

The Philosopher

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Philosophers are curious. They want to understand why or for what purpose something happens and how things are connected. Unanswered questions move them to perceive interesting objects from different sides and to change perspectives. It is important to them to act meaningfully.

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

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1. The personality

Among other things, the deep motivation analysis looks at three opposing pairs of needs, namely enforcement versus safety, recognition versus belonging and empathy versus recognition. The priorities that someone sets for these basic needs result in a motivation type.

For the philosopher, the strongest forces emanate from the basic needs for rationality. These have an impact on their decisions, as they motivate their feelings, thinking and actions.

The Sense.Ai.tion GmbH documentation provides a brief description of the other personality types:

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

1.1 The inner team

When we use imaging techniques to observe what happens in the brain, we see a complex interaction between different areas of the brain. It looks as if there are different functions that are activated depending on the situation.

As humans are creatures that make independent decisions, we can expect that there are opposing poles that are activated as required, allowing us to choose sides.

If we observe the decision-making behavior of different people, these alternatives become apparent.

- Orientation: rationality or empathy
- Relationship: belonging or recognition
- Development: enforcement or safety

This results in six preferences, most of which develop their own strengths from birth. As the fulfillment of each of these orientations is vital, we speak of basic needs.

- Rationality: If we do not perceive reality, we are helplessly lost.
- Empathy: We need to assess the effects of our actions in order not to be attacked by others.
- Belonging: We cannot survive in this world alone.
- Recognition: Even as a small child, we would die if we were overlooked.
- Enforcement: If you want to live, you have to actively provide for your needs.
- Safety: If you want to survive, you have to be aware of dangers in good time and react appropriately.

In our dreams and fantasies, we sensing these opposing forces as persons or personality traits.

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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 communicating the belonging side 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.

The enforcement side is represented by Thor, Mars or, among the Greeks, Ares, who, as gods of war, also fight for their goals when necessary.

We can imagine the two of them meeting with the other four representatives in an old knight's hall and taking their places according to our personality. This could look like this for the philosopher:

Rationality is in the chair. On the other side of the table sits empathy as the opposite pole.

To the right and left of the 'boss', belonging and rationality sit opposite each other.

Enforcement and safety have their places next to them.

It is therefore best for the philosopher to keep an eye on all basic needs and, if necessary, provide clarification and make well-balanced decisions.

These meetings of the inner team with the usual discussions and the struggle for the best possible decision happen unconsciously.

Our 'self' moderates these processes and uses common goals and values that are accepted by everyone in the inner team. This works well when everyone involved gets their due.

To achieve this, it is important to integrate all conflicting aspirations into an overall picture (identity) and to commit to common goals.

All basic needs are active in our unconscious.

Otherwise we would not have survived childhood.

Each member of the inner team has their own specific experience of the questions: What do I need to do in order to

- orient myself in reality,
- integrate myself,
- be valued,
- assert myself,
- avoid danger,
- live in harmony?

From childhood, we train the behaviors that seem best for each need after a few tests, developing skills that can also benefit the other members of the inner team:

- Rationality (black) analyzes situations and ongoing change processes. It wants sensible solutions.
- Belonging (yellow) ensures common ground through coordination. It takes care of communication.
- Recognition (blue) is critical, strives for the best, compares and evaluates alternatives. It ensures quality.
- Enforcement (red) fights to achieve goals. It has visions and becomes spontaneously active when we can win something.
- Safety (green) is an attentive observer. It recognizes risks and ensures order and reliability.
- Empathy (white) wants to act responsibly and observes possible effects.

This inner distribution of tasks happens unconsciously, and we only feel that our energy is flowing, that we are inwardly satisfied and that we are achieving our goals - as long as there is unity at this table.

The mythologies tell us that this is not always the case. Our bipolar decision-making system brings conflict. It is in the nature of the unconscious.

Our conscious thinking is always called upon when this

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unconscious team is not in agreement. We experience through dreams, feelings or spontaneous questions that we need to consciously reflect on something in order for these six basic needs to agree on goals and paths.

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1.2 Reflection

Philosophers are rarely directly controlled by their emotional life. Almost everything that moves them unconsciously is transmitted to their consciousness as a thought. But thoughts also give an idea of what is going on at the moment:

- Seeing: The **enforcement** likes visions. A need expresses itself through formulations such as: I don't see it. I can't see through it. I'd like to get a picture of it. It looks funny.

- Listening: **belonging** favors the auditory channel. Need: That's too loud, too shrill ... It doesn't sound right. That doesn't sound good.

- Thinking: The **recognition** is talking to itself. Need: How can I do this better? How will they respond? I wonder what he meant by that.

- Sense of touch: The **safety** wants to grasp. Need: This is incomprehensible to me. I would like to understand it. It has strange rough edges. This guy is slick.

- Taste: The **empathy** smells and tastes. Need: It has a strange aftertaste. The thing stinks to me. It's a matter of taste. I have a nose for that.

- Motor skills: The **rationality** is expressed in the movements. Need: I can't comprehend it, need to get closer to it. I want to deepen it. That's what moves me.

For the philosopher, rationality determines behavior most strongly.

It can happen that we give too much time and space to a

situationally dominant need, whereupon we unintentionally put the opposite side (in this case empathy) under pressure if we neglect it:

- Too much rationality makes us react coldly. We feel that we are erecting a barrier. Empathy reacts with despair. Then calm is needed, at least a phase in which we pay attention to our feelings with our eyes closed.

- Too much belonging adapts too much to our fellow human beings. We literally bathe ourselves in the feeling of togetherness. Recognition reacts with thoughts of escape. We should withdraw so that we don't lose our self-esteem.

- Too much recognition makes us only pay attention to ourselves. We are as proud as a peacock, but suspect that something is wrong. Belonging reacts with feelings of loneliness. We should talk to our friends about the situation.

- Too much enforcement makes us act wildly. We go through the wall with our head. Safety reacts with order or constraints. Now we should look down and take a deep breath.

- Too much safety makes us stay or hide. We are afraid of being attacked or feel thwarted. Enforcement reacts with anger. We can clench our fists and visualize our goals.

- Too much empathy makes us 'melt away' and we forget space and time. The realization with disorientation. In this dream-like state, we should get up, move around and focus on things in our surroundings.

Our inner team strives for balance on its own. If this is not feasible in a situation, consciousness is switched on.

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

Hungry: The feelings of fear are unpleasant and are usually repressed. Back when we were a little kid, they seemed unbearable, so we developed defense strategies.

Most people try to drown out fears through destructive behavior, for example: Anger, contempt, suppression, blaming, persecutory ideas, revenge fantasies. These fear-driven mechanisms can be turned against others or against the self.

It would be so easy to take care of ourselves, because basic needs don't require much. Relevant to the philosopher are:

- **Rationality:** researcher, analyzer and analyzing or, like Doctor Faust in Goethe, experimenting and searching for the philosopher's stone.

- **Belonging:** integrating to a certain extent, talking to each other, planning joint activities.

- **Recognition:** being an individualist, cultivating hobbies, special clothes, jewelry, tattoos, reading, inventing, doing things alone.

- **Enforcement:** sports, adventures, visualizing goals

- **Safety:** health, order and regularity

- **Empathy:** eating, drinking, enjoying and 'switching off'

Everything in its own time. We can comfortably take all basic needs into account in our weekly planning or ask ourselves in the evening whether we have taken good care of all sides.

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 drastic 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 terribly when we laugh at an armed gunman because we think he is 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 matches the basic needs for belonging, enforcement and empathy. It reacts to moods and unconsciously analyzes the external situation in relation to expectations and experiences. It quickly delivers a judgment, but this is often a prejudice.

System 2 is better suited to rationality. We want to recognize the truth with its correlations and causalities. To do this, we consciously use our own research, nowadays often via the internet, which we then question mentally. This takes longer, but brings better results.

The knowledge side has time to reflect on all judgments and ideas in peace and quiet. It wants to give us the necessary orientation. A dialog takes place between our conscious 'I' and the unconscious 'self'.

1.3 Who is thinking inside me?

Everything that occurs to us has already been unconsciously designed and summarized for our consciousness in a thought, an image or a kind of script in such a way that we can consciously continue to work with it.

If we are not satisfied with ourselves and our current life, the thought may arise that we should optimize our behaviour or the circumstances in which we live and work.

For the philosopher, it is first of all a logical challenge to the basic needs of knowledge.

It starts with determining what is optimal.

Every basic need will have different priorities. For example, with the dominant need for belonging, we end up with the question: 'How am I physically, emotionally and spiritually attractive enough for my fellow human beings to accept me into their circles?'

If we can find answers and at least begin to define this optimum, the next question follows:

'What can I do to change myself physically, mentally and spiritually so that I meet these ideals?'

With these questions we bring our antagonist, the self, into the tragedy. It says:

'You, dear self, can't do anything, because you assume that you have the power to change me. You don't have that power. On the contrary. You, little conscious self, have no chance!'

Unfortunately, we rarely realize that our ego is not forced to do anything, but that no matter what it is about, an entity in our soul decides.

We call it the self.

Whether we spend the freezing cold and sad time as a

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homeless person or let ourselves drift towards burnout in an effort not to make mistakes, they are our own decisions.

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Ende der Leseprobe

Das vollständige Buch finden Sie bei Amazon.

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