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Exploring How an Awareness and Understanding of One's Ennea Type Can Promote Well-Being Among Singer-Teachers

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Abstract

In higher education singer-teachers face a myriad of possible conflicts and miscommunication that threaten their well-being. Furthermore, work stress and unhealthy work relationships may detract from what brings meaning and purpose to the lives of singer-teachers. This research highlights how a proactive approach to enhancing well-being in the lives of singer-teachers is possible. This qualitative study employed a duoethnographic approach whereby the authors explored how an

awareness and understanding of one's Ennea type can promote well-being among singer-teachers. The findings demonstrate that through self-discovery, distinct behavioral adaptations were made among the researcher-participants (singer-teachers) when they were aware of their unique motives, weaknesses, strengths, and preferred ways of receiving feedback. When they understood why and how they responded to situations in a manner typical of their Ennea type, they were able to mitigate conflict that may have arisen by developing empathy towards each other. These actions led to increases in positive emotion, positive relationships, and overall well-being.

Background

In this duoethnography, the authors explore how an awareness and understanding of each other's Ennea types (Riso & Hudson, 1996) may promote well-being and contribute to positive relationships among singer-teachers. While the term singer-teachers might apply to an assortment of vocal performers who engage in teaching and learning, in the context of this study the term is used to describe singers who teach applied vocal instruction at tertiary institutions. Many singer-teachers often face stressors and challenges deriving from both their academic environment (Darabi et al., 2017; Kinman & Wray, 2013) and in their professional careers as performers (Cupido, 2016). Consequently, they need to promote positive relationships and effective communication skills with colleagues, mitigate challenging situations and conflict both in the studio and on stage, show empathy towards others, and find meaning and purpose in their roles as both educators and performers. Although this study focuses on singer-teachers, the findings may resonate with a much broader cohort of musicians and teachers.

Teacher Well-Being

Although research that focuses on flourishing educators is growing, there remains a lacuna in the literature on this topic. A larger body of work rather focuses on student flourishing through positive education practice (Hascher & Waber, 2021; Rehal & Van Nieuwerburgh, 2022). Although more literature has recently emerged on the well-being of tertiary educators (Branand & Nakamura, 2017), the most of the literature pertaining to music educators focuses on their well-being within primary and secondary school contexts (Hascher & Waber, 2021; Lee et al., 2017; Miksza et al., 2022). Singer-teachers who enter the academy primarily from the world of performance must often establish themselves in the realm of research and publication. Research indicates that the constant demand to publish engenders work stress (Archibong et al., 2010; Darabi et al., 2017; Kinman & Wray, 2013). While maintaining complex relationships among colleagues and coping with possible stress, languishing relationships, and demands to publish, many singer-teachers must also remain

vocally healthy and promote positive relationships within the artistic world such as with conductors, directors, singers, and pianists. In a pilot study on the well-being of professional opera singers, findings based on a sample of 46 singers indicated that female singers often experience moderate to higher levels of stress in comparison to their male counterparts (Cupido, 2016). Singer-teachers may also experience self-induced pressure deriving from the pursuit of tenure, maintaining an optimal singing voice, and striving for excellence that often triggers music performance anxiety (MPA), which is then exacerbated by negative perfectionism (Cupido, 2018).

The well-being of teachers not only influences their own flourishing but also impacts the quality of the education they provide (Hascher & Waber, 2021), which may be evidenced in their student outcomes and teaching efficacy (Duckworth et al., 2009). Teachers who tend to languish are more frequently absent from work (Parker et al., 2012) and may be more susceptible to stress and burnout (Burić et al., 2019).

Music teachers who specialize in performance primarily work in contexts that require autonomous behavior. Research shows that the well-being of music performance teachers may be jeopardized when their autonomy is taken away (Bonneville-Roussy et al., 2020; Branand & Nakamura, 2017). Bonneville-Roussy et al. (2020) argue that a teacher's "transmission of passion for music and autonomy-supportive behaviors were related to students' well-being, whereas controlling behaviors hindered well-being" (p. 97). Furthermore, autonomy, self-sufficiency, achievement, and responsibility also promote job enrichment that in turn leads to greater well-being among teachers and university professors (Branand & Nakamura, 2017). In addition to environments that support autonomous behaviors, positive cognitive and coping behavioral strategies, active engagement, constructive feedback, and social support have been shown to effectively mitigate stress and languishing among teachers (Bermejo et al., 2013). Achievement, engagement, and positive emotions and relationships, which are derived from social support, form part of the building blocks of psychological well-being (PWB) as posited by Ryff (1989) and described in Seligman's PERMA (2012) model, with its five key pillars: positive emotions, engagement, relationships, meaning, accomplishment.

Psychological Well-Being and PERMA

Well-being has been described as the "experience of feeling good and functioning well" (Huppert, 2014, p. 9). In the last 50 years researchers have devised various models to measure or describe what constitutes the various facets of well-being: what makes us feel good and function well. Bradburn (1969) proposed that a hedonic balance of happiness occurs where the experience of positive feelings outweighs negative ones. While Bradburn's assertion focused on the individual's emotional well-being, Diener (1984) added that well-being is also subjective: We perceive our satisfaction with life through our own worldview. Ryff (1989)

offered a model of PWB that posited six building blocks or dimensions that promote flourishing: autonomy, environmental mastery, positive relations with others, self-acceptance, personal growth, and purpose in life. In his model of well-being, Keyes (1998) amalgamated the elements of both Ryff's (1989) and Diener's (1984) assertions, expanding upon the role and contribution of one's social well-being.

Initially Martin Seligman posited that well-being is comprised of three constructs: positive emotions, engagement, and meaning (Fogarty, 2020; Wissing et al., 2020). Positive emotions are subjectively pleasant responses such as love, joy, gratitude, and contentment (Fredrickson, 2004). More frequent experiences of positive emotions result in increased physical, mental, and social resources in one's life (Fredrickson, 2001), and they can assist to mitigate the experience of negative emotions (Fredrickson, 2001; Wissing et al., 2020).

In Seligman's (2012) model, the act of engagement refers to becoming lost, or so completely focused on a task that we lose sense of time. This phenomenon was described as 'flow' by Mihaly Csikszentmihalyi (2014), where intrinsically motivated individuals participate in activities that evoke intense pleasure and concentration. These activities are often rewarding in themselves. People who experience flow find these experiences extremely fulfilling and meaningful (Wissing et al., 2020), and states of flow can also contribute to spirituality, hedonic, and eudemonic well-being (Csikszentmihalyi, 2014). Individuals who are intrinsically motivated often value autonomy and they collaborate well with others who display competence in their skills (Deci & Ryan, 1985).

To have meaning in one's life is described as having "a sense of purpose," "direction" (Khaw & Kern, 2014, p. 5), and connecting to, or serving "something greater than the self" (Wissing et al., 2020, p. 177). Connection to or being in the service of a greater good does not necessarily imply a religious phenomenon. Individuals can also experience meaning in their lives by serving other people, helping those who can benefit from the skills and attributes that one possesses.

In 2012 Seligman added two constructs to what he described as the building blocks of well-being, namely positive relationships and accomplishment. As human beings, building and fostering meaningful relationships, platonic or romantic, is beneficial to one's SWB (Butler & Kern, 2016; Kern et al., 2015; Seligman, 2012; Wissing et al., 2020). Positive relationships that promote well-being can also be experienced in the work place, as is evidenced among colleagues in their mentor-mentee behavioral dynamics and in the ways work activities are conducted with respect and care (Slavin et al., 2012). Research suggests that positive relationships could help mitigate depression, lower mortality and improve physical health (Cohen, 2004; Perissinotto et al., 2012).

Seligman (2012) describes accomplishment as the achievement or mastery of important goals or accolades in one's life. The recognition that one receives and one's own personal sense of accomplishment at mastering skills can lead to a sense of well-being (Khaw & Kern, 2014; Seligman, 2012; Wissing et al., 2020). Deci and Ryan (1985) explain that people who are self-motivated and self-determined often achieve success, or accomplish the goals they set for themselves, because they display competence—efficacy in what they do—and autonomous behavior. Most importantly, well-being is often promoted when individuals value the intrinsic reward of mastering a skill or achieving a goal; the activity is therefore an accomplishment in itself (Seligman, 2012).

Today, these building blocks constitute Seligman's model of well-being known by the acronym PERMA (Seligman, 2012). While striving for well-being as described in Seligman's (2012) PERMA model is admirable, individuals like singer-teachers who face a myriad of stressors in their work environment could benefit from a tool that could assist in promoting well-being. Such a tool is the Enneagram as it helps us identify and comprehend general trends in human behavior, enabling us to gain a better understanding of ourselves and others, since "the combination of intra- and interpersonal insight creates the potential for greater understanding and compassion, ideally resulting in improved relationships and respect for diversity" (Perryman et al., 2018, p. 18).

Enneagram

The Enneagram finds its origins in Sufi oral traditions and teachings, and its philosophical underpinnings are embedded in the spiritual and sacred customs of Islam, Christianity, and Buddhism (Palmer, 1988; Riso & Hudson, 1996). As such, it is an ancient tool comprising nine points that each display a unique personality type. Research on personality types confirms that personality development can be attributed to the influence of an individual's family system (Matise, 2019; Minuchin & Nichols, 1998). Despite its esoteric, spiritual, and mystical origins, the Enneagram has gained momentum in scientific inquiry and research (Brown & Bartram, 2005; Matise, 2019; McNab, 2012; Perryman et al., 2018, 2018; Riso & Hudson, 1996; Şirin, 2020; Sutton et al., 2013). Research utilizing the Enneagram in higher education includes a phenomenological study by Perryman et al. (2018) that explored how the Enneagram was used to promote better relationships among university supervisors and their students. They found that the Enneagram typology system can be used to promote self-awareness, an understanding of what motivates others and how they function, and to enhance relationships and rapport between students and their supervisors. Their findings support the view that an understanding and awareness of the patterns that govern human behavior in oneself and in others can promote intra- and interpersonal well-being.

In their research, Sutton et al. (2013) confirmed the validity and utility of the Enneagram model as a typological approach to personality in the workplace among 416 participants. They found that among the participants, the utility predictability of the Enneagram model correlated with the “unique pattern of traits, values, and implicit motives” of each type (Sutton et al., 2013, p. 234). In addition, knowledge of one’s type led to opportunities for self-discovery, development and the identification of hidden potential (self-actualization).

Knowledge of one’s Ennea type (Figure 1) and the types of others in one’s social or work environments can promote self-actualization, foster understanding of and empathy towards others’ emotions, and provide insight into what motivates them (giving them meaning and purpose; Matisse, 2019). When assessing typology systems like the Enneagram as effective therapeutic tools, Totton and Jacobs (2001) argue that these systems must adhere to five specific criteria. Matisse (2019) supports this view by asserting that the Enneagram system is considered “effective, coherent, and useful” because it evinces the following criteria:

- having the power to reveal relevant patterns of characteristics
- being coherent with distinct categories related in a meaningful way
- contributing to a greater understanding of the individuals categorized
- having an increased ability to predict clinically relevant information
- revealing relevant information as a result of the patterns discovered from the categories (Matisse, 2019, p. 69)

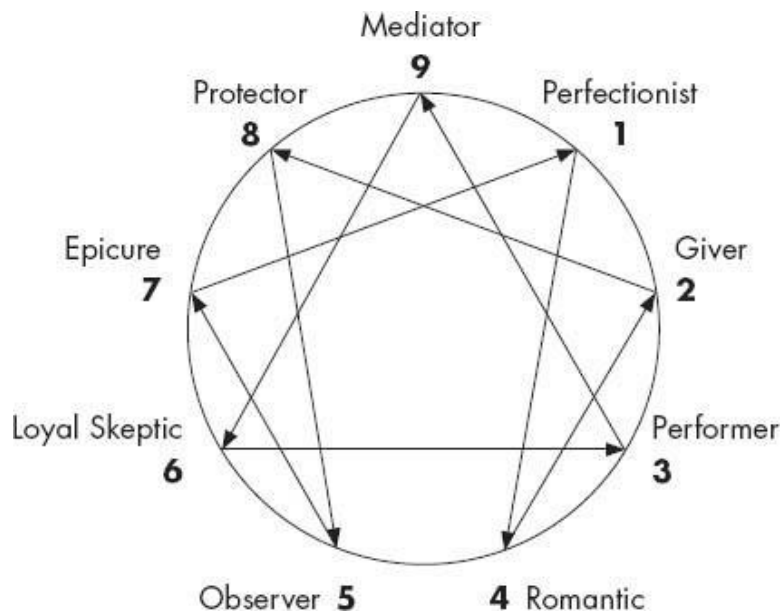


Figure 1. The Enneagram (Daniels & Price, 2009, p. 19).

The nine Ennea types have been explained in great detail in research; for these in-depth discussions and descriptions see Chestnut (2013), Daniels and Price (2009), Integrative Enneagram Solutions (2021), McNab (2012), Palmer (1988), Riso and Hudson (1996), and Sutton et al. (2013). Each of the nine types possesses traits, motives, values, attitudes, fears, concerns, and assumptions unique to each type, and these attributes in turn contribute to the ways in which individuals communicate (Perryman et al., 2018; Riso & Hudson, 1996). A significant amount of conflict in work and social settings could be alleviated if individuals developed an understanding of what motivated others and why they react to situations in the way they do. This is because empathy and compassion can be developed among individuals who understand their respective behaviors when reacting to conflict (Perryman et al., 2018, p. 18).

Significance of This Study

Although there is a considerable body of literature on the well-being of students and teachers, few studies (Cupido, 2016, 2018; Viljoen, 2013) have focused on the well-being of singer-teachers in universities. Research on the well-being of music educators in specific contexts is needed now especially, since research indicates that the well-being and teaching efficacy of music teachers have significantly declined since the start of the COVID-19 pandemic, and that music teachers currently report higher levels of depression, stress, and anxiety (Miksza et al., 2022). In our context as singer-teachers, the researcher-participants apply the principles of duoethnographic studies to explore divergent, individual experiences and revelations in an attempt to understand the motivations, actions, and cognitions that resulted from our personal traumas. In doing so, this research aims to elucidate how the Enneagram can be used as a tool to promote well-being among singer-teachers.

Purpose Statement

The purpose of this study is to describe and understand how the researcher-participants (described as singer-teachers) can intentionally promote our well-being through an awareness and understanding of our respective Ennea types. Once we understand our own and other's actions, thoughts, and motivations, we can make cognitive and behavioral decisions that could possibly increase our eudemonic well-being. In order to understand this phenomenon, the authors drew on the relevant literature, with a focus on Seligman's (2012) PERMA model (positive emotions, engagement, relationships, meaning and accomplishment) as a theoretical lens when analyzing their data. The authors used a qualitative duoethnographic research approach to gather and analyze data.

Delimitations

Although the history of the Enneagram is rooted in a multicultural spiritual tradition (Riso & Hudson, 1996), the authors acknowledge that the theoretical framework incorporating well-being theory stems from Western perspectives and theories (Wissing et al., 2020). The authors acknowledge that other forms of well-being exist but limit their research to the current scope as described in this article. The findings of this duoethnography are not meant to be applied to a greater population, since the sample size was limited. However, teachers whose views resonate with these findings may find value in the research and in such cases the findings may be transferable in similar contexts (Sawyer & Norris, 2013). Since the current study employs a duoethnographic research approach, where the sample size is limited to two individuals, in future studies researchers are encouraged to engage larger sample sizes and alternative methods to conduct research on the Enneagram, singer-teachers, and well-being.

Method

Research Design and Approach

The authors adopted a qualitative design for this research, since they wished to explore and understand “the meaning individuals or groups ascribe to a social or human problem” (Creswell & Creswell, 2018, p. 41). In this study the authors (also the participants in this study) interpreted their lived experiences of how an understanding and awareness of each other’s Ennea types enhanced their well-being. Furthermore, through collaborative dialogue, they interpreted and analyzed their experiences with reference to prior knowledge so that new insights and understandings could emerge from this transformative process.

The authors selected a duoethnographic research approach for this study since duoethnographies are dialogic in nature and researchers are able to inquire “into relationships between personal values and normative rules, between restricted meanings and dominant discourses, and between subcultural and institutional practices” (Sawyer & Norris, 2013, p. 2). As the authors intended to explore their respective Ennea types, which included their personal assumptions, motivations, concerns, fears, values, and traits, a duoethnographic approach served as the ideal vehicle to explore the differences in the authors’ respective approaches to work and life. By adopting this approach, the authors aimed to answer the following research question: How can an understanding and awareness of one’s Ennea type promote well-being among singer-teachers?

Positioning of Self and Context (Culture)

As in autoethnography, researchers adopting a duoethnographic approach must position themselves within their cultural contexts. Contexts do not refer only to ethnicity, language, or

geography, but also to the way researchers identify themselves, how they behave, and what they believe (Kinnear & Ruggunan, 2019). Our cultural group included teachers of classical singing in higher education, students, co-workers, conductors, stage directors, and musicians with whom we collaborate. The authors as researchers and researcher-participants are both music educators who teach classical singing at a university in South Africa. They have both performed professionally as singers of Western art music and work within an educational context where they must convey specialized knowledge to students from various racial, cultural, and socio-economic backgrounds on a one-to-one basis. While collaborating on various administrative, practical, and research projects at work, they share a common aim of gaining a deeper understanding of what motivates them, what their unique values are, and their behavior. This understanding extends beyond their work environments to their social contexts. The authors are 43 and 63 years old respectively and have accrued unique life experiences that affect their individual worldviews, behaviors, and values. In pursuit of their performing careers as singers, they have sacrificed relationships and have also experienced loss, heartache, joy, and happiness in ways that have affected how they communicate and interact with people at work and in social settings.

Participants

Both authors are singer-teachers at the same tertiary institution in South Africa. The authors are therefore well-positioned as primary sources of data collection. They are insiders to the phenomenon, and their subjective experience and knowledge strengthens their contribution to this study and makes them acceptable participants (Sawyer & Norris, 2013).

Data Collection and Analysis

Like autoethnography, duoethnography relies on the reflexivity of the authors on their own lived experiences, and as Mertens (2009, p. 81) explains, when researchers reflect on their own lived experiences, they can provide deeper insights into various social contexts. Duoethnographers may gather data by memory recall through reflecting on personal items such as photo albums or journaling, and they also collect data using a storytelling approach where they share narratives of their experiences often from different perspectives (Kinnear & Ruggunan, 2019; Rinehart & Earl, 2016; Sawyer & Norris, 2013).

For the purposes of this duoethnography, the authors critically reflected on and had conversations about their shared experiences of attending facilitated Enneagram sessions with a registered Enneagram practitioner. The practitioner, Johan Slabbert, is a Neuro-Linguistic Programming practitioner and a certified Advanced Enneagram Practitioner, who has a keen

interest in both human and leadership development.¹ Johan provided his informed consent that the authors may reveal his identity and share the information he provided throughout their coaching sessions. In an effort to promote academic rigor and good ethical practice, Johan peer-reviewed the research prior to submission for publication. Johan works in conjunction with a clinical psychologist registered with the Health Professions Council of South Africa (HPCSA). The information disseminated in consultation with the Enneagram practitioner, as well as the authors' conversations and documented narratives, highlighted the differences between the authors' experiences of self-discovery and led to a greater understanding of how an awareness of their respective Ennea types promoted well-being in their work and social environments.

The data analysis was both inductive and deductive as the authors derived new understandings from the empirical data set and from the theoretical framework. Seligman's (2012) PERMA model served as a lens through which the authors coded their experiences to search for moments where a knowledge and understanding of their Ennea types promoted positive emotions, active engagement, positive relationships, increased meaning in their lives, and what they described as accomplishment. After reflecting on and documenting their conversations and experiences, the authors identified themes that emerged from their dialogues (Kinnear & Ruggunan, 2019).

Academic rigor

Duoethnographers can maintain rigor in their research by positioning themselves within the research procedures, being explicit about their biases, and constantly practicing self-reflexivity throughout the research process (Sawyer & Norris, 2013). In other words, the authors were cognizant of their respective personal belief systems and judgments while collecting and analyzing the data and endeavored to convey an honest account of the findings. The authors positioned themselves as singer-teachers at a tertiary institution and their unique biases and experiences were made explicit throughout the research process. Other strategies employed by the authors to maintain academic rigor as posited in the literature included:

- contextualizing the data within the culture and the scholarly literature
- striving to provide new insights to readers
- using peer-debriefing
- constantly analyzing their personal narratives and maintaining a critical, accurate account of their experiences (Rinehart & Earl, 2016; Sawyer & Norris, 2013)

¹ <https://johanslabbert.com/about-johan-slabbert/>

Ethics

The authors did not involve other participants besides themselves in the data-collection process. They practiced an ethic of care when discussing other people and institutions in their data-collection process. They did not mention other peoples' identities throughout the research process, besides Johan Slabbert, who gave his informed consent to allow this. In duoethnographic studies, researcher-participants may make mention of individuals who contribute to their stories. In such cases, these individuals are non-active participants, and it is the researcher's responsibility to protect the identities of non-active participants and gain their informed consent when using data that refers to them. Besides protecting the confidentiality of potential non-active participants, the authors remained mindful when navigating the power dynamics between themselves during the entire research process (Kinnear & Ruggunan, 2019; Sawyer & Norris, 2013).

Besides data derived from the literature, the authors' other sources of data included their personal critical reflections, their documents and reports from the accredited Enneagram practitioner, and transcriptions of their conversations (dialogue). Adhering to the rules of ethics in research at the North-West University, the authors received ethical approval from the appropriate scientific and ethics committees (Ethics Number: NWU-00969-23-A7). Both authors completed all relevant and mandatory ethics training to conduct research in their fields as stipulated by their university.

Presentation of the Data

The following data in Table 1 represent an understanding of the authors' Ennea types as provided by the accredited Enneagram practitioner, Johan Slabbert. In a dialogic process, the authors are represented by symbol A (Ennea type 3) and B (type 2). The reports generated through our consultations were completed in conjunction with the practitioner and Integrative Enneagram Solutions,² an international business.

² <https://www.integrative9.com/about/integrative9-enneagram-solutions/>

Table 1*Characteristics of the Ennea types 2 and 3*

Ennea Type	Type 2 (represented as B): The giver/the considerate helper	Type 3 (represented as A): The competitive achiever/the performer
General Characteristics	warm; giving; people-centered; sacrificing; praising (Integrative Enneagram Solutions, 2021)	ambitious; efficient; adaptable; driven; results-oriented (Integrative Enneagram Solutions, 2021)
	caring, helpful, supportive, relationship-oriented, tuned to others' feelings, optimistic, generous, likable, nurturing, advice giving, and responsible, but also sometimes prideful, intrusive, dramatic, often unable to say no, indirect regarding own needs, and over-accommodating (Daniels & Price, 2009, p. 38).	industrious, fast-paced, goal-focused, success-oriented, confident, enthusiastic, high-energy, caring through doing, go-getter, and optimistic, but also sometimes impatient, inattentive to feelings/relationships, competitive, rushed, self-promoting, driven, and overextended (Daniels & Price, 2009, p. 42).
The fundamental principle I lost sight of:	Everyone's needs are equally and freely met in the natural flow of giving and receiving (Daniels & Price, 2009, p. 39).	Everything works and gets done naturally according to universal laws (Daniels & Price, 2009, p. 43).
What I came to believe instead:	To get, you must give. To be loved, you must be needed (Daniels & Price, 2009, p. 39).	What gets done is dependent on each person's individual effort. People are rewarded for what they do, not for being who they are (Daniels & Price, 2009, p. 43).
The adaptive strategy I developed as a result of this belief:	I learned to get my personal needs fulfilled by being needed and by giving others what I felt they needed and wanted, and I expected that they would then do the same for me. I developed feelings of pride in being indispensable (Daniels & Price, 2009, p. 39)	I learned to get love and approval by achieving success, by working hard to be the best, and by maintaining a good image. I developed a self-driving, go-ahead energy that masked my own true feelings. (Daniels & Price, 2009, p. 43).

Understanding our Ennea Types as Singer-Teachers (Dialogic Responses)

Motivation

A: You know, it's fascinating how differently we're motivated. For me, it's all about achieving excellence and gaining approval, probably from my upbringing. It's why autonomy is so crucial; sometimes collaboration feels constraining.

B: That's really interesting. It makes sense why you value autonomy so much. On the other hand, I've come to realize that my motivation revolves around giving and nurturing, driven by an underlying need for respect and recognition. It's not about material gain.

A: That's a revelation! So, while I'm striving for personal achievement, you're motivated by a desire for deeper connections and appreciation. I can see now how sometimes my actions might be misconstrued.

B: Exactly! It's not about denying one's needs but understanding them better. In our collaborative efforts, it's important for me to appreciate different perspectives, resolving conflicts through healthy discussions.

A: That's an invaluable insight. It means that in our collaborations, I should aim to provide the space for diverse viewpoints, and not be overly focused on individual achievements.

B: Absolutely. It's a harmonious blend of our motivations that leads to our collective success. Acknowledging the role each of us plays is crucial. It's not about denying your need for autonomy but finding the right balance.

A: I see what you mean. It's about finding that equilibrium between autonomy and collaboration. Our motivations might differ, but they complement each other remarkably well.

Typical Action and Feeling Patterns

A: It's impressive how dedicated you are to preparation and self-satisfaction in your teaching and research. Your emphasis on allowing everyone to excel is commendable. I've learned from you that acknowledging my own vulnerabilities doesn't diminish my competence, it's actually a valuable learning opportunity.

B: Likewise, your task-oriented approach and competitiveness have shown me the importance of pushing for excellence. Your ability to balance achievement with meaningful activities is truly admirable. It's taught me the value of finding purpose beyond success.

A: Thank you! Your dedication to organization and devotion in your work is something I truly respect. It's made me realize the significance of acknowledging my own successes to safeguard my well-being.

B: And your openness to learning from others is truly commendable. It's helped me understand the importance of expressing my own needs, especially in collaborative settings. Your willingness to share feelings has also taught me not to take things too personally.

A: It's a mutual learning experience. Our different approaches complement each other. Your ethic of care brings a unique perspective to our projects. It's clear that our diverse motivations enhance our collective success.

B: Absolutely! Recognizing and valuing each other's strengths and vulnerabilities is what truly strengthens our collaboration. It's reassuring to know that we can adapt our behaviors to support one another, especially in challenging moments.

Typical Thinking Patterns

A: It's remarkable how you find such deep satisfaction in your creative pursuits. I've learned from you the importance of recognizing and valuing one's own limitations. It's not a sign of weakness, but a testament to what you've achieved with your unique attributes.

B: Thank you. Your dedication to your career is admirable, but it's crucial to remember that it doesn't define your entire identity. Your shift in perspective towards celebrating individual successes, even if they're not externally acknowledged, is truly inspiring. It fosters a sense of personal growth and joy in your students.

A: That's so true. Your willingness to go the extra mile with your students and colleagues is evident. It's clear that your approach creates a positive and enriching environment for everyone involved. I've learned not to compare my journey to others and to focus on my own definition of success.

B: And you have shown me the importance of finding meaning and purpose beyond work. Investing in relationships and engaging in activities that bring joy is a powerful way to balance out the demands of our careers. Your ability to differentiate between perfection and joy in collaborative projects is truly insightful.

A: It's a continuous journey, isn't it? Learning to appreciate ourselves and others for our unique contributions. It's heartening to see how our different perspectives and approaches come together to create a harmonious and successful environment, both in our teaching and collaborative projects.

Understanding our Blind Spots

A: It's incredible how we've both come to understand our true selves better. I've learned not to let the need for success define who I am. Embracing constructive criticism has become a powerful tool in my teaching, performances, and research.

B: Similarly, I've discovered the importance of receiving from others without overthinking it. Understanding that I don't have to be everything to everybody has been liberating. It's improved my relationships and brought about positive emotions.

A: That's a profound insight. It seems we've both found a balance between autonomy and collaboration. I've learned to value input and alternative perspectives from others without dismissing them outright.

B: Indeed! It's about being more attentive to our responses and motivations. Understanding the true intent behind our actions is crucial for positive interactions, both professionally and personally. Self-reflection has become a cornerstone in our journey.

A: Absolutely. It's heartening to see how these realizations have transformed our approach to work and relationships. We're both on a path towards authenticity and more meaningful connections.

Understanding What Motivates Each Other

A: It's clear that I need to be more vocal in appreciating your contributions. While I do value them, expressing it has been a challenge for me. I've learned that vulnerability is a part of healthy collaboration, and I'll work on openly acknowledging your input.

B: I appreciate that. I've come to realize that I shouldn't hesitate to voice my opinions, even if they differ initially. It's about being forthright and respectful in our discussions. Your perspective is valuable, and I'll make sure to express that.

A: That's reassuring to hear. I also understand now that your collaborative work ethic isn't a dismissal of my need for independence. It's a different approach, and I respect that. Let's find a balance that works for both of us.

B: Absolutely. It's a learning process for both of us. Open communication and mutual respect are key. Together, we can achieve successful collaboration by valuing each other's opinions and contributions.

Discussion

Knowledge of the behaviors, motives, actions, and thoughts associated with one's Ennea type can be used as a valuable tool to assist in the process of self-discovery, especially among singer-teachers who face unique stressors in their cultural environment. After analyzing the data, the authors found new, related literature that repeats the value of self-discovery in the pursuit of fostering well-being in one's life (Pagedar, 2021; Waterman, 2011). Self-discovery can be promoted through activities that are intrinsically motivated that may cause individuals to slip into a state of flow (Pagedar, 2021). In our contexts these include collaborative concerts, one-to-one teaching with singers, and research projects. Striving to promote one's well-being through a knowledge and understanding of one's Ennea type is also arguably an intrinsically motivated activity. As singer-teachers, we purposefully chose to interrogate our strengths, weaknesses, and motivations that propelled our behavior out of our own volition, as there was no external source of motivation in our pursuit of eudaimonic well-being. Once we were aware of our individual Ennea types after reading the reports and exploring the analyses with the practitioner, we critically reflected on the motivations behind our behaviors and personality, and we also realized and accepted our potential, defenses, strengths, and weaknesses. Consequently, we then discussed how an understanding of what motivates us could facilitate well-being in our context as singer-teachers through using Seligman's PERMA model (2012).

Understanding Each Other's Motives and Behaviors Increases Positive Emotions

The researchers felt joy, contentment, and gratitude when their behavior and motives were understood and not misconstrued (Fredrickson, 2004). In the past, misunderstandings concerning their unique motivations led to negative emotions and stress in the workplace. Misunderstandings of why their counterpart reacted to situations in a particular way had the potential to jeopardize collaborative projects such as working together on a creative output. Researcher A learned to express gratitude to researcher B, even when this gratitude seemed self-evident. Researcher B became aware and understood A's need for autonomy and this awareness engendered contentment. Both researchers increased their positive physical and mental resources when they understood why they reacted to stressful situations in particular ways (Fredrickson, 2001). By understanding their reactions, they could adjust their behavior to mitigate stress and negative emotions.

Thoughtful Engagement: Balancing Autonomy and Collaboration

Through dialogue, the authors were made aware of how they like to engage in performance or research activities. The Ennea type 3 researcher flourished when they could perform tasks on their own and at times experienced flow during these activities. This was because they were in control of their actions and the outcomes of their work, and they could work at a pace and level dictated by their own intrinsic motivation. These activities often precipitated moments of self-discovery: While engaging in research or performing concerts, researcher A would realize the value of music in their lives. They realized what kind of educator they would like to be and what brought meaning to their life. Their need for autonomy confirmed that promoting autonomous behavior among music educators who teach performance is crucial for job-fulfillment (Bonneville-Roussy et al., 2020) and that achievement and self-sufficiency promote well-being (Branand & Nakamura, 2017).

Researcher B understood A's need for autonomy and self-sufficiency and embraced opportunities for their own autonomous behavior. They learned to self-regulate feelings of not being worthy when they felt like they were not included in activities all the time. Researcher A, however, also learned the value of positive collaboration and tried to include others in appropriate collaborative activities. These changes led the researchers to derive more pleasure from activities that were intrinsically rewarding (Csikszentmihalyi, 2014; Deci & Ryan, 1985; Seligman, 2012). When singer-teachers can understand why their co-workers or fellow musicians engage in activities particular to their Ennea type, then collaboratively they are afforded the opportunity to assign roles during creative or research projects best suited to the style of each individual.

Adapting Behavior to Encourage Positive Relationships

Conflict can arise when no attempt is made to accommodate the typical actions and behaviors of singer-teachers who are associated with their unique Ennea type. The researcher-participants learned to mitigate possible conflict situations in their work and personal environments by adapting their behavior once they understood what motivated their counterpart. They also learned to give critical feedback when engaging in project planning in a manner best suited for each other. The Ennea 2 type researcher learned to express their opinions concerning student activities, recruitment, and creative projects assertively in a respectful manner and learned not to feel badly when they did not always receive the feedback they desired. This researcher is motivated by a desire to be needed and seeks affirmation for their contributions in both professional and social contexts. Enneagram type 2 individuals struggle to draw boundaries and often give so much of themselves that they experience burnout as a result (Riso & Hudson, 1996). Through effective communication, adopting new behaviors, and actively including each other in collaborative endeavors, the relationships of the researcher-participants improved. Improved relationships facilitated by an understanding of one's Ennea type can promote well-being and mitigate the burnout and stress that often diminish the well-being of teachers (Branand & Nakamura, 2017; Hascher & Waber, 2021).

It was not always easy for researcher A to make these behavioral changes as they are extremely intrinsically motivated and independent and value autonomy. Singer-teachers who value autonomy can learn to let go of control while still maintaining autonomy supportive behaviors (Bonneville-Roussy et al., 2020). Researcher B also learned to increase their own autonomous behavior that in turn strengthened their relationships with others in their work environment. As singer-teachers, the authors were able to promote positive relationships by understanding their strengths and weaknesses, their blind spots, and their typical action, feeling, and behavior patterns. This was because they could adapt negative behavioral patterns, and encourage self-discovery and empathy in their lives (Butler & Kern, 2016; Cohen, 2004; Khaw & Kern, 2014; Perissinotto et al., 2012; Slavin et al., 2012).

Self-Discovery Leads to Meaning Making

The authors experienced meaning and purpose in their lives through self-discovery, specifically understanding their own strengths and weaknesses. It was affirming and beneficial for the authors to draw strength from their positive attributes; however, they also experienced discomfort when confronted with their weaknesses. Nevertheless, these moments of discomfort provided valuable opportunities for self-discovery, growth, and development. Self-discovery is a necessary process in finding one's authentic self, striving for self-actualization, and finding purpose in one's life (Waterman, 2011). Becoming aware of their

ego-fixated motivations, the authors could adjust their behavior to what Johan Slabbert called a pathway to integration (Integrative Enneagram Solutions, 2021).

Through the Enneagram coaching sessions and self-discovery, they understood what self-authenticity meant to them and how to strive for it. Embracing authenticity brought meaning to their lives. They learned to let go of both personal and work relationships that did not promote self-authenticity (Pagedar, 2021; Seligman, 2004; Waterman, 2011). They also embraced a teaching practice that fostered positive emotions, relationships, and autonomous behavior (Becker et al., 2014; Duckworth et al., 2009). It brought meaning and purpose to their lives when they saw their students flourish.

Understanding the Role of Accomplishment in Well-Being

Both type 2s and 3s are subconsciously driven through “shame” energy: shame that they may not be worthy (type 2) or shame that they are just not good enough (type 3). The Ennea type 3 is intrinsically motivated and driven by the need for achievement and success; however, they confuse admiration with love. For singer-teachers who resonate with the qualities of the Ennea type 3, receiving recognition for their accomplishments from colleagues promotes positive emotions and meaning in their lives (Daniels & Price, 2009; Riso & Hudson, 1996; Sutton et al., 2013).

Researcher A learned that accomplishment played an important role in their well-being (Khaw & Kern, 2014; Wissing et al., 2020). Previously they achieved success through independent, autonomous activities, but realized the value in successful collaboration. They realized that fear of failure often drives the need for control and independence. In this regard, when accomplishment jeopardizes positive emotions and positive relationships, it does not contribute to overall well-being (Deci & Ryan, 1985; Seligman, 2012). Researcher B learned that fear of failure can lead to a reliance on taking part in collaborative activities. They learned to express their ideas with authority and to increase their level of autonomy in their activities. This led to increases in feelings of accomplishment. Achievement can also result in maladaptive behavior when the pursuit of individual success undermines the overall well-being and flourishing of colleagues.

Conclusion

As singer-teachers, the authors experienced well-being (positive emotions, engagement, positive relationships, meaning, and accomplishment) in their lives through self-discovery and making cognitive and behavioral changes. When their relationship as singer-teachers improved, they also noticed improvements in their relationships with students and collaborative musicians. They learned how to make these changes through an awareness and

understanding of the motivations, thoughts, actions, and behaviors particular to their respective Ennea types.

The researchers learned that in order to promote well-being as singer-teachers, all constructs of PERMA should permeate in their lives (Seligman, 2012; Wissing et al., 2020). As an example, experiencing well-being cannot be maintained when striving for personal achievement alone. It requires the presence of positive relationships and healthy engagement, as neglecting these factors can undermine overall well-being. The Enneagram 3 type singer-teacher learned to listen to the needs of their co-workers and to actively express their appreciation when it was appropriate to do so. This was often hard as the Ennea 3 type individual does not easily express emotions, since in doing so they might expose vulnerability (Integrative Enneagram Solutions, 2021). The Ennea 3 singer-teacher also learned to balance the need for autonomy with tasks that involved fruitful collaboration. This promoted positive emotions and positive relationships among the authors and ultimately increased their subjective sense of well-being (Keyes, 1998; Ryff, 1989; Seligman, 2012, 2018). Both authors developed greater levels of empathy in striving to understand each other's motivations, fears, and values. When the authors learned how to provide feedback on student activities and creative or academic projects according to the needs of their counterparts, this resulted in positive emotions and mitigated the potential harm of an environment that would lead to teachers languishing rather than thriving (Bermejo et al., 2013).

The authors both found greater meaning in their lives by investing in the development of their students. Both researchers found purpose in their lives when they noticed improvements in their students' overall well-being, which encompassed all aspects of their personal, psycho-social, and academic development. Previously, the researchers would focus solely on how excellence in performance and the development of technical and interpretive skills could help the student achieve their dreams, goals, and desires. By promoting positive emotions and relationships in their classroom activities and including self-discovery opportunities for students, the authors cultivated greater meaning in their lives when they observed the personal growth and well-being in the lives of their students (Becker et al., 2014; Duckworth et al., 2009). The actions taken by the authors to adapt their behavior further promoted their own well-being as well as that of others. Understanding each other's Ennea types, their unique motives, strengths, and weaknesses afforded them the opportunity to build personal resources (Fredrickson, 2004) that promoted empathy, meaning, positive emotions, positive relationships, and ultimately well-being in their lives.

Based on their experiences during the research process the authors contend that the Enneagram can be used as a tool to enhance well-being among singer-teachers by promoting self-discovery and empathy when they understand the actions, thinking, and behavior patterns

of others. However, the authors acknowledge that the in-depth personal understandings and awareness that can be generated by using the Enneagram in personal development activities could make singer-teachers vulnerable and they may be abused. Singer-teachers who engage in personal development activities that utilize the Enneagram, where personal information is made available, should restrict those activities to those who have developed high levels of mutual trust, and hold the need for confidentiality and mutual respect in high esteem.

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