

TwentyFive - About the forces of the unconscious

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There are 25 strong guys on the inner team who all want to achieve something vital. Maybe there are many more. But, these TwentyFive are challenge enough. If you have your whole emotionally highly explosive team behind you, you will go your way without inner resistance and with a beaming smile. It's no surprise that this powerfully positive mood has an effect on those around you. If I can take good care of myself, there will be time and strength and understanding for you.

TwentyFive lets the 25 guys have their say and allows them to promote themselves. It's about real life, learning a profession, negotiating with work colleagues and customers, partnerships, communication and actually everything that has to do with me and with you.

Christoph Hofmański

Christoph Hofmański (Jg. 48) war nach einer Zeit im Management eines IT-Unternehmens als Dozent in den Fachbereichen Kommunikation und Mitarbeiterführung, außerdem als Coach und Supervisor tätig. Seine Klienten waren Unternehmer, Trainer, Coache und Personalentwickler. Die Erfahrungen aus der Praxis nutzte er in den 90ern für die Entwicklung der „Tiefenmotivations-Analyse“. Auf der Grundlage der in Praxis und Theorie gefestigten Erkenntnisse gründete er 2005 das Institut für Persönlichkeitsorientiertes Management, Görlitz. Er ist nach wie vor als Berater tätig und will mit seinen Büchern das Wissen weitergeben.

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1. What for?

It is Monday morning. A mild day, at the beginning of March.

I'm sitting at my desk looking at the trees along the railroad tracks in Görlitz, a town on the German-Polish border. I have lived here with my wife for fifteen years.

After a turbulent and painful life, I have grown old and quiet. Now it is beautiful. I have arrived. In this old city. With this smart, strong woman. In these tasks that I love and consider important.

On the way here, I met many people. They came to me because they wanted to change themselves and their lives. They gave me their trust and gave me their mistakes and insights, their knowledge and their feelings.

Maybe they helped me more than I helped them.

I've said goodbye to my childhood over the years, on and off.

There is peace within me. Now.

What am I writing for?

There are too many wars in the world. Within families. Between cultures. Against nature. Against oneself. All this I can only bear if I deliver to you, dear reader, a small contribution for a mutual and peaceful understanding.

Every behavior has causes and goals. We can and must reject and understand everything destructive at the same time.

A few years ago, my appeal was "See the human being behind everything". It was and is important to me to see through the facades of rage, hectic, destruction and despair and to recognize what people are really about.

I know that the appreciation of the inner diversity and the forces at work in our souls leads to an inner and outer peace.

Hermann Hesse wrote about this diversity: *"In reality, however, no ego, not even the most naive, is a unity, but a highly diverse world, a small starry sky, a chaos of forms, of stages and states, of heritages and possibilities. As a body every human being is one, as a soul never... - Our destiny is to recognize the opposites correctly, first as opposites, but then as poles of a unity.... The unity which I adore behind the diversity is not a boring one, not a gray, thoughtful, theoretical unity. It is life itself, full of play, full of pain, full of laughter."* (Hesse, *Steppenwolf*, 1987).

To understand how we can unify this diversity, it helps me what C.G.Jung said: *The opposition problem is a system inherent in human nature.... There is no equilibrium and no system with self-regulation without opposition. But the psyche is a system of self-regulation.* (Jung, *Collected Works VII*, 1926).

Without inner conflict, there is no behavior. It is time to bring the conflicting parties within us to the negotiating table.

2. Meetings

Where were you this morning before you woke up?

What happened in the dreams? What for?

Now that you are awake: Who or what makes curiosity, tiredness, desire, thoughts, ideas or doubts fall into your consciousness?

What do you call the figures that populate your dream worlds at night and support or harass you during the day with expressed thoughts or even diffuse feelings?

When we look "into the brain" from the outside with imaging techniques, we see a lively flurry of simultaneously or successively active brain areas. If we close our eyes and allow it, shapes appear. Sometimes a few, occasionally hundreds.

What do these guys want from us?

We will ask them.

Who are you?

A murmur of thousands answers with an impenetrable confusion.

Please, not all at the same time!

Maybe the oldest of you first?

Four huge guys step forward. They are reminiscent of gods.

We are the parents of your gods. We are archetypes. We give

you hell. We chase you through life until you accept us. But then, my friend, we are your servants.

Oh, and what do you want from me?

I want power.

I want performance.

I want relationships.

And, adds the fourth, I want freedom.

Every personality has many sides and each one influences our thinking, feeling and acting. In the course of time we get to know ourselves and thus our inner team.

To bring some structure to the inner chaos: There are 25 strong guys who all want to achieve something vital. Maybe there are many more. But, these TwentyFive are challenge enough.

Our conscious thinking needs an order. We create an image of ourselves and of our environment so that we can think, compare and decide freely.

Hierarchies and contexts are formed, such as

Driving forces *For example, if I want relationships.*

Basic Needs: *contact and empathy are vital.*

Orientations *that relate to people.*

Situation *and fit the current situation.*

Preferences *that I can perceive and feel.*

Focus *when I consciously pay attention to emotions.*

Self image *and that fit my identity.*

And what's the point?

Those who have their entire, emotionally highly explosive team behind them go their way without inner resistance and with a beaming smile. It is not surprising that this powerfully positive mood has an effect on those around you. If I can take good care of myself, then there will be time and strength and understanding for you. This does not solve the problems of this world, but it is a start.

3. The model

TwentyFive is a model of thinking and understanding. It describes the personality in different dimensions and from different points of view with the aim to make the mental events understandable in all its liveliness and with the natural conflicts.

Every person is an individual personality with different powers. It is a multitude of expressions with which we differ from each other. We know from our own experience that we do not rigidly want the same thing every day and every hour. If we've been at a party long enough, we may retreat. When we've worked alone in a workshop for hours, it's nice to reconnect with family or friends.

We start from a positive view of man when we ask about existential needs. There is no need that wants to achieve something bad. Our deep motives push us with enormous force to behave in a way that should make our life possible. The more pressure we are under, the easier it is for us to act destructively. If we empathize with the strong feelings that are released throughout life when children are despised or rejected, for example, then hopefully we will begin to deal with each other differently.

There is no thing called personality, and any typology should do nothing but contribute with ideas to the well-being of the individual. Well, there are people who like to lie on the beach on

vacation, while others are interested in culture or love discovery tours. But, there is no personality that we can call beach person or culture type or adventurer, because after vacation we experience working hours, weekends, hobbies and many other things that are important to us. Maybe during the vacation these different people meet in the evening at the bar and enjoy the fascination that comes from the differences.

People are diverse and each individual is diverse and multi-layered. TwentyFive wants to encourage people to take themselves and their fellow human beings seriously. For better understanding, we design a hierarchical order that describes seven levels.

This picture shows the "energy flow" from the driving forces up to the "imperative self-image".

Driving forces (implicit motives)

The pursuit of power, performance, contact and freedom drives us forward.

Basic needs

This leads to the vital needs for assertion, security, recognition, cognition, empathy and belonging.

Orientation

Looking at the future, present and past or referring to ourselves, our partners or groups we realize that we have to act.

Situation

How do we evaluate the current situation when it comes to our existential needs?

Preferences

On what basis and how do we make our decisions: Intuiting, thinking, perceiving and feeling?

Focus

For the planning of our activities, we are focused on facts, emotions, meaning, processes or on results.

Imperative Self-Image

How do we evaluate what we do or refrain from doing? What do we allow ourselves and what do we forbid ourselves?

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If we want to use our inner resources, it is important to look at all levels. Ideally, the energy flows unhindered upwards from the driving forces to the reflection with the self-image. There, the answer may be, "Yes, I am okay. It's good that I exist."

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4. Driving forces (implicit motives)

When we talk about ourselves and say "it," we almost always mean that deepest level. "It" drives me forward. I find "it" scary and attractive.

Freud said: Where "it" was, "I" shall become. Sigmund Freud formulated the goal of psychoanalysis in 1933 thus: *"Its purpose, after all, is to strengthen the ego, to make it more independent of the superego, to enlarge its field of perception and to expand its organization so that it can acquire new pieces of the id. Where there was id, there is to become ego."* (Freud, *Lectures, in Mertens, Vol. 1, 1933*)

This "superego" will be discussed later on the subject of "imperative self-image". Let us first stay with the driving forces. We want to know these types before we integrate "It" into our conscious "I".

If there is a primordial current, which Freud called "libido," then the "id" divides into four energy flows.

Power: Take the lead and control the situation.

Performance: Learn and perform persuasively.

Contact: Integrate and empathize.

Freedom: To live life on one's own responsibility, without directives from others.

When you are dealing with your own personality parts, dialogues lend themselves. Whether you are negotiating with the much-mentioned inner pig or with one of your gods, there are two important rules.

Positive presupposition: Every figure from the dream worlds wants to be appreciated because it wants to achieve something positive for you.

At eye level: The personality part you are talking to has the same rights and duties as your conscious self. We talk at eye level and look for a common understanding and agreements that are okay for both sides.

The driving forces are probably the strongest elements in our soul. If you ever have nightmares, it is obvious to ask one of the four figures. Like the basic needs, these chief gods also express themselves with feelings. However, they are usually further away from our consciousness, there are several levels between them and the ego. So they have to call attention more powerfully if they are not supplied well enough.

In addition to deeper dreams, typically in the morning hours, they can also cause physical discomfort. Uncomfortable" is often far too harmless a term when people express at some point: I can't stand "it" anymore.

Especially these "implicit motives" permanently shape our individuality. From childhood on and mostly until the end of our lives, we are driven to something or magically attracted by something. We know the typical power people and the achievement types as well as the radiant relationship people and those who strive unswervingly for freedom.

In every human being these four forces are active, but in different strengths. Often we find a both and. I want to shine with my achievements and enjoy the contacts with my friends. Or: I

want to be free and have power over the situation.

If we understand the old gods' sagas as metaphors, then it becomes clear: the driving forces do not treat each other squeamishly either. They have conflicts. We can help them if we understand what is at stake. The "I" can mediate and solve problems.

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4.1 Power

This word has fallen into disrepute over time, because too often we experience destructive behavior associated with it. Can we imagine a tender, empathetic power type?

A monkey sits on top of a rock. From there he has the best view of the horde. A young monkey has climbed up to him. He lovingly takes it in his arms and grooms its fur. He is calm, everything is fine. Later, when a strong youngster wants to dispute his position, he shows himself in all his strength and ensures with showing off that the potential attacker retreats again.

Beautiful picture, laughs my inner monkey.

Sorry, power god is what I meant to say.

Doesn't bother me, he says, who seems to have a certain resemblance to Thor. Huge figure, but without a hammer. His gaze passes me by. He seems to see an image somewhere in the distance.

Yes, I have visions. You should do something with your life.

I am writing this text and developing analysis.

You're down in the bushes, not up on the rock.

True. I'm curious, looking for insights and recognition.

You are a performance servant.

The God of Power seems to know my profile.

You only get recognition when you assert yourself with your ideas, right?

The driving force "power" uses the basic needs for security and assertion. It is mostly future-oriented, grasps situations intuitively, checks whether meaningful results are possible, and compares alternative actions with the "imperative self-image."

Actually, I wanted to question him, but he immediately turned the tables. He wants the power, and he has it. What should I do?

Let us look into the future together.

I look at his vision, which will become mine. That looks attractive. Has nothing to do with destruction, but a lot to do with meaning. That's where I'd like to get to one day.

Then set out immediately while you can still walk.

He also seems to know my health problems, or did he cause them?

Let's put it this way, he says. At least you're exercising every day now and you're healthy and mobile again. Eight hours at the computer and one hour of gymnastics is not a good balance, but it's a start. If you keep this up, you and I could become friends.

Power, as a positive motive, does not want to suppress, but to advance in a healthy way. Security and enforcement are necessary for this. Anyone who watches toddlers earnestly and tirelessly take their first steps, fall down, get up again, and again, and again, until they make safe progress, knows what this kind of power is.

Power needs security and enforcement, it is future-oriented, grasps the situation rather intuitively and strives for meaningful results.

4.2 Performance

I leave the bushes with their labyrinth of rocks and sit down on the wooden bench at the edge of the forest. Wide fields, now already harvested in the fall, lie before me. Simple colors, clear structures. It's a good place to think.

Now I want to talk to the performance god. I expect a critical, introverted giant. But, a friendly smiling beau sits down at my side and puts his arm around my shoulder.

You've lost your way quite a bit in your life, he says.

So he is a critic after all. I wince, but I know how right he is.

I should and wanted to perform, I apologized.

This is exactly the problem that drives into total exhaustion. You wanted recognition from your parents, teachers, friends, superiors or other people who don't know you. How is someone who doesn't know you supposed to acknowledge you. That's bullshit. You don't get what you want and work harder. Every effort increases your need for praise. You don't get it. So you try harder. Well, yeah, you know your story.

What should I have done?

The question is wrong. The right question is, what do I want to do, and what interests me so much that I forget everything else about it?

Those were such pointless things, like my statistics about what cars the Dutch and Germans drive.

The driving force "performance" uses the basic needs for knowledge and recognition. It is mostly past-oriented, wants to perceive situations exactly and checks which facts and processes are to be improved. Action alternatives are compared with the "imperative self-image".

Exactly at that time you once listened to me. I am the god of your curiosity and your desire to create something of your own. Whether it is meaningful for others is of no interest. On the

contrary. How do you deal with patients whose self-esteem has crumbled?

I encourage them to do something just for themselves, which is meaningless for everyone else.

That's right. You could have done that for yourself and for me.

Well, I'm on the right track, aren't I?

He fell silent and stood up. He strolled across the meadow. I followed him and we walked side by side in silence for a while.

Then he held out his hand to me: "Later on, take care of the question of why the recognition of other people was so important to you?"

Performances does not want anything for other people, just so for themselves. It begins at the latest after birth. We learn, try out, improve and are proud of the first sounds, the first steps or building blocks we put together and the first simple sentences we speak.

Performance needs cognition and recognition (reflection). It uses experiences, perceives situations accurately and reflects. It examines facts and processes as a basis for action.

4.3 Contact

The idea of doing something, just because I feel like it, is still with me when I reach the marketplace of an ancient city.

It is a warm autumn day, almost windless, late in the afternoon. Many people are sitting at the tables in the open spaces in front of the cafés. I want to be alone for a moment and go to the fountain in the middle of the square. The towers of the town hall are reflected in the water.

Tourists walk around with their cameras. Many take selfies. What for?

They send them to their friends. They want to stay in touch, says a woman at my side.

Did she hear what I was thinking.

Yes, she says, looking so deeply into my eyes that it unsettles me.

I look down and search for a smart question to start a conversation with her.

She laughs this thought of mine aside and strokes my gray hair.

Words can't satisfy your hunger for closeness. They are only verbal accomplishments. Deep relationships are loving and silent, without explanation, without distance. We see, feel, hear beyond thinking. Above all, we smell and taste each other, forget the I and you and are one.

I can understand that. She is certainly right. I know that, in theory anyway. For that, you have to let yourself go, and that takes trust. Self-giving, self-sacrifice?

She looks at me so calmly, as if she knows everything will be all right. I want to tell her when I lost my trust, but she just puts her fingers over my mouth. Her voice says inside me: I know.

During my analysis I learned not to blame anyone for my suffering. Terrible things had happened to me. I had let it happen. I could not help it. And I could not help it. Now everything flowed

past me once again. I was alone. There was no more contact. Only words. Nothing real. The pain never ends, and time does not heal wounds.

I realize that I am sitting on the edge of the fountain. Children are playing. Some young people are talking loudly in a language I don't understand. From a stroller, a small child waves at me. The mother looks and nods at me with a smile. I don't know them, they don't know me. But, between us, for a moment, a relationship has developed. Just like that.

Yes, said the contact goddess in me, it is so simple.

As soon as you look away from yourself and open up to other people, everything is fine.

Any baby can do that. It does not have to prove its love. It doesn't have to perform or make sacrifices to belong to the family. Even if they can't talk yet, a deep bond develops between them and the person they love. Any baby can do this, and you can. Time preserves all love.

It is so simple. I open my senses to a person, try to perceive their needs, understand their thoughts and feelings, and begin to empathize with them. Happy relationships begin through the exchange of glances and grow without effort if we take the freedom to let them grow and not mix them with power or performance.

The driving force "contact" uses the basic needs for empathy and belonging. It is mostly present-oriented, wants to perceive and feel situations. It checks which emotions are involved and which alternative actions fit the "imperative self-image".

The contact drive uses empathy (empathizing) and affiliation. It is awake to the present, perceives the situation with feeling, and checks what emotions are triggered before acting.

4.4 Freedom

"It" does not require much. Power, performance and contact are easy to live. They do not harm anyone, on the contrary.

I shape my life within the framework of what the situation allows.

I learn and work by using and expanding my growing experiences.

I have relationships with people I like and who return my love.

As I write this, the "ID" becomes an "ego." Dear Sigmund Freud, you have known "it" and described why we deny ourselves and create a "superego" to which we ultimately submit.

In childhood, we experience many traumatic things. We want to do everything in our power to prevent it from happening again. It was and is so infinitely painful that we repress the memory of it. It was wrong to follow one's own drives, we were told, and we believed it. So, we asked our educators then, "What should I do to get my desires for power, achievement, and contact fulfilled?"

They respond with sometimes unambiguous, sometimes contradictory directives. Rules of action and penal codes are created in our souls. If you are good, you may stay in the family. If you behave defiantly, I'm afraid I'll have to beat you up or ignore you.

My father said and firmly believed: a child's will must be broken.

I remember a dream in which he and I, together, killed me and buried me on the Ems dike in East Frisia. Strangely enough, I continued to exist, but as a function and not as a free, living being.

To blame educators for our having given up our freedom is misleading. They are also servants of what Freud called the "superego." In my dream, my father and I were perpetrators acting together.

In psychoanalysis we learn to let ourselves fall back into the traumatic, long-repressed stories and to experience them once again authentically with all the pain. Then comes a moment when we realize why, or rather, what we decided to give up another piece of freedom for at that time. Now we are not little children, but powerful people with more knowledge and experience and abilities. Finally we can take the freedom and make new decisions.

In a later dream, I dug myself out, the apparent murdered man, with friends who supported me. A dirt passage led to a vault and there we found me. Severed legs and cut arms. Tied to a lath scaffold. But, still alive. I carried myself out into the open and from then on, I nursed this severely disabled remnant of my freedom.

Freud said of psychoanalysis that its task is *"...to strengthen the ego, to make it more independent of the superego, to enlarge its field of perception and to expand its organization so that it can acquire new pieces of the id."* (see above)

At this point, we are faced with the question: Do I act the way I like - or the way I have to?

Many behaviors trained out of childhood need have become "automated." We do what we have always done until we realize that "it" is not to our liking.

In the center is the "I". We learn to perceive situations more alertly and to review our decisions. Sometimes a little late, after we had felt lousy for far too long, but still.

That is, freedom does not return to everyday life with a jolt, but, just as Freud said, in new pieces. That is work. Its reward is a growing inner satisfaction, an understanding with oneself.

This is exactly what could happen because my "I" became stronger in the course of the work. And it actually happened piecemeal, starting with the torso that I had left.

The driving force "freedom" urges the "I (ego)" to act in a self-determined and self-responsible manner. The "I" uses both the self-image and the prescriptions of the super-ego to examine alternatives

for action.

So, as soon as we don't like something, there is the prospect of a new piece of self-knowledge. This child of freedom answers questions like:

In what ways do I want to enjoy power, performance and contact as a free person?

Who was I, who am I today, who do I want to be in a few years?

Which laws of the superego must be questioned, abolished or corrected for this?

To answer this, we must first clarify what the driving forces need. We are talking about basic existential needs:

- Power needs enforcement and security.
- Performance requires recognition and acknowledgement.
- Contact cultivates empathy and belonging.

This level of the soul, our basic needs, is closer to our consciousness, because this is where the perceptible feelings arise that show us that and how hungry we are for something.

5. The basic needs

While the driving forces coexist and propel us through life as independently acting "engines," the basic needs are the "gears" we use to adjust to situations. When we are hungry for togetherness, we shift into the belonging gear. When danger threatens, we shift to safety.

Basic needs pull us in opposite directions. We can either stand on stage and be celebrated as an individual or share the excitement as part of the audience.

There is a permanent conflict between the basic needs. In between stands the conscious 'I'. Always torn between two poles.

We are called upon to make choices. Depending on our personality, we tend more in one direction or the other, are more of a stage or audience person, more of an adventurer or a cave dweller.

But, it would be life-threatening to do without any of the basic needs. They all need to be served. We have to feed them all.

People want to live and for this they need security and enforcement, recognition and belonging, empathy and insight.

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Ende der Leseprobe

Das vollständige Buch finden Sie bei Amazon.

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