



APPLYING INSIGHTS FROM THE ENNEAGRAM MODEL OF HUMAN PSYCHOLOGY TO ENHANCE NEUTRALITY AND SUCCESS IN MEDIATION

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ABSTRACT

The ancient wisdom of the Enneagram illuminates the complexities of conflict, offering invaluable insights for mediators and individuals alike. Through various case studies and recommendations on practical applications, this Article illustrates how mediators can leverage Enneagram-based strategies to de-escalate conflict and facilitate constructive dialogues. By understanding the nine Enneagram Points, mediators can foster self-awareness, empathy, and communication among the disputing parties. Meanwhile, the Enneagram encourages mediators to self-reflect and address their own underlying emotions during the various mediation stages. Rather than a strict typological tool, the Enneagram's inner lines, Wings, and Triadic Approaches allow mediators to easily recognize diverse responses to conflict and implement a more holistic process for conflict resolution. Ultimately, the Enneagram's insights are a starting point for mediators to enrich the ADR field with greater compassion, insight, and neutrality.

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I. INTRODUCTION

The Enneagram Model of Human Psychology outlines various personality types, a valuable tool to apply in mediation.¹ Through the Enneagram's nine psychological dynamics, mediators can identify the parties' attitudes, emotions, goals, and interests.² As a result, mediators facilitate quicker conflict resolution.³ In addition, mediators can leverage the Enneagram's insights to enhance self-awareness,⁴ maintain neutrality, avoid biases, and more effectively manage themselves⁵ and the parties⁶ during mediation.⁷

This article emphasizes that all participants in a conflict, including mediators, bring psychological baggage to the table.⁸ By understanding these internal dynamics, mediators can better navigate the complex landscape of conflict resolution.⁹ Mediators face two diametrically opposed challenges: (1) managing the external conflict between parties; and (2) the internal psychological factors influencing each participant's behaviors.¹⁰ The Enneagram helps mediators to gain deeper insights into these internal dynamics, potentially leading to more humanized and effective mediation processes.¹¹

¹ See Miles Matise, *The Enneagram: An Innovative Approach*, 35 J. PROF. COUNSELING: PRAC., THEORY & RSCH. 38, 38 (2007) [hereinafter Matise, *An Innovative Approach*]; Pauline Collins, *Mediator's Authentic Presence: Ways of Knowing Our Primitive Selves*, 21 ADRJ 1, 7 (2010).

² See Collins, *supra* note 1, at 1, 7.

³ See Miles Matise, *The Enneagram: An Enhancement to Family Therapy*, 41 CONTEMP. FAM. THERAPY 68, 72–73 (2018) [hereinafter Matise, *An Enhancement to Family Therapy*].

⁴ Collins, *supra* note 1, at 1, 7, 12 (“It is important for mediators to engage in reflective self-awareness practices in order to increase their understanding of personality type and emotional triggers.”).

⁵ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73 (During a mediation session, the Enneagram plays a role for the mediator, not just the parties, by helping the mediator acknowledge their own mannerisms and self-defensive measures—to then refocus their attention on resolving the parties’ issues).

⁶ *Id.* at 68 (“[T]he [E]nneagram can serve to assist in conceptualizing, understanding, and organizing a client’s enduring lifelong patterns.”).

⁷ See *id.* at 68, 70, 73; Collins, *supra* note 1, at 1, 7, 12.

⁸ Jennifer Fisher, *Symbol in Mediation*, 18 MEDIATION Q. 87, 87 (2007) (“People bring their entire selves—body, energy, ideas, world-views, emotions, hopes, habits, grudges, and wounds—to mediation.”).

⁹ Collins, *supra* note 1, at 12.

¹⁰ *Id.* at 2.

¹¹ *Id.* at 12.

II. WHAT IS THE ENNEAGRAM MODEL?

The Enneagram is an ancient system of knowledge, with origins from Ancient Greece around 2,500 years ago.¹² Various religions and traditions adopt elements of the Enneagram, including Sufism, Judaism, and Christianity.¹³ Initially passed down orally, the methodology reached the West in the early twentieth century through George Gurdgeff.¹⁴ Oscar Ichazo applied the Enneagram to human psychology in the 1960s,¹⁵ and Claudio Naranjo popularized it in the 1970s.¹⁶ Today, various industries apply the Enneagram, such as corporate settings, conflict resolution programs, and leadership trainings.¹⁷ The term “Enneagram” means “nine-pointed figure” in Greek, represented by a circle with nine points connected by specific lines.¹⁸

¹² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 75. But see Matisse, *An Innovative Approach*, *supra* note 1, at 39; *History of the Enneagram*, TRUE YOU J., <https://www.truity.com/blog/enneagram/what-is-enneagram> (last visited Feb. 1, 2025) (“Some assume ancient roots in Babylon around 4,500 years ago while others place the origin in classical Greek philosophy around 2,500 years ago.”).

¹³ Matisse, *An Innovative Approach*, *supra* note 1, at 39; DON RICHARD RISO & RUSS HUDSON, *THE WISDOM OF THE ENNEAGRAM: THE COMPLETE GUIDE TO PSYCHOLOGICAL AND SPIRITUAL GROWTH FOR THE NINE PERSONALITY TYPES* 19 (1999) [hereinafter RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*].

¹⁴ LALEH BAKHTIAR, *THE SUFI ENNEAGRAM: SIGNS OF THE PRESENCE OF GOD (WAJHULLAH): SECRETS OF THE SYMBOL UNVEILED* xiii (2d ed. 2018); Matisse, *An Innovative Approach*, *supra* note 1, at 39.

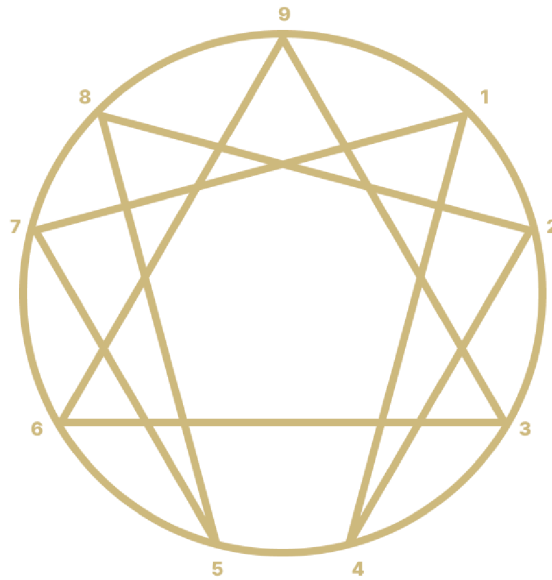
¹⁵ BAKHTIAR, *supra* note 14, at xiv; Hady ElHady, *What Are the Origins and History of the Enneagram?*, HiPEOPLE (Oct. 17, 2023), <https://www.hipeople.io/blog/enneagram-origins-history>.

¹⁶ BAKHTIAR, *supra* note 14, at xvi; ElHady, *supra* note 15.

¹⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 68; Erin Kern Popejoy et al., *Using the Enneagram to Facilitate Resolution of Supervisory Conflict*, 8 J. COUNS. PRAC., 136, 136–37 (2017) (discussing the role of the Enneagram in supervisor-supervisee settings). The Enneagram is a tool for self-awareness and a comprehensive framework for understanding human behavior, motivations, and growth. See Popejoy et al., *supra* note 17, at 140, 143.

¹⁸ RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 9.

CHART ONE: THE ENNEAGRAM¹⁹



A. UNDERSTANDING THE COSMOS

The Enneagram involves mystical roots in ancient wisdom traditions suggesting the methodology is a cosmological map of the universe.²⁰ Gurdjieff described the Enneagram as a universal language and a diagram of perpetual motion.²¹ The Enneagram offers a perspective for understanding the individual, others, and the world, with each point representing different forces in nature and human behavior.²² It is as if everything is embedded with a force that sources its manifestation.²³ For example, the Enneagram's Point One involves an innate inclination towards

¹⁹ This diagram symbolizes the Enneagram's Points, Wings, and inner lines. This diagram is the author's original work. Other scholars depict the Enneagram in a similar symmetrical and linear form. *See, e.g.,* Popejoy et al., *supra* note 17, at 141.

²⁰ RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 19.

²¹ P.D. OUSPENSKY, *IN SEARCH OF THE MIRACULOUS* 294 (1949) ("All knowledge can be included in the [E]nneagram and with the help of the [E]nneagram it can be interpreted. . . . Everything can be included and read in the [E]nneagram. . . . The [E]nneagram is the fundamental hieroglyph of a universal language [A] schematic diagram of perpetual motion, that is, of a machine of eternal movement.") (emphasis omitted).

²² *See* Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; HELEN PALMER, *THE ENNEAGRAM: UNDERSTANDING YOURSELF AND OTHERS IN YOUR LIFE* 7 (1st ed. 1988).

²³ *See* PALMER, *supra* note 22, at 7; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 9.

counting, categorizing, and organizing²⁴—evident in human activities,²⁵ natural phenomena,²⁶ and planetary formations.²⁷ Modern teachings, starting with Oscar Ichazo in the 1960s, applied these cosmological perspectives to human psychology, creating the current version of the Enneagram as a map of human personality types.²⁸

B. UNDERSTANDING SELF AND OTHERS

The Enneagram is a psychological and spiritual system comprising nine distinct points, each representing different patterns in thinking, feeling, and behaving.²⁹ These points symbolize unique ways of relating to the world, including coping mechanisms, desires, fears, needs, and self-sabotaging tendencies.³⁰ The nine points are: (1) Reformer; (2) Helper; (3) Achiever; (4) Individualist; (5) Investigator; (6) Loyalist; (7) Enthusiast; (8) Challenger; and (9) Peacemaker.³¹ Instead of a fixed typology, the Enneagram is a dynamic system.³² As Helen Palmer explains, the Enneagram indicates interconnected potentials within each individual, though people typically identify most strongly with one point.³³ Understanding the Enneagram provides insight into how an individual's thoughts, feelings, and behaviors may shift.³⁴

²⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 11 (detailing the self-reliant and “industrious” habits of Point Ones).

²⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 11. Some habits may include timekeeping, calendaring, scorekeeping, and scheduling. See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 11.

²⁶ Haley Pearson, *Enneagram Types as Animals*, ROOTED ENNEAGRAM COACHING (May 15, 2024) <https://www.rootedenneagram.com/blog/enneagram-types-as-animals> (structured workflows of bees and ants).

²⁷ Francisco Ricardo, *From Stars to Body Types – The Enneagram and Astrology’s Joint Esoteric Connection*, FRANCISCO RICARDO.COM (Dec. 19, 2023), <https://franciscoricardo.com/from-stars-to-body-types-the-enneagram-and-astrologys-joint-esoteric-connection/> (discussing the systematic, organized similarities between the Enneagram and astrology like planetary orbits and rotations).

²⁸ BAKHTIAR, *supra* note 14, at xiv; ElHady, *supra* note 15.

²⁹ See BAKHTIAR, *supra* note 14, at xiv; ElHady, *supra* note 15; Matisse, *An Innovative Approach*, *supra* note 1, at 38; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 19.

³⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; see also Popejoy et al., *supra* note 17, at 140–41.

³¹ RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 18.

³² PALMER, *supra* note 22, at 7.

³³ *Id.*

³⁴ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

III. WHY DO MEDIATORS WANT TO USE THE ENNEAGRAM?

A. THE ENNEAGRAM AS A TOOL TO BETTER UNDERSTAND PEOPLE

A mediator's success hinges on their ability to understand both themselves and others.³⁵ This understanding is crucial as mediators are responsible for managing both the mediation process and the interactions among all parties.³⁶ Developing psychological tools to comprehend human emotions, thoughts, fears, desires, needs, and interests is vital for mediators,³⁷ and should be a priority in mediation training.³⁸ Recent studies support this view.³⁹ In a survey by Schreier, findings suggest that mediators value self-awareness and rate emotions higher in importance than substantive issues.⁴⁰ In another study, Collins highlighted that “[i]t seems ironic that conflict, which is among the most emotion-arousing phenomena, has been predominantly studied as though those emotions had no bearing on it.”⁴¹

While most mediation trainings and manuals describe mediation as “essentially a form of assisted negotiation,”⁴² there is a significant gap in training mediators to constructively handle emotions like anger and frustration.⁴³ Additionally, even comprehensive training programs—that emphasize creating a neutral, comfortable environment and teach important techniques like

³⁵ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70; R. Lisle Baker, *Using Insights about Perception and Judgment from the Myers-Briggs Type Indicator Instrument as an Aid to Mediation*, 9 HARV. NEGOT. L. REV. 115, 115 (2004) (“[M]ediators can be more effective if they understand how people differ in how they perceive information and judge what to do about it.”).

³⁶ See generally Collins, *supra* note 1, at 1, 7–8, 12 (detailing the use of the Enneagram as a self-awareness tool to facilitate mediation).

³⁷ See *id.* at 7–8, 12; see also Popejoy et al., *supra* note 17, at 140–41.

³⁸ See Fisher, *supra* note 8, at 87 (“Mediators who bring a sense of the whole to their service can meet the needs of parties more fully and empower the wider process of change in society.”).

³⁹ See Collins, *supra* note 1, at 3.

⁴⁰ See Edward J. Kelly & Natalija Kaminskienė, *Importance of Emotional Intelligence in Negotiation and Mediation*, 2 INT’L COMPAR. JURIS. 55, 56 (2016).

⁴¹ See Collins, *supra* note 1, at 3.

⁴² But see Catherine Green Burnett & Tasha Willis, *Mediation (Training Manual)*, 2016 ALT. DISP. RESOL. Y.B. 205, 206 (2016).

⁴³ See generally Tricia S. Jones & Andrea Bodtker, *Mediating with Heart in Mind: Addressing Emotion in Mediation Practice*, Negot. J. 217, 217–44 (2001) (discussing how emotion is the foundational principle for all conflicts and should guide conflict management solutions).

mirroring, empathy, and active listening—often fail to adequately address the mediator’s capacity to manage their internal emotions.⁴⁴

Mediators must prepare to face complex power imbalances, control dynamics, and abusive behaviors across various mediation contexts, including domestic disputes, family matters, and workplace conflicts.⁴⁵ It is crucial that mediators remain calm and neutral amidst diverse preferences, sensitive topics, and conflicting personalities.⁴⁶ Meanwhile, understanding how disputants differ from each other and from the mediator can help the mediator choreograph a more effective mediation process.⁴⁷

Transformational mediators, who may see themselves as conflict healers, face a particularly complex task.⁴⁸ Unlike therapists or counselors who typically work one-on-one with clients, mediators engage with multiple parties simultaneously, addressing intricate relationships and systems through indirect observation and analysis.⁴⁹ Transformative mediators must navigate various personality styles while fostering both individual and collective healing concurrently.⁵⁰

The magnitude of this task requires extensive training and preparation to facilitate healing on multiple levels.⁵¹ Mediators need an effective toolkit to navigate these multidimensional

⁴⁴ See Baker, *supra* note 35, at 130 (“A heightened awareness by a mediator of cognitive preferences differing from the mediator’s own can add to that feeling of respect, and make communication more effective.”). But see Burnett & Willis, *supra* note 42, at 208–09, 225.

⁴⁵ See Popejoy et al., *supra* note 17, at 136–37; Joanne Fuller & Rose Mary Lyons, *Mediation Guidelines*, 33 WILLAMETTE L. REV. 905, 905 (1997).

⁴⁶ *Id.*; Baker, *supra* note 35, at 130, 154.

⁴⁷ Baker, *supra* note 35, at 154.

⁴⁸ See, e.g., Patricia L. Franz, Note & Comment, *Habits of a Highly Effective Transformative Mediation Program*, 13 OHIO ST. J. ON DISP. RESOL. 1039, 1039 (1998) (“The primary focus of the mediator practicing transformative mediation is not the resolution of a particular conflict. Instead, the mediator’s primary goal is to help parties live more effectively by teaching new attitudes and skills that can be put to use in the current dispute and in future situations.”).

⁴⁹ See Burnett & Willis, *supra* note 42, at 233; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 68, 70.

⁵⁰ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 69; Baker, *supra* note 35, at 178. But see Franz, *supra* note 48, at 1039, 1042–43, 1070 (noting that the mediator’s transformative approach for individual and collective needs might not achieve the best results in certain institutional settings set on a more involved, problem-solving mediator).

⁵¹ See Kelly & Kaminskienė, *supra* note 40, at 56; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 69; Baker, *supra* note 35, at 130, 178; Franz, *supra* note 48, at 1039, 1070.

challenges.⁵² The Enneagram is a suitable tool for this purpose,⁵³ as the methodology provides a map for “self-discovery and [] understanding of a person’s internal process,”⁵⁴ without violating any “doctrinal or dogmatic” preferences.⁵⁵

The field of mediation would benefit from a more comprehensive approach that goes beyond process management to include deep psychological understanding and emotional regulation skills.⁵⁶ This approach would better equip mediators to handle the complex emotional landscapes inherent in conflict resolution.⁵⁷

1. UNDERSTANDING EMOTIONS

Scholars challenge the conventional wisdom that mediators should suppress emotions, arguing instead that mediators should self-reflect on their feelings and then express their emotions to facilitate settlements.⁵⁸ Collins contends that suppressing emotions consumes “cognitive energy and increases dissonance” for all parties involved.⁵⁹ Then, Collins recommends that mediators clarify the parties’ concerns by “[eliciting] underlying emotions” to achieve beneficial outcomes in the mediation sessions.⁶⁰

Despite extensive training in the procedural aspects of mediation, many mediators struggle with the complex interpersonal dynamics.⁶¹ Mediators often must seek out various strategies for

⁵² See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 69; Baker, *supra* note 35, at 178; Burnett & Willis, *supra* note 42, at 233.

⁵³ Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 68 (“Therapists, including couple and family therapists, have found the [E]nneagram [as] an effective tool for working with clients.”).

⁵⁴ *Id.* at 69.

⁵⁵ *Id.* (“A strength of the [E]nneagram is that it transcends doctrinal and dogmatic differences while promoting a person’s self-knowledge.”).

⁵⁶ See Baker, *supra* note 35, at 178; Jones & Bodtger, *supra* note 43, at 217 (“[T]he lack of attention to emotion in mediation is particularly surprising.”).

⁵⁷ See Jones & Bodtger, *supra* note 43, at 218; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 69.

⁵⁸ Collins, *supra* note 1, at 2.

⁵⁹ *Id.*

⁶⁰ *Id.*

⁶¹ See Baker, *supra* note 35, at 130; Burnett & Willis, *supra* note 42, at 208–09, 225.

managing their own emotions and those of others.⁶² Bowling and Hoffman suggest that once a mediator masters the basic procedural principles and skills of mediation, the next developmental frontier lies within the mediator themselves.⁶³ However, truly mastering procedural skills with natural fluency requires a self-assurance level that comes from tackling inner conflicts and recognizing self-sabotaging tendencies.⁶⁴ Therefore, deepening self-awareness and enhancing procedural skills should occur simultaneously, as both talents develop simultaneously.⁶⁵

The Enneagram is a valuable tool for mediators to enhance their interpersonal skills alongside traditional mediation training.⁶⁶ Mediators can gain insight into their own and others' core motivations, fears, needs, and desires by understanding the Enneagram.⁶⁷ This understanding promotes greater empathy towards themselves as the mediator and the parties in the conflict.⁶⁸

In challenging conversations, mediators can cultivate their inner strength and self-awareness by using effective tools to regulate their inner landscape and well-being.⁶⁹ The mediator's composure demonstrates to the parties the appropriate environmental parameters throughout the mediation process.⁷⁰ Through the Enneagram, Collins encourages mediators to delve into their own personalities for deeper self-awareness, and to cultivate further empathy and

⁶² See, e.g., Baker, *supra* note 35, at 130; Jones & Bodtger, *supra* note 43, at 218, 220 (“[E]motional reappraisal is a critical tool for mediators. This tool involves using elicitive questions to understand the emotional experience of a disputant . . .”).

⁶³ DANIEL BOWLING & DAVID HOFFMAN, BRINGING PEACE INTO THE ROOM: HOW THE PERSONAL QUALITIES OF THE MEDIATOR IMPACT THE PROCESS OF CONFLICT RESOLUTION 20 (1st ed. 2003).

⁶⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70. But see Burnett & Willis, *supra* note 42, at 208–09, 225 (noting that mediators should focus on improving the mediation process, rather than exerting significant energy on self-reflection).

⁶⁵ See Baker, *supra* note 35, at 130; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70. But see Burnett & Willis, *supra* note 42, at 208–09, 225 (“Even experienced mediators sometimes are distracted by thoughts of their next moves. Effective mediators must be able to clear their mind of these distractions and listen actively to the party's verbal and non-verbal communications.”).

⁶⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70. But see Burnett & Willis, *supra* note 42, at 208–09, 225.

⁶⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 68, 70, 73; Jones & Bodtger, *supra* note 43, at 218, 220; see also Popejoy et al., *supra* note 17, at 140–41.

⁶⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 68, 70, 73; Jones & Bodtger, *supra* note 43, at 218, 220; see also Popejoy et al., *supra* note 17, at 140–41.

⁶⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Jones & Bodtger, *supra* note 43, at 241 (“Mediators should have an awareness of (and appreciation for) their meta-emotion before trying to help other[s] with theirs.”).

⁷⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Jones & Bodtger, *supra* note 43, at 241.

understanding towards others.⁷¹ The Enneagram can serve as a valuable resource in enhancing mediation practices' effectiveness by equipping mediators with skills to better navigate complex conflict communication.⁷²

⁷¹ Collins, *supra* note 1, at 6–7.

⁷² See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

2. HUMANIZING THE MEDIATION PROCESS

Mediation, as a practice, may be too standardized and rigid without proper people management skills.⁷³ This process, juridification,⁷⁴ can lead to what Cloke describes as “automatic, idealized, inauthentic behavior and sterile, bureaucratic professionalism.”⁷⁵ Such an approach runs counter to the essence of effective mediation, which requires genuine human interaction and understanding.⁷⁶

The Enneagram, as a psycho-spiritual tool, offers mediators a means to enhance their self-awareness and presence.⁷⁷ Through self-understanding, mediators can better promote mental and emotional healing among the parties.⁷⁸ Moreover, the Enneagram helps mediators maintain neutrality while the parties express their underlying pain, hurt, bitterness, and distrust—emotions often present in conflicts—by working through their own emotional processes.⁷⁹ This approach creates opportunities for improved emotional well-being and more creative, sustainable dispute resolution alternatives.⁸⁰

Mediation is more advantageous than typical judicial processes due to flexibility, confidentiality, and neutrality.⁸¹ These qualities contribute to an environment conducive to issue

⁷³ See Burnett & Willis, *supra* note 42, at 208–09, 225; KENNETH CLOKE, *MEDIATING DANGEROUSLY: THE FRONTIERS OF CONFLICT RESOLUTION* 53 (1st ed. 2001) [hereinafter CLOKE, *MEDIATING DANGEROUSLY*].

⁷⁴ Collins, *supra* note 1, at 12.

⁷⁵ *Id.* at 7.

⁷⁶ See CLOKE, *MEDIATING DANGEROUSLY*, *supra* note 73, at 53. Cloke references psychologist Erich Fromm, who elaborates on the mediator’s limited expression of emotion in certain mediation settings:

Today we come across an individual who behaves like an automaton, who does not know or understand [themselves], and the only person that [they] knows is the person that [they are] supposed to be, whose meaningless chatter has replaced genuine laughter, and whose sense of dull despair has taken the place of genuine pain.

Id.

⁷⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Jones & Bodtker, *supra* note 43, at 241.

⁷⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Jones & Bodtker, *supra* note 43, at 219–20.

⁷⁹ See, e.g., Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73 (“[The Enneagram] helped clinicians as a model of observation and to attend to interactive styles of patients, while staying present in a more neutral way.”).

⁸⁰ See Collins, *supra* note 1, at 7–8; Jones & Bodtker, *supra* note 43, at 219–20.

⁸¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73; see also Reg Silvester, *Family Mediation: Taking the Venom, Hurt and Confusion Out of Divorce and Custody Cases*, 12 RES. NEWS 8, 8–9 (1987) (“The difference between

resolution and party reconciliation.⁸² Mediation can address these deeper emotional aspects of conflict unlike court verdicts, which may overlook personal hurt and mistrust.⁸³

The Enneagram proves particularly valuable in complex mediations with multiple parties.⁸⁴ In these scenarios, a lead mediator may focus on managing the overall process, while other mediators assist specific groups of plaintiffs or defendants.⁸⁵ The lead mediator must employ strong people management skills to navigate both their own personality and those of their fellow mediators.⁸⁶ Similar to supervisor-supervisee relationships, the Enneagram can enhance a lead mediator's effectiveness in working with their mediation team.⁸⁷ By incorporating tools like the Enneagram, mediators can move beyond rigid procedures, fostering a more human-centered approach to conflict resolution.⁸⁸ This approach to mediation also promotes deeper healing and understanding among all parties involved.⁸⁹

3. CULTIVATING NEUTRALITY

The Enneagram serves as a powerful tool for mediators, enhancing their ability to understand and connect with a wide range of human personalities.⁹⁰ This understanding is crucial in fostering neutrality, inclusivity, and fairness throughout the mediation process.⁹¹ By utilizing the Enneagram,

mediation and litigation in divorce settlement . . . is that mediation looks at the divorce as a living agreement which changes as relationships change, while the law tends to think of it as a static document.”).

⁸² See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

⁸³ See Jones & Bodtker, *supra* note 43, at 219–20; Silvester, *supra* note 81, at 9 (“The court gives the divorce, but does nothing to end the hurt, bitterness and mistrust that continues when one party dislikes the settlement that was imposed.”).

⁸⁴ See Burnett & Willis, *supra* note 42, at 233; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 68, 70.

⁸⁵ See Burnett & Willis, *supra* note 42, at 233; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 68, 70.

⁸⁶ See Jones & Bodtker, *supra* note 43, at 219–20, 241.

⁸⁷ See Popejoy et al., *supra* note 17, at 140–41 (“[The Enneagram’s] method of examining and understanding personality based on motivations through basic fears and desires may be even more helpful in the supervision process than the [Myers-Brigg Type Indicator] or other personality inventories because of the intrinsic way these fears and desires play out in all interpersonal interactions, and particularly, within the supervision process and the supervisee’s work with clients.”).

⁸⁸ See Jones & Bodtker, *supra* note 43, at 219–20; CLOKE, *MEDIATING DANGEROUSLY*, *supra* note 73, at 53; Collins, *supra* note 1, at 12; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

⁸⁹ See Jones & Bodtker, *supra* note 43, at 219–20; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

⁹⁰ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 76 (describing how the Enneagram may help further understand clients’ personalities and needs).

⁹¹ See *id.* at 70, 73; Jharna Jagtiani, *The Role of Neutrality in Conflict Resolution*, *MEDIATE.COM* (Dec. 20, 2024), <https://mediate.com/the-role-of-neutrality-in-conflict-resolution-by-jharna-jagtiani/>.

mediators gain a more comprehensive grasp of the various perspectives involved in a dispute, recognizing that individuals interpret situations differently based on their unique experiences, beliefs, and values.⁹² This deeper awareness allows mediators to guide conversations in a way that acknowledges and respects differing viewpoints, ultimately promoting mutual understanding and cooperation among parties.⁹³ As Helen Palmer explains, the Enneagram's power lies in its ability to transform ordinary personality patterns into potential access points for higher states of awareness.⁹⁴ This insight is particularly valuable in mediation contexts, where individuals often revert to neurotic patterns during conflict.⁹⁵

Armed with knowledge of the Enneagram, mediators can effectively coach parties to move beyond these neurotic expressions towards higher levels of awareness and expression.⁹⁶ This approach naturally fosters neutrality, as mediators gain a deeper understanding of each individual's inner essence, fears, needs, and desires.⁹⁷ Consequently, mediators can transcend biases and judgments about distorted behaviors or actions, focusing instead on the underlying motivations and potential for growth in each party.⁹⁸ By incorporating the Enneagram into their practice, mediators can also create a more nuanced and empathetic environment for conflict resolution.⁹⁹ This

⁹² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73, 76. See generally Jones & Bodtger, *supra* note 43, at 234–41 (detailing how mediators can help parties reappraise the dispute and their meta-emotions).

⁹³ See Jones & Bodtger, *supra* note 43, at 239 (“The process of reappraisal enables a mediator to guide disputants in discussion of their emotional experience in an attempt to help them see other ways of orienting to the situation or other ways to solve the problem.”).

⁹⁴ See PALMER, *supra* note 22, at 3.

⁹⁵ See *id.*; Jones & Bodtger, *supra* note 43, at 239.

⁹⁶ See PALMER, *supra* note 22, at 3; Collins, *supra* note 1, at 8; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 71 (“[T]he [E]nneagram can help bring awareness to a person’s reactive tendencies that may be hindering his or her psychological growth.”).

⁹⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; see also Popejoy et al., *supra* note 17, at 140–41.

⁹⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

⁹⁹ See Popejoy et al., *supra* note 17, at 138 (“[I]f the conflict is addressed therapeutically, with empathy and genuine curiosity, the rupture can be repaired, and subsequently, create a stronger therapeutic alliance.”).

environment promotes personal growth and understanding among all parties involved, potentially leading to more sustainable and satisfying resolutions.¹⁰⁰

B. THE ENNEAGRAM AS A TOOL TO ENHANCE EFFECTIVENESS AND SUCCESS IN MEDIATION

The Enneagram promotes a comprehensive understanding of self and others, improving neutrality and facilitating effective communication.¹⁰¹ This method will significantly bolster a mediator's likelihood to help the parties settle, and potentially reconcile.¹⁰² Such success not only benefits mediators, but also offers profound value to all parties involved.¹⁰³

With knowledge of the Enneagram, mediators may access a great deal of unspoken, and often unconscious, information about themselves and the parties.¹⁰⁴ Such information provides mediators with understanding, neutrality, and guidance in every stage of the mediation process.¹⁰⁵ One of the Enneagram's strengths is that it focuses on "normal and high-functioning behavior rather than pathology" to classify different personality types.¹⁰⁶ This approach condenses a wealth of psychological wisdom into a compact, easily understandable system.¹⁰⁷ As a result, mediators can access a practical and efficient method for gaining deep insights into human behavior and motivation.¹⁰⁸

1. THE DRIVERS OF HUMAN BEHAVIOR

The Enneagram's framework for understanding human behavior—such as motivations, fears, needs, and desires—can help mediators gain insights into the underlying factors that drive individual

¹⁰⁰ See *id.* (arguing that a more empathetic environment for conflict resolution encourages repaired relationships).

¹⁰¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69, 73.

¹⁰² See Popejoy et al., *supra* note 17, at 138.

¹⁰³ See Jones & Bodtker, *supra* note 43, at 219–20, 240–42.

¹⁰⁴ Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73.

¹⁰⁵ See *infra* Section VI.G; DAVID DANIELS & SUZANNE DION, THE ENNEAGRAM, RELATIONSHIPS AND INTIMACY: UNDERSTANDING ONE ANOTHER LEADS TO LOVING BETTER AND LIVING MORE FULLY 410 (2018) ("There is nothing more important than self-awareness and self-understanding to bring peace and compassion to our relationships and to our world.").

¹⁰⁶ See PALMER, *supra* note 22, at 6.

¹⁰⁷ *Id.*

¹⁰⁸ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; see also Jones & Bodtker, *supra* note 43, at 219–20.

actions and reactions.¹⁰⁹ Creating a more supportive and non-judgmental environment leads to more productive discussions and resolutions.¹¹⁰ These drivers of human behavior may be completely unconscious to the parties themselves, yet a knowledgeable mediator can spot the patterns with an understanding of the Enneagram.¹¹¹

¹⁰⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; *see also* Popejoy et al., *supra* note 17, at 140–41.

¹¹⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; *see also* Popejoy et al., *supra* note 17, at 140–41.

¹¹¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; *see also* Popejoy et al., *supra* note 17, at 140–41; Jones & Bodtker, *supra* note 43, at 228–29.

2. SELF-OBSERVATION AND SELF-AWARENESS

Mediators who understand their strengths, limitations, and blind spots can regulate their emotions, remain neutral, and make better choices during the mediation process.¹¹² Self-observation and awareness are paramount to mediators as they provide profound insights into the complexities of human nature.¹¹³ When mediators lack awareness of those complexities in their own inner landscape, understanding the complexity of others is difficult.¹¹⁴ As a result, mediators, like everyone else, will judge others for the traits that they do not truly understand in their own inner landscape.¹¹⁵ This negative projection arises in the mediator's daily personal and professional experiences, strengthening patterns of inner sabotage and dissatisfaction.¹¹⁶

3. IMPROVING RELATIONSHIPS WITH OTHERS

Understanding the Enneagram allows mediators to increase their ability to recognize different styles, preferences, and perspectives, tailoring their approach to encourage constructive dialogues and satisfactory outcomes.¹¹⁷ Moreover, applying the Enneagram to a mediation improves the relationship between the mediators and the parties, while also creating more productive communications.¹¹⁸ Some participants may require a more patient approach by the mediator, allowing the participant to express the intensity of their emotions and defend their positions.¹¹⁹ Others, however, may need an invitation into the conversation with insightful questions capable of drawing information necessary to assess the situation.¹²⁰

¹¹² Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Jones & Bodtker, *supra* note 43, at 241.

¹¹³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73.

¹¹⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73; Jones & Bodtker, *supra* note 43, at 241.

¹¹⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73; Jones & Bodtker, *supra* note 43, at 241.

¹¹⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73; Jones & Bodtker, *supra* note 43, at 241.

¹¹⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Popejoy et al., *supra* note 17, at 138.

¹¹⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73; Jones & Bodtker, *supra* note 43, at 226.

¹¹⁹ Jones & Bodtker, *supra* note 43, at 225 (“Different cultures are more or less expressive, more or less comfortable displaying certain kinds of emotions (like anger), and more or less likely to use certain behaviors to express that emotion (e.g., smiling to indicate discomfort rather than happiness, or screaming to indicate sorrow rather than crying).”).

¹²⁰ *Id.* at 218, 234.

IV. HOW TO CULTIVATE NEUTRALITY WITH THE ENNEAGRAM MODEL?

Mediators utilizing the Enneagram maintain neutrality by providing insight into how individuals manifest personality types across a spectrum of developmental levels.¹²¹ These range from healthy expressions of pure essence to unhealthy states marked by entanglement in conflict dynamics.¹²² A person with unhealthy patterns is more inflexible, challenging the mediator's neutrality.¹²³ People in unhealthy states might not recognize their own conflict dynamics and can trap themselves in a limited, conditioned perception of reality.¹²⁴ Without proper preparation and understanding, these dynamics can entangle and confound mediators, compromising the mediator's neutrality and hindering the conflict resolution process.¹²⁵ The Enneagram offers a framework for recognizing and navigating these patterns, helping mediators maintain their objectivity and effectiveness.¹²⁶

A. UNDERSTANDING AND COMPASSION

With the Enneagram's insights, mediators can further their understanding of various personality styles and levels of psychological development.¹²⁷ Applying the Enneagram allows mediators to act with greater compassion and deploy effective strategies to release the parties from their conflict patterns.¹²⁸ In addition, the Enneagram's wisdom allows mediators to facilitate a unique and profound connection between themselves and the parties by understanding their fears, desires, and needs—coaching the parties into healthier psychological levels.¹²⁹ Thus, mediators can

¹²¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

¹²² RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 75.

¹²³ *Id.* at 77 (“The unhealthy range (Levels 7–9) represents the deeply dysfunctional manifestations of the type.”).

¹²⁴ *Id.*

¹²⁵ See *id.*; Collins, *supra* note 1, at 7, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73. But see Burnett & Willis, *supra* note 42, at 208–09, 225.

¹²⁶ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 75; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73.

¹²⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

¹²⁸ See PALMER, *supra* note 22, at 9.

¹²⁹ See Popejoy et al., *supra* note 17, at 140–41; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 75, 77; ROXANNE HOWE-MURPHY, *DEEP COACHING: USING THE ENNEAGRAM AS A CATALYST FOR PROFOUND CHANGE* 39

customize their approach to each party based on their Enneagram Point, promoting psychological safety, enhanced communication, and an environment conducive to resolution.¹³⁰

B. SELF-CARE

Neutrality in mediation hinges on self-awareness and effective self-care.¹³¹ Therefore, mediators must monitor their own emotional landscape closely and use tools to maintain a judgment-free state throughout the entire process.¹³² By nurturing themselves, mediators ensure they can effectively guide the mediation and support all parties involved.¹³³ Such nurturing mechanisms include, among others, applying compassion to their own emotions and a vigilant mindset to target any inner disruptions.¹³⁴ Personal well-being practices like mindfulness, prayer, nature walks, music, and other healing modalities are essential in this toolkit, aiding both the mediator's stability and their ability to help others find resolution.¹³⁵

C. ACCEPTING AND HONORING DIVERSITY

As pointed out by Kenneth Cloke, “genuinely resolving conflict means getting to the bottom of what is not working.”¹³⁶ However, mediators struggle to delve into the crux of the conflict without compromising their effectiveness and sense of neutrality.¹³⁷ A mediator's neutrality stems from the ability to transcend the external conflict and seek out the dispute's internal roots, calling the parties to participate in a safe and constructive dialogue towards resolution.¹³⁸ Moreover, a mediator's neutrality springs from “the skillful art of being ‘with’ something, *as it is*, without judging it.”¹³⁹

(2007) (“This is not to say that the Enneagram is the end-all, be-all, but it gives coaches a framework for listening, for asking powerful questions, and for supporting the client's natural tendencies toward growth.”).

¹³⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 3, 7–8, 12.

¹³¹ See generally Collins, *supra* note 1, at 1, 7–8, 12 (discussing use of the Enneagram to encourage the mediator's self-awareness).

¹³² See *id.* at 7–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 73.

¹³³ See Collins, *supra* note 1, at 2–3, 7–8, 12.

¹³⁴ See *id.* at 2–3.

¹³⁵ See *id.* (“Reducing the negative emotional energy one brings to a conflict is a key dimension to resolution.”).

¹³⁶ CLOKE, *MEDIATING DANGEROUSLY*, *supra* note 73, at 4.

¹³⁷ *Id.* at 53.

¹³⁸ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 72–73.

¹³⁹ See DANIELS & DION, *supra* note 105, at 8.

The Enneagram equips mediators to cultivate a judgment-free approach that embraces acceptance of a myriad of human styles, behaviors, and strategies.¹⁴⁰ While acceptance does not necessarily imply agreement, acceptance encourages a profound comprehension of another's mental and emotional journey.¹⁴¹ Mediators naturally possess their own unique personality styles, behaviors, and strategies.¹⁴² When mediators tap into the insights of the Enneagram, mediators gain a deeper understanding of the underlying dynamics that shape diverse personalities and behaviors.¹⁴³ This understanding enables mediators to close the gap between their personal style and others' styles, embodying a more relatable and balanced approach, capable of connecting more effectively to various personality styles.¹⁴⁴

V. WHAT ARE THE PITFALLS?

Some critics say the Enneagram lacks rigorous scientific research.¹⁴⁵ However, the Enneagram is a constantly evolving and moving system.¹⁴⁶ Traditional scientific methods designed for static personality inventories fall short in capturing the Enneagram, which transcends the realm of personality profiling.¹⁴⁷ Another issue is applying the Enneagram as a rigid typological tool, which overlooks its core principle of movement and growth.¹⁴⁸ When categorizing a party with the Enneagram's insights, mediators risk pigeonholing individuals.¹⁴⁹ This approach can lead to biases

¹⁴⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73.

¹⁴¹ See DANIELS & DION, *supra* note 105, at 8; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 72–73.

¹⁴² See Collins, *supra* note 1, at 6; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 71, 73.

¹⁴³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 71, 73; Collins, *supra* note 1, at 6 (“Mediators who inquire and seek an understanding of their own personalities, therefore enabling a meta-awareness, are prepared for the battleground of conflict communication.”).

¹⁴⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 72–73.

¹⁴⁵ Joshua N. Hook et al., *The Enneagram: A Systematic Review of the Literature and Directions for Future Research*, 4 J. CLINICAL PSYCH. 865, 865 (2021). But see Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 76 (emphasizing despite the Enneagram’s simplicity “in its application, it may yield powerful insights”).

¹⁴⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69.

¹⁴⁷ See Collins, *supra* note 1, at 6–8, 12; Popejoy et al., *supra* note 17, at 140–41; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

¹⁴⁸ See Collins, *supra* note 1, at 6–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73.

¹⁴⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73; PALMER, *supra* note 22, at 9 (“Labeling and boxing does not work, because people are far more versatile and complex than anything that could possibly be described by a list of character traits.”).

and hinder effective mediation.¹⁵⁰ Instead, mediators should use the Enneagram as a starting point for understanding and connecting with individuals, acknowledging each individual's unique qualities and the fluidity of their traits.¹⁵¹ In return, this approach fosters rapport and trust between the mediator and the parties, enriching the mediation process.¹⁵²

VI. THE ENNEAGRAM: APPLYING THEORY TO THE PRACTICE OF MEDIATION

Applying the Enneagram in mediation requires several considerations: (1) encouraging integration and healthy growth responses to conflict;¹⁵³ (2) promoting balance, neutrality, and fairness;¹⁵⁴ (3) resolving the mediator's inner conflicts;¹⁵⁵ (4) managing the parties and their conflicts;¹⁵⁶ (5) building trust, rapport, and improved communication;¹⁵⁷ and (6) facilitating success in the mediation process with different Points.¹⁵⁸ It is imperative to refrain from predicting the parties' behaviors and presuming to understand others better than they understand themselves.¹⁵⁹ Instead, the mediator should cultivate curiosity, openness, and attentiveness while honoring the gradual revelation of each person's uniqueness, as if unraveling a sacred puzzle.¹⁶⁰

A. PREDETERMINATION: THE ENNEAGRAM IS ABOUT MOVEMENT

One of the Enneagram's most intriguing revelations is the movement among inner lines and adjacent points, called "Wings."¹⁶¹ Individuals move into the Wings of adjacent points, as well as along the inner lines, showcasing their evolving narratives and responses to conflict.¹⁶² This

¹⁵⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73; PALMER, *supra* note 22, at 9.

¹⁵¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 72–73.

¹⁵² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 72–73; Collins, *supra* note 1, at 7.

¹⁵³ See *infra* Section VI.A.

¹⁵⁴ See *infra* Section VI.B.

¹⁵⁵ See *infra* Section VI.C.

¹⁵⁶ See *infra* Section VI.D.

¹⁵⁷ See *infra* Section VI.E.

¹⁵⁸ See *infra* Section VI.F–VI.G.

¹⁵⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

¹⁶⁰ *Id.*

¹⁶¹ RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 69.

¹⁶² See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70.

dynamic approach recognizes the fluidity of personality traits and states of being.¹⁶³ The inner lines of the Enneagram depict movements with both integrative and disintegrative directions.¹⁶⁴ Integration is how a person from one point moves towards another as a sign of growth.¹⁶⁵ Meanwhile, disintegration is the movement from one point to another, signaling “how the person is likely to act out if they are under increased stress and pressure.”¹⁶⁶ These movements reflect how individuals evolve and respond to conflicts, either integrating or shrinking based on their personal growth and experiences.¹⁶⁷

Mediators benefit from understanding these movements, avoiding rigid classifications, and instead engaging with the parties' unfolding stories through attentive listening.¹⁶⁸ The goal is holistic personal growth across all Enneagram types, unrestricted by initial classifications.¹⁶⁹ When applying the Enneagram in mediation, it is crucial not to treat the system as an absolute truth, but rather as a tool to test and adapt the mediation process based on direct interaction and feedback from the parties.¹⁷⁰ This nuanced approach respects human complexity and expression across different Enneagram personalities, and encourages a balanced, integrated development.¹⁷¹

¹⁶³ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 69; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70; Popejoy et al., *supra* note 17, at 143.

¹⁶⁴ See Popejoy et al., *supra* note 17, at 143.

¹⁶⁵ *Id.*

¹⁶⁶ *Id.*

¹⁶⁷ See *id.*; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 69, 87–90.

¹⁶⁸ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 69; Collins, *supra* note 1, at 6–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73.

¹⁶⁹ DON RICHARD RISO & RUSS HUDSON, PERSONALITY TYPES: USING THE ENNEAGRAM FOR SELF-DISCOVERY 51 (1st ed. 1996) [hereinafter RISO & HUDSON, PERSONALITY TYPES].

¹⁷⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 72–73.

¹⁷¹ See *id.* at 70, 72–73.

B. BALANCE, NEUTRALITY, AND FAIRNESS

The Enneagram cultivates balance, neutrality, and fairness by dividing the nine points into three Triadic Approaches.¹⁷² The three Triadic Approaches are: (1) The Intelligence Triads;¹⁷³ (2) The Hornebian Triads;¹⁷⁴ and (3) The Harmonic Triads.¹⁷⁵

1. THE INTELLIGENCE TRIADS

According to the Enneagram, there are three centers of the Intelligence Triad: (1) Body;¹⁷⁶ (2) Heart;¹⁷⁷ and (3) Head.¹⁷⁸ Typically, individuals access all these centers, with an innate predisposition to rely more on one center.¹⁷⁹

(a) BODY OR SENSATIONS

The Body Center relates to instincts, impulses, and sensations.¹⁸⁰ As two extremes of the same energy, anger and autonomy motivate this Center.¹⁸¹ Anger demonstrates the desire for autonomy and self-governance.¹⁸² By redirecting anger towards autonomy and self-governance, it is easier for an individual to manage, articulate, and understand it.¹⁸³ The Enneagram Points associated with the Body Center are One, Eight, and Nine, and each Point deals with anger in a

¹⁷² See RISO & HUDSON, PERSONALITY TYPES, *supra* note 169, at 28; see also RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 49 (“The Triads represent the three main clusters of issues and defenses of the ego self, and they reveal the principal ways in which we contract our awareness and limit ourselves.”).

¹⁷³ See *infra* Section VI.B.1.

¹⁷⁴ See *infra* Section VI.B.2.

¹⁷⁵ See *infra* Section VI.B.3.

¹⁷⁶ See *infra* Section VI.B.1.a.

¹⁷⁷ See *infra* Section VI.B.1.b.

¹⁷⁸ See *infra* Section VI.B.1.c.

¹⁷⁹ DANIELS & DION, *supra* note 105, at 65.

¹⁸⁰ RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–52.

¹⁸¹ *Id.* at 52, 54.

¹⁸² *Id.*

¹⁸³ *Id.*

different way.¹⁸⁴ Point One seeks to improve upon anger.¹⁸⁵ Point Eight exudes anger.¹⁸⁶ Lastly, Point Nine ignores anger.¹⁸⁷

(b) HEART OR EMOTIONS

The Heart Center relates to emotions and follows the limbic brain, which acts out of emotions and feelings of the heart.¹⁸⁸ Shame and love motivate this Center, as two extremes of the same energy.¹⁸⁹ Shame demonstrates desire for love and acceptance.¹⁹⁰ Addressing shame helps recenter an individual's focus on love and acceptance.¹⁹¹ The Enneagram personalities associated with the Heart Center are Two, Three, and Four.¹⁹² Point Two shames others if they do not feel love and appreciation in return.¹⁹³ Point Three ignores and tries to hide shame by striving for an appearance of success, then collecting praise and recognition.¹⁹⁴ Furthermore, Point Four feels shame through grief and victimization.¹⁹⁵

(c) HEAD OR THINKING

Driven by the prefrontal cortex, the Head Center focuses on intellect and rational thoughts.¹⁹⁶ Fear and excitement govern the Head Center as two extremes of the same energy.¹⁹⁷ Fear is the reaction to changes in life and future expansion.¹⁹⁸ Tackling fear creates opportunities for future-oriented expansion.¹⁹⁹ The Enneagram personalities associated with the Head Center are Five, Six

¹⁸⁴ *Id.* at 53.

¹⁸⁵ *Id.*

¹⁸⁶ *Id.*

¹⁸⁷ *Id.* at 53–54.

¹⁸⁸ *Id.* at 54–55.

¹⁸⁹ *Id.* at 55–57.

¹⁹⁰ *Id.* at 56–57.

¹⁹¹ *Id.* at 55–57 (“When your heart opens, you know who you are, and that ‘who you are’ has nothing to do with what people think of you and nothing to do with your past history.”).

¹⁹² *Id.* at 55.

¹⁹³ *See id.* at 56–57.

¹⁹⁴ *Id.*

¹⁹⁵ *Id.*

¹⁹⁶ *Id.* at 57.

¹⁹⁷ *Id.* at 57–58.

¹⁹⁸ *See id.* at 58.

¹⁹⁹ *Id.* at 57–58.

and Seven.²⁰⁰ Fear overpowers Point Five individuals, who take a substantial amount of time to “earn something or master some skill that would allow them to feel safe enough to come out of hiding.”²⁰¹ Point Six doubts fear, finding excitement in the dichotomy of avoiding danger or facing danger head on.²⁰² Meanwhile, Point Seven explores fear and finds excitement in adventuring into it.²⁰³

CHART TWO: THE INTELLIGENCE TRIADS AND THE NINE ENNEAGRAM POINTS²⁰⁴

I N T E L L I G E N C E	BODY (GUT)	1. Reformer	8. Challenger	9. Peacemaker
	HEAD (THINKING)	5. Investigator	6. Loyalist	7. Enthusiast
	HEART (FEELING)	2. Helper	3. Achiever	4. Individualist

(d) APPLYING THE INTELLIGENCE TRIADS TO MEDIATION

By activating all three centers of intelligence—through self-observation and course correction—mediators can cultivate greater neutrality, balance, and effectiveness.²⁰⁵ Mediators can activate the Body Center through open body language, such as visible hands and steady body positioning without fidgeting around.²⁰⁶ Similarly, mediators can prepare a welcoming environment based on colors,²⁰⁷ temperature settings,²⁰⁸ and amenities such as snacks and water.²⁰⁹ Furniture

²⁰⁰ *Id.* at 58.

²⁰¹ *Id.*

²⁰² *Id.* at 59.

²⁰³ *Id.* at 58.

²⁰⁴ *See id.* at 51–59.

²⁰⁵ *See id.*; Collins, *supra* note 1, at 1, 6–8, 12; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

²⁰⁶ *See* RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–52.

²⁰⁷ *See id.*; Barbara G. Madonik, *Managing the Mediation Environment*, MEDIATE.COM (Jan. 29, 2002), <https://mediate.com/managing-the-mediation-environment> (asserting that certain colors in an environment or room are more conducive to mediation, specifically how red can elicit “uneasiness and sometimes aggression”).

²⁰⁸ *See* RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–52; Madonik, *supra* note 207.

²⁰⁹ *See* RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–52; Madonik, *supra* note 207.

positioning also plays a role, such as placing chairs in a fair and safe way—possibly in circles.²¹⁰ In a virtual mediation setting, mediators can invite the parties to bring healthy snacks, drinks, and other necessities to feel comfortable.²¹¹

Moreover, mediators can emphasize the Heart Center by using metaphors or stories that connect to the parties' emotions.²¹² Mediators should also inform the parties that emotional matters may arise during mediation, creating opportunities for the parties to express their feelings in a safe and constructive way—whether in a private caucus or in a joint session.²¹³

When addressing the Head Center, mediators should provide a clear explanation of the mediation process and stages, ensuring that the parties understand and adhere to the ground rules.²¹⁴ In addition, mediators must define each party's obligations and discuss foundational concepts—such as confidentiality, fairness, and neutrality.²¹⁵ Throughout the mediation process, mediators should take time to clarify any questions and explain adjustments made along the process.²¹⁶

²¹⁰ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–52; Fisher, *supra* note 8, at 97; *see also* *The Power of Circles: Promoting Trust and Healing in the Social and Public Sectors*, LEAP OF REASON AMBASSADORS CMTY. (Aug. 2021), <https://rb.gy/88kqr5> (discussing the importance of “circles” and the “circle process” in building trust, connection, support, and a sense of community).

²¹¹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–52; Robin H. Gise, *Effective Virtual Mediation: 10 Lessons After 10 Months*, JAMS ADR (Feb. 9, 2021), <https://www.jamsadr.com/blog/2021/effective-virtual-mediation-10-lessons-after-10-months>.

²¹² See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 54–55; Fisher, *supra* note 8, at 98–99; *see also* Collins, *supra* note 1, at 8.

²¹³ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 54–55; Collins, *supra* note 1, at 2, 12; Roselle L. Wissler & Art Hinshaw, *Joint Session or Caucus? Factors Related to How the Initial Mediation Session Begins* 37 *Ohio St. J. on Disp. Resol.* 391, 402–04 (2022).

²¹⁴ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 54–55; PON Staff, *The Mediation Process and Dispute Resolution*, HARVARD L. SCH.: PROGRAM ON NEGOT. (Dec. 19, 2024), <https://www.pon.harvard.edu/daily/mediation/dispute-resolution-how-meditation-unfolds/> [hereinafter PON Staff, *The Mediation Process and Dispute Resolution*].

²¹⁵ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 54–55; Ricard Padilla, *Fairness v. Neutrality*, *MEDIATE.COM* (Apr. 18, 2014), <https://mediate.com/fairness-v-neutrality/>.

²¹⁶ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 54–55; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

These Enneagram insights can significantly aid mediators to foster a safe environment for the parties to vent and express intense, suppressed emotions under the Heart Center,²¹⁷ while also coaching the parties to balance the Head and Body Centers of the Intelligence Triads.²¹⁸

2. THE HORNEVIAN TRIADS

The Hornebian Triads²¹⁹ address three behavioral styles: (1) Assertive,²²⁰ (2) Dutiful,²²¹ and (3) Withdrawn.²²²

(a) THE ASSERTIVE GROUP

The Assertive group involves Points Three, Seven, and Eight.²²³ In this behavioral style, individuals are high-energy initiators.²²⁴ Driven by a clear agenda, members of the Assertive group know what they want to accomplish and how to motivate others to join in on the plan.²²⁵ The downside is that an Assertive may be inflexible and dominating in the execution of their envisioned goals.²²⁶

(b) THE DUTIFUL GROUP

The Dutiful group includes Points One, Two, and Six.²²⁷ In this behavioral style, individuals are altruists, valuing integrity and mindfulness of others.²²⁸ The Dutiful often fixate on what they feel is proper according to their own perspective, diminishing the views of others.²²⁹ As a result, the Dutiful

²¹⁷ Susan T. Wildau, *Transitions: Moving Parties between Stages*, 16 *MEDIATION Q.* 3, 5 (1987) (“The mediator’s focus on strong feelings may help parties achieve a psychological release through venting or may help parties suppress unhelpful feelings.”).

²¹⁸ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–58.

²¹⁹ See *id.* at 59–60.

²²⁰ See *infra* Section VI.B.2.a.

²²¹ See *infra* Section VI.B.2.b.

²²² See *infra* Section VI.B.2.c.

²²³ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 61.

²²⁴ See *id.*

²²⁵ See *id.*

²²⁶ See *id.*

²²⁷ See *id.* Riso and Hudson refer to this behavioral type as “The Compliants.” *Id.*

²²⁸ See *id.*

²²⁹ See *id.*

may seem imposing, manipulative, and forceful in their attempt to do what they feel is the “right” thing.²³⁰

(c) THE WITHDRAWN GROUP

The Withdrawn behavior aligns with Points Four, Five, and Nine.²³¹ Here, individuals live within their inner landscapes through rich imaginations.²³² The Withdrawn move away from others to deal with themselves and the world around them.²³³ However, the Withdrawn often forget about themselves and others, suggesting disinterest in the world around them.²³⁴

(d) APPLYING THE HORNEVIAN TRIADS TO MEDIATION

Mediators facilitate neutrality, rapport, and trust by balancing the three Hornebian behavioral styles.²³⁵ A mediator adopting behavior like an Assertive involves direct, concise, and clear communication,²³⁶ while also leading the parties with confidence in their interventions.²³⁷ Mediators can also embody the Dutiful style by ensuring preparedness, punctuality, and organization, while also assisting the parties in maintaining these qualities.²³⁸ Meanwhile, mediators should let the parties know what to expect before, during, and after the mediation—informing the parties of any last minute changes.²³⁹ Furthermore, mediators may utilize some of the Withdrawn behaviors, such as: (1) adopting silence and pauses when appropriate;²⁴⁰ (2) speaking with a calming tonality and

²³⁰ See *id.* at 61–62.

²³¹ See *id.* at 62.

²³² See *id.*

²³³ See *id.*

²³⁴ See *id.*

²³⁵ See *id.* at 61–62; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 73.

²³⁶ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 61; Thomas Repicky, *How to Talk and Listen Effectively in Mediation*, *MEDIATE.COM* (July 25, 2011), <https://mediate.com/how-to-talk-and-listen-effectively-in-mediation/>.

²³⁷ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 61; Eric Gillett, *Do You Trust Your Mediator? If Not, Get a New Mediator*, 4 KING CNTY. BAR ASS'N BAR BULL. 9, 10 (2022).

²³⁸ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 61; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

²³⁹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 61; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

²⁴⁰ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 62; Ronald S. Kraybill, *Use Silence in Facilitating*, *MEDIATE.COM* (Oct. 2, 2020), <https://mediate.com/use-silence-in-facilitating/>.

speed;²⁴¹ (3) noticing the parties' conflict dynamics and tailoring approaches to support inclusivity;²⁴² and (4) taking time for self-awareness, observing others, and surveying the environment.²⁴³

3. THE HARMONIC TRIADS

The Harmonic Triad²⁴⁴ identifies the three strategies that individuals generally adopt when approaching any situation with unmet needs: (1) Positive Outlook;²⁴⁵ (2) Emotional Realness;²⁴⁶ and (3) Rational Competency.²⁴⁷

(a) POSITIVE OUTLOOK

The Positive Outlook strategy relates to the Enneagram Points Two, Seven, and Nine.²⁴⁸ In this strategy, individuals look on the bright side of life to solve their conflicts.²⁴⁹ These individuals enjoy uplifting affirmations and exude a strong sense of faith, consistently searching for positive connections.²⁵⁰ However, the Positive Outlook group may ignore anything negative and instead only rely on faith.²⁵¹ If others reject their faith, the Positive Outlook individuals feel judged and rejected.²⁵² In a conflict, the Positive Outlook group reacts in various different ways.²⁵³ Point Twos overfocus on other people's needs and forget their own.²⁵⁴ Meanwhile, Point Sevens overfocus on their own

²⁴¹ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 62; Kenneth Cloke, *The Vibrations of Conflict*, MEDIATE.COM (Aug. 25, 2003), <https://mediate.com/the-vibrations-of-conflict/> [hereinafter Cloke, *The Vibrations of Conflict*].

²⁴² See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 62; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73.

²⁴³ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 62; Collins, *supra* note 1, at 2–3, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Madonik, *supra* note 207.

²⁴⁴ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 64.

²⁴⁵ See *infra* Section VI.B.3.a.

²⁴⁶ See *infra* Section VI.B.3.b.

²⁴⁷ See *infra* Section VI.B.3.c.

²⁴⁸ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 64.

²⁴⁹ See *id.*

²⁵⁰ See *id.* (describing Positive Outlook individuals as “morale-builders who enjoy helping other people feel good”).

²⁵¹ See *id.*

²⁵² See *id.*

²⁵³ See *id.*

²⁵⁴ See *id.*

needs and forget others' needs in a cavalier attitude.²⁵⁵ Lastly, Point Nines deflect from both their own needs and others' needs.²⁵⁶

(b) EMOTIONAL REALNESS

The Enneagram Points Four, Six, and Eight collectively make up the Emotional Realness strategy.²⁵⁷ In this strategy, people want transparency.²⁵⁸ The Emotional Realness group wants to know what is going on right now, underneath the surface.²⁵⁹ These individuals desire authenticity, realness, and expression of feelings, even though these individuals may not want to talk about their feelings.²⁶⁰ In addition, the Emotional Realness group tends to make people feel safe and share thoughts without any reservations.²⁶¹

If individuals do not see authentic emotional expression in the conversation, the Emotional Realness group assumes that others do not care or are hiding something.²⁶² In reaction, the Emotional Realness group may use provocation to raise an emotional response, possibly damaging the relationship with hurt feelings.²⁶³ In a conflict, the Emotional Realness individual adopts behaviors similar to a parent-child relationship, affecting their ability to see a situation with neutrality.²⁶⁴ For example, Point Eights behave like the parent, through a bossy and demanding nature.²⁶⁵ Alternatively, Point Fours act like the child and play the victim.²⁶⁶ Point Sixes adopt both mannerisms, turning from parent to child and vice-versa unexpectedly.²⁶⁷

(c) RATIONAL COMPETENCY

²⁵⁵ *See id.*

²⁵⁶ *See id.*

²⁵⁷ *Id.* at 65 (Riso and Hudson refer to this type as the “Reactive Group”).

²⁵⁸ *See id.* at 65–67.

²⁵⁹ *See id.* at 65.

²⁶⁰ *See id.* at 65–67.

²⁶¹ *See id.*

²⁶² *See id.* at 66–67.

²⁶³ *See id.* at 65–67.

²⁶⁴ *See id.* at 67.

²⁶⁵ *See id.*

²⁶⁶ *See id.*

²⁶⁷ *See id.*

The Rational Competency strategy involves Points One, Three, and Five.²⁶⁸ Through this strategy, individuals tackle the problem head-on with determination.²⁶⁹ The Rational Competency individuals emphasize logic, emotional neutrality, clarity, and rationality.²⁷⁰ In a conflict, this group is prone to imbalance based on demanding adherence to the rules.²⁷¹ Point Ones overemphasize the rules and agreements while disregarding the problem's context, suggesting a cold and rigid nature.²⁷² In contrast, Point Fives avoid the rules to seek deeper understanding, which may come off to others as an unreliable person.²⁷³ In a perpetual state of indecisiveness, Point Threes adopt the rules when convenient, but ignore the rules if bothersome.²⁷⁴

(d) APPLYING THE HARMONIC TRIADS TO MEDIATION

The mediator must balance the Positive Outlook, Emotional Realness, and Rational Competency strategies to facilitate a successful mediation.²⁷⁵ Effective practices of the Positive Outlook strategy involve: (1) expressing hope and optimism;²⁷⁶ (2) noticing and commenting on progress;²⁷⁷ and (3) believing in and supporting the possibility of resolution.²⁷⁸ It is essential for mediators to uphold a positive mindset to encourage hope in the process.²⁷⁹

Mediators should also appropriately exercise Emotional Realness by creating psychological safety for parties to feel safe to share their emotions.²⁸⁰ Emotional Realness involves compassion,

²⁶⁸ See *id.* at 64 (Riso and Hudson refer to this type as the “Competency Group”).

²⁶⁹ See *id.*

²⁷⁰ See *id.*

²⁷¹ See *id.* at 64–65.

²⁷² See *id.* at 65.

²⁷³ See *id.* at 64–65.

²⁷⁴ See *id.* at 65.

²⁷⁵ See *id.* at 64–67.

²⁷⁶ See *id.* at 64; Cloke, *The Vibrations of Conflict*, *supra* note 241; Bruce Edwards, *The Mediator’s Mind: A Mental Model for Mediation Success – eBook and AI Podcast*, MEDIATE.COM (Dec. 26, 2024), <https://mediate.com/the-mediators-mind-a-mental-model-for-mediation-success/>.

²⁷⁷ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

²⁷⁸ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64; Edwards, *supra* note 276.

²⁷⁹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64; Edwards, *supra* note 276.

²⁸⁰ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 65–67; Edwards, *supra* note 276.

attentiveness, and sincerity when emotions emerge.²⁸¹ Simultaneous, mediators must effectively recognize and communicate emotions, signaling permissibility and acceptance of communication of emotions.²⁸² For instance, the mediator may highlight the emotional impact of statements or actions from one of the parties and encourage apology.²⁸³

Lastly, mediators should adopt the practices of Rational Competency by: (1) providing explanations of underlying reasons;²⁸⁴ (2) communicating clearly, in a logical manner;²⁸⁵ and (3) asking questions through curiosity.²⁸⁶ Self-aware mediators benefit by noticing when the Rational Competency strategy is too predominant and overbearing in the mediation process.²⁸⁷ In such cases, the mediator can promote balance by recognizing and communicating Emotional Realness, and introducing a Positive Outlook mindset.²⁸⁸

4. THE TRIADIC APPROACHES AND MEDIATION

Mediators who can balance the Intelligence, Hornebian, and Harmonic Triads in their expressions apply a more holistic approach to the mediation process based on their own self-awareness.²⁸⁹ All Points possess the same access to intelligence centers, behavioral styles, and strategies, even if a mediator's personality gravitates closer to certain aspects in their preferred

²⁸¹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 65–67; Denisha Shah, *Ten Reasons Why Mediation Creates a Holistic Approach in Generating More Love & Compassion in Family Conflicts*, *MEDIATE.COM* (Sept. 29, 2017), <https://mediate.com/ten-reasons-why-mediation-creates-a-holistic-approach-in-generating-more-love-compassion-in-family-conflicts/>.

²⁸² See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 65–67; Collins, *supra* note 1, at 3.

²⁸³ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 65–67; Collins, *supra* note 1, at 3; Carl Schneider, *"I'm Sorry": The Power of Apology in Mediation*, *MEDIATE.COM* (Oct. 9, 1999) <https://mediate.com/im-sorry-the-power-of-apology-in-mediation/>.

²⁸⁴ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–65; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214; PON Staff, *How Mediation Works When Both Parties Agree They Need Help Resolving the Dispute*, *HARVARD L. SCH.: PROGRAM ON NEGOT.* (Jan. 1., 2025), <https://www.pon.harvard.edu/daily/mediation/navigating-the-mediation-process/> ("If the mediator believes your plan is fair and has merit, he may help you refine it.") [hereinafter PON Staff, *How Mediation Works*].

²⁸⁵ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–65; Heather Grammatico, *Communicating Through Conflict*, *MEDIATE.COM* (Nov. 4, 2024), <https://mediate.com/communicating-through-conflict/>.

²⁸⁶ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–65; Grammatico, *supra* note 285.

²⁸⁷ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–65; Collins, *supra* note 1, at 2–3, 12.

²⁸⁸ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–67.

²⁸⁹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Collins, *supra* note 1, at 2–3, 7–8, 12.

modus operandi.²⁹⁰ In all stages of the mediation process, mediators can reach the parties in a deeper and more transformative way by applying the Enneagram's Triadic Approaches.²⁹¹ Mediators must recognize that "the emotional and spiritual dimensions of every conflict escape rational expression."²⁹² Logical conversations alone may not lead to improving the relationship between the parties.²⁹³ Therefore, mediators who adopt balanced expressions based on the Triadic Approaches can affect the parties in multi-dimensional ways, encouraging a more seamless resolution to the conflict.²⁹⁴

CHART THREE: HORNEVIAN AND HARMONIC TRIADS COMBINED²⁹⁵

BEHAVIOR STRATEGY	ASSERTIVE	DUTIFUL	WITHDRAWN
POSITIVE	7. Enthusiast	2. Helper	9. Peacemaker
RATIONAL	3. Achiever	1. Reformer	5. Investigator
EMOTIONAL	8. Challenger	6. Loyalist	4. Individualist

5. CASE STUDIES OF THE TRIADIC APPROACHES

Consider a landlord-tenant conflict, where the tenants fell behind on rent payments during COVID-19 due to the loss of the family's breadwinner.²⁹⁶ The landlord harbored feelings of blame and

²⁹⁰ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

²⁹¹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Franz, *supra* note 48, at 1042–46.

²⁹² Fisher, *supra* note 8, at 88.

²⁹³ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–65; Robert D. Benjamin, *The Constructive Uses of Deception: Skills, Strategies, and Techniques of the Folkloric Trickster Figure and Their Application by Mediators*, 13 *MEDIATION Q.* 131, 133 (1995). *But see* Burnett & Willis, *supra* note 42, at 211.

²⁹⁴ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Fisher, *supra* note 8, at 87; Burnett & Willis, *supra* note 42, at 233.

²⁹⁵ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–67.

²⁹⁶ This hypothetical is based on the author's own experience of applying the Enneagram in a landlord-tenant mediation.

betrayal,²⁹⁷ marked by a threatening, adversarial, and aggressive tone,²⁹⁸ coupled with an unyielding stance.²⁹⁹ This behavior contrasted with the tenants' compassionate and grief-stricken demeanor.³⁰⁰

Applying the Enneagram, the mediator recognized that the landlord exhibited traits like unhealthy Point Eight (Protective Challenger)³⁰¹ by acting out of anger (Body Center of the Intelligence Triads),³⁰² with Assertiveness (Hornevian Triads),³⁰³ and Emotional Realness (Harmonious Triads).³⁰⁴ The mediator resisted the urge to match the landlord's assertiveness.³⁰⁵ Instead, the mediator addressed the landlord's underlying desire for justice and fairness—hallmarks of Point Eight—by engaging in private discussions to understand hurt feelings of betrayal, deception, and exploitation.³⁰⁶ Then, the mediator afforded the landlord generous time for expression, embodying the Dutiful and the Withdrawn demeanors to counterbalance the landlord's assertiveness.³⁰⁷ Additionally, the mediator employed the Positive Outlook and the Rational Competency strategies to offset the landlord's emotional disposition.³⁰⁸

Despite the initial intensity, the three-hour mediation session culminated in a simple, yet significant agreement: both parties committed to respectfully listen to each other and make sincere efforts toward an amicable resolution.³⁰⁹ Achieved amidst considerable adversity, this outcome not only marked unbelievable success but also prevented the need for court action.³¹⁰

²⁹⁷ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–52.

²⁹⁸ See *id.* at 65–67; Cloke, *The Vibrations of Conflict*, *supra* note 241.

²⁹⁹ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 61.

³⁰⁰ See *id.* at 51–52.

³⁰¹ See *id.* at 18.

³⁰² See *id.* at 51–52.

³⁰³ See *id.* at 61.

³⁰⁴ See *id.* at 65–67.

³⁰⁵ See *id.* at 61.

³⁰⁶ See *id.* at 65–67; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁰⁷ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 61–62.

³⁰⁸ See *id.* at 64–67.

³⁰⁹ See Repicky, *supra* note 236.

³¹⁰ See *id.*

In another scenario, imagine a neighborly dispute involving a homeowner and a neighbor.³¹¹ The homeowner planted a garden patch in front of the neighbor's house with the intent to beautify the neighborhood and boost property values. However, the neighbor perceived this action as trespassing and requested the homeowner to undo the work. The homeowner refused, escalating tensions and increasing the neighbor's threat to file a lawsuit.

Through the lens of the Enneagram, the mediator recognized the homeowner's desire for validation and appreciation, traits associated with the Enneagram's Point Two, the Helper.³¹² When the neighbor failed to express appreciation, the conflict escalated, causing the manipulative, possessive, and intrusive nature of the homeowner.³¹³

Applying and balancing the Enneagram's insights on the Harmonic Triads, the mediator encouraged the homeowner to collaborate on drafting a potential written agreement.³¹⁴ Then, the homeowner rationally expressed their underlying emotions by drafting a potential agreement, including a list of about ten or more issues.³¹⁵ Through this task, the homeowner articulated crucial emotions, an Emotional Realness Strategy, while balancing the Positive Outlook—an expectation for the neighbor to appreciate the homeowner's unauthorized decision to plant this garden.³¹⁶ Therefore, this approach not only tapped into the essence of Point Two—the Positive Outlook—but also provided a platform for applying Rational Competency and Emotional Realness strategies.³¹⁷

Additionally, the mediator asked direct, assertive, and probing questions³¹⁸ while periodically withdrawing and cultivating moments of silence,³¹⁹ allowing the homeowner to share their

³¹¹ This hypothetical is based on the author's own experience of applying the Enneagram in a mediation among neighbors.

³¹² See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 55, 61, 127.

³¹³ See *id.* at 55, 61.

³¹⁴ See *id.* at 64–67; PON Staff, *How Mediation Works*, *supra* note 284 (“Some mediators volunteer settlement ideas; others, who are less activist, will not.”).

³¹⁵ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 68.

³¹⁶ See *id.* at 64.

³¹⁷ See *id.* at 64–67.

³¹⁸ See *id.* at 64–65; Jones & Bodtger, *supra* note 43, at 218, 220; Grammatico, *supra* note 285.

³¹⁹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–65; Kraybill, *supra* note 240.

introspective perspective on the case.³²⁰ As the conversation deepened, the homeowner discussed their feelings, struggles, and disappointments,³²¹ then shared a private, personal insight—a recent battle with cancer where gardening served as a coping mechanism.³²² Next, by effectively balancing Rational Competence, Positive Outlook, and Emotional Realness, the mediator discovered the homeowner’s primary underlying concern: preventing the neighbor’s sprinklers from reaching the homeowner’s property.³²³ Thus, the homeowner let go of all remaining issues and agreed to remove the plants from the neighbor’s yard, while the neighbor agreed to adjust the sprinklers—a peaceful settlement solution.³²⁴

These two examples highlight that by harnessing the Enneagram’s insights and balancing the Intelligence, Hornebian, and Harmonic Triads, mediators can cultivate increased trust and rapport—promoting a more balanced, neutral, and fair approach to mediation.³²⁵ This refined approach not only fosters collaborative development of amicable resolutions but also provides the opportunity to heal internal conflict dynamics.³²⁶

C. RESOLVING INNER CONFLICTS AND SELF-MANAGEMENT

Conflicts derive from unresolved psychological issues within individuals.³²⁷ Since our internal relationships shape our external interactions, “understanding ourselves is what leads to understanding others.”³²⁸ Therefore, ignoring internal psychological issues inherently transfers into

³²⁰ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 65–67.

³²¹ See *id.* at 64–67.

³²² See *id.* at 65–67.

³²³ See *id.* at 64–67; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

³²⁴ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 64–67; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

³²⁵ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

³²⁶ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

³²⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 71; Fisher, *supra* note 8, at 92.

³²⁸ DANIELS & DION, *supra* note 105, at xvi.

everyday life,³²⁹ where others may perceive an individual's unresolved, unconscious patterns.³³⁰ The Enneagram facilitates this self-awareness, helping individuals recognize and resolve internal conflicts before they manifest into relationships and daily life.³³¹ Moreover, the Enneagram offers clear pathways for personal growth and transformation.³³² Mediators can utilize these pathways to cultivate healthier responses to their daily challenges, ultimately leading to greater peace and fulfillment in themselves and in their relationships.³³³

D. MANAGING OTHERS AND THEIR CONFLICTS

The Enneagram serves as a valuable guide for facilitating conflict resolution among parties by highlighting common conflict dynamics, offering guidance toward pathways for integration, and encouraging fulfillment in the process.³³⁴ Importantly, these conflict dynamics and pathways can also inform the mediator's self-care practices.³³⁵

³²⁹ Fisher, *supra* note 8, at 92 (“Conflict dredges up denied, unresolved, or pathological elements of the self that may even be the causal root of the struggle.”).

³³⁰ See CLOKE, *MEDIATING DANGEROUSLY*, *supra* note 73, at 47.

³³¹ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70–71, 73; Fisher, *supra* note 8, at 92; Collins, *supra* note 1, at 7–8, 12.

³³² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70–71, 73, 75; Matisse, *An Innovative Approach*, *supra* note 1, at 54.

³³³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70–71, 73; Fisher, *supra* note 8, at 92.

³³⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70–73.

³³⁵ See *id.*

CHART FOUR: CONFLICT AS AN INVITATION TO FULFILLMENT³³⁶

CONFLICT DYNAMICS	RESOLUTION PATH	INVITATION
1. JUDGMENTAL (OVER-CRITICAL / RESENTMENT)	1. EXPLORATION	1. LIVE FOR A HIGHER PURPOSE
2. NEEDINESS (OVER-GIVING)	2. HONORING	2. NURTURE YOURSELF & OTHERS
3. FAÇADE (OVER-DOING)	3. TRUTHFULNESS	3. DEVELOP YOURSELF & SET AN EXAMPLE FOR OTHERS
4. VICTIMIZATION (DESOLATION / COMPARISON)	4. PURPOSE	4. LET GO OF THE PAST & BE RENEWED
5. OVER-MENTALIZATION (ALIENATION)	5. USEFULNESS	5. OBSERVE WITH NO JUDGEMENT OR EXPECTATION
6. FEAR (PARANOIA / CYNICISM)	6. FAITH	6. HAVE FAITH IN YOURSELF & TRUST THE GOODNESS OF LIFE
7. ANTICIPATION (DISTRACTION)	7. MINDFULNESS	7. JOYOUSLY CELEBRATE LIFE & SHARE YOUR JOY
8. BLAMING (ARGUMENTATIVE / ANGER)	8. VULNERABILITY	8. STAND UP FOR YOURSELF & SPEAK UP FOR WHAT YOU BELIEVE
9. DISENGAGEMENT (NUMBING)	9. SHOWING UP	9. BRING PEACE AND HEALING INTO THE WORLD

Conflict—especially in divorce cases—often exposes underlying dynamics, such as “personal criticism, defensiveness, expressions of contempt and . . . withdrawal.”³³⁷ These behaviors correlate with specific Points on the Enneagram.³³⁸ For instance, criticism relates to Point One’s judgmental tendencies,³³⁹ defensiveness pertains to Point Eight’s protective nature,³⁴⁰ contempt corresponds to Point Three’s pursuit of success,³⁴¹ and withdrawal refers to Point Nine’s tendency to disengage.³⁴² Mediators, using the Enneagram’s insights, can offer tailored support based on these dynamics, foster understanding, and guide parties toward resolution.³⁴³

Notably, these associations exemplify the way that some of the Enneagram Points might portray Wemple’s divorce patterns.³⁴⁴ Other Enneagram Points might also exhibit those divorce

³³⁶ See *id.* See generally RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–67 (discussing the pros and cons of the Enneagram’s personalities, behaviors, and strategies).

³³⁷ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Chris Wemple, *Surviving Divorce: An Overview of the Stages in the Process*, 18 PREVENTIVE L. REP. 18, 18 (2000).

³³⁸ See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³³⁹ See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁴⁰ See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁴¹ See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁴² See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁴³ See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

³⁴⁴ See Wemple, *supra* note 337, at 18; Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

patterns in slightly different ways.³⁴⁵ Regardless, mediators drawing from the Enneagram's insights can provide more customized support and guidance to parties involved in divorces and other kinds of conflict.³⁴⁶

E. RAPPORT, TRUST, AND COMMUNICATION

Typically, individuals strive to comprehend and connect with others based on their own viewpoints.³⁴⁷ Individuals believe their perspective is valid and, therefore, attempt to persuade others to adopt it.³⁴⁸ However, an individual may forget that there are many perspectives regarding the same matter.³⁴⁹ The Enneagram is a powerful tool for learning that different people see the same situation from different angles and interpretations.³⁵⁰ Furthermore, the Enneagram guides the understanding that some people require more emotional expression and exchange, while others take a more pragmatic and solution-oriented approach, bypassing emotions.³⁵¹ These differences cause disconnection in communication and often generate misunderstanding and conflict.³⁵²

Genuine communication occurs when an individual enters into the other person's realm of thought, feeling, and perception; the Enneagram's insights help mediators engage in these more meaningful communications.³⁵³ Thoughtful communications involve grasping the essence of the other's thoughts, feelings, and actions.³⁵⁴ Beyond just empathy, engaging conversations entail the compassion to understand the other person's thought process, fostering the path for resolution, reconciliation, and renewal.³⁵⁵ An inner state of compassion and connection creates the grounds for

³⁴⁵ See Wemple, *supra* note 337, at 18; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁴⁶ See Wemple, *supra* note 337, at 18; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73, 76.

³⁴⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69, 72.

³⁴⁸ See *id.*; see also RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 61.

³⁴⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69, 72.

³⁵⁰ See *id.* at 72.

³⁵¹ See *id.* at 70, 72. See generally RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 51–67 (detailing different Enneagram Points and their respective personalities, behaviors, and strategies).

³⁵² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69, 70, 72.

³⁵³ See *id.* at 69, 72, 76; Popejoy et al., *supra* note 17, at 150; see also Collins, *supra* note 1, at 1–2, 6 (arguing that mediators should also take note of non-verbal communication cues to encourage conflict resolution).

³⁵⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69, 72, 76.

³⁵⁵ See *id.*; Popejoy et al., *supra* note 17, at 150; see also Collins, *supra* note 1, at 1–2, 6.

meaningful communication, rather than the other way around.³⁵⁶ The Enneagram can help mediators resolve their internal judgments and disturbances, resulting in more present conversations with disputing parties.³⁵⁷

Furthermore, navigating others' emotions with neutrality requires mediators to do the same with their own emotions.³⁵⁸ It is the compassion of overcoming inner struggles that offers the mediator the confidence to compassionately serve others through conflict resolution.³⁵⁹ Without undertaking this personal journey of self-reflection, development, and growth, mediators may find themselves ill-equipped to foster an adequate environment for reconciliation and resolution.³⁶⁰ The Enneagram, as a self-discovery tool, equips mediators to engage in internal self-awareness work, and as a result, equips mediators to better serve others.³⁶¹

F. MEDIATION AND PARTIES WITH DIVERSE ENNEAGRAM POINTS

Below are some recommendations tailored to each Enneagram Point.³⁶² Mediators can devise innovative approaches by embracing the Enneagram.³⁶³ As mediators delve into the Enneagram's insights, mediators can improve their interactions with a diverse range of personalities and consistently develop new ways to effectively apply the Enneagram.³⁶⁴

1. POINT ONE

³⁵⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69, 72, 76; Collins, *supra* note 1, at 2.

³⁵⁷ Collins, *supra* note 1, at 6.

³⁵⁸ *Id.* at 2–3, 6 (“Teaching mediators about emotional intelligence to improve their awareness cannot be underestimated. Mediators must be aware of their moods, and significantly, on the meta-emotional level, should be aware of their thoughts about their moods.”).

³⁵⁹ *Id.* at 2–3, 6.

³⁶⁰ *Id.* at 2–3, 6 (“The requirement for mediator impartiality and objectivity is undermined when the reality is that mediators do participate in the conflict by bringing their own personality and emotions to the mediating table.”).

³⁶¹ See *id.* at 2–3, 6, 7–8, 12.

³⁶² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 7–8, 12.

³⁶³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 7–8, 12.

³⁶⁴ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 99.

When interacting with a person exhibiting Point One, the Reformer, mediators want to help these individuals remember that they are not evil, corrupt, or flawed just because they make mistakes.³⁶⁵ In some scenarios, mediators may offer Ones a token of validation and approval—while still maintaining a neutral role—to combat any negative feelings of judgment or criticism.³⁶⁶ Mediators should encourage Ones to write down two or three things they think are right about the other party's position.³⁶⁷ Meanwhile, throughout the mediation sessions, mediators should allow for breaks and encourage Ones to take deep breaths for serenity.³⁶⁸

Moreover, mediators should ask Ones to articulate their desired outcomes or alternative scenarios; this reflective thinking can help Ones focus on what they want rather than on what is wrong.³⁶⁹ Ask relevant questions to help Ones think through options.³⁷⁰ Similarly, mediators should ensure structure, organization, and cleanliness.³⁷¹ In addition, mediators should note and point out when Ones act with honor, integrity, and kindness, allowing Ones to soften their tendency towards inner criticism.³⁷² When appropriate, mediators should utilize humor and laughter by making a light-hearted comment or sharing a story to counteract the One's rigid nature.³⁷³ Mediators should also

³⁶⁵ See *id.* at 98; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

³⁶⁶ See Jagtiani, *supra* note 91; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

³⁶⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 115; Ehsan Ali & Alnoor Maherali, “To Jot or not to Jot” - Taking Notes During a Mediation, VENN MEDIATION LLC, <https://vennmediation.com/blog/article/quotTo+jot+or+not+to+jotquot+-+Taking+notes+during+a+mediation/152#:~:text=When%20parties%20jot%20notes%20down,is%20in%20the%20same%20room> (last visited Feb. 14, 2025).

³⁶⁸ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 118, 359.

³⁶⁹ See *id.* at 110–11; Jessica Notini, *Effective Alternatives Analysis in Mediation: “BATNA/WATNA” Analysis Demystified*, MEDIATE.COM (Jan. 10, 2005), <https://mediate.com/effective-alternatives-analysis-in-mediation-batna-watna-analysis-demystified/>.

³⁷⁰ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 110; Notini, *supra* note 369.

³⁷¹ See PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 112 (discussing Point One personality types and their desire for order, consistency, and punctuality).

³⁷² See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 110; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

³⁷³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Sheldon Stark, “Are You Kidding Me!?”: Bringing Humor to the Mediation Process, MEDIATE.COM (Oct. 4, 2019), <https://mediate.com/are-you-kidding-me-bringing-humor-to-the-mediation-process/>.

ask Ones if they see any blessings resulting from their situation.³⁷⁴ Lastly, mediators should use vocabulary such as: light, bliss, goodness, excellence, sublimity, righteousness, appropriateness, order, structure, organization, and responsibility.³⁷⁵

2. POINT TWO

When engaging with people demonstrating traits of the Enneagram's Point Two, the Helper, mediators can offer Twos a few words of appreciation and gratitude, while helping Twos rationalize actions and events during the mediation process.³⁷⁶ It is beneficial to express, if appropriate, that a Point Two is not responsible for others' feelings and others are not responsible for a Point Two's feelings;³⁷⁷ instead, each person is responsible for self-regulation and finding the resources they need to deal with their own emotions.³⁷⁸ Often Twos are so attentive to fulfilling others' needs that they are not aware of their own needs.³⁷⁹ Mediators may provide help by asking Twos to describe their needs.³⁸⁰ This inquiry empowers Twos to nurture and nourish themselves, which creates a healthy flow of giving and receiving.³⁸¹ Another empowering technique is letting Twos feel heard by

³⁷⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70 (detailing the tendency of Ones “under stress . . . [to] be rigid, critical, resentful, and judgmental”).

³⁷⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 116–17 (explaining how Point One personality types deal with stress and some of their red flags).

³⁷⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 127–28, 146; Jagtiani, *supra* note 91.

³⁷⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 127–28.

³⁷⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Collins, *supra* note 1, at 1, 3, 12; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 127–28, 140.

³⁷⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 127–28, 140 (“Most Twos are afraid that having problems and needs of their own will only drive people away. Indeed, Twos may actually persuade themselves that they do not have any needs of their own and that they exist only to be of service to others.”).

³⁸⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 127–28, 140–41; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

³⁸¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 127–28, 140–41, 149; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

the mediator by stating back what the mediator heard.³⁸² Finally, consider using vocabulary such as: divine will, empathy, freedom, supply, nurture, caring, providing, compassion, feeding, snuggling, giving, and receiving.³⁸³

3. POINT THREE

When mediators notice the presence of a Point Three, the Achiever, mediators can offer positive validation.³⁸⁴ Mediators can also appropriately demonstrate presence during the mediation to encourage conflict resolution.³⁸⁵ Suggest a pause, breath, prayer, or meditation to help Threes slowdown in “doing” and return to “being.”³⁸⁶ Invite Threes to share moments or stories that evoke feelings to help Threes activate their Heart Center.³⁸⁷ Ask Threes to describe what or who they love most or how love can help Threes in their decision-making.³⁸⁸ Offer invitations for connection over a break such as drinking tea together or walking in a nearby park.³⁸⁹ Mediators should use vocabulary such as: hope, brilliance, success, motivation, radiance, visibility, majesty, mastery, accomplishment, execution, achievement, and other words along these lines.³⁹⁰

³⁸² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 127–28, 140–41, 149; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

³⁸³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 127–28, 140–41, 149.

³⁸⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 153, 173.

³⁸⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70; Collins, *supra* note 1, at 12; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 172–73.

³⁸⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 172–73; Cloke, *The Vibrations of Conflict*, *supra* note 241; Grammatico, *supra* note 285.

³⁸⁷ See RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 54–55; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Tom Stringer, *Storytelling in Mediation: The Hero’s Journey*, MEDATE.COM (Mar. 15, 2004), <https://mediate.com/storytelling-in-mediation-the-heros-journey/>.

³⁸⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Karin. S. Hobbs, *The Pull of Hate in Lawsuits*, MEDATE.COM (Jan. 30, 2012), <https://mediate.com/the-pull-of-hate-in-lawsuits/>.

³⁸⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 163; Kevin Stapley, *Managing Confrontational Behavior in Mediations*, MEDATE.COM (May 10, 2021), <https://mediate.com/managing-confrontational-behavior-in-mediations/>.

³⁹⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 153–55.

As an illustration of interpersonal dynamics with a Point Three, imagine a complex dispute involving four neighboring households.³⁹¹ Their multi-family homes suffered property damage from the encroaching tree roots between their properties. One of the property owners clearly demonstrated the traits of a Point Three.³⁹² As a thriving landlord of several properties, the homeowner shared a compelling narrative of their impoverished beginnings and success in the United States. Drawing from the Enneagram's insights, the mediator made a point to acknowledge the homeowner's life story, complimenting the homeowner's successes and solutions-oriented approach.³⁹³ As a result, the homeowner felt seen and acknowledged—the underlying desires of Point Threes.³⁹⁴ Then, the homeowner adopted a radiant energy that illuminated the room.³⁹⁵ The homeowner also fostered a sense of unity by recounting shared memories and proudly displaying photos of their children who grown up alongside the neighbors' children.³⁹⁶ The homeowner's pragmatic approach to problem-solving guided the other parties toward a constructive dialogue.³⁹⁷

4. POINT FOUR

People demonstrating traits of the Enneagram's Point Four, the Individualist, may require the mediator to expend additional time in listening to the Fours' stories and acknowledging their feelings.³⁹⁸ Mediators can tell their own stories to underscore important concept,³⁹⁹ applying

³⁹¹ This hypothetical is based on the author's own experience of applying the Enneagram in a mediation among four neighbors and a landlord.

³⁹² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 153–55.

³⁹³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 153–55.

³⁹⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 153–55.

³⁹⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 174 (describing the “inner glow” that Threes radiate).

³⁹⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 54–55; Stringer, *supra* note 387.

³⁹⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 153–55, 174.

³⁹⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81.

³⁹⁹ See Fisher, *supra* note 8, at 99–100.

metaphors⁴⁰⁰ and symbols⁴⁰¹ to provide Fours with a sense of meaning.⁴⁰² Activities that use the body such as walking and moving can be helpful in activating the Body Center and stepping out of the Heart Center.⁴⁰³ It is crucial to respect a Four's feelings without pitying them.⁴⁰⁴ Feelings, even if painful, comfort Fours.⁴⁰⁵ Fours may also benefit from expressing themselves creatively, such as drawing or painting.⁴⁰⁶ This activity in a mediation may guide Fours in finding an uplifting internal narrative that avoids victimization and negative comparison.⁴⁰⁷

During mediation, mediators should ask Fours about their purpose or how to move past a Four's challenges.⁴⁰⁸ Meanwhile, mediators should foster the psychological safety for Fours to feel heard and understood without judgment.⁴⁰⁹ Mediators can repeat back to Fours what the mediator heard, helping Fours become more self-aware.⁴¹⁰ In addition, mediators could invite Fours to provide heartfelt service to others as a way to overcome internalization.⁴¹¹ Lastly, when appropriate, mediators should incorporate vocabulary such as: mystery, beauty, originality, creativity, feelings, purpose, depth, and meaning.⁴¹²

⁴⁰⁰ See Collins, *supra* note 1, at 7 (“Mediators can utilize metaphor to access the emotional brain and aid communication by suggesting new possibilities . . .”).

⁴⁰¹ See Fisher, *supra* note 8, at 88.

⁴⁰² See Collins, *supra* note 1, at 7; Fisher, *supra* note 8, at 88; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81, 185.

⁴⁰³ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–52, 54–55, 185.

⁴⁰⁴ See *id.* at 180–81, 185; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

⁴⁰⁵ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81, 185; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70.

⁴⁰⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Collins, *supra* note 1, at 11–12; Fisher, *supra* note 8, at 100.

⁴⁰⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Collins, *supra* note 1, at 11–12; Fisher, *supra* note 8, at 100; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 182, 185.

⁴⁰⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81.

⁴⁰⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81, 199.

⁴¹⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴¹¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 202 (“Healthy Fours engage with reality through meaningful action.”).

⁴¹² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 180–81, 202.

5. POINT FIVE

People who depict the traits of the Enneagram's Point Five, the Investigator, require the mediator to structure the mediation in a way that recognizes a Five's skills, abilities, and knowledge.⁴¹³ It is beneficial for mediators to encourage Fives to act without over-thinking.⁴¹⁴ Effectively applying humor in the conversation can help Fives step away from their inward perspective.⁴¹⁵ Since Point Fives also tend to alienate themselves, it is important for mediators to invite Fives to contribute to the conversations.⁴¹⁶ Mediators should ask Fives about their emotions, such as "how are you feeling?" or simply "are you ok?"⁴¹⁷ However, mediators should still primarily present a logical and rational approach to communicating with Fives, such as citing to research and statistics.⁴¹⁸ Meanwhile, mediators should invite Fives to engage in physical exercise to activate the Body Center and relax the Head Center.⁴¹⁹ Mediators should also support Fives in letting go of judgments and expectations.⁴²⁰ Ultimately—when appropriate—mediators should incorporate vocabulary such as: knowledge, enlightenment, clarity, discernment, curiosity, learning, observation, investigation, transparency.⁴²¹

⁴¹³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10.

⁴¹⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10.

⁴¹⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10; Stark, *supra* note 373.

⁴¹⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10; Jagtiani, *supra* note 91.

⁴¹⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10, 228; Jagtiani, *supra* note 91.

⁴¹⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10; Madonik, *supra* note 207; Norman Feit, *The Metrics of Mediation*, A.B.A. (Sept. 2, 2022), <https://www.americanbar.org/groups/litigation/resources/newsletters/alternative-dispute-resolution/metrics-mediation/>; see also Jerry Roscoe, *Advocacy Skills: Tips for Selecting a Good Mediator*, MEDIATE.COM (May 29, 2001), <https://mediate.com/advocacy-skills-tips-for-selecting-a-good-mediator/> ("Many advocates agree that, while subject matter expertise may not be essential for a mediator, some familiarity with the issues tends to lend efficiency to the process.").

⁴¹⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–52, 58.

⁴²⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10.

⁴²¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10.

In the earlier mediation example of a neighborly dispute about overgrown tree roots, one of the parties embodied the traits of a Point Five.⁴²² Specifically, this individual owned the property with the troublesome tree. Quiet, observant, and calm—characteristics of a Point Five—the instigator barely uttered a word amidst the six-person dialogue.⁴²³ Recognizing the instigator's withdrawn demeanor, the mediator invited the instigator into a private caucus and asked pertinent questions.⁴²⁴ In this intimate setting, the instigator's logical and astute nature shined as they meticulously dissected the issue.⁴²⁵ Then, throughout the remainder of the mediation, the instigator expressed a more open attitude and presented a comprehensive plan to address key concerns—which resonated with the other parties. The mediator's ability to recognize the instigator's Point Five traits triggered this effective intervention, a pivotal event in the mediation's success.⁴²⁶

6. POINT SIX

A Point Six, the Loyalist, involves individuals with a skeptical nature who enjoy asking questions for clarification and safety in the mediation process.⁴²⁷ Mediators may want to provide evidence of their legitimacy and credentials as appropriate measure to assure a Six's safety concerns.⁴²⁸ Maintaining a compassionate stance and providing clear answers is important to Sixes and helps them trust the process.⁴²⁹ Sixes may express themselves emotionally, but mediators

⁴²² See *supra* text accompanying notes 391–97. This hypothetical is based on the author's own experience of applying the Enneagram in a mediation among four neighbors and a landlord in a property dispute.

⁴²³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10.

⁴²⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10; Jagtiani, *supra* note 91.

⁴²⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴²⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10; Jagtiani, *supra* note 91; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴²⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36, 247.

⁴²⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; Madonik, *supra* note 207; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36, 247 (highlighting the comfort that Sixes feel when they can trust an authority).

⁴²⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36.

should not take this expression personally, as Sixes often project the frustration of their internal distrust.⁴³⁰ Mediators should understand the need for Sixes to investigate a situation.⁴³¹ If appropriate, a mediator can invite a Six to say a prayer or encourage a ritual that helps Sixes feel faith in the mediation process.⁴³² When appropriate, mediators should incorporate vocabulary such as: intuition, reliability, trust, guidance, belonging, wisdom, faith, and strength.⁴³³

7. POINT SEVEN

Individuals exhibiting traits of the Enneagram's Point Seven, the Enthusiast, will benefit from mediators with a centered and calm demeanor to counterbalance a Seven's propensity for high-energy multitasking.⁴³⁴ Sevens may need support with organization, structure, and time management to properly assess issues.⁴³⁵ Sevens tend to be visionaries by looking at the big picture, so a mediator can help Sevens focus on their goals, vision, mission, and values.⁴³⁶ Mediators should invite Sevens to engage in mindfulness practices and take small consistent steps towards resolution.⁴³⁷ Sevens usually avoid activities they deem boring or painful; mediators may want to engage Sevens by encouraging them to generate ideas or presenting a box of little gadgets

⁴³⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36.

⁴³¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36.

⁴³² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36; Fisher, *supra* note 8, at 89, 97.

⁴³³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 235–36.

⁴³⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 262–64; Cloke, *The Vibrations of Conflict*, *supra* note 241.

⁴³⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 262–64; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴³⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 262–64; Notini, *supra* note 369.

⁴³⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 262–64; Edwards, *supra* note 276.



that Sevens can play with.⁴³⁸ Finally, in a mediation with a Seven, mediators should use vocabulary such as: potential, possibility, growth, expansion, discovery, innovation, and vision.⁴³⁹

⁴³⁸ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 262–64; Tammy Lenski, *Think With Your Hands for Better Problem Solving*, MEDIATE.COM (Jan. 20, 2017), <https://mediate.com/think-with-your-hands-for-better-problem-solving/>.

⁴³⁹ See Matise, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, THE WISDOM OF THE ENNEAGRAM, *supra* note 13, at 262–64.

8. POINT EIGHT

A Point Eight, the Challenger, appears often in mediation settings.⁴⁴⁰ Eights are intense and dominating at times.⁴⁴¹ Mediators must refrain from taking an Eight's intensity, anger, or aggression personally.⁴⁴² Eights may or may not be aware of how their energy impacts others.⁴⁴³ Mediators should avoid escalating the matter by matching an Eight's intensity.⁴⁴⁴ Instead, mediators should apply an objective, clear, and neutral tone of voice, expressing logic and rational competence.⁴⁴⁵

Meanwhile, mediators should ask Eights to write down three to five things they hear during a mediation or their main objectives—assisting Eights to move out of the Body Center and into the Head Center.⁴⁴⁶ Mediators should assist Eights to address the crux of the matter.⁴⁴⁷ Throughout the mediation process, mediators should use information, knowledge, and research to support their argument—similar to a mediator's response to a Five personality.⁴⁴⁸ Furthermore, mediators should allow Eights time to reflect, perhaps with a break.⁴⁴⁹ Mediators can change the environment to

⁴⁴⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91.

⁴⁴¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91.

⁴⁴² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91; Jagtiani, *supra* note 91.

⁴⁴³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91.

⁴⁴⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91; Jagtiani, *supra* note 91.

⁴⁴⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91; Madonik, *supra* note 207.

⁴⁴⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–52, 57–58, 289–91; Notini, *supra* note 369; Ali & Maherali, *supra* note 367.

⁴⁴⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91, 302–03; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁴⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 208–10, 289–91; Roscoe, *supra* note 418; Feit, *supra* note 418.

⁴⁴⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91, 302–03; *see, e.g.,* Asa Pitt, *Tips for a Productive Divorce Mediation*, *MEDIATE.COM* (Feb. 5, 2011), <https://mediate.com/tips-for-a-productive-divorce-mediation/> (“Similar to taking a nap during a workday, a short break during mediation can make the rest of the mediation feel less burdensome.”).

disperse intensity and energy.⁴⁵⁰ Finally, mediators should use vocabulary such as: truth, alive, immediate, strength, power, intensity, life force, determination, disruption, and change.⁴⁵¹

9. POINT NINE

When mediators interact with a Nine, the Peacemaker, mediators should invest extra time and energy into building trust and rapport.⁴⁵² This process may require asking probing questions or inviting Nines into a private caucus, or both.⁴⁵³ Encouraging Nines to physically move around when they feel stuck can revitalize a Nine's attention, as Nines tend to disconnect under pressure.⁴⁵⁴ Whenever possible, mediators should help Nines feel seen by inviting them to verbalize their opinions with positive reinforcement.⁴⁵⁵ Mediators should create a comfortable environment with appropriate humor to help Nines relax.⁴⁵⁶ Lastly, when appropriate, mediators should incorporate vocabulary such as: peace, harmony, unity, union, stability, community, together, wholeness, relaxation, acceptance, resolution, and communion.⁴⁵⁷

Overall, it is important to note that the recommendations in this Section are not just exclusive to a particular Enneagram Point, and are interchangeable to other Points.⁴⁵⁸

G. APPLYING THE ENNEAGRAM TO EACH STAGE OF A MEDIATION

⁴⁵⁰ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91; Madonik, *supra* note 207. Mediators can move the conversation to a different room, outdoors, or change the medium of the conversation (from verbal to written communication, from virtual to in-person, and vice versa). See Madonik, *supra* note 207; Gise, *supra* note 211.

⁴⁵¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 289–91.

⁴⁵² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 316–17; Repicky, *supra* note 236.

⁴⁵³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 316–17; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁵⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 316–17; Madonik, *supra* note 207.

⁴⁵⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 316–17; Repicky, *supra* note 236.

⁴⁵⁶ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 316–17; Madonik, *supra* note 207; Stark, *supra* note 373.

⁴⁵⁷ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 316–17.

⁴⁵⁸ See generally RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 97–340 (discussing different insights about the Enneagram Points).

1. THE PRE-MEDIATION STAGE

Cultivating rapport, trust, and communication stems from shared values, enabling humans to empathize with another's emotional struggles and understand another's thought processes.⁴⁵⁹ The Enneagram's insights facilitate mediators in achieving this goal in every stage of the mediation process—starting with the pre-mediation phase.⁴⁶⁰ Pre-mediation entails preliminary meetings with the parties and their attorneys to set the stage for the mediation process.⁴⁶¹ The pre-mediation stage is a wonderful opportunity for active listening and deep observation of the parties so that the mediator can recognize their Enneagram Points.⁴⁶² Most parties seeking mediation experience stress from the conflict and, as a result, likely express unhealthy degrees of psychological development.⁴⁶³ This pre-mediation stage allows mediators to validate their Enneagram insights through questions that reveal the parties' motivations, fears, needs, and interests.⁴⁶⁴

2. THE MEDIATOR'S MONOLOGUE AND THE PARTIES' OPENING STATEMENTS

Then, at the beginning of a mediation, the mediator's monologue sets the stage for the whole process by establishing agreements on ground rules and foundational principles.⁴⁶⁵ The first agreement between the parties also sets the precedent for future settlement.⁴⁶⁶ This stage entails a ritualistic reverence, creating a safe and sacred space conducive to healing and resolution.⁴⁶⁷

⁴⁵⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73.

⁴⁶⁰ See *id.*; Myer J. Sankary & Marco Imperiale, *Mediation Before the Mediation: The Important Role of a Pre-mediation Session*, MEDIATE.COM (Oct. 25, 2022), <https://mediate.com/mediation-before-the-mediation-the-important-role-of-a-pre-mediation-session/>.

⁴⁶¹ See Sankary & Imperiale, *supra* note 460; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁶² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70; Collins, *supra* note 1, at 12.

⁴⁶³ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70, 73; Sankary & Imperiale, *supra* note 460.

⁴⁶⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70, 73; Popejoy et al., *supra* note 17, at 140–41; Fisher, *supra* note 8, at 97.

⁴⁶⁵ See PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁶⁶ See Fisher, *supra* note 8, at 97.

⁴⁶⁷ See Fisher, *supra* note 8, at 97.

Opening statements also mark a crucial phase for identifying the Enneagram's dynamics, guiding the mediator's approach, and priming for the negotiation phase.⁴⁶⁸

3. THE NEGOTIATION STAGE

Next, the negotiation stage involves a spectrum of pivotal tasks: delineating issues, setting agendas, uncovering hidden motives, conducting caucuses, discerning interests, brainstorming solutions, and evaluating alternatives.⁴⁶⁹ Consequently, the negotiation stage harbors the most delicate and transformative dialogues.⁴⁷⁰

The best approach for this negotiation stage is for the mediator to maintain a balanced presence based on the Intelligence, Hornevian, and Harmonic Triads.⁴⁷¹ In this phase, any level of progress, transformation, or any uplifting energy will shift the parties' demeanor and relationship.⁴⁷² For instance, the parties may transition from no communication to engaging with each other in a respectful manner.⁴⁷³ All small progress deserves recognition.⁴⁷⁴ Such recognition, tailored to the needs of each Enneagram Point, can create a palpable shift in the environment, with a lighter, tender, and uplifted sense of release and relief in the air.⁴⁷⁵

4. THE COMPLETION STAGE

⁴⁶⁸ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁶⁹ See PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁷⁰ See generally Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70 (discussing the nine different Enneagram Points).

⁴⁷¹ See RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 51–67; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214.

⁴⁷² See Zena D. Zumeta, *Spirituality and Mediation*, 11 *MEDIATION Q.* 25, 25 (1993) (“There is a point in some mediations where clients’ agitation seems to stop and gives way to a stillness. At this point, they are able to see each other better and begin to relate to each other in new ways. Whenever I have encountered this stillness, profound changes have taken place.”).

⁴⁷³ See *id.*; Jagtiani, *supra* note 91.

⁴⁷⁴ See Zumeta, *supra* note 472, at 25; Jagtiani, *supra* note 91.

⁴⁷⁵ See Zumeta, *supra* note 472, at 25; Jagtiani, *supra* note 91; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

The last stage of the mediation process is to finalize commitments, sign agreements, and celebrate successes.⁴⁷⁶ Like the mediator’s monologue, this ritualistic stage can create reverence like a signing ceremony or memorable celebration.⁴⁷⁷ This stage may involve a toast, a candle lighting, a special pen, or a simple handshake and a smile.⁴⁷⁸

Mediators, equipped with the Enneagram’s insights, can navigate the completion stage with grace, present themselves in less polarized ways, and encourage a balanced resolution.⁴⁷⁹ Central to the Enneagram are the notions of balance and harmony.⁴⁸⁰ Through self-observation and self-care, mediators cultivate compassion for themselves and others, transcending personal biases and internal conflict.⁴⁸¹ Therefore, the mediator can apply the Enneagram’s insights alongside the principles of fairness and neutrality to help the parties reach a just resolution.⁴⁸²

Furthermore, this completion stage is critical to demonstrate the overall success of the mediation process.⁴⁸³ Regardless of whether the parties reach a decisive settlement, the overall success of the process is a win-win outcome.⁴⁸⁴ Even when parties agree to disagree, the mediation process still helps with discussing all emotional, mental, and substantive issues—allowing the parties to leave the mediation with some degree of growth and understanding of their dispute.⁴⁸⁵

5. TRANSITIONING BETWEEN MEDIATION STAGES

⁴⁷⁶ See PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214; Donald Cripe, *Closing and the Mediated Agreement*, MEDATE.COM (July 7, 2013), <https://mediate.com/closing-and-the-mediated-agreement/>.

⁴⁷⁷ See discussion *supra* Part VI.G.2; Fisher, *supra* note 8, at 97, 103 (“Instituting rituals at the close of a session ensures that parties will create more positive shared histories every time they revisit the marker.”).

⁴⁷⁸ See, e.g., Fisher, *supra* note 8, at 89, 103 (discussing the use of a candle during mediation sessions).

⁴⁷⁹ See PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214; Cripe, *supra* note 476; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

⁴⁸⁰ See Matisse, *An Innovative Approach*, *supra* note 1, at 47.

⁴⁸¹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 2–3, 12.

⁴⁸² See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

⁴⁸³ See PON Staff, *The Mediation Process and Dispute Resolution*, *supra* note 214; Cripe, *supra* note 476.

⁴⁸⁴ See Shah, *supra* note 281.

⁴⁸⁵ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Dale Eilerman, *Agree to Disagree – The Use of Compromise in Conflict Management*, MEDATE.COM (Oct. 22, 2006), <https://mediate.com/agree-to-disagree-the-use-of-compromise-in-conflict-management/>.

Transitions between mediation stages are delicate and crucial to the success of the mediation.⁴⁸⁶ These transition stages involve the mediator's awareness of time, pace, and rhythm, in addition to knowledge of the parties' personalities and preferences under the Enneagram's insights.⁴⁸⁷ Wildau points out five important inquiries in moving through the transitions. The first inquiry focuses on the parties' state of mind in each stage of the mediation process.⁴⁸⁸ Next, Wildau suggests that the mediator should encourage the parties to evaluate what they achieved at each mediation stage.⁴⁸⁹ Third, the parties should reflect on what topics and points of contention remain for further conversations.⁴⁹⁰ Then, the mediator and the parties should discuss the existing barriers that prevent the parties' goals.⁴⁹¹ Lastly, the mediator should assist the parties in assessing how to advance their interests and goals in the discussions.⁴⁹²

In considering these inquiries, a mediator will benefit from applying the Enneagram's insights.⁴⁹³ At the heart of mediation, a mediator must strive to comprehend people—their motivations, fears, and aspirations.⁴⁹⁴ The Enneagram serves as a compass, illuminating the diverse personality types and driving forces behind an individual's behavior.⁴⁹⁵ With insights from the

⁴⁸⁶ See Wildau *supra* note 217, at 3. Wildau notes that:

One of the major and most difficult challenges for the mediator is to effectively manage transitions in a way that sets parties up for success at each stage of the process and helps them move toward settlement. Mishandling transitions can create deadlocks and may cause major damage to the parties and the process. However, the successful handling of transitions increases the probability of reaching a satisfactory outcome.

Id.

⁴⁸⁷ See *id.* at 3; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70. See generally RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 97–340 (detailing different insights about the Enneagram).

⁴⁸⁸ See Wildau *supra* note 217, at 4 (“Where are the parties now, substantively and psychologically?”).

⁴⁸⁹ See *id.* (“What have they just accomplished?”).

⁴⁹⁰ See *id.* (“Where do the parties want to go from here?”).

⁴⁹¹ See *id.* (“What barriers exist to reaching those goals?”).

⁴⁹² See *id.* (“How do the parties want to get there?”).

⁴⁹³ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70. See generally RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 97–340 (noting different insights about the Enneagram Points).

⁴⁹⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; see also Popejoy et al., *supra* note 17, at 140–41.

⁴⁹⁵ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73. See generally RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 97–340 (discussing the Enneagram Points and their underlying motivations).

Enneagram, mediators can understand themselves and others, tailor their approach, cultivate neutrality, and promote more effective and successful results between the mediation stages.⁴⁹⁶ Crucially, the Enneagram facilitates profound self-awareness, unveiling the subconscious patterns and biases that shape a mediator's interactions.⁴⁹⁷ As a result, the Enneagram equips mediators with insights to become proficient in self-management, developing a more aligned stance within themselves that translates into a higher quality of service for their clients.⁴⁹⁸

VII. CONCLUSION

The Enneagram empowers mediators to navigate complexities by understanding and guiding others effectively.⁴⁹⁹ This tool addresses emotional issues in conflicts, promoting healing and resolution amidst bitterness and frustration.⁵⁰⁰ While cautioning against typological misuse,⁵⁰¹ the Enneagram offers profound benefits that outweigh its risks,⁵⁰² steering mediation towards transformative outcomes that honor diverse needs.⁵⁰³ Rooted in ancient cosmological and psychological principles, the Enneagram defies mastery, offering limitless opportunities for discovery and evolution.⁵⁰⁴ Above all, the Enneagram serves as a map of creation, illustrating the

⁴⁹⁶ See Collins, *supra* note 1, at 2–3, 7–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73; Wildau *supra* note 217, at 3–4.

⁴⁹⁷ See Collins, *supra* note 1, at 2–3, 7–8, 12.

⁴⁹⁸ See *id.*; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

⁴⁹⁹ See Collins, *supra* note 1, at 2–3, 7–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73.

⁵⁰⁰ See Collins, *supra* note 1, at 6–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Jagtiani, *supra* note 91.

⁵⁰¹ See Collins, *supra* note 1, at 6–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73; PALMER, *supra* note 22, at 9.

⁵⁰² See Collins, *supra* note 1, at 6–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70, 72–73; PALMER, *supra* note 22, at 9; Hook et al., *supra* note 145, at 865.

⁵⁰³ See Collins, *supra* note 1, at 6–8, 12; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 72–73; Baker, *supra* note 35, at 130, 154; Franz, *supra* note 48, at 1039.

⁵⁰⁴ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 69–70, 73, 75; Matisse, *An Innovative Approach*, *supra* note 1, at 39; see also RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 19.

presence of the divine, with Zero representing the ultimate identity.⁵⁰⁵ The Enneagram illustrates unity with the divine, aligning individuals as a cohesive whole.⁵⁰⁶

In today's world, the Enneagram sparks positive change by evolving human consciousness towards harmony and fairness in relationships with themselves, others, and the universe.⁵⁰⁷ In everyday settings—at home, at work, and in mediation sessions—individuals strive to live with compassion and resolve conflicts peacefully.⁵⁰⁸ The Enneagram nurtures understanding and equips humans to tackle significant global challenges, fostering a brighter future for mediators, conflict resolution experts, and all advocates of peace.⁵⁰⁹

⁵⁰⁵ See BAKHTIAR, *supra* note 14, at xxxiv. See generally RISO & HUDSON, *THE WISDOM OF THE ENNEAGRAM*, *supra* note 13, at 97–340 (providing detailed insights about the Enneagram).

⁵⁰⁶ See BAKHTIAR, *supra* note 14, at xxxiv; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 7–8.

⁵⁰⁷ See BAKHTIAR, *supra* note 14, at xxxiv; Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 6–8, 12; see also Popejoy et al., *supra* note 17, at 140–41.

⁵⁰⁸ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Popejoy et al., *supra* note 17, at 140–41; Shah, *supra* note 281.

⁵⁰⁹ See Matisse, *An Enhancement to Family Therapy*, *supra* note 3, at 70, 73; Collins, *supra* note 1, at 6–8, 12.