioned for every type pairing.

Coates and Searle's *Sex, Love, and Your Personality*, published in 2011, provided six case studies of each Enneagram type from Coates's sex therapy practice. The case studies described the relationship, sex, and intimacy issues experienced by clients of each type. For example, a type one man who was upset that he discovered his partner masturbating; a type two man whose partner was offended by his social over-sharing about their sexual relationship; a type three man whose partner was frustrated by his continually prioritizing of work over their sex life; a type four woman who felt excluded from her family and intimate relationship; a type five woman preoccupied by a life-long sexual fantasy she believed was pathological; a type six woman whose sex life was plagued by fears of sexually transmitted diseases; a type seven woman with intimacy issues caused by a commitment to keeping her sexual options open; a type eight man whose brashness and insensitivity became an impediment in his sex life; and a type nine woman in an undesired polyamorous arrangement due to her inability to clearly refuse. Despite the rich descriptions of case studies provided in the book, many of the studies focus on intimate relationships without mentioning sex. Beyond the case studies, little to no analysis is provided of the sexual proclivities of the types as a whole.

Daniels and Dion's *The Enneagram, Relationships, and Intimacy*, published in 2018, contained several chapters discussing the impact of Enneagram type on various aspects of sexuality and intimacy. The central premise of the book is that a person's type impacts and impedes every area of life, including sexuality. One chapter outlined the sexual diminishments, concerns, expressions, and path of development for each type and provided workbook-style exercises and case study examples. For type ones, a desire for the perfect conditions and a focus on whether they are doing sexual acts "correctly" can impede sexual experience. The path of development for ones is to become sexually receptive, nonjudgmental, and accepting of all outcomes. For type twos, sexual experience is diminished through over-focus on pleasing the partner and a desire to be needed sexually. The path of development for a two is humility, tuning in to their own needs, and receiving pleasure. Type threes can view sex as a performance or avoid sexual activity entirely out of a fear of underperforming. The path of development for a three is presence, vulnerability, and facing fears of inadequacy. For type fours, a focus on what is missing and a desire for unique and special experiences can impede experiencing what is actually happening in the moment. The path of development for fours is to focus on what exists in the moment with gratitude. Type fives are plagued by detachment and a stuckness in the head, which diminish their quality of presence. The path of development for fives is to experience sex from the heart and body, and to surrender to intimacy. Type sixes experience anxiety, doubt, and fear during sexual contact, especially fear of betrayal. For sixes, growth looks like courage, noticing and facing their fears, and trusting themselves and others. Type

sevens are prone to distraction, seeking more interesting experiences, and avoidance of serious or negative emotions in a sexual experience. Their growth path entails acceptance of all emotions and finding steadiness and presence in their own bodies. For type eights, a focus on the physical intensity and passion of sex can distract from emotional vulnerability. Their growth path involves experiencing a partner's needs, letting go of excess, and embracing innocence. Type nines are prone to falling into a sexual routine, lacking agency to express their desires, and merging with a partner such that the partner becomes more important than themselves. The path of growth for a nine is to establish a differentiated self, see self as equal to other, and pursue their own pleasures and desires.

Anne Gadd's *Sex and the Enneagram: A Guide to Passionate Relationships for the 9 Personality Types*, published in 2019, is the first and only book dedicated entirely to the Enneagram and sex. Based upon the author's observations from her counseling practice, the book provides descriptions of the sexual tendencies of each type and suggestions for each type to become more sexually present in intimate relationships.

According to Gadd (2019), type ones extend their rigid outlook to their sexual lives, following sexual routines and operating within ethical boundaries. Ones may believe they need to earn sex by being good enough, such as by completing enough work or chores. They are uncomfortable with the chaotic aspects of their sexual natures and try to reign these in by engaging in sex in a controlled manner, in the "right" way, or at the "right" times. Ones sometimes

feel conflicted about what is sexually acceptable or not, and they may devolve into viewing sex as a marital or relationship duty absent of pleasure. To become more sexually present, Gadd recommended that ones express their anger directly, release judgment, and allow physical arousal rather than rules to determine when they have sex.

Type twos are other-focused in their sexual lives, dedicated to pleasing their partners while hoping, but not requesting, that their partners will please them in kind (Gadd, 2019). Twos are nurturing and seductive, earning sex by showering partners with affection and gifts. They can be excessively gratifying, taking on a partner's preferences and fantasies and losing touch with their own. Eventually, twos may become resentful that their sexual generosity is not returned and may become demanding and needy. In order to become more sexually present, twos should practice receptivity, acknowledge their needs and desires, and observe areas where they may be codependent.

Type threes are achievement-oriented lovers who want to be the best (Gadd, 2019). They are preoccupied with their performance and may be more focused on appearing as a good lover than on enjoying their experience. Threes' hyper focus on achieving sexual goals and receiving associated praise distracts them from a fear of rejection. In the long run, this behavior can leave threes feeling sexually unfulfilled, or partners will notice their disingenuousness. To become more sexually present, threes should let go of fear of failure, allow themselves to rest, and connect with their genuine feelings.

Type fours long for a sexual partner with whom they can connect deeply and authentically (Gadd, 2019). Fours may spend more time longing for a type of sex they envision as fulfilling than actually having this sex. They are driven by fantasies and emotions, sometimes getting lost in their idea of sex and what it means rather than being present to the sexual experience. A four's focus on what is missing from their sexual and romantic relationship may drive their partner away. To remain present, fours should embrace reality over fantasy, let go of envy and shame, and begin to see themselves as whole.

Type fives have a detached, cerebral approach to sex, sometimes preferring to study sexual technique rather than actually engage in sex (Gadd, 2019). As lovers, fives can be distant and in their heads, but they can also be explorative and uninhibited in exploring theirs and their partners' desires. Fives often feel inadequate, which causes them to disengage, a pattern that may frustrate or drive away partners. In order to become an active participant in sexuality, fives need to engage in relationships courageously, notice when they intellectualize about and during sex, and connect with their bodies and emotions.

Type sixes are loyal and loving partners with a conflicted relationship to commitment and sex (Gadd, 2019). They are reticent to share sexual fantasies and desires with a partner due to fear of rejection. Sixes view sex as an expression of loyalty, pleasing their partner selflessly, but expecting loyalty in return. They are prone to overthinking and doubts arising during lovemaking, with anxieties intervening in their ability to be present. Sixes are generous lovers, but they may feel the need to test a partners' commitment to them. In order to be present

sexually, sixes should let go of fear, challenge themselves to trust their partner, and focus on being present in their intimate moments.

Sevens are adventurous in their sexual lives, sensation-seeking, and engaging in sex for fun or for distraction (Gadd, 2019). Sevens are driven by pleasure, often losing interest in intimate relationships when they lose zest or novelty. They are enthusiastic and confident lovers, who are not dissuaded by mishaps or performance issues in the bedroom. They may have many partners to pursue variety and new experiences. Sevens may distance themselves from partners when negative emotions or problems arise, causing relationships to collapse. To be sexually present, sevens need to face their negative emotions, cultivate stillness, and learn to listen deeply to themselves and their partners.

Eights are lustful and overtly sexual, having passionate and plenteous sex, often on demand (Gadd, 2019). Eights' intensity supports them to pursue any partner they desire, with confidence. The forcefulness of eights' approach to sex can attract partners but can just as easily deter them. Eights have a hard time regulating their lusts, wanting to engage in sex when they feel like it with whom they feel like it. This can result in an overlooking of partners' needs and of the gentle and slow side of sex. In order to be sexually present, eights need to relinquish control, see themselves as equal rather than superior to partners, and allow their own vulnerabilities and emotions.

Type nines are calm and agreeable lovers, happy to go along with the desires of their partner (Gadd, 2019). Nines' physicality makes them sensual and straightforward in the bedroom. Their tendency to merge with others may result in

an inability for nines to know or acknowledge their own sexual desires and needs. Further, nines may use sex as a way to retreat into physicality but avoid confronting emotional issues in the relationship. To become present sexually, nines need to maintain their own identity, see their needs as equal, and focus on acknowledging and expressing their desires.

The Enneagram and Sexuality in Research

The two empirical studies on the Enneagram and sex are limited in terms of their scope and methodological rigor, but nonetheless provide some preliminary insights. A quantitative dissertation study conducted in Ethiopia showed a relationship between Enneagram type and condom use among sex workers. A qualitative dissertation study conducted at an unaccredited university, distilled the themes and characteristics of each type related to sexual expression.

In a doctoral dissertation, Woldeeyesus (2014) investigated the usefulness of Enneagram theory in predicting the behavioral determinants of consistent condom use among female sex workers in Ethiopia. Participants were recruited in Addis Ababa through five associations of female sex workers using a respondent-driven sampling method, or snowball sampling. Inclusion criteria required that participants were women over 18, had exchanged sex for money, had lived in Addis Ababa for at least the past 3 months, and were sober at the time of the study. Respondent-driven sampling continued until a target sample of 350 women was recruited. Participants ranged in age from 18 to 42, the majority did not complete high school, were single, and had engaged in sex work for less than five years.

Participants completed a structured questionnaire that was read out loud to them by the researcher (Woldeeyesus, 2014). The questionnaire included questions on demographics, eight determinants of consistent condom usage, and the EET to determine Enneagram type. Questions about knowledge of HIV transmission and prevention and attitudes toward condom use were structured as true/false/unknown. Likert scales were used to assess perceived social support for condom use, motivation to comply with social attitudes toward condom use, perceived personal vulnerability to HIV, and self-efficacy in condom negotiation. Substance use and actual condom use were measured with questions about frequency, and condom use skills were measured with a demonstration of how participants used condoms on a wooden penis model.

Scores on the Essential Enneagram Test in Woldeeyesus's (2014) study indicated that 2% of the sample were type one, 7.4% type two, 9.4% type three, 8.6% type four, 2% type five, 16.6% type six, 11.1% type seven, 15.4% type eight, and 27.4% type nine (p. 125). General linear modeling multivariate and univariate analyses indicated that Enneagram type had a statistically significant impact on consistent condom use, affecting six out of eight determinants of condom use. Individuals of type two consistently scored the lowest on HIV knowledge and attitudes toward condom use, whereas type five and type one scored the highest on these variables. On measures of perceived social support for condom use, Enneagram type seven scored the highest and type three scored the lowest. On motivation to comply with social attitudes toward condom use, type nine scored the highest and type four scored the lowest. On measures of self-

efficacy in condom negotiation, Enneagram types two, four, and nine scored lowest, whereas types one, three, seven, and eight scored the highest. Individuals of Enneagram type six scored highest on perceived personal vulnerability to HIV, and types three and eight scored lowest. Substance use and condom use skills were not significantly associated with Enneagram type.

Woldeeyesus (2014) acknowledged limitations of the study, including limited geographic scope, respondent-driven rather than random sampling, and the self-report nature of the data, especially given the sensitive nature of the questions. An additional limitation not mentioned was the nonrandom distribution of the nine Enneagram types found within the sample of 350. This meant that for types with a lower percentage of the total sample, sample sizes were insufficient for statistical testing. Further, the choice to use the EET, while not necessarily a limitation, could have been explained more thoroughly given that each Enneagram instrument offers its own limitations. For example, the EET has been tested in a single study with 970 participants, where participants' original type as determined by the EET was confirmed after a typing interview with an expert or after a 10-week course in the Enneagram (Daniels & Price, 2000). Though the test showed promising results, ranging from 37% to 68% accurate depending on specific type (pp. 48-52), it is far from scientifically established as an accurate measure of Enneagram type. In addition, the EET was translated from English to Amharic, which may have decreased its reliability and validity.

In a qualitative dissertation completed at an unaccredited institution, the Institute for Advanced Study of Human Sexuality, Wald (2005) investigated the

personal sexual expressions of the nine Enneagram types. Participants were recruited via email from two Enneagram associations, Enneagram teachers in the Narrative Tradition and the International Enneagram Association. Inclusion criteria specified that participants be familiar with their Enneagram type and have a history of personally addressing "the application of key concepts within the typology" (p. 39). Participants were 90 Enneagram-familiar individuals, 10 of each Enneagram type, majority female, and majority White, with an age range of 27 to 77.

Individuals who responded to recruitment emails were mailed an eight-page questionnaire with a stamped and addressed return envelope (Wald, 2005). The questionnaire collected demographic data, familiarity with the Enneagram, experiences of sexual expression as related to the "attention," "passion," "worst fear," and "virtue" of participants' Enneagram type, sexual lifestyle choices related to Enneagram type, and the influence of participants' instinctual subtype on their sexual expression. Sample items from the questionnaire included the following:

- How is your sexuality expressed according to where the attention of your type goes?
- How is your sexuality expressed according to the Passion of your type? What are some of the difficulties, *hang ups* and/or vulnerabilities experienced as a result of the Passion's influence in the realm of sexual expression? What are some of the strengths and self-appreciations experienced? Please be as detailed and sexually explicit as you are comfortable, and if possible, convey particular circumstances.
- How does the *worst fear* of your Enneatype influence the expression of sexuality? Please be as detailed and sexually explicit as you are comfortable, and if possible, convey particular circumstances. (pp. 163–165)

Wald deconstructed questionnaire responses to create narratives that embodied the author's interpretation of participants' experiences.

Wald (2005) found consistent themes in responses within participants of the same type indicating clear and consistent influence of Enneagram type on sexual expression. Type ones discussed the desire for perfection, appropriateness and rightness in their sexual lives, and expressed feelings of anger, guilt, and self-judgement often arising surrounding sex. Type twos discussed a tendency to prioritize their partner's needs over their own, fear of rejection, difficulty knowing and expressing their own sexual desires, and a desire to be recognized as the source of their partner's pleasure. Type threes discussed a desire to be a successful lover and to avoid failure at all costs, playing a sexual role rather than being genuine, and they sometimes experienced difficulty prioritizing sex and relationships above work. Type fours described feeling like something was missing from sexual encounters, while also romanticizing sexual experiences and partners. Fours described feeling shame and inadequacy, longing for ideal sexual encounters, and a preference for unique and authentic sexual encounters. Type fives shared the importance of privacy in their sexual lives and discussed tendencies to compartmentalize sex and to retreat to the mind, as well as an inclination to put their sexual needs above those of partners. Sixes described fear and vigilance in the realm of sex, intense loyalty to partners, attention on what might go wrong, a desire to be in control of one's experience, and a reluctance to rely on others as a source of pleasure. Type sevens emphasized the importance of fantasy, a preference for varied sexual experiences and partners, distaste for any

type of sexual encounter that limits freedom, and a tendency to overindulge in the sexual realm. Type eights expressed a consistent awareness of sexual power dynamics, an action-oriented approach to sexuality, struggles with managing lust, avoidance of vulnerability and powerlessness, and an extreme approach to sexual behavior sometimes with little regard for consequences. Type nines discussed merging with partners and with their environment during sexual experiences, sexual passivity and risk avoidance, the importance of physical or bodily sensations during sex, and the importance of consciously preparing before sexual encounters to allow for heightened awareness during the experience.

Wald (2005) presented the limitations of the study as a demographically biased sample, possible different interpretations of the concepts measured among participants, and difficulty striking a balance between specificity and generality in analysis and presentation of the results. An additional limitation of the study was participants' self-selection rather than use of concrete inclusion criteria or secondary Enneagram typing instrument. This limitation may have resulted in some participants who had not accurately typed themselves, which could skew the accuracy of the analysis. Further, use of questionnaires rather than interviews introduced additional limitations, such as restricting responses to predetermined questions with no ability for the researcher to probe or ask clarifying questions. The questionnaire used was not based on any validated or standardized Enneagram instrument.

In summary, the limited material available on the Enneagram and sex offers some consistent understanding of how the types express themselves

sexually. For example, all four books that address the Enneagram and sex, as well as Wald's (2005) dissertation study agree that in sex,

- Ones are driven by a desire for perfection and rightness.
- Twos are other-focused and suppress or forget their own needs.
- Threes perform a sexual role, are focused on achievement, and put work above sex.
- Fours long for ideal and unique sexual encounters and focus on what is missing.
- Fives retreat to the mind and often remain isolated.
- Sixes are ruled by fear and anxiety.
- Sevens are adventurous and dislike experiences that feel limiting.
- Eights are intense, focused, and physical, but avoid vulnerability and softness.
- Type nines tend to merge with partners and forget their own needs.

However, the majority of these insights were gleaned through anecdotal methods, such as clinical experience and case studies. Empirical investigation of the Enneagram and sex is lacking. The Enneagram may be a clinically valuable factor to consider in sex therapy and other counseling practice, but practitioners will likely require more research to assure them of its usefulness. Woldeeyesus's (2014) dissertation study indicates that Enneagram type may have a statistically significant impact on sexual behaviors. More evidence is needed before the scientific community is likely to consider the Enneagram as a meaningful indicator of sexual behavior.

The Enneagram and Sexual Desire

No studies or books have specifically addressed the relationship between the Enneagram and sexual desire. Desire expands the question of the Enneagram and sex to beyond pathology and behavioral tendency. Desire is generally conceived of as a positive aspect of sexuality. By examining desire and the Enneagram, a theory can be developed that supports the Enneagram's use not just in assisting with sexual pathologies but in helping people to find, express, and live their best sexual lives. This positive rather than negative framing aligns with the belief in highest human potential that is echoed in Enneagram theory. Sexual desire is a sufficiently complex and multifaceted construct to encompass the variability of sexual patterns likely to be found across Enneagram types. It incorporates a relationship to sexuality activity, with an acknowledgement that it is not always coincident with sexual activity, making it an appropriate construct to examine both internal and external experiences of sexuality. Sexual desire, like Enneagram type, is thought to be influenced by childhood trauma, attachment style, and stress reactions. As both Enneagram type and desire are influenced by such factors, the Enneagram is a useful lens to examine desire patterns. Further, sexual desire can be examined with well-validated scales. Although these scales introduce some methodological difficulties, the construct of sexual desire is sufficiently well-defined psychometrically to be useful in quantitative research.

Conclusion

The Enneagram shows promise both as a clinical tool and as a personality system that warrants additional empirical investigation. It has shown alignment

with established personality theories, and Enneagram type has been shown to influence relationship, career, and health variables. Sexuality is key to many theories of personality and defense, and both the Enneagram and sexual desire are thought to be influenced by attachment, childhood trauma, and stress reactions. As such, the Enneagram may be an appropriate lens through which to examine sexual desire. Unlike other personality models, the Enneagram includes nuance in terms of healthy and unhealthy aspects of each type, making it an ideal model for development of a growth-oriented theory of sexuality.

The well-elucidated descriptions of each Enneagram type available in Enneagram theory provide a rich tapestry for development of hypotheses related to sexual desire. For example, it is reasonable to expect that thinking types (types five, six, and seven) will have greater interest in pornography and sexual fantasy than feeling types (types two, three, and four) and that body types (types eight, nine, and one), given thinking types' tendency to fantasize, remain present in their minds and feel somewhat intimidated by embodied experience. Feeling types may be more likely than other types to feel sexual desire when pleasing or receiving approval from a partner due to feeling types' other-orientation and tendency to look to others for self-esteem. Body types are more likely than other types to experience desire related to physical sensations and experiences due to these types' identification with embodied experience and disinterest in excessive thought or emotion. Additional hypotheses on Enneagram type, dominant instinct, and triad can be found in the following section. The present study explores hypotheses for each type, dominant instinct, and triad with the expectation that

they will demonstrate distinct response patterns on validated instruments measuring sexual desire.

CHAPTER 3: METHOD

This study investigated the following question: What is the relationship between Enneagram type and patterns of sexual desire? The intended study design was a concurrent triangulation, mixed-method design with grounded theory. It was decided in consultation with the committee chair to use a solely quantitative approach, owing to time constraints and the large sample size necessary. Additionally, research on the relationship between Enneagram type and sexuality was conducted concurrently by Frederik Coene and Valerie Wanamaker (Coene, 2022) using a qualitative focus-group methodology, leaving a gap in the research specifically suited to quantitative methods.

Quantitative research entails the collection of numerical data to explain a phenomenon or relationship and typically involves analysis using statistical methods (Christensen et al., 2015; Sukamolson, 2007). According to Creswell (2014, 2018), quantitative methods are consistent with a postpositivist philosophy, which posits that a predictable reality exists, but that absolute understanding of that reality is not possible. Quantitative research conducted within a postpositivist frame includes at least one hypothesis that is tested through measurement. A hypothesis cannot be proved, but instead a researcher can reject or fail to reject the hypothesis based upon the results of the measurement. According to Creswell, this approach aligns to postpositivist philosophy's emphasis that truth can never be fully discerned.

The advantages of quantitative methods are numerous. Quantitative research is precise and systematic; results can be statistically analyzed and

compared across multiple groups; and demographic variables can be controlled to prevent confounding results (Creswell, 2014; Sukamolson, 2007). Disadvantages of quantitative research include its narrow scope and its inability to provide nuanced explanations for the phenomena of study. Quantitative methods are best suited to test a theory or explanation (Creswell, 2014). In the present study, quantitative methods were used to test the theory that Enneagram type shows a consistent and measurable relationship to patterns of sexual desire. A quantitative investigation was well-suited to the research question because statistical evidence for nine distinct patterns of response on previously validated sexuality scales could support the validity of a correlational link between the Enneagram and sexuality, which has been posited but not yet established. Further, a quantitative approach could enhance the validity of the Enneagram theory as a whole because emergence of nine distinct response patterns on sexuality instruments would indicate support for a theory of nine personality types.

The present study employed a quasi-experimental survey design. Survey research is "a quantitative or numeric description of trends, attitudes, or opinions of a population [provided] by studying a sample of that population" (Creswell, 2014, p. 13). Survey research offers the advantages of low participant burden, ease of obtaining a large number of representatives of a population, and flexibility of administration. Disadvantages include difficulty ensuring accuracy of the survey responses and inability to capture the nuance and reasons for responses that are possible with other methods (Almeida et al., 2017).

Participants

Criteria for inclusion in the purposive sample were individuals who had participated in at least one workshop or course on the Enneagram of four hours or longer or who had actively studied the Enneagram for at least three years, who already knew their Enneagram type, who felt confident or very confident about their type, who were English fluent, and who were at least 18 years old, so they could provide legal informed consent. Individuals with unprocessed sexual trauma or a history of psychological/psychiatric disorders were strongly discouraged from participating if questions about sexuality and sexual desire would be upsetting or triggering. English fluency was required because the study was conducted in English.

The focus on participants who already knew their Enneagram type aligned with the assumption within most Enneagram schools of thought that type is discovered over time through a process of internal study. Cloete and Greeff (2013) reviewed three modes of Enneagram type discovery: self-guided discovery, discovery with others, and resource-guided discovery. They suggested that self-discovery either individually or with others is generally considered best practice in the Enneagram field. The limited evidence for the test-retest reliability of most major Enneagram instruments supports the notion of an individual discovery process being the most accurate method of typing.

A number of Enneagram studies have used purposive sampling with individuals who have previously identified their type, including Wagner and Walker (1983), Brown and Bartum (2005), and Arthur and Allen (2010). Arthur

and Allen (2010) justified their use of a purposive sample in the following way: "The ability to observe one's own thoughts and emotions is assumed to be a universal capacity of humans, but it is more easily studied using a sample of people who have received training in how to do this" (p. 16). In the context of the present study, the use of an instrument to approximate Enneagram type was considered a confirmatory rather than primary means of identifying type.

Participants of any sex, gender, race, ethnicity, sexual orientation, relationship status, religious background, occupation, or education level were included. A large, heterogenous sample was desired in order to increase generalizability of results. Some demographic factors, such as sex and sexual orientation, might affect patterns of sexual desire, but given the large sample size required for this study, these variations within the data were not expected to detract from overall conclusions. Encouraging a wide variance of demographics within the sample was intended to support identification of patterns of sexual desire that were widely relevant or applicable across diverse types of people.

Recruitment

Participants were recruited through initial purposive sampling, followed by snowball sampling and targeted recruitment efforts to complete type categories. The initial study design aimed to recruit participants from current and past attendees of Enneagram workshops through the Enneagram Professional Training Program (EPTP) and other Enneagram training programs, such as the Enneagram Institute. In consultation with the committee's third member and statistician, a power analysis was conducted to determine desired sample size for

recruiting using G*Power with the parameters of a medium effect size of 0.20, a one-way ANOVA test, an error probability of 0.05, and nine sample groups. The output of the analysis was a sample size of 576, which was rounded up to 585, or 65 participants of each type. To obtain a final sample size of 65 participants of each Enneagram type whose self-identified type matched their type as determined by the Essential Enneagram Test required recruitment of an initial sample of 1000 individuals, or about 111 per type. Recruitment took place in person, by word-of-mouth, through social media (Appendix A) and online using the professional training program listserv and other listservs (Appendix B).

Instruments

Participants completed four standardized instruments: the Essential Enneagram test, the Sexual Desire Inventory, the Cues for Sexual Desire Scale, and the Hurlbert Index of Sexual Assertiveness, as well as a demographic questionnaire (Appendix C) with questions about participants' sex, gender, age, race/ethnicity, sexual orientation, relationship status, religious or spiritual affiliation, occupation, education level, use of sexually explicit materials, number of sexual partners in the past year, and participation in bondage and discipline, dominance and submission, sadism and masochism (BDSM). The purpose of collecting a wide range of demographic information was to account for variation in the sample and to allow for future exploratory analyses of differences by demographic category. Collection of demographics related to sexuality, such as use of sexually explicit materials and BDSM participation, was intended to obtain quantitative information on areas of sexual behavior as proxy measures of desire,

which could be analyzed statistically and assessed for differences by Enneagram type.

To select appropriate sexual desire measures from the 19 extant validated instruments, several criteria were considered in alignment with the definition of sexual desire used in the present study. First, does the sexual desire instrument account for aspects of desire that exist beyond and apart from sexual behavior? This question eliminated five of the possible choices (Derogatis, 1978; Hurlbert, 2008; Rosen et al., 1997; Rosen et al., 2000; Taylor et al., 1994), which considered only behavioral aspects of sexual desire. Second, does the instrument consider sexual desire outside of a dysfunction model? This question eliminated six possible instruments (Clayton et al., 2006; Derogatis, 1997; Derogatis et al., 2008; Leiblum et al., 2006; O'Leary et al., 1995; Quirk et al., 2002), all of which focus on diagnostic criteria for dysfunctions. The remaining six instruments were eliminated because they equated sexual desire with genital sensations or arousal (McCoy & Matyas, 1998), were designed specifically for a single sex (Goldhammer & McCabe, 2011), or considered desire only within a solo, rather than both a solo and dyadic context (Apt & Hurlbert, 1992b). After considering these criteria, two sexual desire instruments were selected for use: the Sexual Desire Inventory (SDI; Spector et al., 2008) and the Cues for Sexual Desire Scale (McCall & Meston, 2006). Both contain items consistent with the definition of sexual desire used for this study, which considers sexual desire to be a subjective experience related to, but not synonymous with, sexual behavior. An additional instrument, the Hurlbert Index of Sexual Assertiveness (Hurlbert, 1991) was also

selected because it measures ability to actualize sexual desire through partner communication.

The Essential Enneagram Test

The Essential Enneagram Test (EET) was created by Daniels and Price (2000). The EET provides narrative descriptions of all nine types for participants to review. Participants are asked to reflect upon whether each paragraph description fits them better than the other paragraphs and to narrow the paragraphs down to the most relevant three and then rank them in order of most to least relevant. Daniels and Price explored the validity of the Essential Enneagram Test with a sample size of 970 and found moderate predictive validity ranging from .37 to .68 depending on type (pp. 48-52), between the test and the individual's type as determined by a typing interview or the individual's own assessment after a 10-week Enneagram course. Level of correlation between initial choice of type and type determined after 10 weeks by external interviewer or self-typing varied widely across type with some, such as type nine, showing a higher likelihood of correlation (68%) (p. 52) and others, such as type eight, showing a lower degree of correlation (37%) (p. 48). However, correlation for all types between initial typing and typing after 10 weeks of Enneagram training was significantly better than chance. This provides initial support for the Essential Enneagram Test as an accurate predictor of Enneagram type.

Alternate instruments that measure Enneagram type and have been investigated in research include the Wagner Enneagram Personality Style Scales (WEPSS) and the Riso-Hudson Enneagram Type Indicator (RHETI). The WEPSS

was developed by Wagner (1981; Wagner & Walker, 1983), beginning as a dissertation. Wagner sent a letter to 390 participants asking what they thought their Enneagram type would be, then administered the Myers-Briggs Type Indicator, the Million-Illinois Self-Report Inventory, and the WEPSS. Results of the study indicated good test-retest reliability of the WEPSS with a Cronbach's alpha of 0.8 (Stevens, 2011, p. 102). Further investigations of the WEPSS demonstrated strong evidence for concurrent validity of the WEPSS and the Revised Neo Personality Inventory (Stevens, 2011).

The RHETI was developed by Riso and Hudson beginning in 1994 and edited over time, based upon the authors' clinical and teaching experience with the Enneagram (Riso & Hudson, 1999). The RHETI is a 144-question, multiple-choice test, which exists in both ipsative and non-ipsative versions. Dameyer (2001) conducted a study to assess the RHETI as a consistent and accurate predictor of Enneagram type. The study included 135 participants in a convenience sample and found that the RHETI demonstrated high test-retest reliability. Warling (1995) found convergent validity of the RHETI with the Cattell 16 Personality Factor Questionnaire (16PF). Newgent et al. (2004) found acceptable internal consistency of the RHETI on six of the nine Enneagram types and found construct validity indicated by significant correlations of all nine types with at least one of the five factors on the NEO PI-R. Giordano (2008) found adequate reliability for the RHETI, particularly for the non-ipsative version of the RHETI, and also found evidence of construct validity within five of the nine type subscales.

The Essential Enneagram Test was selected for inclusion in this study above other Enneagram instruments because the format of the EET instrument most closely aligns to Enneagram theorists' beliefs about the typing process. Unlike other Enneagram typing instruments, which are formatted as multiple-choice assessments, the EET provides rich descriptions of each type for individuals to reflect upon (Daniels & Price, 2000). This narrative approach is more consistent with Enneagram theory, which emphasizes that the typing process should be complex and dynamic rather than narrowly defined. The EET was also selected because of the in-depth description of how to administer the instrument provided by the authors in *The Essential Enneagram* (Daniels & Price, 2000). Owing to the level of detail provided, appropriate administration procedures for the EET are clearer than those associated with other Enneagram instruments.

In the current study, the EET was used with a sample of individuals who were already "confident" or "very confident" about their type, as assessed on the qualifying page of the Survey Monkey link. The use of the EET along with self-typing had two goals: (a) to potentially increase level of certainty about participant Enneagram type through examining concurrent validity of self-typing with an established instrument and (b) to contribute to the literature by collecting information on how often EET typing is consistent with participant self-typing.

The Sexual Desire Inventory

The Sexual Desire Inventory (SDI) was developed by Spector et al. (2008) based upon theoretical models of desire and the clinical experiences of the

authors. The instrument defines sexual desire as interest in engaging in sexual behavior, independent of the behavior itself. The items were honed by sexologists and presented in a pilot sample of 20, followed by a larger sample of 300 participants. Factor analysis revealed two dimensions, desire for partnered sexual behavior and desire for solo sexual behavior. The instrument contains 14 items that ask respondents to rate on an 8-point Likert scale of frequency their strength of desire to engage in solo or partnered sexual behavior. For example,

- During the last month, *how often* would you *have liked* to engage in sexual activity with a partner?
- During the last month, *how often* have you had sexual thoughts involving a partner?

The SDI also considers situational desire with questions that assess strength of desire in particular situations on a 9-point Likert scale from no desire to strong desire. For example,

- When you spend time with an attractive person (for example, at work or school), how strong is your sexual desire?
- When you are in romantic situations (such as a candle-lit dinner, a walk on the beach, etc.), how strong is your sexual desire?

Items are scored by summing items 1–8 to determine a total score for desire for coupled sexual behavior and summing items 9–11 to determine a total score for desire for solo sexual behavior. Studies of the SDI have found high internal consistency for both the instrument's subscales, with Cronbach's alphas ranging from .77 (Moyano et al., p. 109) to .96 (Spector et al., 2008, p. 193; see also Jones

et al., 2011; Lippa, 2006; Spector et al., 1996; Turchik & Garske, 2009). Studies have also found adequate test-retest reliability of .76 (Spector et al., 2008, p. 193). The sexual desire inventory takes an estimated five minutes to complete. It was chosen because of its exclusive focus on sexual desire, low burden on participants, and consistency with this study's definition of sexual desire, which treats sexual desire as distinct from sexual behavior.

The Cues for Sexual Desire Scale

The Cues for Sexual Desire Scale was developed by McCall and Meston (2006) as a multidimensional assessment of the antecedents of responsive sexual desire in women. Items were developed by a group of 50 women aged 18–67 who provided responses to the open-ended question "what makes you desire sexual activity?" These responses were coded into a list of 125, which were provided to a large sample of women. Using factor analysis, the authors culled the list to an instrument containing 40 items rated on a 5-point Likert scale from "Not at all likely (to lead to respondent desiring sexual activity)" to "Extremely likely (to lead to respondent desiring sexual activity)." Questions assess strength of desire for sexual activity experienced in a wide range of situations. For example,

- watching an erotic movie
- being in a hot tub
- talking about the future with one's partner
- giving or receiving massage
- dancing closely

The instrument's authors found satisfactory internal consistency for all four of the instrument's factors, with Chronbach's alpha values above .78 (McCall & Meston, 2006, p. 843; see also Hashemi et al., 2016). Results on the CSDS differed significantly between women with hypoactive sexual desire disorder and women without this disorder (McCall & Meston, 2006). Scores on the CSDS were shown to predict frequency of sexual activity and sexual arousal measured on the Female Sexual Function Index. Although the CSDS was developed in studies with women, there is some precedent for use of this instrument in mixed-sex studies (McCall et al., 2007), particularly given that it is the only sexual desire instrument that focuses solely on responsive desire. The CSDS was chosen for its alignment with this study's definition of sexual desire and to assess responsive and situational desire.

The Hurlbert Index of Sexual Assertiveness

The Hurlbert Index of Sexual Assertiveness (HISA) was originally developed as a measure of women's level of sexual assertiveness, or comfort level in communicating sexual needs and desires to a partner (Hurlbert, 1991). The instrument contains 25 items with no subscales, which are summed using a Likert scale of All of the time (0); Most of the time (+I); Some of the time (+2); Rarely (+3); Never (+4), with 12 reverse scored items. Questions include items such as

- I think I am open with my partner about my sexual needs.
- I enjoy sharing my sexual fantasies with my partner.
- I am reluctant to describe myself as a sexual person.
- I feel uncomfortable telling my partner what feels good.

- I feel comfortable telling my partner how to touch me.

Hurlbert (1991) assessed the construct validity of the HISA by administering the HISA and the Gambrill-Richey Assertion Inventory to 65 college women. Results indicated a correlation coefficient of .825 (p. 185), which suggests statistically significant construct validity. Hurlbert (1991) conducted a study with 129 married women, which indicated an internal consistency reliability alpha of .915 for the HISA (p. 185). The same study found that scores on the HISA correlated with scores on the Index of Marital Satisfaction and Index of Sexual Satisfaction, with higher assertiveness scores correlating with higher marital and sexual satisfaction. Additional studies have investigated the validity of the HISA and have found good predictive validity (Apt & Hurlbert, 1992a, 1992b) and discriminant validity (Apt & Hurlbert, 1993; Apt et al., 1993), as well as concurrent validity with other instruments that measure marital satisfaction and sexual satisfaction (Hurlbert, 1991), sexual desire, sexual arousal, relationship closeness, and frequency of engaging in sexual activity (Apt et al., 1993). Apt and colleagues also used the HISA in a study of men with hypoactive sexual desire and found to have concurrent validity with measures of sexual desire for a male population. Further, studies have found high test-retest reliability for the HISA of .85 (Pierce & Hurlbert, 1999). The HISA takes an estimated five minutes to complete. It was chosen because it asks many questions that indirectly assess sexual desire or behavioral expressions of sexual desire, such as "I approach my partner for sex when I desire it." The HISA also measures level of comfort with assertiveness during sex, which is likely to differ across Enneagram type.

Although assertiveness is a different construct than desire, the HISA's demonstrated correlation with sexual desire in previous studies indicates that sexual assertiveness is interrelated with desire and that assertiveness may be needed for sexual desire to be enacted.

Alternative scales of sexual assertiveness include the Sexual Assertiveness Scale (SAS; Morokoff et al., 1997) and the Sexual Assertiveness Questionnaire (SAQ; Loshek & Terrell, 2014). The SAS is an 18-item scale that measures three dimensions of sexual assertiveness and has demonstrated good overall reliability and a stable factor structure (Morokoff et al., 1997), as well as consistent results with men and women (Sierra et al., 2011). The SAS was not used in this study due to its focus on refusal of unwanted sexual acts and negotiation of pregnancy prevention and STD prevention rather than on expression or assertion of sexual desire. The SAQ is a 24-item scale that measures communication about sexual initiation and satisfaction, refusal of unwanted sex, and sexual history communication (Loshek & Terrell, 2014). The SAQ was not used due to its exclusive focus on female populations, lack of studies supporting its validity and reliability, and its focus on refusal of unwanted sexual acts and communicating about sexual history.

Procedure

Individuals interested in study participation were provided with a link to a Survey Monkey site that contained a welcome page with information on inclusion criteria for the study, the Participant Bill of Rights (Appendix D), and informed consent materials (Appendix E). Individuals who provided informed consent were

directed to a qualifying questionnaire for the study, which included questions on experience with the Enneagram, confidence about type, and age (Appendix C). Individuals who qualified were directed to the demographic questionnaire (Appendix C), and then to the Sexual Desire Inventory, the Cues for Sexual Desire Scale, the Hurlbert Index of Sexual Assertiveness, and the Essential Enneagram Test in online versions (Appendix C). After these instruments were completed, individuals were asked about their willingness to participate in follow-up interviews for the initially intended qualitative portion of the study, and if willing to participate were asked to provide contact information, including email. For the present study, these interviews did not take place, and only quantitative data were used.

Treatment of Data

Data were collected in the form of surveys (quantitative; demographics). To ensure confidentiality, participants were not asked their names, and were assigned unique identifiers by the Survey Monkey software used throughout the data collection and analysis process. Email addresses, which some participants provided for follow-up interviews, were removed from the dataset and stored separately. Analysis of data was conducted in SPSS. Scale descriptives were computed, and Cronbach's alpha was computed to determine each scale's reliability for the full sample. For each outcome of interest, an ANOVA test was run to determine whether statistical differences in means occurred between the nine independent type groupings. The predictor variable for each of these tests was Enneagram type, and the outcome variables were total score on each of three

instruments (SDI, CSDS, and HISA), SDI subscale scores, CSDS subscale scores, individual scores on SDI item 14 and HISA item 20, and responses to questions on BDSM behavior and sexually explicit materials use. ANOVA tests were also run using a predictor variable with three levels, dominant instinct (sexual, social, or self-preservation), with the outcome variables of total SDI score, SDI subscale scores, SDI item 14, and the CSDS Explicit Erotic subscale. Additional ANOVA tests were run on another predictor variable with three levels, Enneagram triad (feeling type, thinking type, or body type), with the outcome variables of SDI 2, CSDS 27, total HISA score, and sexually explicit materials use. The exploratory statistical method of running ANOVA tests for each type, dominant instinct, and for feeling types, thinking types, and body types is fitting to the research question of this study, which aims to investigate the nature of the relationship between sexual desire and Enneagram type. Based upon Enneagram theory, which describes the likely behaviors, internalized messages, and habits of each type, I expected to find the following patterns in the data (Table 1).

Table 1

Hypotheses by Enneagram Type, Triad, and Dominant Instinct

Hypothesis	Predictor variable	Outcome variable
H1. Sexually explicit materials use		
H1a. Type 5 uses Sexually Explicit Materials more than other types	Type	SEM use
H1b. Type 1 uses Sexually Explicit Materials less than other types	Type	SEM use

Hypothesis	Predictor variable	Outcome variable
H1c. Thinking Types (5,6,7) use Sexually Explicit Materials more than Feeling and Body Types	Triad	SEM use
H2. BDSM participation		
H2a. Type 7 is most likely to have participated in BDSM	Type	BDSM participation
H2b. Type 8 is most likely to have participated in BDSM, along with Type 7	Type	BDSM participation
H2c. Type 1 is least likely to have participated in BDSM	Type	BDSM participation
H3. Dyadic sexual desire		
H3a. Type 8 will have the highest score on SDI Dyadic Subscale	Type	SDI Dyadic Subscale
H3b. Type 1 will have the lowest score on SDI Dyadic Subscale	Type	SDI Dyadic Subscale
H3c. Sexual instinct dominant will have highest score on SDI Dyadic Subscale	Dominant instinct	SDI Dyadic Subscale
H4. Solo sexual desire		
H4. Self-preservation instinct dominant will have highest score on SDI Solo Subscale	Dominant Instinct	SDI Solo Subscale
H5. How long without sex		
H5a. Type 1 will have the lowest score on SDI 14 (can go longest without sex)	Type	SDI Item 14
H5b. Type 9 will have the lowest score on SDI 14, along with Type 1 (can go longest without sex)	Type	SDI Item 14
H5c. Type 8 will have the highest score on SDI 14 (can go least time without sex)	Type	SDI Item 14
H5d. Sexual instinct dominant will have the highest score on SDI 14 (can go least time without sex)	Dominant Instinct	SDI Item 14

Hypothesis	Predictor variable	Outcome variable
H6. Emotional bonding cues		
H6. Type 6 will have the highest score on the CSDS Emotional Bonding Cues Subscale	Type	CSDS Bonding Cues Subscale
H7. Explicit erotic cues		
H7a. Type 5 will have the highest score on the CSDS Explicit Erotic Cues Subscale	Type	CSDS Erotic Cues Subscale
H7b. Sexual instinct dominant will have the highest score on the CSDS Explicit Erotic Cues Subscale	Dominant instinct	CSDS Erotic Cues Subscale
H8. Visual proximity cues		
H8. Type 3 will have the highest score on the CSDS Visual Proximity Cues Subscale	Type	CSDS Visual Cues Subscale
H9. Romantic implicit cues		
H9. Type 4 will have the highest score on the CSDS Romantic Implicit Cues Subscale	Type	CSDS Romantic Cues Subscale
H10. Sexual assertiveness		
H10a. Type 8 will have the highest score (most assertive)	Type	HISA Total Score
H10b. Type 9 will have the lowest score (least assertive)	Type	HISA Total Score
H10c. Type 2 will have the lowest score, along with Type 9 (least assertive)	Type	HISA Total Score
H10d. Feeling Types (2,3,4) will score lower than Thinking Types and Body Types	Triad	HISA Total Score
H11. Pleasing partner		
H11. Type 2 will have the lowest score (pleasing partner is more important than own pleasure)	Type	HISA Item 20

Hypothesis	Predictor variable	Outcome variable
H12. Sexual thoughts		
H12. Thinking Types (5,6,7) will score higher than Feeling and Body Types in Frequency of Sexual Thoughts	Triad	SDI 2
H13. Genital sensations		
H13. Body Types (8,9,1) will score higher than Thinking and Feeling Types	Triad	CSDS 27

Note. All hypotheses were considered in isolation and after accounting for demographics.

CHAPTER 4: RESULTS

Data collection via Survey Monkey occurred between May 2021 and February 2022. Participants were recruited from The Narrative Enneagram listserv, professional association members of the International Enneagram Association, social media, and word of mouth. Additional targeted recruiting occurred between November 2021 and February 2022 on social media and by word of mouth to achieve minimum sample sizes required for Enneagram types one, two, and three. In the data collection period, 1938 participants logged onto the survey. Among these, 147 were disqualified for not meeting the inclusion criteria, including lack of experience with the Enneagram (n = 127), lack of confidence about Enneagram type (n = 6), and declining to provide informed consent (n = 14). Among the 1,791 responses remaining from qualifying participants, 876 were incomplete and were discarded. Of the 915 complete responses from qualifying participants, 84 were removed from the dataset because the participant's self-identified Enneagram type did not match their type as determined by the Essential Enneagram Test. An additional three responses were duplicates, and 14 were removed for a high proportion of missing data. Final sample size for statistical analysis was 814.

Participant Demographics

The sample was predominantly female (82%), with only 15% male and all other gender identities comprising 3%, including nonbinary, genderqueer, agender, two-spirit, or preferred to self-describe. For the purposes of statistical analysis, gender was collapsed into three categories: male, female, and other

gender identities. The sample was predominantly White or Caucasian (88%), followed by Hispanic, Latinx, or Spanish origin (4%), with roughly equal proportions of Asian or Asian American, African American or Black, other races, or preferred to self-describe (2%). Table 2 displays race/ethnicity of participants by gender identity.

Table 2

Race/Ethnicity of Participants by Gender Identity

	Male		Female		Other		Total	
Race/ethnicity	Count	%	Count	%	Count	%	Count	%
Black	5	4	11	2	0	0	16	2
Asian	2	2	16	2	1	4	19	2
Latino	7	6	26	4	0	0	33	4
ME	2	2	5	1	0	0	7	1
Native	0	0	3	0	1	4	4	0
Hawaiian	0	0	1	0	0	0	1	0
White	101	83	589	88	24	92	714	88
Self-desc	3	2	11	2	0	0	14	2
No answer	1	1	5	1	0	0	6	1
Total	121	100	667	100	26	100	814	100

Note. Black = African American or Black, Asian = Asian or Asian American, Latino = Hispanic, Latinx, or Spanish origin, ME = Middle Eastern or North African, Native = Native American or First Nations, Hawaiian = Native Hawaiian or PI, White = White or Caucasian, Self-desc = Prefer to self-describe, No answer = Prefer not to answer

Participants averaged 39 years of age (*SD* = 12, range: 19–90), with the majority between 31 and 40 (Table 3).

Table 3

Age Ranges of Participants by Gender Identity

	Male		Female		Other		Total	
Age range	Count	%	Count	%	Count	%	Count	%
<21	3	2	2	0	1	4	6	1
21–30	12	10	149	22	9	35	170	21
31–40	42	35	269	40	10	38	321	39
41–50	21	17	138	21	3	11	162	20
51–60	19	16	63	9	2	8	84	10
61–70	15	12	33	5	1	4	49	6
70+	9	7	13	2	0	0	22	3
Total	121	100	667	100	26	100	814	100

The sample was well educated, with 84% holding a Bachelor's degree or higher (Table 4).

Table 4

Education of Participants by Gender Identity

	Male		Female		Other		Total	
Education	Count	%	Count	%	Count	%	Count	%
HS	12	10	52	8	2	8	66	8
AA	12	10	55	8	1	4	68	8
BA	45	37	276	41	10	38	331	41
Grad	52	43	284	43	13	50	349	43
Total	121	100	667	100	26	100	814	100

Note. HS = High School or Less, AA = Associates Degree or Some College, BA = Bachelor's degree, Grad = Graduate Degree

Almost half of the participants were Christian, followed by more than a third who identified as spiritual but not religious. Table 5 displays religion of participants by gender identity.

Table 5

Religion of Participants by Gender Identity

	Male		Female		Other		Total	
Religion	Count	%	Count	%	Count	%	Count	%
Buddhist	8	7	7	1	0	0	15	2
Christian	55	45	335	50	7	27	397	49
Hindu	0	0	1	0	0	0	1	0
Jewish	2	2	16	2	1	4	19	2
Muslim	0	0	8	1	0	0	8	1
Spiritual	41	34	234	35	13	50	288	35
Other	11	9	51	8	5	19	67	8
No answer	4	3	15	2	0	0	19	2
Total	121	100	667	100	26	100	814	100

Note. Spiritual = Spiritual but not religious, No answer = Prefer to not answer

The majority of participants were either heterosexual or straight (74%), followed by bisexual (10%), homosexual (5%), queer (3%), and questioning (2%; Table 6).

Table 6

Sexual Orientation of Participants by Gender Identity

	Male		Female		Other		Total	
Sexual orientation	Count	%	Count	%	Count	%	Count	%
Asexual	0	0	7	1	1	4	8	1
Bisexual	6	5	68	10	4	15	78	10
Fluid	1	1	7	1	0	0	8	1
Heterosexual	92	76	507	76	3	12	602	74

Sexual orientation	Male		Female		Other		Total	
	Count	%	Count	%	Count	%	Count	%
Homosexual	18	15	15	2	5	19	38	5
Pansexual	1	1	12	2	3	12	16	2
Queer	2	2	14	2	9	35	25	3
Questioning	0	0	16	2	0	0	16	2
Self-describe	1	1	16	2	1	4	18	2
No answer	0	0	5	1	0	0	5	1
Total	121	100	667	100	26	100	814	100

Note. Heterosexual = Heterosexual or straight, Homosexual = Homosexual, gay, or lesbian, Self-describe = Prefer to self-describe, No answer = Prefer not to answer

The majority (69%) of participants were in monogamous partnered relationships.

Table 7 displays the relationship status of participants by gender identity.

Table 7

Relationship Status of Participants by Gender Identity

Relationship status	Male		Female		Other		Total	
	Count	%	Count	%	Count	%	Count	%
Single	25	21	150	22	9	35	184	23
Partnered-M	83	69	469	70	12	46	564	69
Partnered-O	8	7	26	4	5	19	39	5
Self-describe	5	4	22	3	0	0	27	3
Total	121	100	667	100	26	100	814	100

Note. Partnered-M = Partnered-monogamous, Partnered-O = Partnered-open or polyamorous, Self-describe = Prefer to self-describe

Table 8 displays years with current partner for partnered participants by gender identity. Participants averaged 12.1 years (*SD* = 10.1, range: 0–30) with their current partner.

Table 8

Participant Number of Years With Current Partner by Gender Identity

Years with partner	Male		Female		Other		Total	
	Count	%	Count	%	Count	%	Count	%
0–5	29	31	167	32	9	50	205	33
6–10	17	18	97	19	3	17	117	19
11–15	13	14	104	20	3	17	120	19
16–20	8	8	51	10	1	6	60	10
21–25	11	12	41	8	1	6	53	8
26–30	5	5	27	5	1	6	33	5
30+	12	13	27	5	0	0	39	6
Total	95	100	514	100	18	100	627	100

Participants averaged 1.6 partners in the last year (*SD* = 2.7, range: 0–30; Table 9).

Table 9

Number of Partners in the Last Year by Gender Identity

Gender	*n*	Mean	SD	Min	Max	SEM
Male	115	1.8	3.3	0	30	0.3
Female	621	1.5	2.5	0	30	0.1
Other	23	2.2	3.7	0	18	0.8
Total	759	1.6	2.7	0	30	0.1

Enneagram category descriptives are displayed in Table 10. Enneagram types were well divided across the nine Enneagram type categories, ranging from 15% for type nine to 9% for types three, six, and seven.

Table 10

Enneagram Type by Gender Identity

Enneagram type	Male		Female		Other		Total	
	Count	%	Count	%	Count	%	Count	%
One	11	9	94	14	1	4	106	13
Two	7	6	93	14	1	4	101	12
Three	13	11	57	9	2	8	72	9
Four	13	11	59	9	6	23	78	10
Five	22	18	75	11	7	27	104	13
Six	8	7	65	10	2	8	75	9
Seven	17	14	59	9	0	0	76	9
Eight	15	12	61	9	2	8	78	10
Nine	15	12	104	16	5	19	124	15
Total	121	100	667	100	26	100	814	100

Enneagram dominant instincts were well represented across the three Enneagram instinct categories (Table 11), ranging from 37% for sexual instinct dominant to 31% for self-preservation instinct dominant and 23% for social instinct dominant. It is important to note that 9% did not identify their dominant instinct.

Table 11

Enneagram Dominant Instinct by Gender Identity

Enneagram dominant instinct	Male		Female		Other		Total	
	Count	%	Count	%	Count	%	Count	%
Sexual	51	42	240	36	12	46	303	37
Social	25	21	158	24	6	23	189	23
Self-preservation	35	29	213	32	4	15	252	31
None identified	10	8	56	8	4	15	70	9
Total	121	100	667	100	26	100	814	100

Enneagram triads were almost equivalent across the three triad categories, ranging from 38% for the body triad to 31% each for the thinking triad and the feeling triad. Table 12 displays Enneagram triads by gender identity.

Table 12

Enneagram Triads by Gender Identity

Enneagram triad	Male		Female		Other		Total	
	Count	%	Count	%	Count	%	Count	%
Body	41	34	259	39	8	31	308	38
Feeling	33	27	209	31	9	35	251	31
Thinking	47	39	199	30	9	35	255	31
Total	121	100	667	100	26	100	814	100

Study Hypotheses

This study investigated 13 hypotheses with 26 total sub-hypotheses organized by 13 outcome (dependent) variables. Hypotheses were tested by ordinal position, using analysis of variance (ANOVA) with uncorrected values,

and using analysis of covariance (ANCOVA) to account for sex, race/ethnicity, age, education, religion, sexual orientation, and relationship status. For the ANCOVA, gender was collapsed into male, female, and other gender identities, and race/ethnicity was collapsed into White/Caucasian and non-White. Education was expressed as four categories: high school or less, Associate degree/technical degree or some college, Bachelor's degree, and graduate degree. Religion was collapsed into religious (Christian, Jewish, Muslim, Hindu, Buddhist, Other) and nonreligious (spiritual but not religious). Sexual orientation was collapsed into heterosexual and non-heterosexual. Relationship status was collapsed into partnered and non-partnered.

Results are presented in text and tables that express the mean, standard deviation (SD), and rank order for each category using uncorrected (raw) and corrected (by ANCOVA) values. Bar graphs express mean ± standard error of the mean (SEM) values corrected by ANCOVA to account for gender, race/ethnicity, relationship status, religion, sexual orientation, education, and age.

Hypothesis 1: Use of Sexually Explicit Materials

ANOVA revealed statistically significant differences among Enneagram types in their use of Sexually Explicit Materials, $F(8,805) = 3.74$, $p < .001$, Eta squared = .04, and ANCOVA revealed statistically significant differences among Enneagram types after accounting for demographics, $F(8,805) = 3.10$, $p < .002$, Eta squared = .03.

Hypothesis 1a

Hypothesis 1a, that "Enneagram type five will score highest among Enneagram types in Sexually Explicit Materials," was not supported. Table 13 shows that, using uncorrected (raw) values, type five ranked 5th in using Sexually Explicit Materials, with type eight the highest, followed by types four, seven, and nine. The difference between type five and type eight was statistically significant ($p < .01$). Table 13 also shows that, using values corrected for demographics via ANCOVA, type five fell in the rankings from 5th to 6th in using Sexually Explicit Materials, with types eight and nine as the most frequent users. The differences between type five and both type eight ($p < .01$) and type nine ($p < .05$) were statistically significant. Figure 3 displays the mean and standard error of the mean (SEM) values for Sexually Explicit Materials Use by Enneagram type, corrected for demographics.

Hypothesis 1b

Hypothesis 1b stated: "Enneagram type one will score lowest among Enneagram types in Sexually Explicit Materials." H1b was partially supported. Table 13 shows that, using uncorrected (raw) values, type one ($M = 2.22$, $SD = 1.84$) ranked lowest in using Sexually Explicit Materials. Using values corrected for demographics, type one ($M = 2.41$, $SD = 1.85$) ranked 8th in using Sexually Explicit Materials, with type three ($M = 2.36$, $SD = 1.84$) scoring lower. This difference was not statistically significant ($p > .05$). Figure 3 displays the mean and standard error of the mean (SEM) values for Sexually Explicit Materials Use by Enneagram type, corrected for demographics.

Table 13

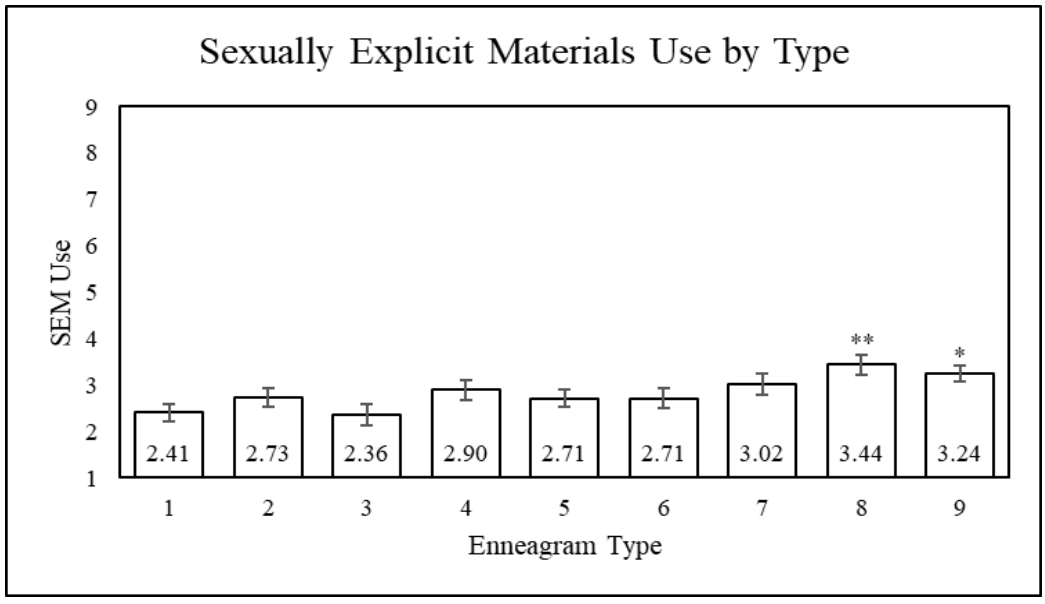
Sexually Explicit Materials Use by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	2.22	1.84	9	2.41	1.85	8
Two	2.50	1.93	8	2.73	1.84	5
Three	2.57	1.98	7	2.36	1.84	9
Four	3.22	2.30	2	2.90	1.85	4
Five	3.04	2.11	5	2.71	1.86	6
Six	2.61	2.01	6	2.71	1.84	7
Seven	3.21	2.16	3	3.02	1.86	3
Eight	3.49	2.28	1	3.44	1.84	1
Nine	3.13	2.16	4	3.24	1.84	2

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 3

Sexually Explicit Materials Use by Enneagram Type, Corrected for Demographics



Note. *$p < .05$ versus type five, **$p < .01$ versus type five

Hypothesis 1c

Hypothesis 1c stated: "Thinking types will score higher than other triad types (body types, feeling types) in Sexually Explicit Materials." ANOVA revealed no statistically significant difference between Enneagram triads in use of Sexually Explicit Materials, $F(2,811) = 0.67$, $p = .46$, Eta squared = .002 nor did ANCOVA after accounting for demographics, $F(2,754) = 1.97$, $p = .14$, Eta squared = .005.

H1c was partially supported. Table 14 shows that, using raw values, thinking types ($M = 2.96$, $SD = 2.10$) ranked highest in using Sexually Explicit Materials but not significantly higher than body or feeling Types (each $p > .05$).

Table 14

Sexually Explicit Materials Use by Enneagram Triad Rank Order by Triad

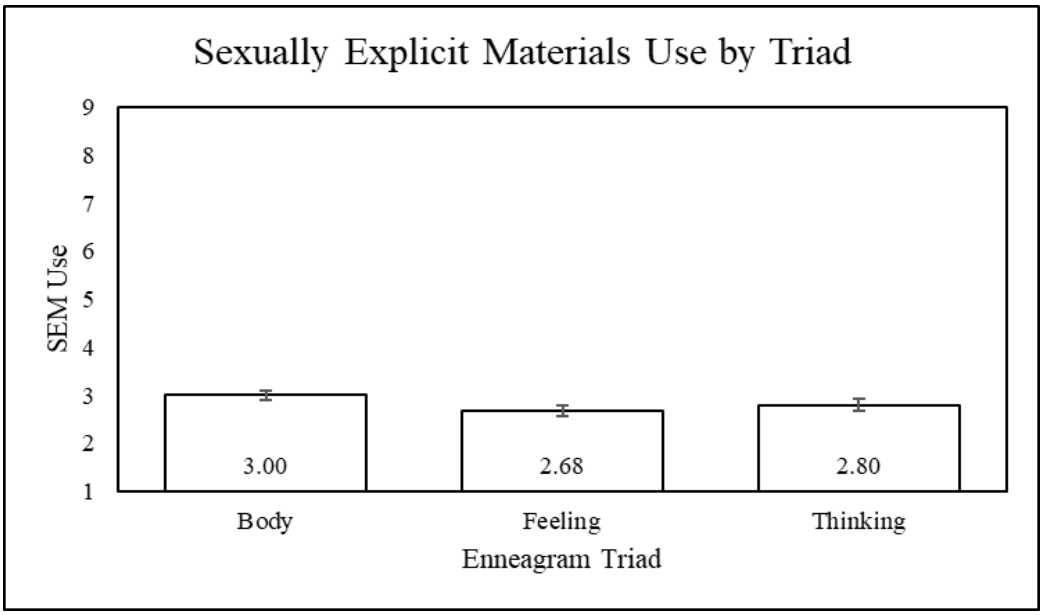
	Uncorrected			Corrected		
Triad	Mean	SD	Rank	Mean	SD	Rank
Body	2.91	2.15	2	3.00	1.86	1
Feeling	2.74	2.08	3	2.68	1.86	3
Thinking	2.96	2.10	1	2.80	1.87	2

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Thinking types ($M = 3.00$, $SD = 1.86$) ranked 2nd in using Sexually Explicit Materials, higher than feeling types and lower than body types. These differences were not statistically significant (each $p > .05$). Figure 4 displays the mean and standard error of the mean (SEM) values for sexually explicit materials use by Enneagram triad, corrected for demographics.

Figure *4*

Sexually Explicit Materials Use by Enneagram Triad, Corrected for Demographics



Hypothesis 2: Engaging in Bondage and Discipline, Dominance and Submission, Sadism and Masochism

ANOVA produced statistically significant differences among Enneagram types in bondage and discipline, dominance and submission, sadism and masochism (BDSM) participation, $F(8,805) = 5.29$, $p < .0001$, Eta squared = .05, as did ANCOVA after accounting for demographics, $F(8,805) = 4.04$, $p < .0001$, Eta squared = .04.

Hypothesis 2a

Hypothesis 2a, that "Enneagram type seven will score highest among Enneagram types in BDSM," was not supported. Table 15 shows that, using uncorrected values, type seven ranked 3rd in BDSM participation, after types four

and eight. The differences between type seven and both type eight and type four were not statistically significant (each $p > .05$). Table 15 also shows that, using values corrected for demographics, type seven (M = 33%, SD = 44%) fell to 4th place in engaging in BDSM after types eight, four, and two. These differences were not statistically significant (each $p > .05$). Figure 5 displays the mean and standard error of the mean (SEM) values for BDSM by Enneagram type, corrected for demographics.

Hypothesis 2b

Hypothesis 2b stated: "Enneagram type eight will score highest among Enneagram types in BDSM." This hypothesis was partially supported. Table 15 shows that, using uncorrected (raw) values, type eight ranked 2nd in BDSM, less than type four (M = 46%, SD = 50%). This difference was not statistically significant ($p > .05$). Table 15 shows that, using values corrected for demographics via ANCOVA, type eight ranked 1st in BDSM. Figure 5 displays the mean and standard error of the mean (SEM) values for BDSM by Enneagram type, corrected for demographics.

Hypothesis 2c

Hypothesis 2c stated: "Enneagram type one will score lower than other Enneagram types in BDSM." This hypothesis was supported. Enneagram type one scored lowest (9th) in BDSM using uncorrected (raw) values and values corrected for demographics via ANCOVA (Table 15). Figure 5 displays the mean and standard error of the mean (SEM) values for BDSM by Enneagram type, corrected for demographics.

Table *15*

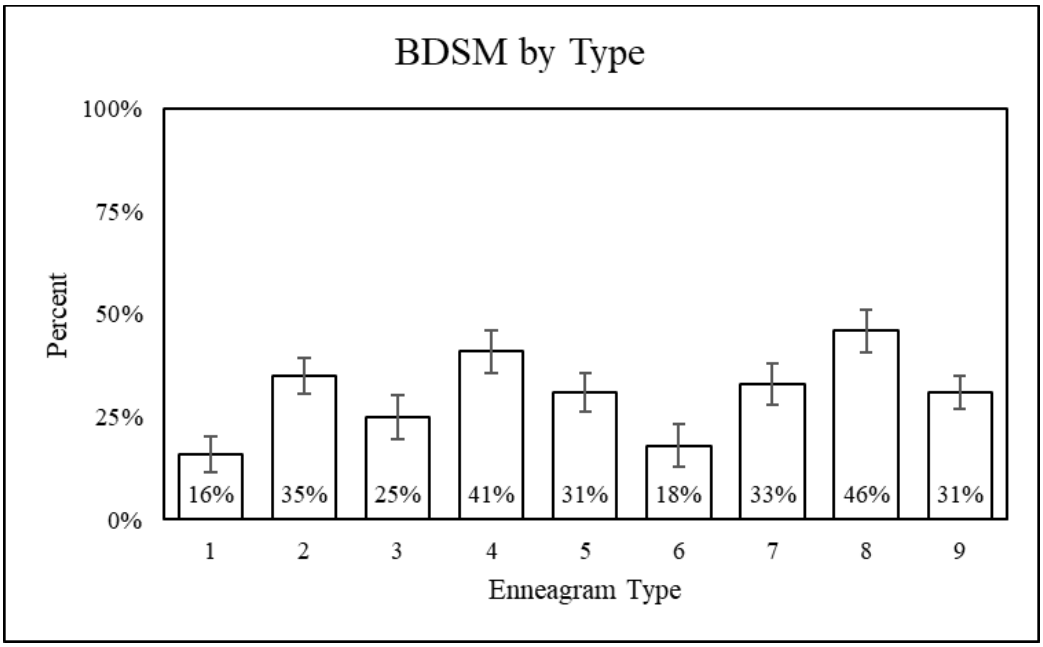
BDSM by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	13%	34%	9	16%	44%	9
Two	33%	47%	4	35%	44%	3
Three	26%	44%	7	25%	44%	7
Four	47%	50%	1	41%	44%	2
Five	33%	47%	5	31%	44%	5
Six	19%	39%	8	18%	44%	8
Seven	34%	48%	3	33%	44%	4
Eight	46%	50%	2	46%	44%	1
Nine	31%	47%	6	31%	44%	6

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 5

BDSM by Enneagram Type Corrected for Demographics



Hypothesis 3: Dyadic Sexual Desire

Hypothesis 3 examined Dyadic Sexual Desire by Enneagram type. ANOVA showed statistically significant differences across Enneagram types in Dyadic Sexual Desire, $F(8,805) = 7.89$, $p < .00001$, Eta squared = .07, as did ANCOVA, $F(8,748) = 6.88$, $p < .00001$, Eta squared = .07.

Hypothesis 3a

Hypothesis 3a, "Enneagram type eight will score highest among Enneagram types in Dyadic Sexual Desire," was supported. Enneagram type eight scored 1st (highest) in Dyadic Sexual Desire with both uncorrected (raw) scores and values corrected for demographics (Table 15). Figure 6 displays the mean and standard error of the mean (SEM) values for Dyadic Sexual Desire by Enneagram type, corrected for demographics.

Hypothesis 3b

Hypothesis 3b, "Enneagram type one will score lowest among Enneagram types in Dyadic Sexual Desire," was not supported. Indeed, Table 16 shows that, using uncorrected values, type one ranked 7th in Dyadic Sexual Desire, only higher than types six and five, and differences between those three types were not statistically significant (each $p > .05$). Figure 6 displays the mean and standard error of the mean (SEM) values for Dyadic Sexual Desire by Enneagram Type, corrected for demographics.

Table 16

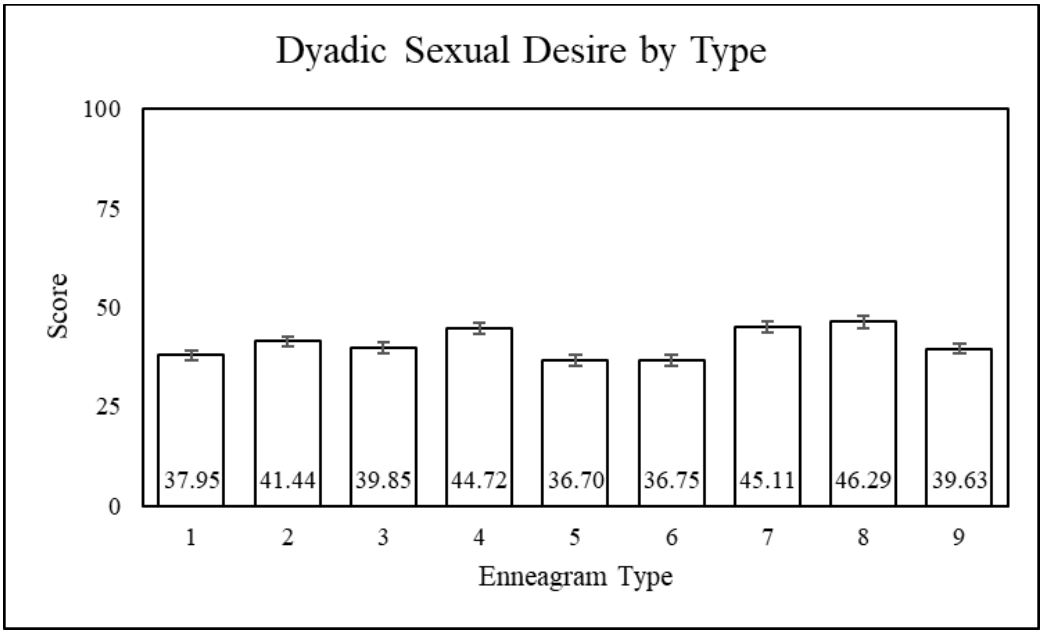
Dyadic Sexual Desire by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	37.14	13.70	7	37.95	12.43	7
Two	40.58	12.09	4	41.44	12.42	4
Three	40.28	13.18	5	39.85	12.39	5
Four	45.03	11.88	2	44.72	12.47	3
Five	36.91	14.63	8	36.70	12.49	9
Six	36.41	10.71	9	36.75	12.40	8
Seven	44.99	10.36	3	45.11	12.50	2
Eight	46.71	13.07	1	46.29	12.40	1
Nine	38.98	13.01	6	39.63	12.38	6

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 6

Dyadic Sexual Desire by Enneagram Type, Corrected for Demographics



Hypothesis 3c

Hypothesis 3c stated: "Individuals with sexual instinct dominant will score higher than other Enneagram instincts (social, self-preservation) in Dyadic Sexual Desire." ANOVA revealed statistically significant differences between Enneagram dominant instincts in Dyadic Sexual Desire, $F(2,741) = 15.21$, $p < .00001$, Eta squared = .04, as did ANCOVA, $F(2,690) = 16.13$, $p < .00001$, Eta squared = .05. Hypothesis 3c was supported. Table 17 shows that individuals with sexual instinct dominant scored highest in Dyadic Sexual Desire using both uncorrected and corrected values.

Table 17

Dyadic Sexual Desire by Enneagram Dominant Instinct

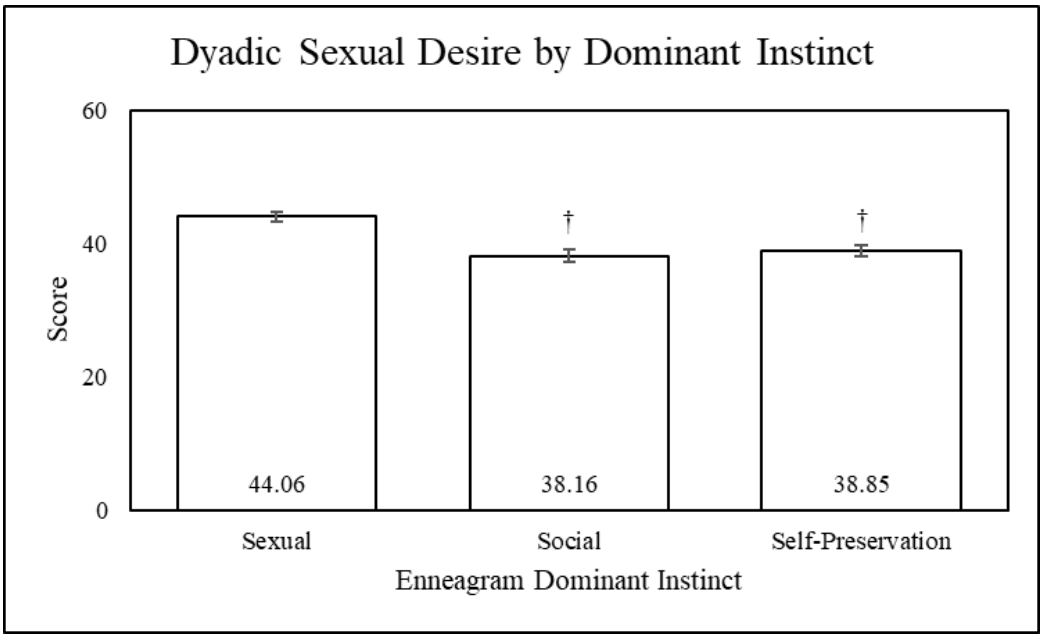
	Uncorrected			Corrected		
Dominant instinct	Mean	SD	Rank	Mean	SD	Rank
Sexual	43.65	12.65	1	44.06	12.57	1
Social	37.95	13.42	3	38.16	12.58	3
Self-preservation	38.68	12.84	2	38.85	12.56	2

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 7 displays the mean and standard error of the mean (SEM) values for Dyadic Sexual Desire by Enneagram dominant instinct, corrected for demographics.

Figure 7

Dyadic Sexual Desire by Enneagram Dominant Instinct, Corrected for Demographics



Note. †$p < .001$ versus sexual dominant

Hypothesis 4: Solo Sexual Desire

Hypothesis 4 stated: "Individuals with self-preservation instinct dominant will score higher than other Enneagram instincts (sexual, social) in Solo Sexual Desire." The ANOVA showed statistically significant differences among Enneagram dominant instincts in Solo Sexual Desire, $F(2,741) = 3.57$, $p < .03$, Eta squared = .07. ANCOVA also revealed statistically significant differences between Enneagram dominant instincts in Solo Sexual Desire after accounting for demographics, $F(2,690) = 2.45$, $p = .09$, Eta squared = .01. Hypothesis 4 was not supported. Table 18 shows that individuals with self-preservation instinct dominant scored lowest, rather than highest, among Enneagram instincts in Solo Sexual Desire, whether using uncorrected or corrected values. In both cases, self-

preservation dominant individuals scored somewhat lower than social dominant individuals and significantly lower than sexual dominant individuals ($p < .05$). Figure 8 displays the mean and standard error of the mean (SEM) values for Solo Sexual Desire by Enneagram dominant instinct, corrected for demographics.

Table 18

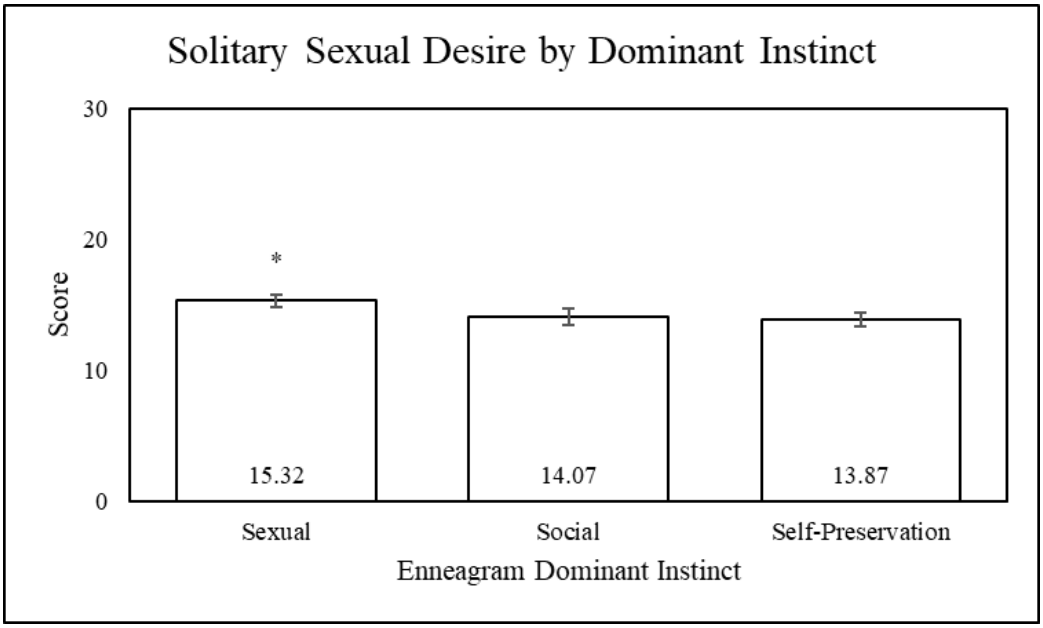
Solo Sexual Desire by Enneagram Dominant Instinct

	Uncorrected			Corrected		
Dominant instinct	Mean	SD	Rank	Mean	SD	Rank
Sexual	15.58	8.27	1	15.32	8.02	1
Social	14.22	8.27	2	14.07	8.02	2
Self-preservation	13.81	7.85	3	13.87	8.01	3

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 8

Solo Sexual Desire by Enneagram Dominant Instinct, Corrected for Demographics



Note. *$p < .05$ versus self-preservation dominant

Hypothesis 5: How Long Without Sex

The raw data ANOVA produced statistically significant differences between Enneagram types in how long participants could go without having sex, $F(8,805) = 3.49$, $p < .001$, Eta squared = .03, and so did the ANCOVA scores corrected for demographics, $F(8,748) = 2.19$, $p < .03$, Eta squared = .02.

Hypothesis 5a

Hypothesis 5a, that "Enneagram type one will score lowest among Enneagram Types in How Long Without Sex (can go longest without sex)," was partially supported. In fact, Enneagram type one scored lowest using raw values, and next to lowest using values corrected for demographics (Table 19). Type one scored somewhat higher than type six on the corrected scores, but this difference was not statistically significant ($p = .93$). Figure 9 displays the mean and standard error of the mean (SEM) values for How Long Without Sex by Enneagram type, corrected for demographics.

Hypothesis 5b

According to Hypothesis 5b, "Enneagram type nine will score lowest among Enneagram types in How Long Without Sex (can go longest without sex)." This hypothesis was not supported. Table 19 shows that type nine scored 6th in How Long Without Sex using uncorrected (raw) values and 4th using values corrected for demographics, with types two, six, and one scoring lower, differences that were not statistically significant (each $p > 0.05$). However, using values corrected for demographics via ANCOVA, type nine moved up to 4th in the rankings. These differences were not statistically significant (each $p > .05$).

Figure 9 displays the mean and standard error of the mean (SEM) values for How Long Without Sex by Enneagram type, corrected for demographics.

Hypothesis 5c

Hypothesis 5c, that "Enneagram type eight will score highest among Enneagram types in How Long Without Sex (can go least time without sex)," was supported. Enneagram type eight scored 1st (highest) in How Long Without Sex, whether using raw scores or corrected values (Table 19). Figure 9 displays the mean and standard error of the mean (SEM) values for How Long Without Sex by Enneagram type, corrected for demographics.

Table 19

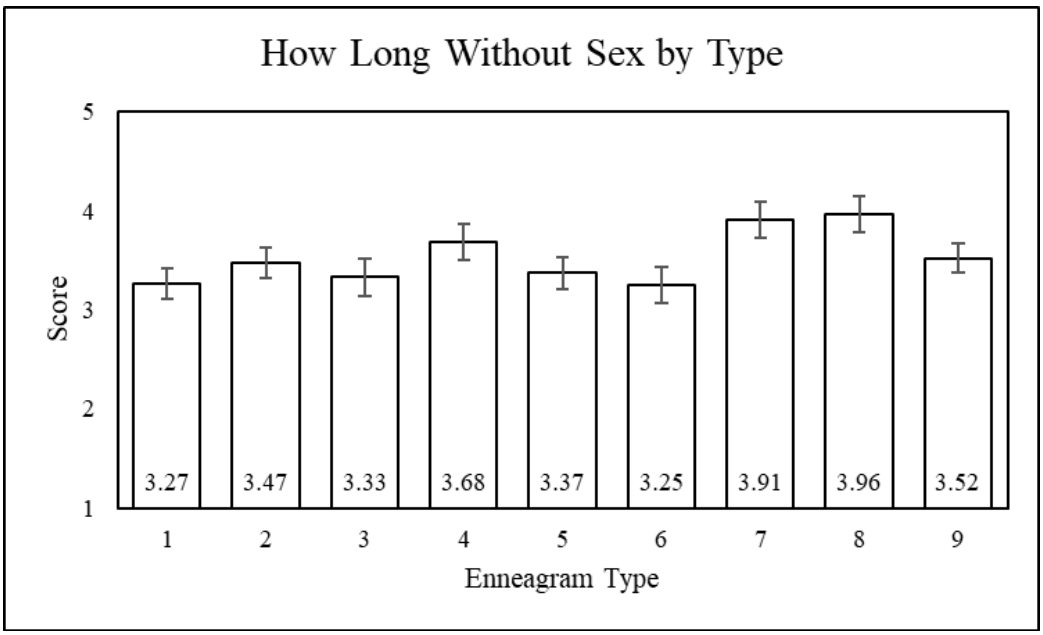
How Long Without Sex by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	3.17	1.69	9	3.27	1.56	8
Two	3.35	1.58	7	3.47	1.56	5
Three	3.46	1.53	5	3.33	1.55	7
Four	3.79	1.61	3	3.68	1.56	3
Five	3.49	1.73	4	3.37	1.57	6
Six	3.19	1.41	8	3.25	1.55	9
Seven	4.03	1.54	2	3.91	1.57	2
Eight	4.05	1.66	1	3.96	1.55	1
Nine	3.45	1.64	6	3.52	1.55	4

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 9

How Long Without Sex by Enneagram Type, Corrected for Demographics



Hypothesis 5d

Hypothesis 5d proposed that "Individuals with sexual instinct dominant will score higher than other Enneagram instincts (social, self-preservation) in How Long Without Sex (can go least time without sex)." Both ANOVA and ANCOVA showed statistically significant differences among Enneagram dominant instincts in How Long Without Sex, $F(2,741) = 7.75$, $p < .001$, Eta squared = .04, and $F(2,690) = 7.13$, $p < .001$, Eta squared = .02, respectively.

Hypothesis 5d was supported. Individuals with sexual instinct dominant scored 1st among Enneagram instincts in How Long Without Sex, using both raw and corrected values (Table 20). Using uncorrected scores, sexual dominant individuals scored significantly higher than social dominant ($p < .001$) and self-preservation dominant individuals ($p < .01$). When correcting for demographics

using ANCOVA, sexual dominant people scored significantly higher than social ($p < .0001$) and self-preservation dominants ($p < .05$). Figure 10 displays the mean and standard error of the mean values for How Long Without Sex by Enneagram dominant instinct, corrected for demographics.

Table 20

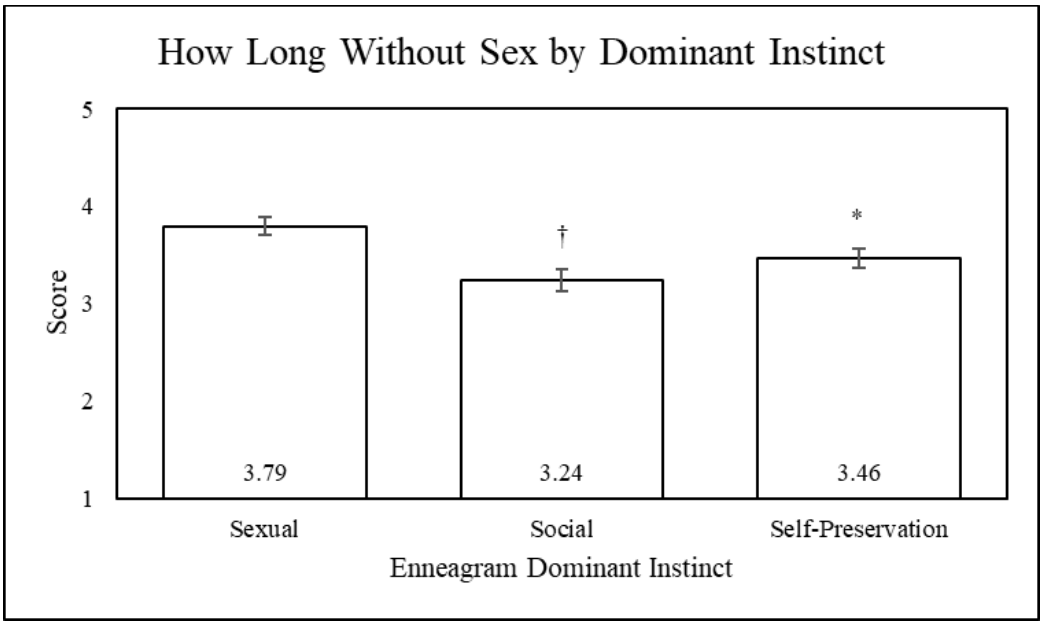
How Long Without Sex by Enneagram Dominant Instinct

	Uncorrected			Corrected		
Dominant instinct	Mean	SD	Rank	Mean	SD	Rank
Sexual	3.83	1.69	1	3.79	1.57	1
Social	3.29	1.66	3	3.24	1.57	3
Self-preservation	3.41	1.52	2	3.46	1.56	2

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 10

How Long Without Sex by Enneagram Dominant Instinct, Corrected for Demographics



Note. *$p < .05$ versus sexual dominant, †$p < .001$ versus sexual dominant

Hypothesis 6: Sensitivity to Emotional Bonding Cues

Hypothesis 6 stated, "Enneagram type six will score highest among Enneagram types in sensitivity to Emotional Bonding Cues." ANOVA revealed statistically significant differences across Enneagram types in Emotional Bonding Cues, $F(8,805) = 3.88$, $p < .001$, Eta squared = .04. So did ANCOVA after accounting for demographics, $F(8,748) = 3.28$, $p < .001$, Eta squared = .03. This hypothesis was not supported. Table 21 shows that type six ranked 4th in Emotional Bonding Cues according to both uncorrected and corrected values. Type two scored significantly higher than type six in Emotional Bonding Cues ($p < .05$) whether using raw or corrected values. None of the other Enneagram types scored significantly higher than type six in Emotional Bonding Cues on either raw or corrected values (each $p > .05$). Figure 11 displays the mean and standard error of the mean (SEM) values for Emotional Bonding Cues by Enneagram type, corrected for demographics.

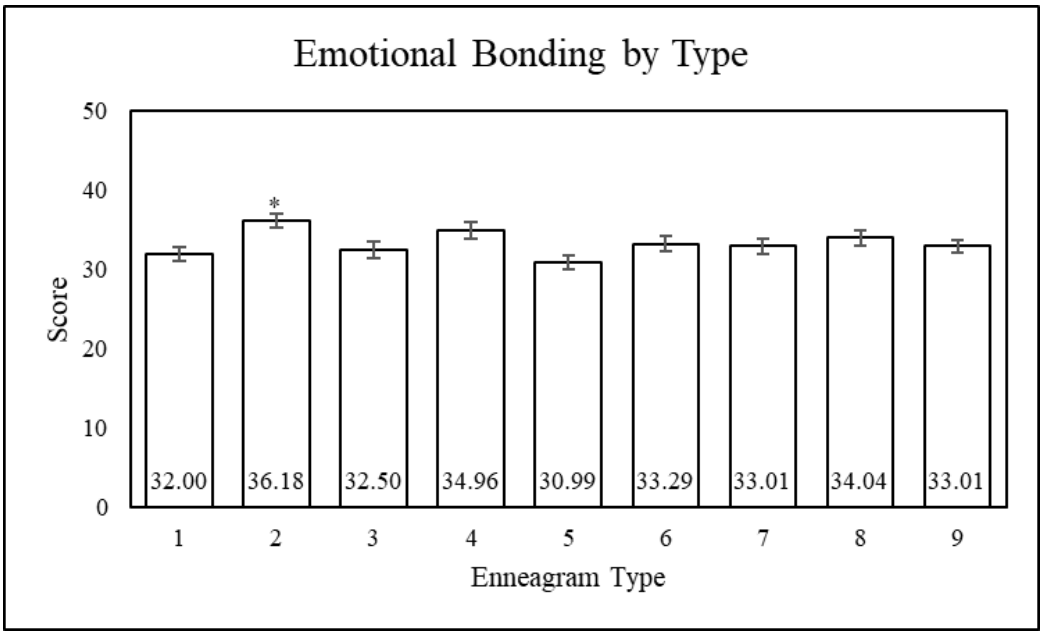
Table 21

Sensitivity to Emotional Bonding Cues by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	32.05	7.75	8	32.00	8.26	8
Two	36.49	7.69	1	36.18	8.25	1
Three	32.89	8.89	5	32.50	8.24	7
Four	34.81	9.13	2	34.96	8.29	2
Five	30.64	8.34	9	30.99	8.30	9
Six	33.28	8.82	4	33.29	8.24	4
Seven	32.33	7.55	7	33.01	8.31	5
Eight	33.79	8.91	3	34.04	8.25	3
Nine	32.77	9.10	6	33.01	8.23	6

Figure 11

Sensitivity to Emotional Bonding Cues by Enneagram Type, Corrected for Demographics



Note. *$p < .05$ versus type six

Hypothesis 7: Sensitivity to Explicit/Erotic Cues

Hypothesis 7a

Hypothesis 7a stated: "Enneagram type five will score highest among Enneagram types in sensitivity to Explicit/Erotic Cues." Again, statistically significant differences existed across Enneagram types in Explicit/Erotic Cues, $F(8,805) = 5.15$, $p < .0001$, Eta squared = .05 in the ANOVA, as well as the ANCOVA, $F(8,748) = 4.38$, $p < .0001$, Eta squared = .04.

This hypothesis was not supported. Table 22 shows that, using uncorrected values, type five ($M = 33.59$, $SD = 8.54$) ranked 7th in Explicit/Erotic Cues, followed by type one and type six, but these differences were not statistically significant (each $p > .05$), and when values were corrected for demographics via

ANCOVA, type five dropped to last (Table 22). Figure 12 displays the mean and standard error of the mean (SEM) values for Explicit/Erotic Cues by Enneagram Type, corrected for demographics.

Table 22

Sensitivity to Explicit/Erotic Cues by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	32.54	9.28	9	33.02	8.26	8
Two	34.77	8.79	6	35.21	8.25	5
Three	35.15	8.39	5	34.87	8.24	6
Four	37.69	7.42	2	37.37	8.29	2
Five	33.59	8.54	7	33.01	8.30	9
Six	32.99	8.39	8	33.19	8.24	7
Seven	37.36	6.43	3	37.28	8.31	3
Eight	38.05	7.80	1	37.84	8.25	1
Nine	35.25	8.86	4	35.42	8.23	4

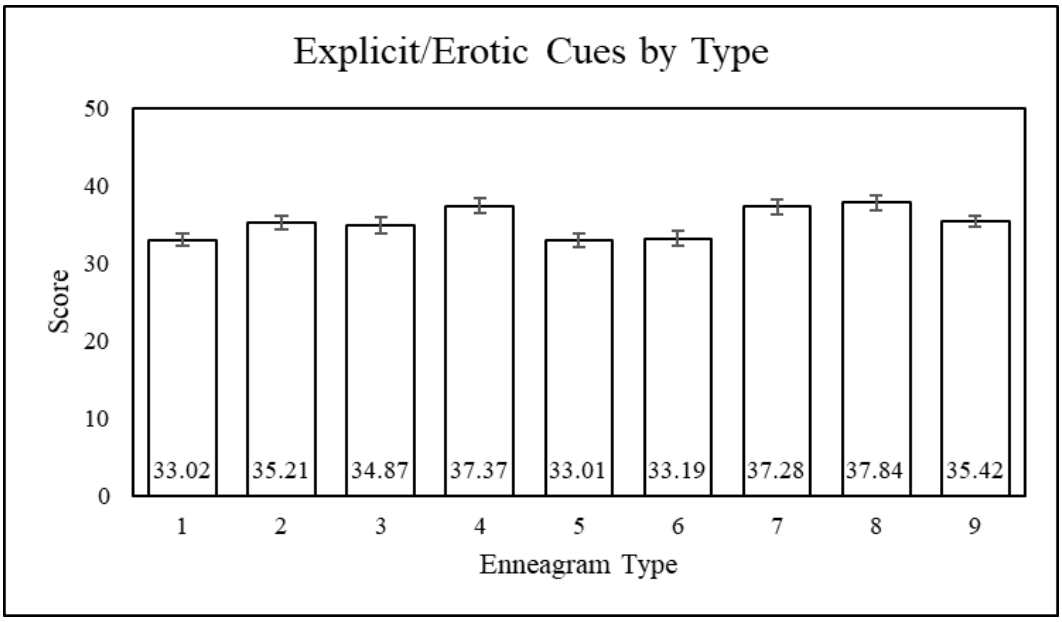
Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Hypothesis 7b

Hypothesis 7b stated: "Individuals with sexual instinct dominant will score higher than other Enneagram instincts (social, self-preservation) in sensitivity to Explicit/Erotic Cues." ANOVA revealed statistically significant differences between Enneagram subtypes in Explicit/Erotic Cues, $F(2,741) = 5.28$, $p < .01$, Eta squared = .01, as did ANCOVA, $F(2,690) = 5.71$, $p < .01$, Eta squared = .02.

Figure 12

Sensitivity to Explicit/Erotic Cues by Enneagram Type, Corrected for Demographics



This hypothesis was supported. Table 23 shows that sexual dominant individuals ranked first in Explicit/Erotic Cues, on both ANOVA and ANCOVA with scores significantly higher than both social instinct and self-preservation instinct individuals ($p < .01$).

Table 23

Sensitivity to Explicit/Erotic Cues by Enneagram Dominant Instinct

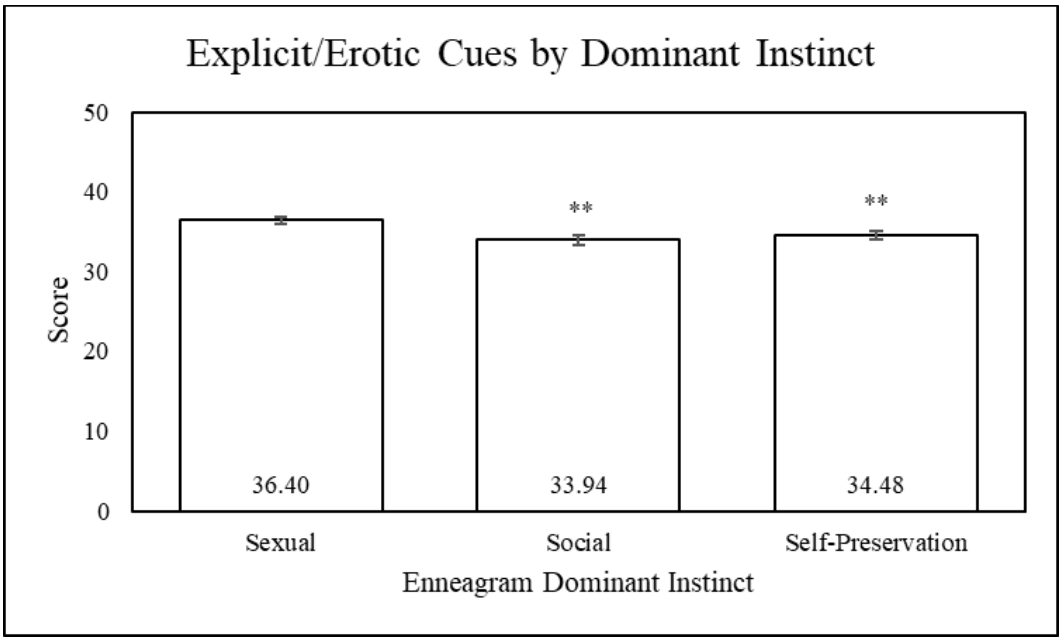
	Uncorrected			Corrected		
Dominant instinct	Mean	SD	Rank	Mean	SD	Rank
Sexual	36.34	8.08	1	36.40	8.39	1
Social	34.13	9.16	3	33.94	8.39	3
Self-preservation	34.41	8.56	2	34.48	8.38	2

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 13 displays the mean and SEM values for Explicit/Erotic Cues by Enneagram dominant instinct, corrected for demographics.

Figure *13*

Sensitivity to Explicit/Erotic Cues by Dominant Instinct, Corrected for Demographics



Note. **$p < .01$ versus Sexual Dominant

Hypothesis 8: Sensitivity to Visual Proximity Cues

According to Hypothesis 8, "Enneagram type three will score highest among Enneagram types in Sensitivity to Visual Proximity Cues." ANOVA revealed statistically significant differences among Enneagram types in Visual Proximity Cues, $F(8,805) = 5.49$, $p < .00001$, Eta squared = .05, as did ANCOVA, $F(8,748) = 4.04$, $p < .0001$, Eta squared = .04.

Hypothesis 8 was not supported. Type three ranked 2nd in Visual Proximity Cues, whether using uncorrected (raw) values or using values corrected for demographics via ANCOVA (Table 24). In each case, type eight scored

somewhat higher than type three, but not at a significant level (each $p > .05$).

Figure 14 displays the mean and standard error of the mean values for Visual Proximity by Enneagram type, corrected for demographics.

Table 24

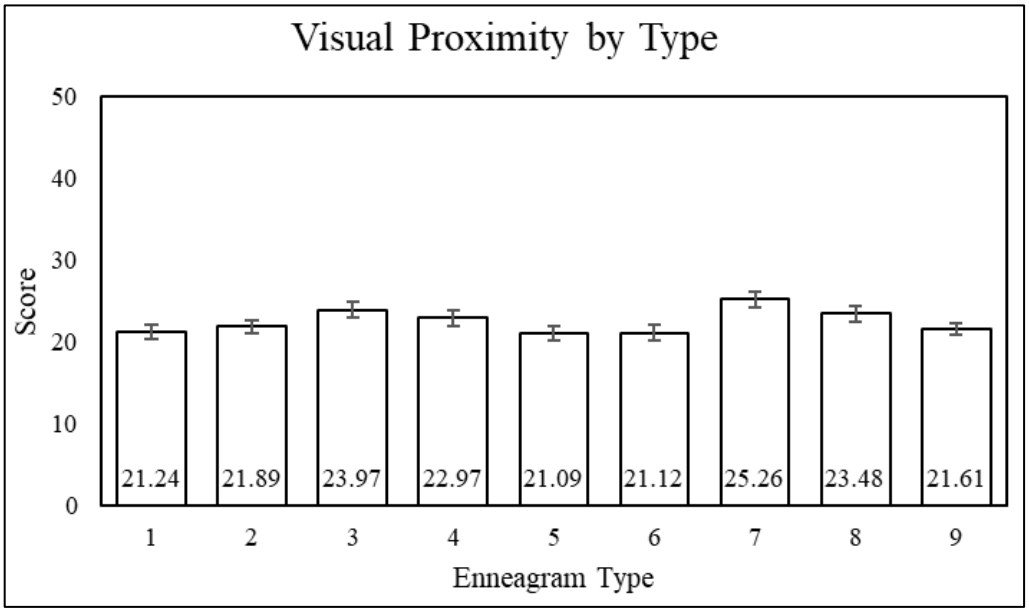
Visual Proximity Cues by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	20.59	5.95	9	21.24	6.52	7
Two	21.62	6.19	5	21.89	6.52	5
Three	24.26	7.77	2	23.97	6.50	2
Four	23.62	6.18	4	22.97	6.54	4
Five	21.36	6.39	6	21.09	6.55	9
Six	21.24	6.60	7	21.12	6.51	8
Seven	25.30	7.14	1	25.26	6.56	1
Eight	23.72	7.44	3	23.48	6.51	3
Nine	21.19	6.53	8	21.61	6.50	6

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 14

Visual Proximity Cues by Enneagram Type, Corrected for Demographics



Hypothesis 9: Sensitivity to Romantic/Implicit Cues

Hypothesis 9 was, "Enneagram type four will score highest among Enneagram types in sensitivity to Romantic/Implicit Cues." ANOVA produced statistically significant differences across Enneagram types in Romantic/Implicit Cues, $F(8,805) = 3.78$, $p < .001$, Eta squared = .04, and so did ANCOVA, $F(8,748) = 3.67$, $p < .001$, Eta squared = .04.

Hypothesis 9 was not supported. Table 25 shows that type four ranked 4th in Romantic/Implicit Cues in both the raw score analysis and the analysis corrected for demographics. In each case, types two, seven, and eight scored somewhat higher than type four, though not at a significant level (each $p > .05$). Figure 15 displays the mean and SEM values for Romantic/Implicit Cues by Enneagram type, corrected for demographics.

Table 25

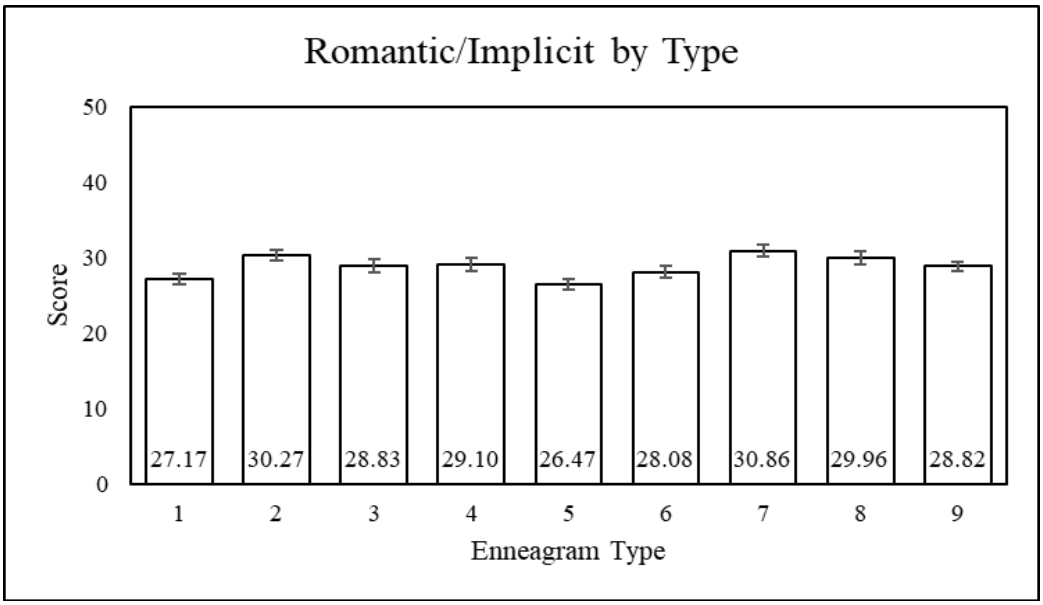
Sensitivity to Romantic/Implicit Cues by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	26.94	7.14	8	27.17	7.04	8
Two	30.38	6.03	2	30.27	7.03	2
Three	28.89	6.94	5	28.83	7.02	5
Four	29.38	7.94	4	29.10	7.06	4
Five	26.62	7.18	9	26.47	7.07	9
Six	28.21	6.99	7	28.08	7.02	7
Seven	30.59	5.51	1	30.86	7.08	1
Eight	29.81	7.13	3	29.96	7.03	3
Nine	28.56	7.70	6	28.82	7.01	6

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 15

Sensitivity to Romantic/Implicit Cues by Enneagram Type, Corrected for Demographics



Hypothesis 10: Hurlbert Index of Sexual Assertiveness

Enneagram types scored significantly differently on the HISA according to the ANOVA, $F(8,805) = 9.52$, $p < .00001$, Eta squared = .09, as well as in the ANCOVA after accounting for demographics, $F(8,748) = 8.71$, $p < .00001$, Eta squared = .09.

Hypothesis 10a

Hypothesis 10a, "Enneagram type eight will score highest among Enneagram types on the HISA (most assertive)," was supported. Type eight ranked first on the HISA in both ANOVA and ANCOVA ratings (Table 26). Figure 16 displays the mean and standard error of the mean (SEM) values for HISA by Enneagram type, corrected for demographics.

Hypothesis 10b

Hypothesis 10b that, "Enneagram type nine will score lowest among Enneagram types on the HISA (least assertive)" was supported. Type nine ranked last in HISA, whether using uncorrected or corrected values (Table 26). Figure 16 displays the mean and standard error of the mean (SEM) values for HISA by Enneagram type, corrected for demographics.

Hypothesis 10c

Hypothesis 10c, "Enneagram type two will score lowest among Enneagram types on the HISA (least assertive)," was not supported. Table 16 shows that type two ranked 7th in HISA using uncorrected (raw) values.

Table 26

Hurlbert Index of Sexual Assertiveness by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	61.53	16.70	6	62.17	15.36	6
Two	61.40	15.00	7	62.23	15.34	5
Three	64.53	14.58	4	64.53	15.31	4
Four	65.90	14.80	3	65.58	15.40	3
Five	61.84	16.84	5	61.67	15.43	7
Six	58.88	13.33	8	58.38	15.32	8
Seven	69.43	13.87	2	68.73	15.44	2
Eight	73.83	13.63	1	74.00	15.32	1
Nine	58.02	16.96	9	57.96	15.30	9

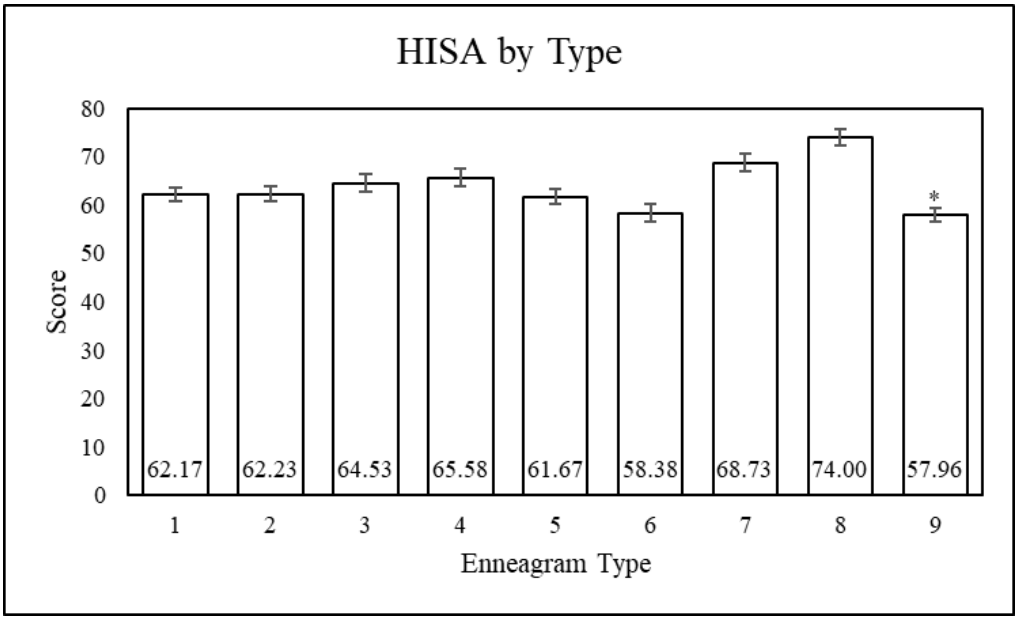
Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Type two scored somewhat higher than type seven and type nine, but not at a statistically significant level (each $p > .05$). Using values corrected for demographics via ANCOVA, type two ranked 5th, somewhat higher than types

one, five, and six in rank order (each $p > .05$), and significantly higher than type nine ($p < .05$; Table 26). Figure 16 displays the mean and standard error of the mean (SEM) values for HISA by Enneagram type, corrected for demographics.

Figure 16

Hurlbert Index of Sexual Assertiveness by Enneagram Type, Corrected for Demographics



Note. *$p < .05$ versus type two

Hypothesis 10d

Hypothesis 10d stated: "Feeling types will score lower than other triad types (body types, thinking types) on the HISA (least assertive)." There were no statistically significant differences between Enneagram triads on the HISA, $F(2,811) = 0.07$, $p = .93$, Eta squared < .01, nor after accounting for demographics, $F(2,754) = 0.35$, $p = .70$, Eta squared < .01. Hypothesis 10d was not supported. The feeling triad ranked highest, rather than lowest, on the HISA, whether using raw values or using values corrected for demographics via

ANCOVA (Table 27). Figure 17 displays the mean and standard error of the mean (SEM) values for HISA by Enneagram Triad, corrected for demographics.

Table 27

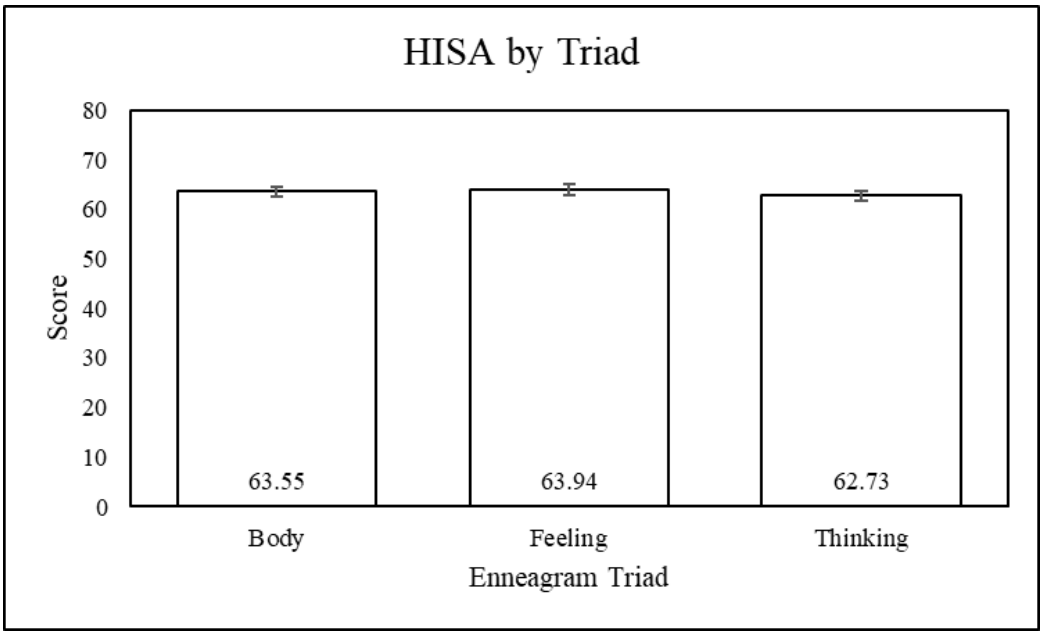
Hurlbert Index of Sexual Assertiveness by Enneagram Triad

	Uncorrected			Corrected		
Triad	Mean	SD	Rank	Mean	SD	Rank
Body	63.23	17.25	2t	63.55	15.95	2
Feeling	63.69	14.89	1	63.94	15.92	1
Thinking	63.23	15.54	2t	62.73	15.99	3

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 17

Hurlbert Index of Sexual Assertiveness by Enneagram Triad, Corrected for Demographics



Hypothesis 11: Pleasing My Partner

Hypothesis 11 stated: "Enneagram type two will score lowest among Enneagram types in Pleasing My Partner (pleasing partner is more important than

own pleasure).” ANOVA yielded statistically significant differences among Enneagram types in Pleasing My Partner, $F(8,805) = 4.06$, $p < .0001$, Eta squared = .04. ANCOVA also revealed significant differences after accounting for demographics, $F(8,748) = 4.67$, $p < .0001$, Eta squared = .05.

Hypothesis 11 was supported. Table 28 shows that type two ranked last in Pleasing My Partner, whether using uncorrected (raw) values or using values corrected for demographics. Figure 18 displays the mean and standard error of the mean (SEM) values for Pleasing My Partner by Enneagram type, corrected for demographics.

Table 28

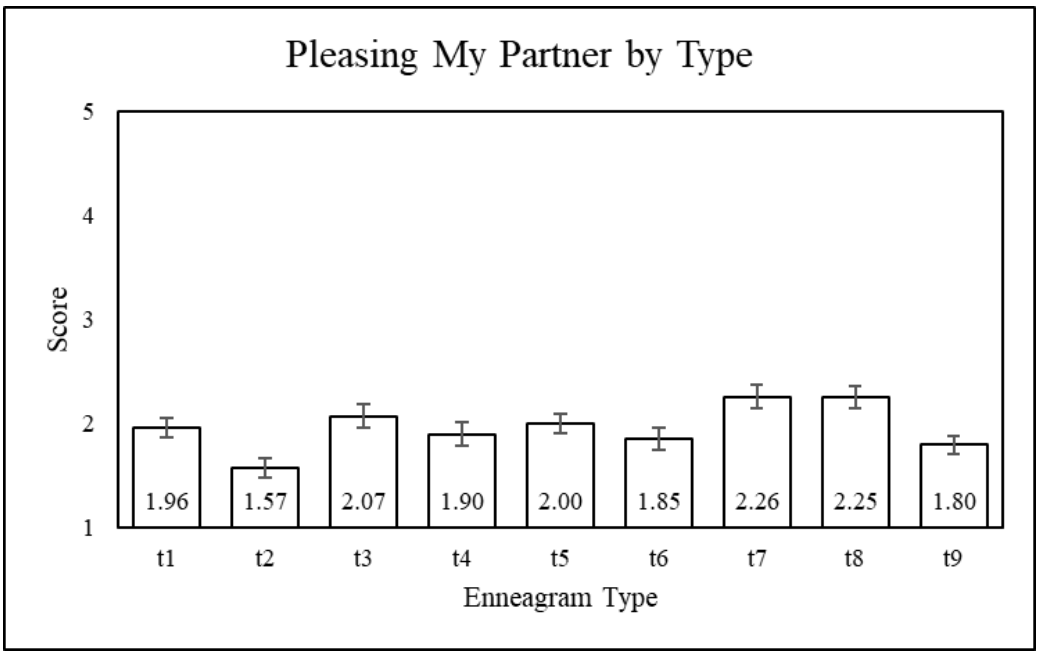
Pleasing My Partner by Enneagram Type

	Uncorrected			Corrected		
Type	Mean	SD	Rank	Mean	SD	Rank
One	1.99	0.97	4	1.96	0.93	5
Two	1.62	0.96	9	1.57	0.92	9
Three	2.04	0.93	3	2.07	0.92	3
Four	1.88	0.97	7	1.90	0.93	6
Five	1.97	1.02	5	2.00	0.93	4
Six	1.93	0.81	6	1.85	0.92	7
Seven	2.28	0.96	1	2.26	0.93	1
Eight	2.22	0.93	2	2.25	0.92	2
Nine	1.77	0.96	8	1.80	0.92	8

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 18

Pleasing My Partner by Enneagram Type, Corrected for Demographics



Hypothesis 12: Frequency of Sexual Thoughts

Hypothesis 12 was, "Thinking types will score higher than other triad types (body types, feeling types) in Frequency of Sexual Thoughts," and here ANOVA displayed no significant differences between Enneagram triads using raw data, F(2,810) = 2.12, p = .12, Eta squared < .01. ANCOVA also revealed no statistically significant differences after accounting for demographics, F(2,754) = 2.42, p = .09, eta squared < .01.

Hypothesis 12 was not supported. Table 29 shows that thinking types ranked lowest in Sexual Thoughts, whether using uncorrected values or using values corrected for demographics. Further, thinking types scored significantly lower than feeling types (p <.05 for uncorrected and for corrected). Figure 19

displays the mean and standard error of the mean (SEM) values for Frequency of Sexual Thoughts by Enneagram triad, corrected for demographics.

Table 29

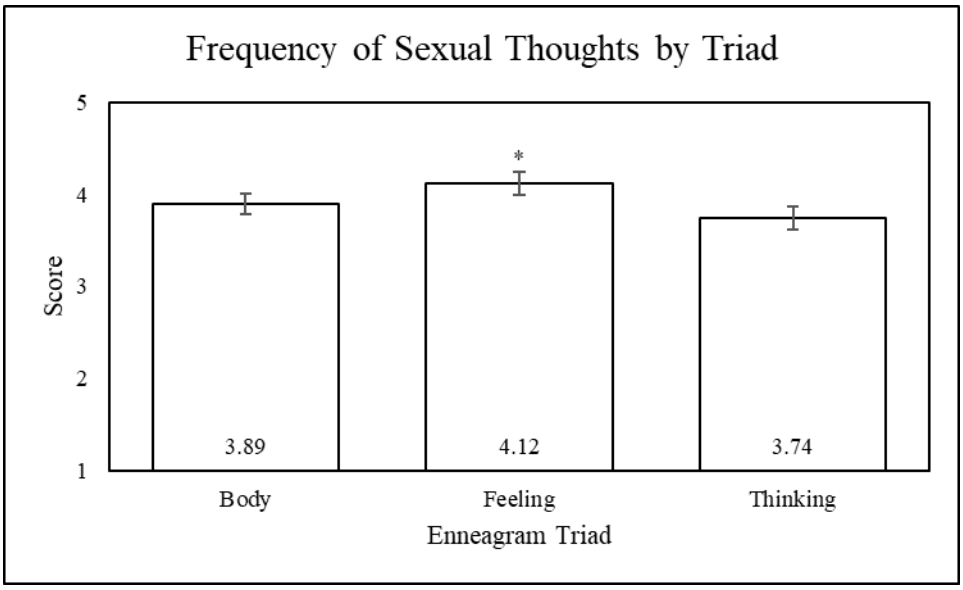
Frequency of Sexual Thoughts by Enneagram Triad

	Uncorrected			Corrected		
Triad	Mean	SD	Rank	Mean	SD	Rank
Body	3.86	2.07	2	3.89	1.92	2
Feeling	4.10	1.88	1	4.12	1.91	1
Thinking	3.75	1.88	3	3.74	1.92	3

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 19

Frequency of Sexual Thoughts by Enneagram Triad, Corrected for Demographics



Note. *$p < .05$ versus thinking types

Hypothesis 13: Genital Sensations

Hypothesis 13 stated: "Body types will score higher than other triad types (feeling types, thinking types) in Genital Sensations." There were no statistically significant differences between Enneagram triads in Genital Sensations, $F(2,811)$

= 0.80, p = .45, Eta squared < .01, on the ANOVA, nor on the ANCOVA, $F(2,754) = 0.49$, p = .09, Eta squared < .01.

Hypothesis 13 was supported. Table 30 shows that the body triad ranked first in Genital Sensations, whether using raw values or values corrected for demographics. Figure 20 displays the mean and standard error of the mean (SEM) values for Genital Sensations by Enneagram triad, corrected for demographics.

Table 30

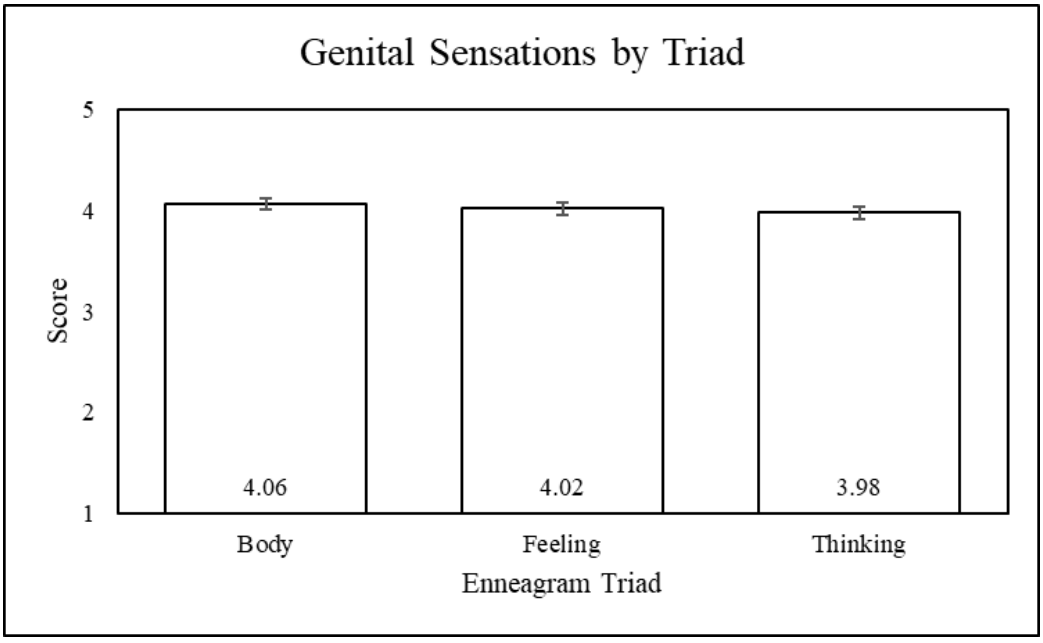
Genital Sensations by Enneagram Triad

	Uncorrected			Corrected		
Triad	Mean	SD	Rank	Mean	SD	Rank
Body	4.06	0.97	1	4.06	0.95	1
Feeling	4.04	0.95	2	4.02	0.94	2
Thinking	3.96	0.89	3	3.98	0.95	3

Note. Reference categories are highlighted to aid the reader in locating hypothesis-driven comparisons.

Figure 20

Genital Sensations by Enneagram Triad, Corrected for Demographics



Summary of Results

Table 31 provides a summary of study findings by hypothesis. Roughly half of the study hypotheses were supported. It is important to note that whereas some hypotheses were not technically supported in that a specific Enneagram type, dominant instinct, or triad was not ranked first (or last), the differences between the hypothesized outcome and the outcome were trivial in magnitude.

Table 31

Summary of Results by Hypothesis

Hypothesis	IV	DV	Prediction	Supported?	
				U	C
H1a	Type	SEM	T5>Others	No	No
H1b	Type	SEM	T1<Others	Yes	No
H1c	Triad	SEM	Think>Others	Yes	No
H2a	Type	BDSM	T7>Others	No	No
H2b	Type	BDSM	T8>Others	No	Yes
H2c	Type	BDSM	T1<Others	Yes	Yes
H3a	Type	Dyadic	T8>Others	Yes	Yes
H3b	Type	Dyadic	T1<Others	No	No
H3c	Instinctual ST	Dyadic	SX>Others	Yes	Yes
H4	Instinctual ST	Solo	SP>Others	No	No
H5a	Type	SDI14	T1<Others	Yes	No
H5b	Type	SDI14	T9<Others	No	No
H5c	Type	SDI14	T8>Others	Yes	Yes
H5d	Instinctual ST	SDI14	SX>Others	Yes	Yes
H6	Type	EmoBond	T6>Others	No	No
H7a	Type	Explicit	T5>Others	No	No
H7b	Instinctual ST	Explicit	SX>Others	Yes	Yes
H8	Type	VisProx	T3>Others	No	No
H9	Type	Romantic	T4>Others	No	No
H10a	Type	HISA	T8>Others	Yes	Yes
H10b	Type	HISA	T9<Others	Yes	Yes
H10c	Type	HISA	T2<Others	No	No
H10d	Triad	HISA	FT<Others	No	No

Hypothesis	IV	DV	Prediction	Supported?	
				U	C
H11	Type	Pleasing	T2<Others	Yes	Yes
H12	Triad	Thoughts	Think>Others	No	No
H13	Triad	Sensation	Body>Others	Yes	Yes

Note. U = Uncorrected values, C = Corrected values

CHAPTER 5: DISCUSSION

The purpose of the study presented in this dissertation was to ascertain how, if at all, patterns of response on three sexuality instruments, the Sexual Desire Inventory (SDI), the Cues for Sexual Desire Scale (CSDS), and the Hurlbert Index of Sexual Assertiveness (HISA), differed across Enneagram type, dominant instinct, and triad. This chapter considers the study results and their meaning, including how they relate to Enneagram theory, discusses limitations of the study, and suggests areas for future research. Unless stated otherwise, all results are discussed using values corrected for demographics.

Study Sample

The study sample was largely White, female, educated, heterosexual, and Christian. Although the demographics of the sample were skewed compared with the general population, they were consistent with the demographics of participants in previous studies conducted on the Enneagram (e.g., Brown & Bartram, 2005; Dameyer, 2001; Stevens, 2011; Thrasher, 1994; Wagner, 1999; Wagner & Walker, 1983; Wald, 2005). Several authors and commentators have critiqued the Enneagram for its lack of accessibility to diverse audiences (Agorom, 2022; Jones, 2019). Future studies on the Enneagram should ensure demographically diverse samples.

One of the strengths of this study was its large sample size. Sample sizes for each Enneagram type were sufficient to accurately determine effect size and statistical significance. Despite this, types one, two, and three were particularly difficult to recruit, and required additional recruiting efforts. For Enneagram

dominant instinct, individuals with sexual instinct dominant were most responsive to recruiting efforts, and individuals with social instinct dominant were least responsive. The disproportionate number of individuals with sexual instinct dominant in the sample is likely because these individuals are typically more interested in discussing sex and more comfortable discussing sexual topics (Coene, 2022). Study results related to dominant instinct should be interpreted with caution for several reasons. First, a notable percentage of participants did not provide their dominant instinct. Second, no method was used to confirm that participants identified their dominant instinct accurately. Third, some Enneagram theorists believe dominant instinct can change over time (Biffi, 2023), which, if true, would introduce additional confounding variables to the analysis.

Study Findings in the Context of Literature and Theory

This section details study findings by Enneagram type, dominant instinct, and triad in light of their consistency or inconsistency with Enneagram theory and literature. The descriptors used below to describe types should be understood as follows: *low* means the type scored in the bottom third (seventh, eighth, or ninth place compared to other types) in the ratings; *in the middle* (fourth, fifth, or sixth place) means the type scored in the central third; and *high* (first, second, third) means the type scored in the top third in the rankings. The dominant instinct and triad rating descriptors follow the same logic but express the relative rankings of only three groups, high, middle, and low.

Type

Type One

Type ones ranked low in sexually explicit materials use, lowest of all types in BDSM participation, low in dyadic sexual desire and low in time without sex, meaning they can go longer without sex than other types. Ones also scored low in sensitivity to emotional bonding cues, explicit/erotic cues, visual/proximity cues, and romantic/implicit cues. Contrary to what might have been predicted given Enneagram theory, ones scored in the middle for sexual assertiveness, although still in the bottom half. Ones also scored in the middle of types for pleasing a partner, indicating that a partner's pleasure is relatively important to type ones.

Overall, the patterns observed among type ones are consistent with Enneagram literature. Ones value responsibility more than indulgence (Chestnut, 2013), are fastidious with high standards, and hold a moral absolutist outlook (Chestnut, 2013; Daniels et al., 2018; Palmer, 1988, 1995; Riso & Hudson, 1996, 1999; Wagner, 2010). It follows that type ones might experience barriers to sexual desire, particularly aspects of desire that are sometimes associated with moral judgment such as BDSM and sexually explicit materials use. Further, for many type ones, sex could be considered an indulgence that results in avoiding responsibility, which is anathema to their values. Despite reporting lower sexual desire than other types overall, type ones are relatively sexually assertive and relatively valuing of a partners' pleasure, indicating that when they do engage

sexually, they are able to communicate their desires to a partner and value the desires communicated by the partner.

Type Two

Type twos ranked in the middle of types for sexually explicit materials use, high in BDSM participation, and in the middle for dyadic sexual desire and time without sex. Twos scored higher than all other types in sensitivity to emotional bonding cues, in the middle for sensitivity to explicit/erotic cues and visual/proximity cues, and high in sensitivity to romantic/implicit cues. Twos scored in the middle for sexual assertiveness and lowest of all types for pleasing a partner, which indicates that a partner's pleasure is always more important to type twos than their own pleasure.

Patterns observed among type twos are mostly consistent with Enneagram literature. Enneagram theory describes type twos as relationship oriented, with a strong inclination to people pleasing and putting the needs of others before their own (Chestnut, 2013; Daniels & Price, 2000; Riso & Hudson, 1996, 1999). Twos are empathetic (Roh et al., 2019), nurturing, and have difficulty expressing their own needs (Riso & Hudson, 1996, 1999). It follows that twos would be sensitive to emotional bonding cues such as "your partner does 'special' or 'loving' things for you" and "your partner expresses interest in hearing about you," both of which entail the partner giving to the type two without being asked, a primary unexpressed desire of twos. Similarly, emotional bonding cues such as "experiencing emotional closeness with a partner" and "feeling a sense of love with a partner" would appeal to the type two's relationship orientation.

Romantic/implicit cues, such as "having a romantic dinner with a partner," "giving or receiving a massage," "laughing with a romantic partner," and "touching your partner's hair or face," would also appeal to type twos' relationship orientation and desire for romantic reciprocity. Twos would be expected to value a partner's pleasure above their own.

Enneagram theory describes type twos as drawn to qualities of love, closeness, and warmth (Enneagram Institute, 2019b), so twos would be expected to fall lower in BDSM participation given that BDSM is not stereotypically associated with warmth and closeness. Future research should seek to ascertain whether twos are the initiators of BDSM participation or have been asked to participate by a partner, which would provide more insight into the reasons twos engage in BDSM. Given that twos are other-oriented to the point of sometimes neglecting themselves (Enneagram Institute, 2019b), they would be expected to score low in sexual assertiveness. In fact, twos scored in the middle of types for sexual assertiveness after nines, sixes, fives, and ones. This indicates that although type twos value partners' pleasure above their own, they can communicate clearly about sex and their sexual desires.

Type Three

Type threes scored lowest of all types for sexually explicit materials use, low in BDSM participation, in the middle for dyadic sexual desire, and low for time without sex, meaning they can comfortably go longer without sex than most other types. Threes scored low in sensitivity to emotional bonding cues, in the middle for sensitivity to explicit/erotic cues, high in sensitivity to visual/proximity

cues, and in the middle for sensitivity to romantic/implicit cues. Threes scored in the middle for sexual assertiveness and high on pleasing a partner, which indicates that a partner's pleasure is not more important than their own pleasure.

Threes' patterns on most measures are in accordance with Enneagram theory. Visual/proximity desire cues would be likely to appeal to threes because threes are highly status-conscious (Enneagram Institute, 2019b) and tend to focus on image, achievement, and success (Chestnut, 2013). Many visual/proximity cues relate to status, achievement, and success, for example, "seeing someone who is well-dressed or 'has class,'" "seeing/talking with someone famous," "seeing/talking with someone powerful," "seeing/talking with someone wealthy." Threes would be expected to report that they value their own pleasure above a partner's, given that threes have been found to be the least empathetic type (Roh et al., 2019). Threes would be expected to score closer to the middle of types for sexually explicit materials use. Given threes' desire to be well regarded by others, it is possible that they underreported sexually explicit materials use to appear more in line with perceived social norms, even on an anonymous survey.

Type Four

Type fours scored high across almost every measure in this study. Fours scored in the middle on sexually explicit materials use, high on BDSM participation, high on dyadic sexual desire, and high on time without sex, indicating that they are uncomfortable going without sex. Fours scored high in sensitivity to emotional bonding cues, explicit/erotic cues, and visual/proximity

cues, and in the middle for romantic/implicit cues. Fours scored high for sexual assertiveness and in the middle for pleasing a partner.

Type fours would not necessarily be expected to report high desire across all measures, when considering Enneagram literature. Fours are idealistic in temperament, with a tendency to artistic disposition, and they highly value emotional intimacy (Riso & Hudson, 1999). As such, fours would seem likely to be drawn to romantic partnerships and connections, but not necessarily sexual ones. Fours' disinterest in romantic/implicit cues, relative to emotional bonding, explicit/erotic, and visual/proximity cues is also surprising given Enneagram literature. As sensitive and emotional types, often called "the romantic," fours would seem likely to be interested in romantic bonding cues prior to experiencing sexual desire. However, considering the epithet of "the romantic" in a broader context, one that considers the philosophy of Romanticism, rather than merely romantic love, could provide some insight. Romanticism, a set of philosophies dating from the early 18th century to the mid-19th century, emphasized beauty, emotion, and the importance of the individual: all concepts that are typified in type fours. Further, type fours might eschew cliched and stereotypical expressions of romance, making them likely to reject romantic sexual desire cues such as "watching a sunset" that seem to them conventional.

The strong sense of something missing within fours may explain the high sexual desire they report. A desire for someone to complete or rescue them, which can be found or imagined in a sexual partner, may be interrelated with sexual desire for fours. Type fours and type eights both report high desire across

measures. Yet, it is likely that the subjective experience of desire and motivation for desire differs between these types. Future research, particularly qualitative research, should focus on determining the meaning of sexual desire for each type.

Type Five

Type fives scored in the middle for sexually explicit materials use and BDSM participation, lowest of all types on dyadic sexual desire, and in the middle for time without sex. Fives scored lowest of all types in sensitivity to emotional bonding cues, explicit/erotic cues, visual/proximity cues, and romantic/implicit cues, indicating less sensitivity than other types to all sexual desire cues. Fives scored low in sexual assertiveness and in the middle of types on pleasing a partner.

Fives' low sensitivity to all desire cues and low dyadic desire overall is somewhat, but not fully, consistent with Enneagram theory. Enneagram theory describes fives as extremely self-contained, with the focus of attention located mostly in the head (Riso & Hudson, 1996, 1999). From this perspective, sexual desire could seem of little interest to fives, as something that often takes place primarily in the body. However, fives also scored low on frequency of sexual thoughts, an aspect of desire that relates directly to the mind. Another possible explanation for fives' low dyadic desire and low responsiveness to desire cues might be that interacting with others tends to be significantly draining for fives, even if the interaction is pleasurable (Riso & Hudson, 1996, 1999). However, within this line of reasoning, one would expect fives to score higher on sexually explicit materials use and solo sexual desire, given fives' desire to experience the

world while remaining detached (Palmer, 1995), and in both cases fives scored near the bottom.

Type Six

Type sixes scored low on sexually explicit materials use, BDSM participation, and dyadic sexual desire, and lowest of all types on time without sex, meaning sixes can comfortably go longer without sex than any other type. Sixes scored in the middle for sensitivity to emotional bonding cues and low in sensitivity to explicit/erotic cues, visual/proximity cues, and romantic/implicit cues. Sixes also scored low in sexual assertiveness, meaning they are less sexually assertive than most other types. Sixes scored low on pleasing a partner, indicating that pleasing a partner is more important to sixes than their own pleasure.

Consistent with Enneagram theory, sixes may be able to comfortably go longer without sex than other types given sixes' orientation to the security of the relationship. Sixes feel that their own safety and security are contingent upon the assured continuation of the relationship (Riso & Hudson, 1999). As such, if a partner does not initiate sex, sixes will continue without sex rather than risk initiating sex and potentially threatening the security of the relationship. Also consistent with Enneagram theory, sixes value emotional bonding cues above all other sexual desire cues, likely owing to the emphasis of these cues on relationship security, for example, "talking about the future with your partner," "your partner is supportive of you," "feeling a sense of commitment from a partner," "feeling a sense of security in your relationship." Sixes fear rejection

(Riso & Hudson, 1999) and avoid risk (Chestnut, 2013), which likely explains their low sexual assertiveness scores.

Type Seven

Type sevens scored high in sexually explicit materials use, in the middle for BDSM participation, high for dyadic sexual desire, and low on time without sex, meaning they can comfortably go less time without sex than most other types. Sevens scored in the middle on sensitivity to emotional bonding cues, high on explicit/erotic cues, and highest of all types on visual/proximity cues and romantic/implicit cues. Sevens ranked high on sexual assertiveness and highest on pleasing a partner, indicating that pleasing a partner is less important to sevens than their own pleasure.

Results are relatively consistent with Enneagram theory. Sevens have a tendency toward assertiveness (Riso & Hudson, 1999), which explains their high ranking on sexual assertiveness measures. Sevens are adventurous and open to new experiences (Chestnut, 2013), which might explain their high use of sexually explicit materials and relatively high BDSM participation. Previous Enneagram research found that sevens score lowest of all types on measures of empathy related to compassionate care for others (Roh et al., 2019). Compassionate care could be considered analogous to caring for a partner's sexual needs or placing a partner's pleasure above one's own. Sevens' high sensitivity to visual/proximity cues and romantic/implicit cues is not predictable, given Enneagram theory. The elements the visual/proximity subscale comprises would be the preferences of type three, rather than type seven. The elements of the romantic/implicit subscale

would be the preferences of type two or four, rather than the more practical and headier seven. Sevens may be interested in visual/proximity cues not because of an interest in status but due to the thrill of a new experience, which is a driving motivator for sevens. Sevens' interest in romance may be explained by a similar motivation: romantic/implicit cues might be new and interesting to a seven, different than their typical experiences, and as such may be sexually interesting.

Type Eight

Type eights scored highest of all types on sexually explicit materials use, BDSM participation, dyadic sexual desire, and time without sex, meaning they are more uncomfortable going without sex than all other types. Eights scored high on sensitivity to emotional bonding cues, highest of all types on sensitivity to explicit/erotic cues, and high on sensitivity to visual/proximity cues and romantic/implicit cues. Eights also ranked highest of all types on sexual assertiveness and high on pleasing a partner, meaning pleasing a partner is less important to eights than their own pleasure.

Eights' high scores on all measures are consistent with Enneagram theory, which indicates eights' primary passion or temptation to be lust (Riso & Hudson, 1999). Although lust is typically defined beyond sexual appetites, it stands to reason that lust would be demonstrated in the sexual arena as well. Eights are the most assertive type of the Enneagram (Palmer, 1995), which explains their high score on sexual assertiveness. Eights high scores on all desire measures are also explained by their tendency to have a high "appetite for satisfaction" (Palmer,

1995, p. 207) and to be driven by a relentless need for intensity (Riso & Hudson, 1999).

Given eights' high scores on all measures of desire cues, it appears that eights demonstrate a preference for explicit/erotic cues over emotional bonding, visual/proximity, and romantic/implicit cues. Explicit erotic cues, as the name implies, are explicitly sexual in content, for example, "watching an erotic movie," "watching or listening to other people engage in sexual behavior/activity," "asking for or anticipating sexual activity," "talking about sexual activity or 'talking dirty'," or "sensing your own or your partner's wetness, lubrication, or erection." Eights' preferences for these cues are consistent with Enneagram theory, which describes eights as straightforward and able to ask for what they want with little to no subtext or mystery beneath their words (Daniels, 2018). Eights likely prefer straightforward and easy-to-interpret sexual cues, just as they prefer straightforward communication in everyday life.

Type Nine

Nines scored high on sexually explicit materials use and in the middle of types for BDSM participation, dyadic sexual desire, and time without sex. Nines scored in the middle for sensitivity to emotional bonding cues, explicit/erotic cues, visual/proximity cues, and romantic/implicit cues. Nines scored lowest of all types on sexual assertiveness and low on pleasing a partner, indicating that a partners' pleasure is more important than their own.

Nines tend to merge with others and lose touch with their internal environment so much as to be unable to report their desires (Chestnut, 2013). It

stands to reason that this pattern would continue in sexuality with nines reporting low sexual assertiveness; nines are loathe to express, or perhaps even identify, their sexual desires. This might explain nines' rankings in the middle of types for almost every measure. Nines would be more likely to report a middle score rather than taking a strong stance on any particular sexual desire question. Further, nines are generally happy to put partners' pleasure ahead of their own both within and without the sexual arena. Nines' high sexually explicit materials use would not be predicted by Enneagram theory, given that nines tend to be relatively passive. High SEM use and relatively high solo sexual desire may be explained by the fact that in these arenas nines do not need to involve another person in actualizing their desires so are able to avoid potential conflict.

Dominant Instinct

Sexual Instinct

Individuals with sexual instinct dominant scored highest compared to other dominant instincts on dyadic sexual desire, solo sexual desire, and time without sex, meaning they can comfortably go least time without sex. Sexual instinct dominant individuals also scored highest in sensitivity to explicit/erotic cues. Less has been written by Enneagram theorists on dominant instincts, as this concept has only recently become a focus in the Enneagram community. However, results are consistent with the limited Enneagram literature available on dominant instincts. People with sexual instinct dominant are oriented to the attention of others and typically find sexual interest from others and sex with others as important for validation of their worth (Luckovich, 2021). As such, it

makes sense that individuals with sexual instinct dominant would report high overall dyadic sexual desire and limited tolerance for time without sex.

Social Instinct

Individuals with social instinct dominant scored lowest compared to other dominant instincts on dyadic sexual desire, sensitivity to explicit/erotic cues, and time without sex. Social instinct dominant individuals scored in the middle on solo sexual desire. Results are consistent with available Enneagram theory on the social instinct. Due to social instinct dominant individuals' focus on connection and maintaining relationship (Luckovich, 2021), they are likely to exhibit dyadic desire more responsively than the other instincts and be comfortable without sex as long as their partner is comfortable as well.

Self-Preservation Instinct

Individuals with self-preservation instinct dominant scored in the middle on dyadic sexual desire, time without sex, and sensitivity to explicit/erotic cues, and lowest on solo sexual desire. Results are somewhat inconsistent with the Enneagram theory on the self-preservation instinct. People with self-preservation instinct dominant would be expected to report that they can go longer without sexual activity than people of other instincts, due to the self-preservation's belief that an excessive focus on intimacy can undermine access to resources (Luckovich, 2021). Self-preservation dominant people would also be likely to score higher than other instincts on solo sexual behavior owing to this instinct's focus on self-reliance and tendency to view sexual release a biological need rather than a means to intimacy (Coene, 2022). It may be that, in fact, self-preservation

dominant individuals view solo sexual behavior, as well as dyadic sexual behavior, as an energy expenditure. Conversely, self-preservation instinct dominant individuals may view dyadic sex as a means to fulfilling a biological need and thus be less comfortable going without sex than social dominant individuals.

Triads

Body Types

Body types, the triad composed of Enneagram types eight, nine, and one, scored highest of all triads on sexually explicit materials use and responsiveness to genital sensations, tied with thinking types on sexual assertiveness, and scored in the middle on frequency of sexual thoughts. Results are somewhat consistent with Enneagram theory. Body types would not be expected to score highest on sexually explicit materials use, as this may be considered a head-centered expression of sexual desire. It is likely that type eights' high score on this measure artificially elevated the results for the body triad. Body types would be expected to be most responsive of all triads to genital sensations owing to the tendency of body types to identify with the body, as well as the tendency to resist being affected by factors outside their own body (Riso & Hudson, 1999).

Feeling Types

Feeling types, the triad composed of Enneagram types two, three, and four, scored lowest on sexually explicit materials use, highest on sexual assertiveness and frequency of sexual thoughts, and in the middle on responsiveness to genital sensations. Results are somewhat inconsistent with

Enneagram theory. Feeling types would be expected to use sexually explicit materials least due to the value they place on emotional and romantic aspects of connection. However, feeling types would be expected to score lowest rather than highest on sexual assertiveness because they tend to seek approval from others (Riso & Hudson, 1999) and are therefore less likely to be assertive. Perhaps the feeling triad's ability to know their own emotions supports them in sexual assertiveness because they are able to more clearly understand their positive and negative feelings related to sexual activity and by understanding can better communicate. Feeling types would be expected to score lower than thinking types on frequency of sexual thoughts, given that thinking types are most preoccupied with thinking of all the triads. It is possible that feeling types report higher frequency of sexual thoughts due to their tendency to fantasy, particularly in the type four.

Thinking Types

Thinking types, the triad composed of Enneagram types four, five, and six, scored in the middle of triads on sexually explicit materials use, tied with body types on sexual assertiveness, and scored lowest on frequency of sexual thoughts and responsiveness to genital sensations. Results are somewhat inconsistent with Enneagram theory. Thinking types would be expected to have low responsiveness to genital sensations due to their tendency to locate attention and perception in the head (Riso & Hudson, 1999). However, thinking types would be expected to use sexually explicit materials most and have greatest frequency of sexual thoughts based on the tendency of thinking types to rely on their thoughts, concepts, and

visualizations (Riso & Hudson, 1999). It is possible that the location of attention in thinking types causes a dissociation from the body and as such decreases interest in sex overall, extending to both SEM use and sexual thoughts. This idea is supported by the low sexual desire reported by types five and six but is confounded by the high desire reported by sevens.

Summary and Interpretations

When interpreting results, it is important to keep in mind that measures included in this study are not fully discrete and may have been influenced by one another. For example, types eight, four, and seven all expressed high desire across measures, and these types also reported high desire related to all desire cues. This is not necessarily because eights, fours, and sevens specifically feel desire related to all cues, but because they feel high desire generally. The converse is also true; sixes and ones expressed low dyadic desire and did not report high desire related to any type of desire cue. This outcome is not necessarily because sixes and ones do not experience desire related to cues, but because they experience relatively low desire overall. For this reason, it is important to consider each type's score relative to its own average. For example, sixes scored in the middle of types for sensitivity to emotional bonding cues but toward the bottom of types for every other measure. This indicates that sixes experience high desire related to emotional bonding cues relative to their average desire level. Type threes scored high in sensitivity to visual/proximity cues but in the middle or bottom of types for other measures. This indicates that relative to their average desire, threes are highly sensitive to visual/proximity cues.

Many of this study's conclusions about type, dominant instinct, and triad could have been predicted by Enneagram theorists and practitioners given the fixations and habits common within the Enneagram system. However, a notable number of study results differ from what could have been predicted. In these cases, it is helpful to consider several principles. Much about Enneagram type and dominant instinct remains unknown. This is particularly true in the realm of sexuality, which has not been studied in association with Enneagram type and dominant instinct until the present. Anomalous results and outliers exist in much quantitative research and may explain results that run counter to hypotheses. Alternatively, surprising study results might inspire Enneagram theorists to reconsider what is understood about type and instinct. Fours are classified as "the romantic," but appear less interested in stereotypical romantic desire cues than one would predict. Perhaps fours' internal definitions of romance are more complex than is currently understood. Fours may even be suspicious of traditional romantic cues, feeling that these are too common or lacking in depth. Twos are often described as not easily knowing what they want, but they score in the middle of types for sexual assertiveness. It is likely that twos actually do know what they want and are relatively comfortable communicating it but are willing to defer to their partner's pleasure in most cases, giving the appearance that they lack access to knowing their own desires. Sevens' interest in a variety of desire cues from visual/proximity to romantic/implicit demonstrates a complexity within sevens' preferences for which they are not commonly credited.

It is notable that the types that expressed highest desire across measures, types eight, four, and seven, represent all three Enneagram triads. This raises the question of whether sexual desire is experienced the same way for body types, thinking types, and feeling types? Most likely, sexual desire is experienced by eights as bodily sensations and sexual energy, by fours as emotional and sexual longing, and by sevens as a head-centered excitement and desire for new and diverse experiences. More consideration and research are needed to explain the meanings of desire for each type.

Implications

This study has implications for Enneagram theory and research, clinical and sexological practice, and transpersonal theory and practice. This study contributes to Enneagram literature in several ways. First, the study provides information on how often self-typing by experienced Enneagram users is consistent with typing by an established Enneagram typing instrument (EET). In this study sample, 91% of qualifying participants reported a self-type consistent with type as assessed by the Essential Enneagram test. Though a high percentage, this still indicates that nearly one out of 10 participants who were confident about their type did not respond consistently with that type on the EET. This could be explained by mistyping, misunderstanding the EET, or by flaws with the design of the EET itself. Second, this study presents one methodological model for conducting a large quantitative Enneagram study, namely recruiting individuals who are experienced with the Enneagram and confident about their type, confirming type using a typing instrument, and analyzing response patterns across

existing validated instruments. In the limited Enneagram research on topics outside of sexuality, studies have typically been small and have not used multiple methods to confirm type. Finally, this study is among the largest quantitative Enneagram studies conducted to date, along with Wagner's (1999) internal consistency study of the WEPSS, Daniels and Price's (2000) validity study of the Essential Enneagram Test, and Integrative9 Enneagram Solutions evaluation of the iEQ9 test (Glanvill, 2019). It is the largest correlational study conducted to date on Enneagram type and an additional construct, measured by response patterns on validated instruments.

The results of this study have applications within clinical and sexological practice, particularly for practitioners who already use the Enneagram. A model for understanding how desire is typically felt and expressed by each type can be used to help clients understand their own sexuality. This model can provide clinicians a shorthand for prompting clients about what their sexual issues might be based on type. For example, a practitioner working with a type nine client can anticipate that the client has low sexual assertiveness and can prompt the client with questions about experiencing resentment toward sexual partners or participating in sexual activities they do not actually enjoy. For couples counselors and couples alike, a type-based map of sexuality can support reduction of stigma related to sexual preferences and desire level and can support couples in resolving troubling differences in their sexual dynamics that exist simply due to different patterns. For example, partners of nines who have previously overlooked nines' lack of concrete sexual expression can introduce strategies to mitigate

nines' tendency to remain quiet about their sexual preferences. Partners of type fives who have been attempting to initiate sex through subtle desire cues can learn that fives do not respond to desire cues and can attempt different tactics, such as direct expression of interest in sex. Partners of type twos can understand that twos are likely prioritizing the partners' pleasure while secretly desiring emotional bonding and romantic cues and can introduce these cues. Transpersonal clinicians and counselors specifically can expect that clients will exhibit the sexual traits associated with Enneagram type and can support the transcendence of these traits to facilitate precisely the sort of transpersonal growth and self-actualization inherent within the Enneagram model.

This study's preliminary analysis on Enneagram dominant instinct also provides early conclusions for therapeutic use. Strength of statistical patterns associated with dominant instinct in this study, as well as preliminary conclusions from other researchers (Coene, 2022), indicate that dominant instinct plays an important role in sexuality, perhaps a greater role than type. This is particularly relevant for couples counseling wherein each partner is likely to have a different dominant instinct. For example, in counseling couples with a sexual instinct dominant and self-preservation or social instinct dominant partner, clinicians might consider the role that sex plays for each instinct. Understanding that individuals with sexual instinct dominant report high overall dyadic desire and limited tolerance for time without sex, while social and self-preservation dominant individuals report lower dyadic desire and higher tolerance for time without sex can enable couples to extend tolerance and understanding to partners

In terms of transpersonal contributions, the Enneagram model was chosen for this study due specifically to its transpersonal aspects. Within Enneagram theory, personality type is not considered fixed, but rather a spectrum of traits ranging from neurosis to enlightenment (Naranjo, 1994; Riso & Hudson, 1996, 1999). Enneagram theory assumes the human being's innate transformative capacities. Type is not merely a description of ego defense style but a description of nine unique pathways to self-transcendence (Riso & Hudson, 1999). The results of this study demonstrate that Enneagram type is associated with patterns of sexual desire and assertiveness, as measured by validated instruments. It follows that Enneagram type is likely also associated with particular pathways of sexual self-transcendence, just as Enneagram type is associated with patterns of both neurosis and spiritual self-transcendence.

Coupling an inherently transpersonal personality theory with sexuality, which also contains inherently transpersonal aspects, provides empirical evidence for the creation of a unique hybrid model of transpersonal sexuality. This study is a first step toward building such a model, which can support understanding of the sexual self and enable ordinary people to access the spiritual and transformative aspects of sex.

Limitations of the Study

Limitations of the Sample

The sample of this study was biased towards heterosexual, well-educated white women, as is the case in previous Enneagram studies (e.g., Brown & Bartram, 2005; Dameyer, 2001; Stevens, 2011; Thrasher, 1994; Wagner, 1999;

Wagner & Walker, 1983; Wald, 2005). It is likely that the study sample is also biased toward individuals who are more interested in self-work than the average member of the population, have more access to resources to attend workshops or purchase Enneagram books, are more confident overall than the general population, and perhaps are more sexually open, adventurous, and unashamed discussing sexuality topics when compared to the general population. Many demographic subcategories were underrepresented in the study, including gender identities outside of male and female, sexual orientations outside of heterosexual, ethnicities outside of Caucasian, education levels less than Bachelor's degree, and relationship structures outside of monogamy. Demographics on parenthood, menopause status, drug and alcohol use, depression and other mental health status, attachment style, stress level, childhood sexual abuse, and sexual assault history were not collected despite indications in previous literature that these may affect sexual desire (Bosma-Bleeker & Blaauw, 2018; Gonçalves et al., 2022; Leavitt et al., 2017; Mark et al., 2018; Nappi & Nijland, 2008; O'Loughlin et al., 2020). Any of these variables or additional variables not considered might be confounding to the results. These biases limit generalizability of the study.

Unequal proportions of each Enneagram dominant instinct in the sample presented difficulties for analysis of all hypotheses related to dominant instinct. This study included multiple methods for confirming the Enneagram type of participants, but it did not include any method for confirming the dominant instinct of participants, relying only on self-report. These are major limitations such that conclusions on dominant instinct should be considered preliminary.

Limitations of the Measures

All measures used in this study were self-report, which presents several challenges to validity. One disadvantage of self-report measures is social desirability bias, wherein respondents answer questions in the way they perceive will be least judged by others, rather than answering honestly. This bias is likely to be particularly strong with Enneagram type threes who are sensitive to how they are perceived. Additionally, social desirability bias is more likely to be present in surveys with questions on sensitive topics such as sexuality (Krumpal, 2013). Another issue with self-report measures is that individuals may answer questions in a way that they believe is accurate but reflects their lack of awareness about their own behavior. For example, a person may believe that they are sufficiently sexually assertive while a partner would report that they are not assertive at all. This study did not include partner reports, or objective third-party reports to triangulate results.

All study participants were familiar with their Enneagram type prior to participating in the study. This may have introduced experimenter effects wherein individuals answered questions according to how they assumed their type should respond, rather than how they feel. Experimenter effects would be most likely to impact the Essential Enneagram Test, which asked questions about personality and type, rather than the sexuality instruments, which do not have any prior association with type within Enneagram theory.

Only one measure was included in this study per construct. The SDI measured sexual desire levels, CSDS measured sensitivity to sexual desire cues,

HISA measured sexual assertiveness, and EET measured Enneagram type. A study that uses multiple scales or measures per construct can offer higher reliability. Additionally, the CSDS was initially developed for use in studies with women only, and although some precedent exists for using the CSDS with mixed-sex samples, doing so may have limited the instrument's validity. Finally, some items in the study were assessed only by crude measures. For example, BDSM participation was measured by a single question "Have you engaged in BDSM or kink activities?" that did not include a definition of BDSM.

Limitations of the Design

This study used a cross-sectional design, without repeated measures. Studies using repeated measures can determine how stable findings are over time and can assess test-retest reliability. This study utilized a combination of volunteer sampling and snowball sampling to reach target numbers of each Enneagram type. As with all nonprobability sampling, external validity of the results is limited. Some evidence suggests that the demographics of the sample used in this study reflect the demographics of the overall population of individuals interested in the Enneagram (Agorom, 2022; Jones, 2019); however, this cannot be certain. As such, results may be generalized with caution to the community of individuals reportedly interested in the Enneagram but should not be generalized to a non-Enneagram population, particularly given the demographic limitations of the sample.

Another limitation of the study is the limited scientific evidence supporting the validity of the Enneagram. One step taken to enhance validity of

this analysis, specific to Enneagram typing, was confirmation of type through both self-typing and instrument typing with the Essential Enneagram Test. Despite these precautions, mistyping is a significant concern (Ishler, 2021), and some percentage of participants may have incorrectly typed themselves through both self-typing and the Essential Enneagram Test due to response bias or demand characteristics within the EET. The validity of the study was also enhanced through use of the Sexual Desire Inventory, Cues for Sexual Desire Scale, and Hurlbert Index of Sexual Desire, for which validity and reliability have previously been established. The existence of discernable response patterns by type on each of these instruments lends some preliminary validity to the Enneagram framework.

As the researcher, my personal bias in favor of the Enneagram's usefulness as a scientific construct may also have created bias in interpretation of the results of the study. This limitation was mitigated by the participation of a statistician with no Enneagram experience in the interpretation of results.

Considerations for Future Research

Future research on the Enneagram and sexuality should ensure a large representative sample and should seek to diversify beyond the majority female, heterosexual, cisgender, White, and educated samples that are found in this study and most previous Enneagram research. In particular, future research should seek to include adequate representation of all different genders and ethnicities. Future research should consider repeated measures or longitudinal designs to assess the consistency of results over time.

Future Enneagram research on sexuality and other topics should use multiple measures per construct to increase validity and should consider alternatives to self-report measures. External confirmation of type has shown mixed accuracy in previous research (Gamard, 1986; Thrasher, 1994) but may be beneficial when combined with confirmation by a typing instrument and self-typing by individuals experienced with the Enneagram.

Future research might consider in depth any one of many aspects that are merely overviewed in this study. For example, the relationship of Enneagram type, dominant instinct, or triad with gender identity, relationship structure (monogamous vs. polyamorous), BDSM and kink participation, sexually explicit materials use, likelihood of being single or married, length of relationship, ability to comfortably go without sex, desire for solitary sexual experiences, or frequency of sexual thoughts.

Further investigation of the relationship between Enneagram dominant instinct and the constructs investigated in this study, as well as other related constructs, is the most promising direction for future research. Dominant instinct, and by extension Enneagram subtype, is of growing interest to Enneagram theorists and popular consumers of the Enneagram alike (Luckovich, 2021). Some Enneagram theorists now consider dominant instinct to be an equally important influence on behavior as type (Luckovich, 2021). An important consideration for research in this area is ensuring that the dominant instinct of participants is accurate. A dearth of tested, reliable instruments that measure dominant instinct complicates this consideration. One option might be to recruit only participants

who have had their dominant instinct confirmed by experts or after extensive self-study. Another important consideration for this line of research is ensuring adequate sample sizes; research on subtype must include adequate statistical power for all 27 subtype groups, which will require a sample size of several thousand.

Qualitative research on sexuality and type, dominant instinct/subtype, and triad is needed to illuminate the reasons for quantitative results identified in this study as well as to provide a more nuanced picture of how type and sexuality are interrelated. For example, this study identified type ones as the type able to comfortably go longest without sex. Why is this the case? Is it due to a focus on responsibility before pleasure, or a moral judgement about sexuality, or another reason not suggested by Enneagram theory? Type twos are the most frequent participants in BDSM after type eights and fours. What are the reasons twos participate? Are they asked to participate by partners or are they the initiators? Fours report overall sexual desire almost as high as eights. Yet, Enneagram theory would suggest that fours have emotional motivations for their sexual desire and eights have physical motivation. What is the subjective experience of desire like for fours, and is it emotionally motivated? What is the meaning of sexual desire for each type?

Finally, future research is needed to investigate the conclusions from this study that are counter to what would be predicted given Enneagram theory. These conclusions include type twos' high BDSM participation, type threes' low sexually explicit materials use, type fours' disinterest in romantic/implicit cues,

type fives' low scores across desire measures including frequency of sexual thoughts, type sevens' high sensitivity to visual/proximity and romantic/implicit cues, and type nines' high sexually explicit materials use. Such research could be qualitative or mixed-methods in order to discern the nuance behind these conclusions.

Conclusion

Scientific research on the Enneagram is rare precisely because of the Enneagram's transpersonal nature. It is difficult to study a theory model that encompasses such a large portion of the human psyche. The Enneagram remains differentiated from scientifically accepted models of personality such as the Big Five (McCrae & Costa, 1987; Schmitt et al., 2007; Yamagata et al., 2006), as well as from more established but nonetheless scientifically dubious models such as the Myers-Briggs Type Indicator (MBTI; Boyle, 1995; Pittenger, 2005). As such, mainstream research and academia has relegated the Enneagram to the realms of pseudoscience (Sloat, 2020). Yet, meteorically growing interest (Daniels et al., 2018; Gerber, 2020; Shrikant, 2023) in the Enneagram in popular, therapeutic, and spiritual circles demonstrates that the Enneagram has enormous value and face validity. As more and more people learn the system, learn their type, and use this knowing to support spiritual growth, empiricism is compelled to find a way to investigate the Enneagram.

The present study reintroduced the empirical study of the Enneagram to the field of transpersonal psychology, following in the footsteps of Gamard (1986), Dameyer (2001), and ElSherbini (2022). The present study makes a best

attempt at a quantitative approach to investigating a psychospiritual system. Even though the methodology used in this study contains limitations, as does all scientific inquiry, the study provides a starting point for others to hone and improve research approaches in the future.

Many spiritual traditions reference the evolutionary and transformative aspects of sex and sexual energy. Transpersonal scholars have suggested that sexuality can support connection to a wider field of consciousness and can enable transcendent experiences (Ferrer, 2008; Ferrer & Puente, 2013; Malkemus & Romero, 2012; Wade, 2004). This study joins the limited ranks of empirical studies of sexuality conducted within transpersonal psychology, along with Elfers (2009) and Wade (2004). It contributes a robust understanding of how patterns of sexual desire and expression are discernable across psychospiritual categories.

Most important, this study introduces the intersection of the Enneagram and sexuality to transpersonal psychology for the first time. This introduction can support the creation of an integrative model of transpersonal sexuality that enables individuals to recognize egoic patterns expressed within their sexuality and offers a path to transcending egoic sexuality. Enneagram type is a guiding map that reveals nine paths to healing and self-transcendence, one for each Enneagram type. Using the conclusions from this study and perhaps others after it, healers and practitioners can include sexuality in the Enneagram system and use an integrative understanding of the Enneagram and sex to bring sexuality's transformative potential to a wider audience.

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APPENDIX A: SOCIAL MEDIA POSTSCRIPT

Participate in a study on the Enneagram and contribute to Enneagram science.

I am a doctoral candidate at California Institute of Integral Studies studying the relationship between sexual desire and Enneagram type.

If you:

1. Know your Enneagram type;
2. Feel very confident about your type; and
3. Have actively studied the Enneagram for at least 3 years, OR
   Have completed at least 4 hours of Enneagram training (in-person or online)

You are eligible to participate!

To participate: Follow [this] survey link and complete a survey about your experiences of sexual desire. Survey will take a maximum of 30 minutes to complete.

Optional: Participate in a confidential, one-to-one interview with me on Zoom. The interview will last a maximum of 90 minutes and will ask about your experiences of sexual desire.

*Note: There is no financial compensation for participation and there can be no guarantee of direct benefit from this study. Your participation will contribute to the scientific understanding of the Enneagram and may also provide mental health and Enneagram professionals with insight that can support people's health and wellbeing.

APPENDIX B: ENNEAGRAM ORGANIZATION EMAIL SCRIPT

Dear _____,

My name is Sam E. Greenberg. I am a doctoral candidate at California Institute of Integral Studies and my dissertation research explores the relationship between sexual desire and Enneagram type.

I am conducting a large study and hoping to contribute to the scientific literature on the Enneagram. I am recruiting people who know their Enneagram type, feel very confident about their Enneagram type, and have either completed at least 4 hours of Enneagram training (in-person or online) or have actively studied the Enneagram for at least 3 years.

Please consider sending out the announcement below over your listserv in order to recruit individuals for participation in this study. Participants will be asked to complete an online survey about their type and sexual desire that will take a maximum of 30 minutes.

Thank you very much,

Sam E. Greenberg, M.P.P., Doctoral Candidate

Announcement Text:

Participate in a study on the Enneagram and sexual desire and contribute to Enneagram science.

If you:

1. Know your Enneagram type;
2. Feel very confident about your type; and
3. Have actively studied the Enneagram for at least 3 years, OR
   Have completed at least 4 hours of Enneagram training (in-person or online)

You are eligible to participate!

Support the research of doctoral candidate, Sam E. Greenberg, at the California Institute of Integral Studies who is studying the relationship between sexual desire and Enneagram type.

To participate: Follow [this] survey link and complete a survey about your experiences of sexual desire. Survey will take a maximum of 30 minutes to complete.

Optional: Participate in a confidential, one-to-one interview with me on Zoom. The interview will last a maximum of 90 minutes and will ask about your experiences of sexual desire.

*Note: There is no financial compensation for participation and there can be no guarantee of direct benefit from this study.

APPENDIX C: QUANTITATIVE SURVEY QUESTIONS

The following survey questions contain qualifying criteria, indicated in bold text here to show that they will exclude candidates, but they will not be distinguished on the actual survey:

1. *First Name (Data is fully confidential, feel free to use a pseudonym if you would like to)
2. *Have you attended at least one full Enneagram workshop of half a day (4 hours) or greater in length? (yes/**no**) OR
3. Have you actively studied the Enneagram for at least three years? (yes/**no**)
4. *What is your Enneagram type? (1/2/3/4/5/6/7/8/9/**unsure)**
5. *How confident are you about your Enneagram type? (**not at all confident/somewhat confident**/confident/very confident)
6. What is your age? (**under 18**)
7. What is your primary instinctual subtype? (Social/Self-preservation/Sexual or One-to-One/Unsure)
8. How confident are you about your instinctual subtype? (not at all confident/somewhat confident/confident/very confident)
9. What is your primary wing? (1/2/3/4/5/6/7/8/9/unsure/balanced wings)
10. How confident are you about your primary wing? (not at all confident/somewhat confident/confident/very confident)
11. *Have you ever been diagnosed with a psychological or psychiatric illness? (**yes**/no)
12. Are you interested in participating in a confidential interview about your experiences of sexual desire? If so, please provide your email address:

Demographics

1. Gender identity (Man/Woman/Non-binary/Agender/Gender fluid/Gender queer/Two-spirit/Prefer not to answer/Prefer to self-describe-open-ended)
    a. Are you transgender? (Yes/No/Prefer not to answer)
2. Race/Ethnicity (African American or Black/Native American or First Nations/Asian or Asian American/Hispanic, Latinx, or Spanish Origin/Middle Eastern or North African/Native Hawaiian or Pacific Islander/White or Caucasian/Prefer not to answer/Prefer to self-describe: open-ended)
3. Sexual orientation (Heterosexual or straight/Homosexual, gay, or lesbian/Bisexual/Pansexual/Asexual/Questioning/Prefer not to answer/Prefer to self-describe-open-ended)
4. Highest level of education completed (No high school diploma or GED/High School diploma or GED/Associates or Technical degree/Bachelor's Degree/Master's Degree/Doctoral Degree)

5. Religious or spiritual affiliation (Christian/Jewish/Muslim/Hindu/Buddhist/Spiritual but not religious/Other-open-ended)
6. Current occupation (Open-ended)/Retired/Unemployed/Student
7. Relationship status (Partnered-monogamous/Partnered-open or polyamorous/Single)
8. Number of years with current partner (if applicable)
9. Number of sexual partners in the past year (approximate)
10. About how often do you engage with sexually explicit materials/pornography? (Not at all/Once a month/Once every two weeks/Once a week/Twice a week/3-4 times a week/Once a day/More than once a day)
11. Have you engaged in BDSM or kink activities? (yes/no)
12. If yes,
    a. Have you participated in BDSM or kink in public or "play" spaces? (yes/no)
    b. About how often do you participate in BDSM or kink activities? (Once a month/Once every two weeks/Once a week/Twice a week/3-4 times a week/Once a day/More than once a day)

Sexual Desire Inventory[1]

This questionnaire asks about your level of sexual desire. By desire, we mean *interest in or wish for sexual activity.* For each item, please indicate the number that best shows your thoughts and feelings.

1. During the last month, *how often* would you *have liked* to engage in sexual activity with a partner (for example, touching each other's genitals, giving or receiving oral stimulation, intercourse, etc.)? (Not at all/Once a month/Once every two weeks/Once a week/Twice a week/3-4 times a week/Once a day/More than once a day)
2. During the last month, *how often* have you had sexual thoughts involving a partner? (Not at all/Once or twice a month/Once a week/Twice a

[1] From C. M. Davis, W. L. Yarber, R. Bauserman, G. E. Schreer, and S. L. Davis (Eds.), *Handbook of Sexuality Related Measures* (p. 174), 2008, SAGE. Originally appeared in "The Sexual Desire Inventory: Development, Factor Structure, and Evidence of Reliability," by I. P. Spector, M. P. Carey, and L. Steinberg, 1996, *Journal of Sex & Marital Therapy, 22*(3) (http://doi.org/10.1080/00926239608414655). Copyright 1996 by I. P. Spector, M. P. Carey, and L. Steinberg. Reprinted in this dissertation with permission from M. P. Carey.

week/3-4 times a week/Once a day/A couple of times a day/Many times a day)

3. When you have sexual thoughts, *how strong* is your desire to engage in sexual behavior with a partner? (0-8, no desire-strong desire)
4. When you first see an attractive person, *how strong* is your sexual desire? (0-8, no desire-strong desire)
5. When you spend time with an attractive person (for example, at work or school), *how strong* is your sexual desire? (0-8, no desire-strong desire)
6. When you are in romantic situations (such as a candle-lit dinner, a walk on the beach, etc.), *how strong* is your sexual desire? (0-8, no desire-strong desire)
7. *How strong* is your desire to engage in sexual activity with a partner? (0-8, no desire-strong desire)
8. *How important* is it for you to fulfill your sexual desire through activity with a partner? (0-8, not at all important-extremely important)
9. Compared to other people of your age and sex, how would you rate your desire to behave sexually with a partner? (0-8, much less desire-much more desire)
10. During the last month, *how often* would you *have liked* to behave sexually by yourself (for example, masturbating, touching your genitals, etc.)? (Not at all/Once a month/Once every two weeks/Once a week/Twice a week/3-4 times a week/Once a day/More than once a day)
11. *How strong* is your desire to engage in sexual behavior by yourself? (0-8, no desire-strong desire)
12. *How important* is it for you to fulfill your desires to behave sexually by yourself? (0-8, not at all important-extremely important)
13. Compared to other people of your age and sex, how would you rate your desire to behave sexually by yourself? (0-8, much less desire-much more desire)
14. *How long* could you go comfortably without having sexual activity of some kind? (Forever/A year or two/Several months/A month/A few weeks/A week/A few days/One day/Less than one day)

Cues for Sexual Desire Scale[2]

(Not at all likely/Somewhat likely/Moderately likely/Very likely/Extremely likely)

Different factors cause different people to desire sexual activity (e.g., intercourse, kissing, oral sex, petting, masturbation). Use the scale below to indicate what the

[2] From "Cues Resulting in Desire for Sexual Activity in Women," by K. McCall and C. Meston, 2006, *The Journal of Sexual Medicine*, *3*(5) (https://doi.org/10.1111/j.1743-6109.2006.00301). Copyright 2006 by K. McCall and C. Meston. Reprinted in this dissertation with permission from C. Meston.

likelihood is that each of the following factors or cues would lead you to *desire* sexual activity.

1. Feeling a sense of love with a partner
2. Seeing/talking with someone intelligent
3. Watching an erotic movie
4. Smelling pleasant scents (e.g., perfume, cologne, shampoo, aftershave)
5. Watching or listening to other people engage in sexual behavior/activity
6. Your partner expresses interest in hearing about you
7. Seeing/talking with someone famous
8. Being in a hot tub
9. Experiencing emotional closeness with a partner
10. Asking for or anticipating sexual activity
11. Talking about the future with your partner
12. Seeing/talking with someone powerful
13. Having a romantic dinner with a partner
14. Watching someone engage in physical activities (e.g., sports)
15. Talking about sexual activity or "talking dirty"
16. Laughing with a romantic partner
17. Sensing your own or your partner's wetness, lubrication, or erection
18. Feeling protective of a partner
19. Hearing your partner tell you that he or she fantasized about you
20. Giving or receiving a massage
21. Your partner is supportive of you
22. Dancing closely
23. Seeing someone who is well-dressed or "has class"
24. Feeling a sense of commitment from a partner
25. Being in close proximity with attractive people
26. Touching your partner's hair or face
27. You experience genital sensations (e.g., increased blood flow to genitals)
28. Seeing/talking with someone wealthy
29. Your partner does "special" or "loving" things for you
30. Seeing someone act confidently
31. Having a sexual fantasy (e.g., having a sexual dream, daydreaming)
32. Flirting with someone or having someone flirt with you
33. Watching a romantic movie
34. Seeing a well-toned body
35. Feeling a sense of security in your relationship
36. Watching a sunset
37. Reading about sexual activity (e.g., pornographic magazine)
38. Whispering into your partner's ear/having your partner whisper into your ear
39. Watching a strip tease
40. Feeling protected by a partner

Hurlbert Index of Sexual Assertiveness[3]
(Never/Rarely/Some of the time/Most of the time/All of the time)

1. I feel uncomfortable talking during sex. ®
2. I feel that I am shy when it comes to sex. ®
3. I approach my partner for sex when I desire it.
4. I think I am open with my partner about my sexual needs.
5. I enjoy sharing my sexual fantasies with my partner.
6. I feel uncomfortable talking to my friends about sex. ®
7. I communicate my sexual desires to my partner.
8. It is difficult for me to touch myself during - sex. ®
9. It is hard for me to say no even when I do not want sex. ®
10. I am reluctant to describe myself as a sexual person. ®
11. I feel uncomfortable telling my partner what feels good. ®
12. I speak up for my sexual feelings.
13. I am reluctant to insist that my partner satisfy me. ®
14. I find myself having sex when I do not really want it. ®
15. When a sexual technique does not feel good, I tell my partner.
16. I feel comfortable giving sexual praise to my partner.
17. It is easy for me to discuss sex with my partner.
18. I feel comfortable in initiating sex with my partner.
19. I find myself doing sexual things with my partner that I do not like. ®
20. Pleasing my partner is more important than my own sexual pleasure. ®
21. I feel comfortable telling my partner how to touch me.
22. I enjoy masturbating myself to orgasm.
23. If something feels good in sex, I insist on doing it again.
24. It is hard for me to be honest about my sexual feelings. ®
25. I try to avoid discussing the subject of sex. ®

[3] From *Handbook of Sexuality Related Measures* (p. 173), by C. M. Davis, W. L. Yarber, R. Bauserman, G. E. Schreer, & S. L. Davis (Eds.), 2008, SAGE. Originally appeared in "The Role of Assertiveness in Female Sexuality: A Comparative Study Between Sexually Assertive and Sexually Nonassertive Women" by D. L. Hurlbert, 1991, *Journal of Sex & Marital Therapy, 17*(3) (https://doi.org/10.1080/00926239108404342). Copyright 1991 by Taylor & Francis. Reprinted in this dissertation with permission from Taylor & Francis.

Essential Enneagram Test[4]

Following are nine paragraphs that describe nine different personality types. None of these personality types is better or worse than any other. Each paragraph is intended to be a comprehensive description of an individual's personality. Read the descriptions and mark whether the description sounds like you fully, mostly, somewhat, or not at all.

In making your selections, consider each paragraph as a whole rather than considering each sentence out of the context of its paragraph. Ask yourself "Does this paragraph as a whole fit me better than any of the other paragraphs?"

If you find it difficult to choose, think about which descriptions someone close to you would select to describe you. Because personality patterns are usually most prominent before we begin to work on personal development, you may also ask yourself which of these patterns would have best described you before you began any such work.

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

Paragraph B: (Sounds like me/Mostly/Somewhat/Not at all)
I have high internal standards for correctness, and I expect myself to live up to those standards. It's easy for me to see what's wrong with things as they are, and to see how they could be improved. I may come across to some people as overly critical or demanding perfection, but it's hard for me to ignore or accept things that are not done the right way. I pride myself on the fact that if I'm responsible for doing something, you can be sure I'll do it right. I sometimes have feelings of

[4] From *The Essential Enneagram* (pp. 4–7), by D. N. Daniels and V. A. Price, 2000, Harper Collins. Copyright 2009 by D. N. Daniels and V. A. Price, & The Narrative Enneagram. Reprinted in this dissertation with permission from The Narrative Enneagram.

resentment when people don't try to do things properly or when people act irresponsibly or unfairly, although I usually try not to show it to them openly. For me, it is usually work before pleasure, and I suppress my desires as necessary to get the work done.

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

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

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

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

Paragraph G: (Sounds like me/Mostly/Somewhat/Not at all)
I have a vivid imagination, especially when it comes to what might be threatening to safety and security. I can usually spot what could be dangerous or harmful and may experience as much fear as if it were really happening or just question and challenge the situation and not experience fear. I either tend to avoid danger or tend to challenge it head-on. In fact sometimes I don't experience much fear since I go into action with little hesitation. My imagination also leads to my ingenuity and a good, if somewhat offbeat, sense of humor. I would like for life to be more certain, but, in general, I seem to doubt the people and things around me. I can usually see the shortcomings in the view someone is putting forward. I suppose that, as a consequence, some people may consider me to be very astute. I tend to be suspicious of authority and am not particularly comfortable being seen as the authority. Because I can see what is wrong with the generally held view of things, I tend to identify with underdog causes. Once I have committed myself to a person or cause, I am very loyal to it.

Paragraph H: (Sounds like me/Mostly/Somewhat/Not at all)
I am an optimistic person who enjoys coming up with new and interesting things to do. I have a very active mind that quickly moves back and forth between different ideas. I like to get a global picture of how all these ideas fit together, and I get excited when I can connect concepts that initially don't appear to be related. I like to work on things that interest me, and I have a lot of energy to devote to them. I have a hard time sticking with unrewarding and repetitive tasks. I like to be in on the beginning of a project, during the planning phase, when there may be many interesting options to consider. When I have exhausted my interest in something, it is difficult for me to stay with it, because I want to move on to the next thing that has captured my interest. If something gets me down, I prefer to shift my attention to more pleasant ideas. I believe people are entitled to an enjoyable life.

Paragraph I: (Sounds like me/Mostly/Somewhat/Not at all)
I am a sensitive person with intense feelings. I often feel misunderstood and lonely, because I feel different from everyone else. My behavior can appear like drama to others, and I have been criticized for being overly sensitive and over-

amplifying my feelings. What is really going on inside is my longing for both emotional connection and a deeply felt experience of relationship. I have difficulty fully appreciating present relationships because of my tendency to want what I can't have and to disdain what I do have. The search for emotional connection has been with me all my life and the absence of emotional connection has led to melancholy and depression. I sometimes wonder why other people seem to have more than I do – better relationships and happier lives. I have a refined sense of aesthetics and I experience a rich world of emotions and meaning.

Please select the three paragraphs that are most like you.

Please number these three paragraphs from 1-3 with one being the paragraph that seems most like you, 2 the paragraph next most like you, and 3 the third most like you.

APPENDIX D: PARTICIPANT BILL OF RIGHTS

You have the right to...

Participant Bill of Rights

- be treated with dignity and respect;
- be given a clear description of the purpose of the study and what is expected of you as a participant;
- be told of any benefits or risks to you that can be expected from participating in the study;
- know the researcher's training and experience;
- ask any questions you may have about the study;
- decide to participate or not without any pressure from the researcher;
- have your privacy protected within the limits of the law;
- refuse to answer any research question, refuse to participate in any part of the study, or withdraw from the study at any time without any negative effects to you;
- be given a description of the overall results of the study upon request;
- discuss any concerns or file a complaint about the study (anonymously, if you wish) with the Human Research Review Committee, California Institute of Integral Studies, 1453 Mission Street, San Francisco, CA 94103, via email: hrrcoffice@ciis.edu

APPENDIX E: INFORMED CONSENT FORM

To: Research Participant

From: Sam E. Greenberg, M.P.P., Primary Researcher

Thank you for considering participation in this study on the Enneagram and sexual desire. I am a doctoral candidate at the California Institute of Integral Studies conducting research ton the relationship between sexual desire and Enneagram type. As someone who has studied the Enneagram and is confident about your Enneagram type, you are uniquely suited to contribute to this research. Your participation will increase understanding about the Enneagram and may provide mental health professionals and Enneagram professionals with insight that can support people's health and wellbeing.

What does participation entail?
Participation will involve taking an online survey that will take a maximum of 30 minutes to complete. There is an optional online interview portion. If you choose to be interviewed, you will participate in an audio-recorded, confidential, one-on-one online interview with me, the researcher. The interview will last a maximum of 90 minutes and will be about your experiences of sexual desire.

Participation in this study is completely voluntary. You have the right to ask questions, decline to participate, decline to answer particular questions, and withdraw at any point during the interview without penalty.

Confidentiality
All data, documents, and recordings will be maintained on a secure server throughout the research process and will be deleted within 3 years of completion of the study. All information you provide will be completely confidential. The recording of your interview and any other information you share during the research process will be assigned a code identifier so that your name is not associated with what you share. Recordings will be kept on a secure server, and any and all details that might reveal your identity or that of others will be altered.

Any additional transcriber will be required to sign a confidentiality form, and your identity will be concealed from the transcriptionist. All paperwork, recordings, and other study materials will be stored in a secure cloud-based encrypted storage website, to which only the researcher have access.

Benefits and Risks
Participating in this study will give you a chance to contribute to the scientific literature on the Enneagram. There are no known risks to participating in the interview. However, personal questions will be asked about your experiences of sexual desire. Individuals with unprocessed sexual trauma or a history of psychological/psychiatric disorders are strongly discouraged from participating if

questions about sexuality and sexual desire will be upsetting or triggering. Your participation in this project does not guarantee direct benefits, nor is there any financial compensation for participating.

Questions or concerns

The primary researcher of this project or the project dissertation chair can be contacted at any time throughout this study for questions or concerns.

Name: Sam E. Greenberg, Doctoral Candidate
Email: [withheld for privacy]

Dissertation Chair: Jenny Wade
Email: [withheld for privacy]

If you have any concerns you are uncomfortable sharing with the primary researcher or are dissatisfied at any time with any part of this study, you may report your concerns to the Human Research Review Committee at the California Institute of Integral Studies via email: hrrcoffice@ciis.edu.

I attest that I have read this consent form and I agree to participate in the study described. I give my permission for the interview to be recorded, for notes to be taken, and for a de-identified summary of results to be included in a dissertation intended for publication. I understand that the recording of my interview will be deleted at the conclusion of research process, that findings will be reported in the aggregate, and that information I share will be stored securely under a unique identifier rather than under my real name. I understand that my participation is entirely voluntary and that I may withdraw from the study at any time.

Name **Signature**

Date

If interested in receiving a summary of the results, please provide email here. This does NOT mean you are volunteering for the interview portion of the study:

_____

Email

_____

Please specify what you wish to receive