Fear of (COVID-19) and its relationship to Enneagram patterns among a sample of Yemeni community members

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Abstract

The study aimed to determine the COVID-19 fear pattern, the common Enneagram pattern in Yemeni society, and the relationship between COVID-19 fear and Enneagram patterns. The study sample consisted of (360) individuals (youth - adults) who were randomly selected. The researcher used the Ingram scale according to (RISO) theory. The results showed that there is no fear of COVID-19 as a dominant pattern. The peacemaker type is the dominant personality type in Yemeni society, followed by the achieved type. Furthermore, there was a negative correlation between peacemaker and courage from COVID-19. The study concluded that The attitude of no (COVID-19) fear was the prevailing personality pattern among members of Yemeni society. The Enneagram pattern (the peacemaker) was the dominant pattern in the personality of Yemeni society members, followed by the achieved pattern. There was a negative, strong and relationship between fear of (COVID-19) and between the two patterns of Enneagram (unique) and (peacemaker) in the personality of the Yemeni community members. The attitude of no (COVID-19) fear was related negatively with the unhealthy aspect of the (singular) and (peacemaker) patterns of Enneagram (singular) and (peacemaker) in the personality of Yemeni community members.

1. Introduction

Effects of detecting the presence of the virus (COVID-19 in the Chinese state of Wuhan in December 2019. which spread all over the world, have shocked all international societies. The rapid spread of the disease was accompanied by the registration of injuries and deaths that reaches (1,780,433) at the global level by April 12, 2020. As a result of all this, it has been described by WHO as a pandemic (Amin, 2020). This pandemic causes daily more human losses at the global level as a result of deaths and large numbers of injured people, in addition to financial and economic losses as a result of quarantine, home long-staying, loss of jobs, difficulty in accessing vital supplies, almost complete cessation of the life movement of life and social and psychological effects.(Kumar, Nayar,2021)

The (COVID-19 has been considered a highly contagious virus (Sheivandi, et al., 2020), and the possibility of infection will generate negative psychological reactions that make everyone behave in an unpredictable way (Amin, 2020). As a result of the international community concern about (COVID-19) and its consequences on the lives of people and life in general, the world's countries and organizations are trying to control this epidemic and to decrease the side effect of it, but so far, the picture has not yet been clear about the direction of this epidemic (Cao, et al, 2020). It has been noted from the results of some related studies that a pandemic (COVID-19) caused fear, persistent depression, anxiety, panic attacks, psychomotor agitation, psychotic symptoms, delirium, and even suicide until it reached the point of thinking about the end of the world. (de Medeiros Carvalho, et al, 2020) Uncontrolled media, misinformation circulating through social media, and mistrust have contributed to the pandemic (COVID-19) have increased fear, tension, and anxiety. (Mohamud et al, 2021) (Amin, 2020). Because of the individual differences in personality factors including the immune system and others and their behavioral interaction in life, the infection and the psychological and other consequences of it do not affect everyone to the same degree (Talidong & Toquero, 2020) (Khosravi,.2020). Therefore elderly people experience fear, anxiety, and the possibility of death from (COVID-19) more than other social strata, because they are exposed to an increased risk as a result of the outbreak of this epidemic, the weakening of the immune system, their chronic diseases, and the increase in cases and deaths (Segerstrom, 2000) (Zajenkowski et al., 2020(.

The results of some related studies have found a relationship between fear of (COVID-19) and some personality patterns and there were individual differences in the level of fear as a result of the different personality styles (Carvalho,et al, 2020).

Personality patterns are considered as a form of classification, and classification has an economic function in science because it facilitates the process of looking at events, facts, and things through categories that collect them and reduce their multiplicity (Sutton et al., 2013). We can judge its theoretical value and efficiency by the extent of its economy, so the study of patterns appears to be of clear benefit (Cohen et al., 2012). Such behavior is influenced by personality type more than it is affected by sex, gender, or any trait because patterns facilitate individuals to better understand themselves and recognize their strengths and weaknesses. Moreover, if the individual knows well the personality pattern, he can easily predict his behavior, whether it is adaptive behavior or otherwise. At the same time, the study of personality as separate traits loses its complementarity and breaks down its unity (Zajenkowski et al., 2020).

A recent theory has been proposed in the field of personality styles, which attempted to lay down its theoretical foundations in an integrative and holistic manner, overcoming the limitations of previous pattern theories, and this theory was called the theory of Enneagram patterns (Enneagram Type Personality) (ETP). According to it, people are classified in to nine types (helper, accomplished, individual, researcher, sincere, enthusiast, challenge, peace-maker, reformer), and all three of these nine types fall under one of the three personality centers (feelings, thinking, instinct)), respectively (Wagner, 1981).

Although many of the practitioners at the Enneagram Foundation consider these nine behavior patterns as a system for describing the basic types of personalities, and that each point on the nine-dimensional diagram lies behind the basic motives unique to these dimensions, and the individual behavior is explained through them (Komasi et al., 2016). Except all that, the theoretical literature and previous studies of the Enneagram theories indicate great importance and great benefits at the theoretical and practical levels, especially when we know the pattern of the Enneagram prevailing in a particular individual or community. In this case, we can easily identify the characteristics of this individual or

society, and then we predict its behavior (Alexander&Schnipke,2020). Also, knowing and understanding the patterns of Enneagram in the personality helps to understand the motives, feelings, and thoughts of the individual, and this understanding has great practical value in guiding and directing people and placing them in their appropriate life roles (Wagner, 1981). Likewise, the integrative function of the Enneagram theories, which emphasizes dynamic interaction according to a systems perspective, gives a better opportunity to understand personality dynamics more than other type theories (Newgent, et al., 2004). This function has great importance for those working in the fields of personality, mental health, and human development in order to understand the mechanisms of psychological conflict, adaptive factors, causes, and factors of healthy, modified, and inanimate behavior, and to explain the mechanisms of integration and incompleteness in the personality of the individual in order to use appropriate developmental, preventive and therapeutic approaches.

This study has been proposed by the researcher as a result of the deficiencies in studies dealing with the relationship of these patterns with important aspects of individuals' behavior, especially in their relationship to a (COVID-19) virus.

2. Study Objectives

2.1   Defining the common fear pattern of (COVID-19) among Yemeni people.

2.2   Defining the common Enneagram pattern among the personalities of Yemeni society individuals.

2.3   Defining the statistically significant differences of the relationship between the Enneagram patterns and the (COVID-19) fear patterns among Yemeni society individuals.

3. Procedures

3.1 The Study Sample: The current study sample consisted of (360) individuals of the Yemeni society, including (91) elderly males, (50) elderly females, (111) youth males, and (108) youth females. They have been chosen as an occasional sample from the Ibb Yemeni governorate. The study tools were distributed to the sample by using the Snow Ball method during the period of time (4-27-2020 to 5-18-2020(.

3.2 Study Tools: There were two study tools as follows:

3.2.1 Riso –Hudson Enneagram Type Indicator (RHETI(

Scale Description: The Riso-Hudson Enneagram Type Indicator (version 2.5) has been recognized among the best enneagram-type tests in the world. This is because the Riso-Hudson Enneagram Type Indicator Test has been validated by independent scientific sources. (Riso, & Hudson, 1996) (Newgent et al.,2004(.

This latest version of the Enneagram test requires you to complete 144 pairs of forced-choice statements. Test takers generally take about 40 minutes to finish the test. (Boyd, 2021(

Psychometric procedures for the scale of the Enneagram patterns in the study:

First Validity Procedures: Two methods were applied for that:

The validity of internal consistency: The researcher calculated it by finding the correlation and its statistical differences between the degree of each of the nine sub-scales and the total degree. It was obvious that the scale of the Enneagram patterns has high degrees of internal consistency validity as illustrates in a table (1).

Factorial Validity: After the researcher make sure that the factorial analysis procedures and conditions have been applied to the current study (sample size, correlation strength, and the level of significance according to (KMO) he analyzed data of study sample objects according to the exploratory factor analysis and in the manner of Principal Component Method. According to these procedures, (80) factors were identified, each of which exceeds the latent root of (1) true, and collectively interpreted (74,881%) of the total variance of the matrix. In addition, the researcher used the method Varimax to rotate the factors and to adjust the variance that was interpreted before the rotation. The modified variance ratio after the rotation was (22,400%) of the total general variance of the nine factors after the rotation. This means that the scale possesses factorial validity.

Third: Reliability Procedures: They were calculated in two ways:

Cronbach's Alpha: The researcher calculated the tools' reliability according to Cronbach's Alpha method on the basic study sample of (360) objects by using (SPSS). For each of the nine sub-measures and the total score, the reliability values ranged in this way between (0.537-0,900), and Table (1) illustrates that.

Split-Half Method: The tools' reliability was also calculated by the split-half method on the basic study sample of (360) objects through the (SPSS) program and also by using the Horst formula. Since the items of each of the nine sub-measures and the total scores are individuals and unequal (Newgent et al.,2004), the reliability values ranged in this method from (0,318-0,799), and table (1) illustrates them:

Enneagram's Types	The Reformer Type	The Helper Type	The Achiever Type	The Individualist Type	The Investigator Type	The Loyalist Type	The Enthusiast Type	The Enthusiast Type	The Peacemaker Type
Correlation coefficient	0,623	0,731	0,714	0,701	0,456	0,720	0,660	0,521	0,580
p-value	0,000	0,000	0,000	0,000	0,000	0,000	0,000	0,000	0,000
Scale Stability method	The Reformer Type	The Helper Type	The Achiever Type	The Individualist Type	The Investigator Type	The Loyalist Type	The Enthusiast Type	The Enthusiast Type	The Peacemaker Type
Cronbach's Alpha	0,629	0,639	0,635	0,704	0,537	0,618	0,685	0,602	0,692
split- half	0,337	0,416	0,431	0,668	0,318	0,495	0,442	0,383	0,557
Table (1): Validity of internal consistency (dimensions with total score) with reliability coefficients by Cronbach's Alpha and split-half method									

3.2.2 Fear Questionnaire of (COVID-19).

A qualitative questionnaire was designed to find out the two patterns of (COVID-19) fear, by choosing one of two options: (I am afraid of COVID-19) and (I am not afraid of (COVID-19), in addition to other qualitative information that includes the human gender (male-female) and the age group (youth – elderly). This questionnaire was presented to a group of experts in mental health and clinical psychology in order to see its validity for measuring fears of (COVID-19) among the Yemeni people.

The validity of the questionnaire obtained an agreement of 100%.

4. Presentation And Discussion Of Results

4.1   The result of the first Objective: Defining the common fear pattern of (COVID-19) among Yemeni society.

To achieve this objective, the researcher used frequencies and relative weights of the total study sample of (360) objects and then arranging them in descending order from the highest to the lowest, and the results were as shown in Table (2).

Iteration's and weights Corona Covid-19 fear patterns	Repetition	Relative weight	Arrangement
Not to fear Corona Covid-19	314	87.22	the first
Fear of Corona Covid-19	46	12.78	The second
Total	360	100%	

Table (2) the results of the first objective about defining the common fear pattern of (COVID-19) among Yemeni society members

It is clear from a table (2) that the Yemeni community members are not afraid of (COVID-19), and that fearlessness is the common pattern, despite the difficult living conditions of the Yemeni people who are suffering from poverty and armed conflicts under pandemic (COVID-19). This indicates the kindness and simplicity of these people, and their expectations that the coming days will be better, or the unrealistic optimism may be taken as one of their strategies for compatibility with life. This result is in agreement with some other previous studies such as (Hno, 2021), (Ruxton, & Burrell,2020(.

4.2   The result of the second objective: Defining the common Enneagram pattern among the personalities of Yemeni society individuals.

    To achieve this objective, the researcher used means, standard deviations, weighted means, and relative weights of each of the nine Enneagram patterns, and their arrangement from the highest to the lowest. These results have presented in table (3).

Enneagram's Types	SMA	standard deviation	T-test value	Weighted average	Weight percent	Arrangement	p	p-value
The Reformer Type	12,09	3,380	-2,308	0,48	48,36	[1]	0,022	Function in favor of
The Helper Type	13,85	3,517	7,284	0,55	55,40	8	0,000	A function in favor of the sample
The Achiever Type	15,93	3,641	17,889	0,64	63,73	2	0,000	A function in favor of the sample
The Individualist Type	14,88	4,165	10,820	0,60	59,50	5	0,000	A function in favor of the sample
The Investigator Type	13,67	3,263	6,815	0,55	54,69	7	0,000	A function in favor of the sample
The Loyalist Type	15,14	3,786	13,210	0,61	60,54	4	0,000	A function in favor of the sample
The Enthusiast Type	15,37	3,867	14,093	0,61	61,49	3	0,000	A function in favor of the sample
The Enthusiast Type	14,83	3,626	12,166	0,59	59,30	6	0,000	A function in favor of the sample
The Peacemaker Type	18,10	3,692	28,794	0,72	72,41	1	0,000	A function in favor of the sample

Table (3): Results of the second objective about defining the common Enneagram pattern among the personalities of Yemeni society individuals.

[1] Eliminated from the arrangement because it has no real presence among Yemeni

community members because it indicates in favor of the hypothetical mean.

After arranging the results from top to lowest, the researcher adopted the high discriminatory cut-off ratio (27%) in order to determine the common patterns, so the value was (2.43), and after rounding it to the nearest whole number, which was (2). This means that the presence of two common patterns in Yemeni society was a fact: they were peacemakers and achievers respectively, and this means that members of the Yemeni people with their healthy side enjoy compatibility with others and use escape methods for comfort and emotional stability, and they are tolerant and lenient, and they are satisfied with themselves and with others. Moreover, they are modest, friendly, simple, optimistic, appear sincere, work to make things safe, and are good mediators between Yemeni people.

This result is not consistent with any of previous studies' results, which confirms the Yemeni society of privacy (wisdom, peace, and sanity), and also emphasizes what it says the theoretical framework of the theory Enneagram that differences in patterns. Personality among individuals is affected by the nature of societies, so a certain pattern may prevail in a certain society without the prevalence of another. This is due to factors related to the dynamic interaction of all the formative and environmental components and the socialization of this society that reinforce the rule of a certain type without the other eight patterns (Schwarz & Zarrabi, 2017).

This result also confirms the findings of the Enneagram theories that there is no pure personality type, but rather the pattern is a composite of the two main personality types, and one of the two adjacent patterns has (wings) in the ninth dimension diagram (Gaventa, 2003). This is what made the accomplished pattern comes in second place in sovereignty after the peacemaker pattern, and it forms a right-wing of the peacemaker style, while the enthusiastic pattern forms the left-wing of the main pattern, which is the peace builder pattern. This result has not been reached by Arab studies in the types of Enneagram.

4.3   The result of the third objective: Defining the statistically significant differences of the relationship between the Enneagram patterns and the (COVID-19) fear patterns among Yemeni society individuals.

To achieve this objective, the researcher tested the validity of the following null hypothesis: There is no statistically significant relationship at the level of (0.05) and less between each of the nine types of Enneagram on the one hand and between each of the two types of fear of (COVID-19): (Fear of COVID-19) and (No fear of COVID-19) on the other. The researcher also used the Multivariate Correlation and the results were as shown in Table (4).

Enneagram's Types Corona / Covid-19 fear patterns		The Reformer Type	The Helper Type	The Achiever Type	The Individualist Type	The Investigator Type	The Loyalist Type	The Enthusiast Type	The Enthusiast Type	The Peacemaker Type
Not to fear Corona Covid-19	Correlation coefficient	0,027	-0,047	-0,074	* -0,176	0,26	-0,068	-0,033	-0,013	[1]-0,156
fear Corona Covid-19	p-value	0,539	0,295	0,099	0,000	0,564	0,127	0,463	0,774	0,000

Table (4) The results of the third objective about The relationship between the patterns of Enneagram and each of the two types of fear of (COVID-19) among Yemeni community members.

[1] ισ €a function at the (0.001) level . And less.

It is evident from Table (4) that there is a negative, strong, and statistically significant relationship at the (0,000) level between fear of (COVID-19) : (Fear of   COVID-19) - (No fear of COVID-19) and the two patterns of Enneagram (unique) and (peacemaker) in the personality of the Yemeni society members, which is a natural consequence if we know the healthy and unhealthy aspects and for both patterns (unique) and (peacemaker), where it was associated negatively with lack of (COVID-19) fear the unhealthy side of the two patterns was associated with (COVID-19) fear. This result is important for organizing prevention and health isolation procedures according to personality patterns. This result was in agreement with some studies that concentrated on optimism and pessimism, such as (Alexander, 2020) and.(Bakioğlu,et al,2020)(Bellamkonda, & Murugan,2021).

Declarations

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2. Conflict of interest: the absence of any conflict of interest in any form.
3. Not previously published: This research has not been published in any other journal or place.
4. Consent of the sample members to conduct the research: Their consent was obtained to conduct the research.
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Abbreviations

WHO. ETP. RHETI. KMO. SPSS

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