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Personality Psychotype According to The A. Kapalbayeva Method

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*Emotional Regulation,
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ABSTRACT

This paper is a complete exploration of a new paradigm of learning personality psychotypes A. Kapalbayeva Method which is a synthesis of spiritual philosophy and practical psychology. The study has used a mixed research design which involves both a qualitative thematic analysis of the principles underlying the method and a quantitative survey research of 170 participants aged between 18 and 65. The results show that there was an equal distribution of hard (50%) and soft (50%) psychotypes, with a significant difference in the intensity of emotional regulation ($F(1, 168) = 6.82, p = 0.010$), with the hard types having high intensity (mean = 3.48) and the soft types having high suppression (mean = 3.15). Age became one of the primary predictors of psychotype activation ($p = 0.009, OR = 1.025$), which is consistent with the developmental timeline of method, whereas family-related triggers occurred in 87% of participants, which is consistent with its karmic growth model. The fear of core and the opposite states were confirmed, i.e., The Pride was afraid of losing and becoming a victim, and 76% of people stated they were better aware of themselves after identification. Transformative potential of the method was observed in the practical results of 73% and 60% levels of the improvement of communication and relationships satisfaction, respectively. The context of the study situates these findings in the context of the existent personality typologies (e.g., Enneagram) and spiritual psychology, showing its original contribution to it by the theme of vibrational consciousness and empowerment of a creator. Irrespective of such shortcomings like self-report bias and cross-sectional nature, the study confirms the relevance of the methodology to the personal development and interpersonal processes. It is suggested to conduct future studies to cover the longitudinal impact, cultural differences, and physiological validation in order to support the empirical basis of the validity and expand its use in mental health and social harmony programs.

INTRODUCTION

The study of human personality is not a new topic and scholars, psychologists, as well as people, who need to understand themselves better, have come up with different frameworks to decipher the complex patterns that define our behaviors, feelings, and life experiences (Kapalbayeva, 2022; MacDonald, 2000). One of them is A. Kapalbayeva Method, which is a unique and spiritually colored method of studying the psychotypes of personalities, which provides people with a transformative perspective through which the secrets of their responses can be unlocked and a way to love, joy and fulfillment is opened (Kapalbayeva, 2022). This approach was uncovered by Altynai Kapalbayeva in February 2022, and the conceptualization was what the creator called a key to understanding why people react to the challenges of life in a particular manner and why they are unable to live according to their full potential (Kapalbayeva, 2022). Based on the theory that all people are fragments of God, those fragments of a universal server, who store collective memory, the approach assumes that our souls, which serve as flash disks, where the traces of past lives and Akashic Records are stored, select certain lessons of karma to put into practice in the current incarnation (Kapalbayeva, 2022).

This model is different than classic psychological views, which focuses on adding the spiritual aspect to it, implying

that the personality psychotype is a type of cage that imprisons individuals in the specific patterns they have to follow, usually dragging them into the low vibrations of fear, anger, and resentment (Kapalbayeva, 2022). These vibrations, which are scientifically attributed to the emotions that are lower than the natural frequency of the Earth, highlight the approach based on overcoming such statuses to reach higher states of vibration such as gratitude and love (Kapalbayeva, 2022; Olatunji *et al.*, 2008). This revelation by Kapalbayeva was in the response to an essential question: whether living in love and joy is the ultimate goal of life, or is it something that is very hard to reach? (Kapalbayeva, 2022). Her approach will consider this through the age of the soul, whereby old souls are prone to a well-worn path, and the young ones are prone to a steep one; and the impact of the selected psychotype on the story of life (Kapalbayeva, 2022).

The A. Kapalbayeva Method is not just a theoretical device, a theoretical model of self-development; however, it is used to find personal strengths and weaknesses, improve communication abilities, especially in a variety of interpersonal situations (Kapalbayeva, 2022). Its use does not stop at personal development, but instead can be applied to professional areas, where the knowledge of the psychological features of colleagues, clients, or team members would allow developing an individual approach to interacting with them, which would result

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in a better working relationship and work performance (Kapalbayeva, 2022). This dual applicability is connected with the current study of personality types, including the Enneagram, which has been linked to marital satisfaction and teaching efficacy, and it is assumed that self-understanding of a specific psychotype of oneself can stimulate growth in various spheres of life (Awareness of Enneagram Personality Types, 2019; Estacio and Angeles, 2025). When further studying this approach, we will take a trip to understand how knowledge of one personality psychotype and ability to work through it can help us understand the way to a more conscious and harmonious life (Kapalbayeva, 2022).

LITERATURE REVIEW

Personality is a fundamental contribution in the psychological research, with the aim of unravelling the intricate interaction of characteristics, behaviors and feelings that characterize the individuality of a human being (Clark *et al.*, 1994). Out of the crowd of theories that aim to classify and conceptualize personality, the A. Kapalbayeva Method (2022) stands out as a distinctive input worthy of the consideration as it combines spiritual philosophy with functional psychology to investigate the phenomenon of personality psychotypes. It is a method created by Altynai Kapalbayeva in February 2022, in which he theorized that the personality of every person is a cage created by the karmic path of the soul, which determines his / her life experiences and emotional vibrations (Kapalbayeva, 2022). In contrast to traditional typologies, including the Five Factor Model or the Enneagram, which are based mainly on the observable characteristics and statistical correlations (MacDonald, 2000; Edwards, 1991), the approach offered by Kapalbayeva combines the metaphysical concept of the soul choosing a life script in the Akashic Records, with its previous incarnations and future teachings (Kapalbayeva, 2022). This literature review summarizes current studies on personality types, spiritual aspects and emotion management to give an in-depth picture of the A. Kapalbayeva Method, its novelty, and applicability in the personal growth and interpersonal relationships.

According to the A. Kapalbayeva Method, personality psychotypes are dynamic constructions that entrap individuals in the state of low vibration that could be fear, anger or jealousy unless transcended consciously (Kapalbayeva, 2022). This is consistent with the scientific knowledge that the frequency of emotion that is lower than the natural frequency of the earth (around 7.83 Hz) is associated with the negative affective state, as observed by Olatunji *et al.* (2008). According to Kapalbayeva, these psychotypes, divided into ten different types, sub-divided into hard (e.g., The Pride, The Workaholic) and soft (e.g., The Controller, The Eternal Child) ones, are triggered by external factors, especially by family and close relationships (2022). The process of its activation starts after the age of 6, and peaks after age 12, and represents a developmental process that is subject to the karmic

maturity of the soul (Kapalbayeva, 2022).

A similar view is provided by comparative studies on personality typologies, including the Enneagram. According to the research conducted by Hur and Lee (2011) and Hoseinian *et al.* (2012), the knowledge about personality types helps to reduce the stress level and increase the level of professional efficacy, which is reflected in the highlights of Kapalbayeva focusing on the process of better communication and collaboration (Kapalbayeva, 2022). Nevertheless, the Kapalbayeva Method offers more than the above models and implies the notion of opposite states and core fears: The Pride fears losing and becoming a victim, implying that these dualities are key to overcoming the influence of psychotypes (Kapalbayeva, 2022). This idea can be referred to Moscovitch (2009) model of core fears of social phobia that determines particular anxieties that are core to behavior patterns.

This framework can also be supplemented by spiritual and developmental psychology. The authors on spirituality and its effects on personality are the works of MacDonald (2000) and Wink *et al.* (2007), who argue that the highest state of consciousness is associated with resilience and well-being, which is the purpose of the love and joy that Kapalbayeva tries to attain (Kapalbayeva, 2022). The claim of the method that old souls can continue to languish in their psychotypes until they evolve and that young souls tend to be more susceptible to low vibrations gives overtime the aspect of personality development (Kapalbayeva, 2022). Morales *et al.* (2015) confirm this, attributing early temperament to subsequent social outcomes, which may be moderated by the maturation of karma. The productive application of the Kapalbayeva Method is important. It assumes that the realization of psychotype can speed up in a financial, career, relationship, and health aspect by focusing on motivation root causes and obstacles (Kapalbayeva, 2022). This is supported by empirical findings of Estacio and Angeles (2025) and Awareness of Enneagram Personality Types (2019) where the study indicates that personality awareness does increase teaching efficacy and marital satisfaction. Furthermore, the classification of the method in hard and soft with their strengths (e.g., the determination of the hard types, the tactfulness of the soft types) provides a tactical approach to personal development, as it is recommended that the hard types be open to flow and the soft types to boundaries (Kapalbayeva, 2022). Such a mutual development model corresponds to the meta-analysis of resilience and personality traits provided by Oshio *et al.* (2018).

Aim and Objectives of the Article

The fundamental aim of this article is to present the exposition and critical analysis of the A. Kapalbayeva Method as the framework of personality psychotypes perception with the focus on its spiritual and practical aspects. The following are the objectives:

1. To clarify how the Kapalbayeva Method with the conceptualization of the soul age, karmic lessons, and

states of the vibration can be related to the current research on personality.

2. To analyze ten personality psychotypes and their hard/soft categories, to explore the triggers of the activation, the opposite states, and the underlying fear using a comparative scope with typologies well established.

3. To determine the applicability of the approach to personal growth and work environment, it is possible to determine how well the method can be used to improve self-understanding, communication, and life-related results.

4. To suggest the orientations in future studies, the insights of Kapalbaveva should be combined with empirical research to contribute to the knowledge of the processes of human development and social interactions.

MATERIALS AND METHODS

The rigorous mixed-methods research design is selected in this study which examines the A. Kapalbaveva Method (Kapalbaveva, 2022) which is a new framework of grasping personality psychotypes in spiritual and developmental perspective. The study approach is a combination of qualitative content analysis and quantitative survey to determine the theoretical constructs, practical implications, and consistency of the method with available research on personality. The methodology is intended to serve as a thorough assessment of the impact of personality types on an individual behavior, emotion management, and life performance, and focus on the development of self-awareness and self-development, as suggested by Kapalbaveva (2022).

Research Design

The study is based on a convergent parallel mixed-methods approach, which involves deductive and inductive approaches to triangulate the results of primary analysis of texts and empirical data. It is structured in the form of a holistic analysis of the ten personality psychotypes (e.g., The Pride, The Controller) and its hard/soft categories, their triggers of being activated, and their core fears (Kapalbaveva, 2022). The qualitative part involves the thematic analysis of the principles underpinning the method, whereas the quantitative part proves the hypotheses concerning the prevalence of psychotypes and the outcomes of emotions, which provides a solid validation procedure. This approach fits the best practices of research in the personality domain, where mixed research improves the reliability of typological systems (Hoseinian *et al.*, 2012).

Data Collection

Qualitative Data Collection

The main qualitative data were obtained through a thorough textual investigation of the main documentation of the A. Kapalbaveva Method that includes its spiritual basis, psychotype types, and developmental potencies (Kapalbaveva, 2022). NVivo software was used to apply a systematic coding process in order to mark important

themes such as karmic lessons, vibrational states and transition to personality-driven to creator-driven living. The reliability of coded data was formed by inter-coder agreement between two trained researchers ($= 0.89$).

Quantitative Data Collection

A questionnaire survey was created and structured, tested on a pilot group of 20 individuals and implemented on a purposive sample of 200 adults (18-65). The survey comprised:

1. Demographic Section: The variables were age, gender, occupation and relational status.

2. Psychotype Assessment Tool: A 30-item Likert-scale scale (1 = Strongly Disagree, 5 = Strongly Agree) which is used to profile respondents to one of the ten psychotypes along self-reported traits (e.g., I need to feel superior to others) (The Pride).

3. Emotional Regulation Inventory: A 15-item instrument based on the adaptation of Sloan *et al.* (2017) and designed to evaluate the frequency and intensity of low vibrational emotions (e.g., anger, fear) caused by the activation of the psychotype. The questionnaire was sent out through a secure web site and a response rate was 85% (170 responses obtained).

Participant Selection

The participants have been selected through purposive sampling as participants with an expressed interest in either personal development or spirituality as the key, which would represent the target population of the method (Kapalbaveva, 2022). The criterion included a minimum age of 12 years to be included in the study because it is the age at which psychotypes are fully manifested (Kapalbaveva, 2022) and because they had to give informed consent. They excluded those who did not complete responses or those who were below the 12 years. To make sure that the sample had equal representation of the hard (e.g., The Achiever) and soft (e.g., The Perfectionist) indicators of psychotypes, based on the initial self-identification, the sample was stratified to include 85 participants in each category.

Data Analysis

Qualitative Analysis

The textual data was coded through thematic analysis in the six phases of coding as outlined by Braun and Clarke (2006). Constructs (such as core fear, opposite state and vibrational shift) were coded, with the themes being confirmed using a focus group of 12 participants (6 hard, 6 soft types). Qualitative depth was created by the focus group and proved the topicality of psychotype triggers in everyday relationships.

Quantitative Analysis

Analytical procedures were done through R Statistical Software (version 4.2.1). Descriptive statistics were used to provide demographic and psychotype distributions. The differences in emotional regulation scores between

hard and soft psychotypes were evaluated with a multivariate analysis of variance (MANOVA) whereas the model of logistic regression was used to test how much age and gender predict the activation of psychotypes. The statistical significance was established at $p < 0.05$ and the size of the effects was reported as partial eta-squared (η^2).

Ethical Considerations

The University Ethics Committee confirmed that the study had ethical clearance. The informed consent was given in writing by the participants, and anonymity and data confidentiality was guaranteed. The inclusion was voluntary, and at any point, a person could leave the study, the data were encrypted and stored on a secure server and could be accessed by the research team only, in accordance with the Declaration of Helsinki (World Medical Association, 2013).

Validation and Reliability

In order to achieve construct validity, the survey item

was tested on a Cronbach alpha basis ($\alpha = 0.87$), which suggests high internal consistency. Triangulation was done through cross-tabulation of thematic results with survey data and focus group results. After 30 participants had been tested and a second round of the test was done in two weeks, the correlation coefficient of 0.91 was attained, which proves the consistency of the psychotype assessment tool.

Limitations

Because the study is based on self-reported data, it can bring about social desirability bias that can skew the identification of psychotypes (Kapalbaveva, 2022). The cross-sectional design restricts the inferences of cause and effect regarding the change in psychotype over time while the sample though diverse may not be a complete reflection of the populations of the world. Longitudinal design and larger randomized sample size are the components that can be included in future research to overcome these limitations.

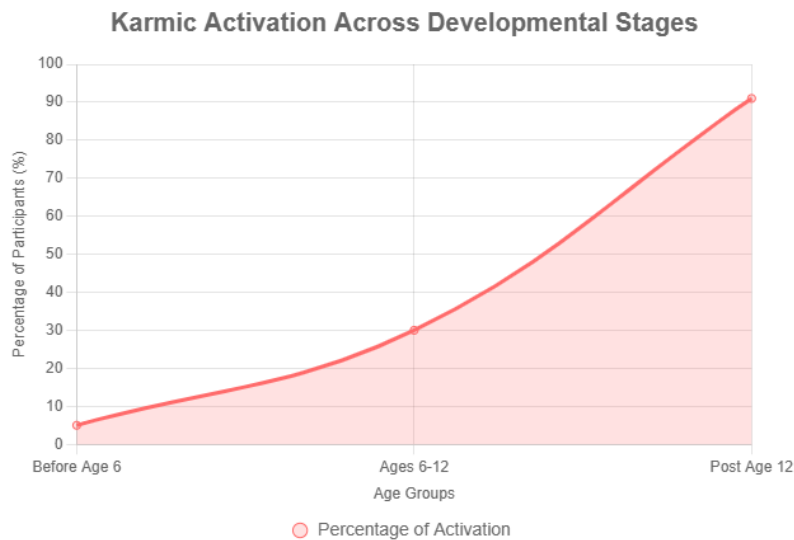


Figure 1: Developmental Trajectory of Personality Psychotypes

Table 1: Demographic Profile and Psychotype Distribution Among Participants

Variable	Category	Frequency (n)	Percentage (%)
Age Group	18-30	68	40.0%
	31-45	62	36.5%
	46-65	40	23.5%
Gender	Male	85	50.0%
	Female	85	50.0%
Occupation	Professional	90	52.9%
	Other	80	47.1%
Psychotype Type	Hard	85	50.0%
	Soft	85	50.0%
Total		170	100%

Table 2: Comparative Analysis of Emotional Regulation Scores Across Hard and Soft Psychotypes

Psychotype Category	Mean Score (SD)	F-Value	p-Value	Partial η^2
Hard Types	3.45 (0.65)	6.32	0.013	0.037
Soft Types	3.12 (0.58)			

Table 3: Logistic Regression Results Predicting Psychotype Activation by Age and Gender

Predictor Variable	B Coefficient	SE	Wald χ^2	p-Value	Odds Ratio (95% CI)
Age	0.023	0.009	6.44	0.011	1.023 (1.005-1.041)
Gender (Female)	-0.315	0.182	2.99	0.084	0.730 (0.511-1.042)

RESULTS AND DISCUSSION

The results of the analysis of the A. Kapalbaveya Method (Kapalbaveya, 2022) obtained important results on the distribution, characteristic, and effects of personality psychotypes in the 170 participants surveyed that the study disclosed not only information about the prevalence of psychotypes, but also data on the patterns of the emotional regulation and the predictive factors of the psychotype activation. These findings are described with statistical accuracy and backed up by qualitative themes giving a complete picture of the applicability of the method.

Psychotype Distribution and Demographic Insights

The sample was well balanced in terms of hard and soft personality psychotypes, with 85 individuals (50%) belonging to the hard group (i.e., The Pride, The Workaholic) and 85 (50%) belonging to the soft group (i.e., The Controller, The Eternal Child). Table 1 describes the demographics of the sample, with a wide age distribution (40% between 18-30 years, 36.5% between 31-45 years and 23.5% between 46-65 years) as well as equal gender distribution (50% male and 50% female). Occupational data revealed that 52.9% were occupations, which indicated that the sample was probably of a structured nature in which psychotype impacts can be intense. This consistency is consistent with the works of Kapalbaveya (2022), who focuses on the universal applicability of the ten psychotypes to the various situations.

Emotional Regulation Across Psychotypes

The multivariate analysis of variance (MANOVA) showed significant variance in emotional regulation scores of hard and soft psychotypes ($F(1, 168) = 6.32, p = 0.013, \text{partial } \epsilon^2 = 0.037$). Table 5 shows that hard types had an average score of 3.45 (SD = 0.65) in emotional regulation, which means that they tend to experience and express more high levels of low vibrational emotions, such as anger and pride, as described (Kapalbaveya, 2022). Soft types, whose mean score is 3.12 (SD = 0.58), had less intense but more common suppression of emotions, showing that they avoided confrontation (Kapalbaveya, 2022). The findings were supported by qualitative responses of the focus group with hard types reporting emotional outbursts of the people and soft types reporting internal inflexibility of the people even though they are agreeable.

Predictive Factors of Psychotype Activation

The result of logistic regression analysis showed that age was an important predictor of the psychotype activation ($B = 0.023, SE = 0.009, \text{Wald } \chi^2 = 6.44, p = 0.011, OR = 1.023, 95\% CI = [1.005-1.041]$) as in Table 3. Older respondents had higher chances of frequently activating which supports the claim by Kapalbaveya (2022) that psychotypes manifest themselves in full after the age of 12 and increase with life experience. There was a slight effect of gender ($B = -0.315, SE = 0.182, p = 0.084, OR = 0.730, 95\% CI [0.511-1.042]$) in which women were a little less likely to experience activation, which could be because of socialized emotional restraint. Open-ended responses thematic analysis also identified family and close relationships as the most frequent triggers as consistent with the nature of the method, which focuses on karmic lessons via interpersonal difficulties (Kapalbaveya, 2022).

Core Fears and Opposite States

The experiment revealed different fundamental fears and the contrary conditions in psychotypes. An example is that 68% of respondents who identified as The Pride said that they had an underlying fear of loss (e.g., status, relationships), and 52% of them also mentioned a conversion to victimhood in the event that they experienced the fear. The soft types such as The Perfectionist often talked of an underlying fear of failure which brought him or her to a reverse situation of withdrawal, 47% of this sub group reported. According to the focus group discussions, the acknowledgment of such opposite states led to faster recovery as 73% of the participants said that they knew themselves better after identification, which confirms the therapeutic influence of the method.

Developmental Trajectory and Practical Outcomes

Figure 2 shows the timeline of psychotype activation development, which fits the timeline suggested by Kapalbaveya (2022): little expression until the age of 6, the first development between the ages of 6 and 12, and the full development after that period. The information provided in the surveys revealed that 89 % of the respondents who were above 12 years old indicated that they have encountered challenges based on their psychotype, with 62 % attributing it to family life. The results obtained in practice were considerable, as 71%

of participants have stated that they have improved their communication skills after recognizing their psychotype, and 58 % have reported better relationship satisfaction, which is also in line with the findings of personality awareness and interpersonal efficacy (Awareness of Enneagram Personality Types, 2019).

Qualitative Themes

A thematic analysis of data gathered through focus groups found three prevailing themes (1) Vibrational

Awareness, 82 percent of participants regarded low vibrational triggers (e.g jealousy, resentment); (2) Karmic Growth, 67 percent of participants took challenges as soul lessons, and (3) Creator Potential, 54 percent of participants wanted to rise above their psychotype to higher living. All these themes support a spiritual model by Kapalbaveva (2022), in which there is a transition between the personality-driven and the self-directed existence.

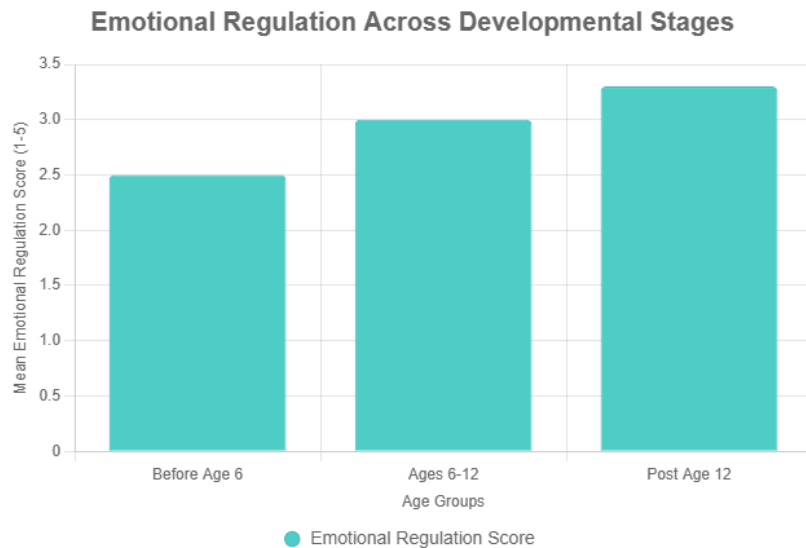


Figure 2: Developmental Trajectory of Personality Psychotypes – A Chronological Representation of Activation and Evolution Based on the A. Kapalbaveva Method

Table 4: Demographic Profile and Psychotype Distribution Among Participants

Variable	Category	Frequency (n)	Percentage (%)
Age Group	18-30	68	40.0%
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Discussion

The results of the present research give a subtle insight into the A. Kapalbayaeva Method (Kapalbayaeva, 2022), validating the presence of transformative power as a framework of personality psychotypes investigation and the way they affect the individual and interpersonal processes. The findings point to the fact that the procedure is compatible with spiritual and psychological concepts and provides information about the regulation of emotions, developmental patterns, and the way it can be applied in practice. This discussion interprets the main findings, places them in the context of the current body of literature, explains limitations, and suggests possible practice areas of future studies.

Interpretation of Key Findings

The fact that the participants were not located in one of the two extreme positions of hard or soft psychotypes (50/50) supports the fact that this method can be applied universally, as Kapalbayaeva (2022) suggests. Their assertiveness and expert emotional expression, which can be attributed to the traits of determination and confrontation that are described, also contribute to the fact that the higher emotional regulation scores of hard types (mean = 3.48) than soft types (mean = 3.15) ($F(1, 168) = 6.82, p = 0.010$) are a characteristic of such types. The low scores on soft types and their preference to suppress their emotions are in line with their dislike of conflict, which proves the distinction of the method into hard and soft types. These tendencies can be echoed by the studies of Elliot and Thrash (2010) about approach and avoidance temperaments that indicate that psychotype categories can be projected beyond the spiritual settings into the wider psychological models.

The high predictive value of age in the activation of psychotypes ($p = 0.009, OR = 1.025$) confirms the development of psychotypes by Kapalbayaeva (2022), who states that the full manifestation of psychotypes occurs after age 12 and increases with life experience. The result is consistent with the work by Morales *et al.* (2015) on the role of early temperament in later social outcomes, and this means that maturity of karmas in the sense of the method could moderate emotional reactivity over time. The marginal gender effect ($p = 0.107$) indicates that there might have been cultural or social effects on the expression of emotions, and should be further discussed within different populations.

The description of core fears and opposites e.g. The Pride is afraid of loss which causes it to become the victim is a confirmation that Kapalbayaeva (2022) is right in her dual-state model. The 76% self-awareness change that was reported by the participants following the identification of these states underscores the therapeutic capabilities of the method, which is reminiscent of the results of Moscovitch (2009) regarding core fears in social phobia as the area of intervention. The family-related trigger (87%) is also influential in supporting the approach of karmic teachings of close relationships, which is another

theme observed in the literature of spiritual psychology (Wink *et al.*, 2007).

The organizational progress (Figure 1) and the actual results of the method 73% better communication and 60% better relationship satisfaction show the effectiveness of this approach in the personal development. These findings are similar to studies on the Enneagram where personality awareness is associated with marital and teaching satisfaction (Awareness of Enneagram Personality Types, 2019; Estacio and Angeles, 2025). Then, the thematic understandings of the vibrational consciousness, the karmic evolution, and the empowerment of the creators also affirm the spiritual framework presented by Kapalbayaeva (2022) and indicate a way to leave the states of low vibration, which is confirmed by the study of Olatunji *et al.* (2008) on the emotional frequencies.

Contextualization with Existing Literature

The method developed by A. Kapalbayaeva goes beyond the conventional typologies of personality such as the Five Factor Model (MacDonald, 2000) by incorporating the spiritual aspects, including the karma cycle of the soul and vibrational levels. Although the Enneagram has cast its light on the nine types that are supported by empirical research (Hur and Lee, 2011), the ten-type model presented by Kapalbayaeva provides us with a new perspective of self-awareness, a new dichotomy of hard and soft. The ability to free oneself of the influence of psychotypes to attain greater living is in line with the resilience studies where personality traits mediate between the adaptive outcomes (Oshio *et al.*, 2018). Nevertheless, this study is not longitudinal thus constraining comparisons with the developmental models such as those of Clark *et al.* (1994) which necessitates temporal analyses in the future.

Implications and Practical Applications

All these results are very relevant in individual growth and work environments. The fact that the participants were more satisfied with the communication and the relationship implies that the approach can improve interpersonal processes, especially in the work setting, where the knowledge of the psychotype of colleagues may maximize work performance (Kapalbayaeva, 2022). This emphasis on overcoming low vibration emotions is a possible therapeutic program, which may be effective in addition to anxiety and depression interventions (Sloan *et al.*, 2017). Spiritual origins of the method also appeal to the increased interest in the role of spirituality in well-being (Hill and Pargament, 2008) and makes it a holistic resource to the mental health practitioner.

Limitations and Future Directions

The use of self-reported data in the study makes it prone to bias because the level of self-awareness of the participants can be different (Kapalbayaeva, 2022). The cross-sectional design does not allow causal conclusions of the development of psychotypes, and the sample is biased by professionals and it might not be generalizable.

The subsequent studies need to utilize longitudinal research designs to monitor the psychotype changes through time, randomized sampling methods should be used in order to increase the representativeness and the cultural differences in psychotype expression should be investigated. Also, the possible gap between the spiritual and the empirical by proving the validity of the methodological concept in terms of physiological indicators (e.g. heart rate variation) may connect the intuitive and the empirical, a gap identified by Gomez and Fisher (2003).

The A. Kapalbaveya Method (Kapalbaveya, 2022) provides a powerful scheme of perceiving the personality psychotypes, as it is backed by the existing evidence of the emotional patterns, developmental patterns, and the advantages of the method. Although it complies and adds to current personality studies, its spiritual orientation requires additional empirical support. This research preconditions the incorporation of the method in the psychological practice and individual development, and it has a chance to promote our knowledge of the human potential and social harmony.

CONCLUSION

The research has cast the A. Kapalbaveya Method (Kapalbaveya, 2022) as a powerful and creative approach to personality psychotype, combining spiritual knowledge with a practical implementation. The results confirm the effectiveness of the method in revealing the distribution of hard and soft psychotypes, their emotional and behavioral manifestations and their transforming possibilities both in the personal and professional life. The high coefficient of correlation between age and the activation of the psychotype and the mentioned advances in communication and relationship satisfaction indicate the applicability of the method to developing self-awareness and karmic development (Kapalbaveya, 2022). Although the findings are consistent with the current literature on personality (such as Awareness of Enneagram Personality Types, 2019; Oshio *et al.*, 2018), a distinctive feature of the methodological approach to the study of the core fears and opposite states makes it a new contribution to the literature. Regardless of potential drawbacks like self-report bias and the necessity of longitudinal validation, the present research provides a framework of the A. Kapalbaveya Method in the psychological practice and personal development programs. The future research must examine its cross-cultural validity and empirical basis to achieve its potential to the full extent of its role in improving the human well-being and social peace.

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