

The Integrator

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Integrators like to be the center of a group of friends. They use their keen sense of the feelings of those around them to integrate everyone. They use their communication talent for emotional attunement. We like to listen to them and be infected by their moods.

This book describes their particular strengths and competencies. It shows what is important to be satisfied with oneself and one's life.

Christoph Hofmański

Before Christoph Hofmański (born 48) founded his consulting company under the name "Kommunikationsmanagement" in 1988, he worked as a marketing manager in an international IT company. During this time, the discussion about emotional intelligence began to become more audible. Guided by the question "What is a certain behavior good for?", Hofmański interpreted the bi-polar dimensions of personality psychology as existential, conflicting basic needs. This gave rise to the construct of "deep motivation" in the mid-1990s. In the work of the last 25 years, there has been a growing realization that we can better understand people if we bring the construct of basic needs into a multi-layered model that captures the "flow of energy" from drivers to situational behavior. Practical use in many coaching sessions motivated Christoph Hofmański to develop TwentyFive.

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Motivational Type

<http://texorello.net/W92C0P0>



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<http://texorello.org>

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ISBN 9783946373865

Edition 1

© May 30, 2025 by texorello

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1. The personality

We humans differ because we set different priorities in life and orient ourselves in individual ways. The analysis of deep motivation shows what is most important.

With the 'integrator' motivation type, the strongest forces emanate from the basic needs for belonging.

Integration has two directions: integrating ourselves into an existing group and integrating other people into our group to which we already belong.

The Sense.Ai.tion GmbH documentation is available to familiarize yourself with the other motivation types:

[link][<https://doc.senseaition.com/twentyfive/portraits>]

1.1 The inner team

We consciously say: 'I want to'.

This thought or feeling was previously 'worked out' by the unconscious. It makes independent decisions in every situation.

We are not aware of most of them. We go to the right, sit down, say whatever comes to mind.

To be able to decide, we need alternatives. Do I stay at home because it's cozy, or do I go to work because I'll meet my colleagues there?

Different areas of the brain are involved in these decisions. The safety area prefers to stay at home. The area responsible for belonging wants us to meet up with our colleagues. Whichever of these two has the greatest need forces its way through.

In our dreams, fantasies or thoughts, we can sense these opposing forces as persons or personality parts.

C.G. Jung described them as archetypes, which have been sensed in this way by people across cultures at all times.

For example, the type responsible for communication in Greek mythology is Hermes, the messenger of the gods, in Norse myths it is Loki and the Romans knew Mercury, the bearer of news. This deity is responsible for the communicative side. Our need for belonging is vital because we would not survive alone.

Another example is Thor, Mars or, among the Greeks, Ares, who as gods of war represent the sometimes quick-tempered assertive side. Without sufficient care for ourselves, we would soon perish.

In order to be able to live, we have to fulfill different and even contradictory conditions. In deep motivation, we speak of basic needs.

We have the choice between these extremes:

- Either we seek **belonging** in a circle of fellow human beings: We cannot and do not want to live alone.

- or we keep ourselves at a distance so that we are sensed as an individual and find **recognition**.

- Either we have a secure foothold for our **safety**: We need to sense danger in time and react.

- or we strive forward in haste, for **enforcement**: We want to take care of ourselves, go on adventures and develop our skills.

- Either we are cool and curious about **rationality**: We want to recognize reality.

- or we use **empathy** to empathize warmly with those closest to us.

For an integrator, belonging is most important. We can outline the inner team like this:

Translated into an easy-to-understand image, we can imagine the most important gods as an inner team and speak of the basic needs that gather there when we are faced with important decisions.

Suppose the team were to meet in an old knight's hall and sit down at a table, they would probably take these positions.

Mercury, also known as Hermes or Loki, is in the chair and represents the basic needs for belonging.

Above all, he needs orientation for his integration work. To his right is rationality, which is concerned with ensuring that everything is fair and right. To the left of the chairman is empathy, because as integrators we pay close attention to the feelings we arouse in ourselves and our friends when we talk to them.

The opposing poles of safety and enforcement sit opposite each other and watch out for each other so that things move forward on the one hand and nobody gets hurt on the other.

The natural opponent of belonging is the need for recognition.

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It wants us to be sensed as an independent being by our fellow human beings and not get lost in the crowd.

The integrator's task is to harmonize this inner team and to find a self-image (identity) that integrates all 'gods'.

It is in the sense of all basic needs if they support each other and contribute to the common work. Each of these parts brings different experiences and skills that can benefit everyone.

- Belonging (yellow) ensures commonality through coordination. It takes care of communication.

- Rationality (black) analyzes situations and ongoing change processes. It wants sensible solutions.

- Empathy (white) wants to empathize with the target scenario and help shape it. It wants to act responsibly.

- Enforcement (red) fights to achieve the goal. It has visions and becomes spontaneously active if we can win something.

- Safety (green) is an attentive observer. It recognizes risks and ensures order and reliability.

- Recognition (blue) strives for the best, compares and evaluates alternatives. She makes suggestions for action.

A common orientation is sought with which all six opposing basic needs are satisfied.

1.2 Self-awareness

When we listen to ourselves, we open ourselves up to what the unconscious wants to tell us.

It can be thoughts or feelings, sometimes sounds and melodies that come to mind, words or sentences that someone seems to be saying, occasionally images or scenes that we have in front of our eyes, or we become aware of a smell or a taste.

Something suddenly makes us stand up, look somewhere or laugh spontaneously. We feel touch, warmth and cold.

The six basic needs also favor different sensory channels for communicating with our consciousness.

- **Seeing:** Enforcement likes vision. We have a picture in front of our eyes and see what needs to be done now.
- **Hearing:** Belonging favors the auditory channel. We listen to each other and talk about our opinions.
- **Thinking:** Recognition talks to itself. We ask ourselves questions and think about what we can improve.
- **Sense of touch:** Safety wants to grasp. We need a firm standpoint and take things into our own hands.
- **Reaching and tasting:** Empathy has a nose for ideas and loves good taste.
- **Motor skills:** Rationality wants to be able to understand everything.

We come into the world seeking recognition. This means we need to draw attention to ourselves so that we can be cared for.

A little later, we learn to differentiate between mother, father, siblings and strangers. We want to belong, to be part of our family, because we would die if we were left alone. We learn to speak, to hear and to recognize.

Thanks to our growing communication skills and rationality,

we are increasingly able to meet our needs for belonging, empathy, recognition, safety, rationality and enforcement. We usually benefit from this for the rest of our lives.

Our unconscious is very fast. After one breath, we know more about ourselves and our fellow human beings than after an hour of careful thinking.

This speed has a disadvantage. It is based on our experiences and uses very rough generalizations. On the one hand, this is helpful when we want to drive a new car of a brand we are not yet familiar with. On the other hand, it can end horribly when we laugh at an armed gunman because we think he's just joking with us.

Sometimes it makes sense to pause for a moment before implementing a spontaneous idea and think about it slowly.

Kahnemann described this change.

Wikipedia: Thinking, Fast and Slow is a book by Daniel Kahneman that summarizes the research he conducted over several decades, largely together with Amos Tversky. The central thesis is the distinction between two types of thinking: the fast, instinctive and emotional system 1 and the slower, more reasoned and logical system 2.

System 1 goes with belonging. It reacts to moods and the feelings of 'family members'. It unconsciously analyzes the external situation in relation to expectations and experiences. It quickly delivers a judgment, sometimes even a prejudice.

System 2 fits the search for rationality. An integrator must consciously 'force' themselves to do this when it comes to clarifying a situation or, for example, a misunderstanding.

Feelings show us what is important at the moment. This expresses our basic needs and shows whether they are being provided for too much or too little.

With the integrator, belonging usually determines what is important together with empathy and orientation in reality (rationality). It can happen that we give one of these needs too much time and space. Then the opposite pole reacts with increasingly strong feelings:

- Too much belonging conforms too much to our fellow human beings. We literally bathe ourselves in a sense of togetherness. Reaction of recognition: We should not lose self-respect.

- Too much empathy makes us 'melt away' and we forget space and time. Reaction of rationality: We should not forget reality.

- Too much rationality causes us to be calculating in our dealings with others. Reaction of empathy: We should pay attention to our feelings and act responsibly.

- Too much safety makes us stay or hide. Reaction of enforcement: We should actively act for ourselves and our wishes.

- Too much enforcement makes us go through the wall with our head. Reaction of safety: We should pay attention to health, order and reliability.

- Too much recognition makes us look out only for ourselves. Reaction of belonging: We should be with our friends and not be lonely.

We are satisfied when we can expect our basic needs to be met for the foreseeable future. We feel an inner peace.

Hungry: The feelings of fear are unpleasant and we usually do not realize them because they seemed unbearable when we were a small child. We try to repress them. Many people would rather fight demons, those of a different faith, poor achievements or complain about other people and fate than to acknowledge their own fears.

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Yet everything would be so easy if we listened to these feelings and took care of ourselves, because basic needs don't require much.

We can find enough time for all of them if we schedule them into our day or week.

For the integrator, belonging is important: being together, talking, working, planning, playing, doing sports, working together in good teams and celebrating.

When these needs are satisfied, we take care of

- Rationality: reading, researching and analyzing
- Empathy: eating, drinking, enjoying and 'switching off'
- Enforcement: sport, adventure, visualizing goals
- Safety: health, order and regularity
- Recognition: being an individualist, cultivating hobbies

Everything in its own time.

When we take care of ourselves regularly and completely, our inner team is happy. We take care of our everyday lives in a relaxed manner.

1.3 The ego and the self

In our everyday lives, much of what we do, think and feel has become internalized over time. We practically act automatically. Motto: We've always done it this way. And you have to behave properly, fit in, do your job, take care of the household or the children. It's just like that.

Unfortunately, we rarely realize that we are not forced to do anything, but that we can always make new decisions, no matter what.

We call this authority that lets us act the self.

Whether we spend the freezing cold and sad time as a homeless person or let ourselves drift towards burnout in an effort not to make mistakes, or get annoyed with our colleagues every day at work: it is our own feelings. They are our own decisions.

It is a fact of life:

Humans are self-determined from the moment an egg and sperm cell form a new organism.

I myself am what has developed from my first cell over the years.

Nevertheless, we often consciously feel determined by others. A typical reaction to the enforcement that we are self-determined is the statement: "But, you have to ... for example, go to work, look after the children, cook dinner, buy something to drink ..."

Most people believe that they are self-determined.

Feeling externally controlled and stressed is understandable, but wrong.

I am free to live the way that gives me the greatest pleasure.

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I can live with other people at any time, change my place of residence, my job, my family.

At the thought of simply breaking out of our current life and starting something new, the belonging side makes us panic: 'I can't live without my fellow human beings. I'll die of loneliness.

As a child, we learned that we had to be obedient, then we would remain integrated into the family.

We have transferred this experience to our current relationships and forgotten that we have the ability to quickly integrate ourselves wherever we feel comfortable.

We can question everything we take for granted today, because there are countless alternatives to our current life, many of which are probably better than our current everyday life with its established relationships.

We can think ourselves into different situations and play through all possible scenarios in our imagination.

I can think of anything and come up with thousands of ideas.

Who in me comes up with the thoughts and ideas?

Who feeds my imagination with the solutions I can choose from?

Who am I talking to in the soliloquies?

If we listen carefully, we can sense different voices. Some remind us of the parents or teachers we should be less interested in today, because they come from a time when we had not yet developed our skills, when we were still small and these guys were big and we were dependent on them.

However, when we listen to ourselves, we talk to someone who we immediately suspect is lovingly interested in our happiness and talks to us at eye level, like a very good friend. This is where the good ideas, dreams and fantasies come from.

The first impression: admonishing, negative = internalized

educator;

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Ende der Leseprobe

Das vollständige Buch finden Sie bei Amazon.

ISBN: 9783946373865