

The Generalist

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## **The Generalist**

Generalists perceive the world with all their senses. Half truths are skewed and can have negative consequences. It is better not to overlook anything that may become important later on. It is best to get an overview from a higher perspective.

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.

**Christoph Hofmański**

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## **Motivational Type**

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# **1. The personality**

People differ in the priorities they attach to their basic needs for enforcement or safety, belonging or recognition, empathy or rationality. Over time, this results in individual preferences and competencies.

For generalists, all basic needs are almost equally important. In order to satisfy these conflicting motives, inner balance and an overview of the current situation are equally important.

The Sense.Ai.tion GmbH documentation also describes the other personality types:

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

## 1.1 The inner team

The brain is complex and there are thousands of areas that are responsible for different functions. To make certain connections clear, we use simple metaphors, such as the image of the inner team.

If we observe the decision-making behavior of different people, we can assume that they want to achieve or avoid something with their choice. Depending on their personality and the current and expected situation, everyone sets certain priorities.

There are six different directions in which we are drawn. As each of these is essential to life, we speak of basic needs. There are three pairs of opposites, so that we find ourselves in three conflict situations in our unconscious at the same time.

### **Orientation conflict**

We strive for **rationality**: we need a rational orientation in the world for our decisions. If we do not perceive reality, we are helplessly lost.

And as a counterpoint to **empathy**: Before we act, we want to empathize with the possible consequences. We need to assess the effects so as not to harm ourselves or our fellow human beings.

### **Conflict of action**

We need **safety**: everything we do changes our situation and is associated with risks. If we want to survive, we need to sense dangers in good time and reacting appropriately.

And in contrast, we want **enforcement**: we want to develop our abilities and make progress. If you want to live, you have to provide for your needs and fight if necessary.

### **Relationship conflict**

On the one hand, we want **belonging**: as a lonely person, we

would not survive the first few years. We also need other people later on, adapt to them and integrate ourselves.

On the other hand, we strive for **recognition**: we want to be important to ourselves, but also to our friends, and to be recognized as an independent being. Even as a small child, we would die if we were overlooked.

Each of these basic needs is an energy potential that pulls us in its direction through strong feelings. In our dreams and fantasies, these forces appear as persons or, as the old mythologies tell us, as deities.

We can imagine six representatives meeting in an ancient knight's hall and taking their places according to our personality. This could look like this for the generalist:

The opposing needs sit opposite each other and ensure that our lives remain balanced and that no one is taken advantage of. Conflict is good and is part of our nature, because we can only develop our personality if we always take both sides into account.

To do this, the inner team needs a common direction. To achieve this, we clarify questions of identity (who am I?) with the associated values and long-term goals, but also tasks that we give ourselves and fit into this framework.

In order to do justice to this inner team in daily life, generalists need a conscious overview that gives all opposing parts the opportunity to think and feel their way into current and expected events.

If we imagine six equal team members coming together to talk about our actions and reactions in a complex internal and external world with the aim that everyone is satisfied, then it is helpful that empathy and rationality, belonging and recognition, safety and enforcement sit opposite each other.

This is the easiest way to perceive each other and to include the ideas of the other side in your own considerations.

These meetings of the inner team with the usual discussions

and the struggle for the best possible decision happen unconsciously.

If we are satisfied with ourselves and our lives, we can assume that these unconscious processes have led peacefully to good solutions.

Our 'self', represented here as the 'generalist', moderates these processes and uses common goals and values that are accepted by everyone in the inner team.

If we are dissatisfied, whether with our achievements or with external circumstances for which we are not responsible, it indicates that one of our gods is missing something.

We can realize that each member of the inner team has had their specific experiences from childhood to take care of themselves. Each side asks themselves: What do I need to do to

act rationally and sensibly (rationality),  
integrate myself (belonging),  
be valued (recognition),  
be successful (enforcement),  
avoid danger (safety) and  
live harmoniously and peacefully (empathy)?

As we grow up, we train suitable behaviors for each need and develop skills that also benefit the other members of the inner team:

- Rationality (black) analyzes situations and ongoing change processes. It wants sensible solutions.
- Empathy (white) wants to act responsibly and observes possible effects.
- Together they develop mediation skills that enable rational solutions to emotional conflicts.
- Safety (green) is an attentive observer. She recognizes risks and ensures order and reliability.
- Enforcement (red) fights to achieve goals. It has visions and



takes spontaneous action when we can win something.

- Together they develop strategies with which plans can be securely realized.

- 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.

- Together they ensure well-coordinated cooperation through fact-based agreements.

Our conscious thinking is always required when this commonality cannot be realized. We experience through thoughts or feelings that conscious reflection is required.

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## 1.2 The sensings

Generalists orient themselves with all their senses. As these are assigned to basic needs, inner and outer reality are sensed in different ways.

- Seeing: The **enforcement** likes vision. 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 strange. What we see is relevant.

- 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. What is essential is what we can grasp.

- Hearing: **belonging** favors the auditory channel. Need: We listen to each other and belong together. This does not sound coherent. We tune in or tune in to a topic.

- Thinking: The **recognition** is talking to itself. Need: How can I do this better? I wonder what he meant by that. Important me thinking about.

- Taste: The **empathy** smells and tastes. Need: It has a strange aftertaste. The thing stinks to me. I have a nose for that. What I like is what suits my taste.

- Motor skills: The **rationality** is expressed in the movements. Need: It's still too far away. I can't comprehend that. Whether something is relevant can be seen from a higher perspective.

In order to orient ourselves emotionally, we let ourselves fall into the emotional world. We are right in the middle of it, the distance is no longer there. Quick intuition is active. It immediately delivers judgments that are not always correct.

In order to orient ourselves rationally, we use a meta-position,

the bird's eye view, the emotional distance. We collect facts and clarify possible connections. Generalists ask themselves, for example: 'If I am dissatisfied, then I am obviously missing something?' These conscious clarifications take time. They are slow

Kahnemann described this change.

*Wikipedia: Thinking, Fast and Slow is a book by Daniel Kahneman that summarizes several decades of research, most of which he conducted 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 favors our 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, today often via the internet, which we then question mentally. This takes longer, but brings better results.

If we ignore a relevant need, we trigger anxiety in the basic needs, because their fulfillment is vital. We are hungry.

The feelings of fear are unpleasant and we are usually not aware of them because they seemed unbearable to us when we were a small child and we learned to suppress them, i.e. to banish them from our consciousness.

As fears are unpleasant, they are often compensated for emotionally.

- Enforcement: Fear of blockages. Possible compensation: anger and hecticness
- Belonging: fear of loneliness. Compensation: crying,

depression, but also over-excited communication

- Safety: fear of danger. Compensation: hiding, compulsive behavior, but also attacks against perceived opponents
- Recognition: fear of contempt. Compensation: carousal of thoughts, but also judging and despising other people
- Empathy: fear of coldness and war. Compensation: despair, but also injury
- Rationality: fear of disorientation: compensation: insistent questions, but also retreat into 'crazy' ideas

These 'compensation attempts' can be turned against ourselves or against our fellow human beings.

Now we need the meta-position again to realize why we have such strange feelings, act destructively or simply think crazy things.

If we don't self-reflect, we will often give too much time and space to one of the anxiety-inducing needs, whereupon we unintentionally put the other side under pressure because we neglect it:

- Too much rationality makes us react coldly. Empathy makes us feel that we are erecting a barrier. 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 a sense of togetherness. Rationality warns us: we should withdraw so that we don't lose our self-respect.

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

- Too much enforcement makes us act wildly. We go through

the wall with our head. For safety, we should look down and take a deep breath.

- Too much safety makes us pause or hide. We are afraid of being attacked or feel thwarted. For enforcement, we can look up, clench our fists and visualize our goals.

- Too much empathy makes us 'melt away' and we forget space and time. In this dream-like state, we should stand up, move around and focus on things in our surroundings for the needs of rationality.

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

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## **1.3 The unconscious**

Generalists have grown up perceiving the world from different perspectives in relation to the six basic needs. In a new or changed situation, it can be important for them to see, smell, hear, think about, move around in and understand something literally.

Each sensory perception is assigned to one of the basic needs, compared and evaluated in order to be able to act appropriately if necessary.

Questions such as:

What does this event mean for

- myself,
- my partners,
- my family (team ...),

... in relation to

- body (facts, environment, organs ...),
- soul (feelings, relationships, desires ...),
- spirit (sense, culture, values ...),

... with regard to

- Past (experiences, previous path ...),
- present (work, social issues, politics ...),
- future (goals, visions, fears ...),

... evaluated according to various criteria, such as the current state of supply of the basic needs concerned and the state of supply expected for the near future?

These are not one-off checks at the end of a period, but

permanent processes that take place in the brain. This complexity cannot be processed in consciousness.

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## **Ende der Leseprobe**

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