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Architectural Styles and Enneagram Types

Every age in history establishes its fundamental character by means of its social order, its aspirations and what it values most – in other words, its zeitgeist. These aspects are expressed through the culture it produces: literature, music, sculpture, painting and architecture. This spirit of the age can be parsed and diagnosed just like the human psyche and therefore lends itself to analysis. In this paper I will take ten historical architectural styles, describe them and then assign each to a point on the Enneagram diagram while explaining the reasons for my choice.

I am dealing only with well-recognized architectural styles, beginning with the Egyptian of four thousand years ago. The last style I deal with, International Modernism, is already sixty years old. I make no attempt to characterize today's architecture, which is still too ill defined to categorize.

I. Ancient Egyptian architecture is timeless and inert. It is a Type Nine.

Timeless is a word that is easily applied to Ancient

Tim Vreeland



Egypt and its culture. The Ancient Egyptians had nothing but time and a huge slave population. To their rulers everything was possible. They could remove mountains or build them and they did both: the first in Abu Simbel, where they excavated a mountainside to build a subterranean temple guarded by colossal carvings of a king and his queen. At Gizeh they built mountains in the form of giant stone pyramids.

Egyptian architecture is primarily funerary. It is a colossal attempt to overcome death. To the Ancient Egyptian life and death were indistinguishable, one simply a continuation of the other in a different form. Death was a temporary interruption, not a complete cessation, of life. In the belief system of Ancient Egypt life never ends; mortal death simply introduces the deceased to immortality in the form of mummification and permanent stone architecture. Egyptian culture dealt constantly with the spirit world. It was also static. It hardly changed in two thousand years. It was a type nine culture. ...CONTINUED ON PAGE 15

General Considerations About Subtypes

A lot of material about subtypes and instincts has appeared in these pages and, as is frequently the case in matters psychological or philosophical, opinions vary quite a bit. Here is a condensed version of some general considerations.

1. In the literature of the Enneagram of Personality we find two main lines of thinking about the nature and role of the instincts. One view sees the instincts as independent of external influences, as part and parcel of the structure of the individual ego — in this model, the instincts compete among themselves within the personality for dominance (see *EM* #16, June 1996 “Three In One” by Gotch and Walsh; and a description of *Trifix* *EM* #21, November 1996 “Interview with Oscar Ichazo”). The second (other) view is that instincts are corrupted by an influence (passion and/or the fixation) originating elsewhere, i.e. by our enneagram type's specific “color.”

2. Only if we see instincts as directly colored by our type can we call them “sub-

Antonio Barbato

types,” or, more precisely “instinctual variants” of our type. Whereas if instincts operate independently, they are adapting

to each situation without being tethered to a particular type.

3. If it is our type/passion that alters the instincts, we should be able to recognize this influence from the shapes the instincts assume as they manifest — I believe *this* to be the case because I was able to observe and verify it a thousand times.

4. According to Dr. Louis Corman, instincts can be classified as three: *Expansion*, *Retraction* and *Adaptation*.

Single cell organisms accomplish **Expansion** through binary fission or budding. In both cases reproduction accomplishes the act of expansion of the organism which is only confined by the availability of space. Multi-cellular organisms on the other hand reproduce sexually. Humans “expand” by spreading their genes under the sexual impulse. People with a dominant expansion/sexual instinct direct their energy outwards, towards oth- ...CONTINUED ON PAGE 19

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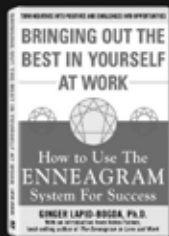
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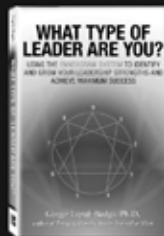
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From the Editor

Seeing migrating Canada geese always puts me in a nostalgic mood—the seasons, passage of time and cycles. Every year, no matter where I am, whether it's morning or evening, few or many, squawking or silent, near or far, geese always conjure up an eerie feeling of sameness in perpetuity. The flow of ever-changing, unstoppable time contains a note of sadness mixed with detachment and acceptance. Why? Maybe it's the way of nature, to come or go, both are OK, neither to be celebrated nor dreaded.

Maybe humans and geese are one, as in "All this that we see in the world is Brahman" (skt. Sarvam khalv idam brahma) and the innocence of the flight of geese evokes simply the feeling of being, right there in the present, with all agendas forgotten.

The after-effect of geese usually triggers a reflection of how different the hubbub of living immersed in activity, deadlines, hopes and fears is from rare moments of presence — calm, just so, empty of content, pressure, yearning or concern. Such moments do not last very long and soon replaced with comparing geese migrations to societal cycles. Are we not similar? Geese travel every year, while we have a multitude of overlapping changes; daily routines, weekly work schedules, monthly or yearly whatever... and then we have cycles that can last several years, decades, or even a century or more. Watching the current political noise coming to a head this November in the USA (different schedules elsewhere) as the opposing forces struggling for power act like geese. Regardless who wins in the short run, societies as a whole tend to follow cycles that Plato described as "timocracy:" (military/monarchic with some religious zeal mixed in); "oligarchy:" (corporate type rule in bed with politicians we see now in the West); "democracy:" (rule by the masses and bureaucrats) that when the money is used up degenerates into "tyranny:" (despotic rule after a collapse). Each of these stages brings to prominence: warriors/priests, ideologues/intellectuals, merchants/artisans, laborers/servants and back to the warriors/priests.... Each nation or culturally connected group of nations have their own time-lines, but the sequence seems to be locked in.

When I "fled" Europe's suffocating

bureaucracy in 1985 to come to the USA for some entrepreneurial breathing space, I realized after a few years that I was still in a "hare and tortoise race" where both are moving in the same exact direction, only at different speeds... but as the I-Ching observes, all things are cyclical, and in all cycles lie opportunities for growth and advancement.

In this issue:

Tim Vreeland, former chair of the UCLA's Dept. of Architecture, takes us on a tour in history of "Architectural Styles and Enneagram Types." Every age is "chiseled in stone" as it were. So each had its fundamental characteristics and mindset. Let's assume that human nature is fairly constant over time in all cultures. When we read about historic heroes, villains, great deeds or wicked shenanigans, we recognize familiar traits no different from those we see among our contemporaries. And yet, even though human nature remained stable, each age produced collective mindsets that colored cultures for extended periods in time — millennia at the dawn of mankind, then centuries and more recent cycles are measured in decades as we enter modernity and the industrial age. Given that the enneagram reflects universal patterns, they should be evident throughout creation. Just like individuals, societies go through periods where they embrace shared concepts and beliefs that are immortalized as distinct art forms. Such art forms that endure, become testaments for posterity to be read and interpreted. In this article, Tim Vreeland looks at how different forms of architecture embody characteristics we associate with the different types—and what this says about the cultures that embraced them.

Antonio Barbato has compiled "General Considerations About Subtypes" after years of pondering and testing various angles and theories on this subject. He has used this information in greater detail in the teaching manual he wrote for the Italian Association of Enneagram Studies (ASSI.S.E). In recent years Antonio had a particularly intense study period. He's been studying not only the early development patterns in children of friends, family and students, but observing and recording the developmental stages of his own son,

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similar to the observational approach used by Piaget to formulate his ideas about cognitive development. He shares with us his observations, which are now bolstered by with the experience gained from a multitude of big and little emergencies that crop up when raising a small child.

Annette Poizner noticed a remarkable correlation between the first nine letters of the Hebrew alphabet, associating, as they do, to the numbers from 1 to 9. The archetype or root concept linked with each Hebrew letter is expressed in the graphic form of each letter, the name of the letter, the numerological value of that letter and even the words in which that letter is found. There is nothing random about the various facets of each letter. In "Letters of Light, Letters of Type: *the Hebrew Letters and the Enneagram*" Annette makes a good case for her theory. Come to think of it, similar parallels can be found between Sanskrit and Vedic Astrology as are found in the Kabbalah.

Somik Raha was given a stern gift by his CEO mentor after he listened to Somik's lengthy report on Somik's recently-completed dissertation—a report the CEO found too long, rambling, and repetitive: "This world is a noisy place, and people gift you a short amount of time with great difficulty. You have no right to steal their time by rambling and being unclear. To honor their time, you must share your deepest truth as directly and clearly as possible. Now, in a single sentence, I will summarize your work. Your work is about helping people align their decisions with their core values!"

Bingo ! That was it. Somik started to wonder, what is marketing really about? He concluded that, in the end it was clear that only limitless satisfaction has endurance and true value and that it cannot be achieved with anything that is limited.

Lissa Friedman's sequel, "Beyond Fixation: *A Non-Dual Perspective*," discusses how each fixation

is emblematic of a separate sense of self. Once we are able to see through the fixation, we understand the limiting boundaries of fixation self-imposed appearances, or sensations. According to Lissa, the world and our self (as we are used to seeing it) is usually in the foreground of our consciousness while the real, permanent and unchanging sense of Self is just an inkling in the background. The trick is to learn to bring the true sense of self from the background into the foreground. To the degree that we can do this, the false sense of self and the world melt away like darkness, when light is brought in. Each enneagram type has a peculiar way of seeing the self and the world and Lissa goes through the characteristic sets of beliefs that each type has adopted, throwing some light on what may helps us recognize where we really are and want to go.

Mona Coates and **Judith Searle** continue with "Sex, Love & Your Personality — *Type Seven: the Enthusiast in Love*" from their seminal book of the same title. The Sexual Sevens are on the menu this month and a rather colorful smorgasbord it is. One of the couples is a Seven and Five combo, complimentary but opposite in some ways; the other couple are two Sexual Sevens where complementarity is replaced with complicity — it's interesting to see how that works out. The discussion brings up the question, what do we want in our intimate relationship? Is it comfort and a vacation from having to fence alone in the world, might we risk falling asleep to ourselves? Or is it better to be challenged and struggle to stay on our toes and "grow." I suppose the answer is different for everybody. Some of us face our biggest

challenges in relationship while others face them at work or in subtle places within themselves. •

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