

Understanding Your Intrinsic Motivations



...an expanded look at the seven motivations

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LIFE DISCOVERY
Publications

Marion, Indiana



INTRODUCTION TO THE THEORY OF INTRINSIC MOTIVATIONS

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What are intrinsic motivations? They are derived from a theory focused on SERVANTHOOD that explains why you RELATE to others in the way you do.

- Intrinsic motivations are INWARD DRIVES that STRONGLY INFLUENCE the way you respond to people, situations and problems in the world.
- These MOTIVATIONAL PATTERNS will also help determine the ROLES you will adopt as a result of this response.
- Intrinsic motivations occur on a SPIRITUAL LEVEL.



Where does the concept of intrinsic motivation come from?

The concept of intrinsic motivation can be traced back as far as classical Greek philosophy. Dr. Bill Millard organized his classification of intrinsic motivations identified in **IMAGE** into seven which he patterned after seven identified in the first century writings of the scholar and philosopher Paul of Tarsus, a keen observer of human nature.

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Servanthood comprises the foundation for understanding intrinsic motivations. Central to the meaning of servanthood is the word “serve”.

“Serve” is most often defined as

- carrying out DUTIES for another person
- giving AID, ASSISTANCE, or HELP to another person

This can occur on at least three different levels.

3 LEVELS OF SERVING		
LEVEL OF SERVING	DESCRIPTION	LEVEL OF OPERATION
<i>servitude</i>	<i>FORCED ACT OF SERVING ANOTHER PERSON</i>	<i>BODY</i>
<i>service</i>	<i>DECIDED ACT OF SERVING ANOTHER PERSON</i>	<i>MIND</i>
<i>servanthood</i>	<i>ATTITUDINAL ACT OF SERVING ANOTHER PERSON</i>	<i>SPIRIT</i>



Servanthood — love acting in life's relationships



Servanthood will express itself in a variety of ways.



We will serve each other differently based on the intrinsic motivations at work within us.

?	<i>Where do these different motivations come from?</i>
1	When you were <i>FORMED IN THE WOMB</i> , intrinsic motivations were <i>INSTILLED</i> within you.
2	As you grow from servitude into service, <i>INDICATORS</i> of your intrinsic motivations begin to be <i>REVEALED</i> .
3	At a point in your life when a <i>SPIRITUAL UNDERSTANDING</i> occurs, three things are given to those intrinsic motivations planted originally in you: <ul style="list-style-type: none"> • <i>FULLNESSS</i> • <i>LIFE</i> • <i>POWER</i>

?	<i>How is intrinsic motivation different from personality?</i>
	Personality deals with the <i>PSYCHOLOGICAL LEVEL</i> of the individual. Intrinsic motivations are at the <i>SPIRITUAL LEVEL</i> of a person.



OVERVIEW OF THE DIFFERENT INTRINSIC MOTIVATIONS

B A C K G R O U N D

One of the more difficult things for people to do is to discover their own uniqueness and to accept it.

We live in a society that gives a lot more emphasis to conformity than to uniqueness. Consider the following arenas:

- advertisements
- media
- workplace
- education
- church
- home

Usually a certain type is identified as a “good” or “right” type, and everybody else is encouraged, if not expected, to conform to this pattern. Society becomes an assembly line turning out plastic widgets, trying to make each widget like the others.

This is wrong! We were created as unique individuals, and we all respond to life in a different way.

The profile of our intrinsic motivations makes up an important part of that uniqueness.



Where do the definitions used in IMAGE come from?

Some of the most thorough recent research and application of the theory of intrinsic motivation has been conducted over the last two decades by Dr. Bill Millard. His work traces its roots back to research first done with adolescents and later expanded to encompass adults as well. During this time he has assessed thousands of individuals and has enabled them to discover their own pattern of seven different intrinsic motivations working within them in a special way to make them unique. Millard’s work forms the basis for *IMAGE* and the definitions used.



SEVEN INTRINSIC MOTIVATIONS

The seven intrinsic motivations measured in *IMAGE* listed below on the right with a two-word equivalent descriptor and a short explanation of the two factors measured in each motivation. The bird on the left provides a word picture corresponding to that motivation.

Eagles



PROCLAIMING — The *Principled Protector*:

Proclaiming measures a person's motivation to:

- a) *develop a perception of what is morally right and wrong*
- b) *publicly speak out from internal convictions concerning the developed perception*

Woodpeckers



HELPING — The *Supportive Assistant*:

Helping measures a person's motivation to:

- a) *detect legitimate needs others*
- b) *find practical ways to provide for these needs*

Owls



RESEARCHING — The *Instructive Investigator*:

Researching measures a person's motivation to:

- a) *carefully investigate truth*
- b) *clearly present it to the others in such a way that it will be easy to learn*

Ravens



Exhorting — The *Practical Advisor*:

Exhorting measures a person's motivation to:

- a) *encourage others through counsel*
- b) *outline practical steps of actions others should take to overcome problems*

Robins



GIVING — The *Charitable Sponsor*:

Giving measures a person's motivation to:

- a) *wisely use and invest money in order to*
- b) *financially invest in and support other worthwhile projects*

Ducks



MANAGING — The *Organizing Director*:

Managing measures a person's motivation to:

- a) *organize and coordinate the activities and efforts of others*
- b) *set goals for them to meet in these activities and efforts*

Doves



COMFORTING — The *Merciful Empathizer*:

Comforting measures a person's motivation to:

- a) *identify with the emotions of others*
- b) *provide comfort to those who are in emotional distress.*

S. Swannet
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DETAILED EXPLANATIONS

On the pages that follow, the seven motivations are explained in detail. Four components are described for each motivation:

1. *Definition* – Each motivation is defined.
2. *Profile* – A description outlines traits that people who possess each of the motivations often exhibit.
3. *Caution* – A second list details common misunderstanding often associated with each of the motivations.
4. *Warning* – A third list provides warnings about misuse of each of the motivations.

It is important to remember, however, that each of the descriptions describes the identified motivation as if it was the only motivational gift at work within a person. In reality all seven motivations are at work at some level within each person. So a more accurate way to view a person is to look at the seven motivations as a combined profile (which is indicated by the graph or pie diagram you received in the report of your results from the *I·M·A·G·E* assessment).

	<h2 style="text-align: center;">PROCLAIMING</h2> <p style="text-align: center;"><i>The Principled Protector</i></p> <p>Definition: The inward motivation to publicly speak out from internal convictions concerning what is perceived as right and wrong.</p>
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Profile — People with the motivation of *proclaiming* often exhibit the following traits:


- 1) You have a strong desire to speak forth your convictions.
- 2) You are able to discern the moral character and motives of people.
- 3) You are strongly concerned about right and wrong issues.
- 4) You publicly speak out about your convictions with disregard for personal consequences.
- 5) You speak in a direct, frank and persuasive manner.
- 6) You base your authority strictly on a moral code.
- 7) You have a strong desire to see outward actions accompany any inward change in convictions.
- 8) You truly feel sorry for the problems of those with whom you talk.
- 9) You have a strong desire to help others to realize the root of the problems they are encountering.

Caution — People with the motivation of *proclaiming* may be misunderstood for the following reasons:

- 1) Your frankness may be viewed as harshness.
- 2) Your interest in groups may be interpreted as disinterest in individuals.
- 3) Tactics you use to bring out visible actions in people may be misinterpreted as using gimmicks.
- 4) Your focus on right and wrong may be judged as intolerance of partial good.
- 5) Your emphasis on decisions may appear as neglecting personal moral growth.
- 6) Your public boldness and strict standards may hinder intimate personal relationships.
- 7) Your strong desire to convey truth may be interpreted as little interest in listening to another person's point of view.

Warning — People with the motivation of *proclaiming* need to be careful that:

- 1) You don't become proud of your rhetoric and persuasiveness.
- 2) You don't start to see yourself as a "moral superstar" or start to seek such a status.
- 3) You don't become more dependent on your ability to speak than on the power of your convictions to convict.
- 4) You don't begin to see people as groups rather than individuals with personal needs.
- 5) Your hatred of wrong doesn't lead to your hatred of the person doing wrong.
- 6) Your need to express your message verbally doesn't lead you to talk too much or too often in certain circumstances.
- 7) You don't become intolerant of those who do not immediately respond to your message.

	<h2 style="text-align: center;">HELPING</h2> <p style="text-align: center;"><i>The Supportive Assistant</i></p> <p>Definition: The inward motivation to detect legitimate needs others have and to find practical ways to help provide for these needs.</p>
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Profile — People with the motivation of *helping* often exhibit the following traits:

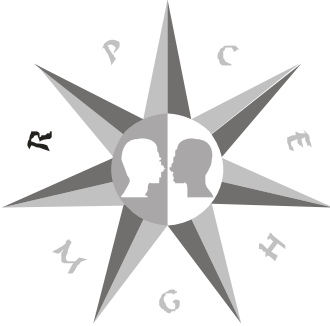
- 1) You are always on the lookout to find and meet practical needs.
- 2) You are able to detect or recall specific details and needs in a situation.
- 3) You have a strong desire to meet needs as quickly as possible.
- 4) You have a physical stamina that keeps them fulfilling needs with disregard for weariness.
- 5) You will use your own funds to avoid delays in meeting needs.
- 6) When you complete a job you like to give extra service beyond what was expected.
- 7) You are often involved in a variety of activities and have a hard time saying "no" to any request for service.
- 8) You concentrate more on immediate goals and tend to be frustrated with long-range goals
- 9) You are frustrated when time limits are placed on jobs you are doing.

Caution — People with the motivation of *helping* may be misunderstood for the following reasons:

- 1) Your desire to meet needs quickly may appear to be pushy.
- 2) Your avoidance of red tape may result in excluding others from a job.
- 3) Your eagerness to help may cause some to think you are only interested in self-advancement.
- 4) The negative reaction you may develop toward others who do not join in service as readily as you do may appear as unfriendliness.
- 5) Your insistence on always helping may appear to be avoidance or rejection of being helped.
- 6) You may be easily hurt when there is little appreciation for your service.
- 7) Your emphasis on meeting practical needs may be judged as lack of interest in spiritual matters.
- 8) Your stamina may be interpreted as a lack of desire to have others help you.

Warning — People with the motivation of *helping* need to be careful that:

- 1) You don't become proud of your good deeds.
- 2) You aren't pushy or premature in meeting the needs of others before they realize their needs.
- 3) In your rush to meet others' needs, you don't disregard those in authority over you.
- 4) You don't become bitter when your work is not recognized or appreciated.
- 5) You don't overemphasize meeting practical needs to the neglect of basic needs in your own life.
- 6) Your disregard for your own needs does not cause you to fail to meet the legitimate needs of your family.
- 7) Your quickness in meeting needs may interfere with life lessons those who are in need may need to learn.
- 8) Your concentration on short-range goals may result in disorganization from lack of long-range goals if you are in a leadership position.

	<h2 style="margin: 0;">RESEARCHING</h2> <p style="margin: 0;"><i>The Instructive Investigator</i></p> <p>Definition: The inward motivation to carefully research truth and to clearly present truth to the others in such a way that it will be easy to learn.</p>
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Profile — People with the motivation of *researching* often exhibit the following traits:

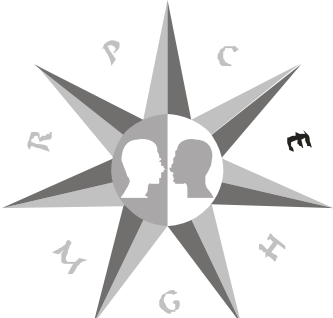
- 1) You believe that teaching is the basis on which all other areas of life should derive their existence and meaning.
- 2) You are concerned that words and terms be used accurately and appropriately.
- 3) You are careful to test any knowledge taught to you by others.
- 4) You truly enjoy studying in order to validate truth.
- 5) You carefully use established systems of truth to validate new information.
- 6) You present truth in a systematic sequence.
- 7) You react negatively to illustrations used out of context.
- 8) You have an ability to instruct others in a way that makes learning clear and easy.

Caution — People with the motivation of *researching* may be misunderstood for the following reasons:

- 1) Your emphasis on the accuracy of ideas and their interpretation may appear to neglect practical application.
- 2) Because you are hesitant to accept the research of others without carefully examining it, others may misconstrue this as professional jealousy.
- 3) The fact that you always test the knowledge taught to you may appear as pride in your own knowledge.
- 4) The inclusion of details when presenting your research may seem unnecessary to those listening.
- 5) The need to be objective in research may make you appear as lacking warmth or feeling when speaking to others.

Warning — People with the motivation of *researching* need to be careful that:

- 1) You don't become proud of the knowledge, which you have gained.
- 2) You don't concentrate on details of information to the exclusion of communicating basic principles of life.
- 3) You don't become more concerned about your research than about the response of those whom you teach.
- 4) You don't begin to rely on your own ability to study out truth so much that you fail to collaborate with others in searching for truth.
- 5) Your concentrating on study of truth rather than relating to people may keep you out of touch with the needs of people.

	<h2 style="text-align: center;">EXHORTING</h2> <p style="text-align: center;"><i>The Practical Advisor</i></p> <p>Definition: The inward motivation to encourage others through counsel and to outline practical steps of actions others should take to overcome problems.</p>
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Profile — People with the motivation of *exhorting* often exhibit the following traits:


- 1) You desire to visualize specific achievement and prescribe precise steps of action.
- 2) You tend to avoid systems of information, which lack practical application.
- 3) You are able to help those going through trials to see how this can produce new levels of maturity.
- 4) You carefully observe the reactions of those with whom you speak and are able to discern hidden or unspoken thoughts.
- 5) You are good at using insights from human experience to help to amplify your teachings.
- 6) You enjoy working with those who are eager to follow steps of action.
- 7) You dislike teaching that is not accompanied by practical steps of action.
- 8) You enjoy personal conferences that result in new insights.
- 9) You tend to concentrate on the positive potential in a troublesome situation rather than on the negative consequences.

Caution — People with the motivation of *exhorting* may be misunderstood for the following reasons:

- 1) Your emphasis on steps of action may appear to others as oversimplifying the problem.
- 2) Your strong desire to give steps of action may appear as having too much confidence in them.
- 3) Your use of illustrations in applying practical application of truth may appear to others to be taking it out of context.
- 4) Your strong emphasis on steps of action may seem like you don't care about the feelings of those being counseled.

Warning — People with the motivation of *exhorting* need to be careful that:

- 1) You don't boast of personal results.
- 2) You don't become discouraged with lack of progress in others.
- 3) You don't work at changing others for selfish reasons.
- 4) You don't spend too much time with those who only want temporary relief.
- 5) You don't trust in outward steps of action rather than inward life changing forces.
- 6) The oversimplifying of situations doesn't lead you to overlook the root cause of a problem.
- 7) Your dislike of impractical teaching doesn't lead you to dislike impractical people.

	<h2 style="margin: 0;">GIVING</h2> <p style="margin: 0;"><i>The Charitable Sponsor</i></p> <p style="margin: 0;">Definition: The inward motivation to financially invest in and support other worthwhile people, projects and organizations and to wisely use and invest money to provide for such support.</p>
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Profile — People with the motivation of *giving* often exhibit the following traits:


- 1) You have an ability to make wise purchases and investments.
- 2) You have a strong desire to give quietly to effective projects.
- 3) You desire to build up the good work of others with your gifts rather than establish a comfortable lifestyle for yourself.
- 4) You are alert to find valid needs, which others might overlook.
- 5) You find the most satisfaction in providing support to persons or projects without being pressured by appeals.
- 6) You provide your gift from the best quality you have rather than just giving from assets you are no longer using.
- 7) You desire to feel a part of the work or person to whom you give.
- 8) You are able to channel large sums of money into the worthy work of others without grasping portions for yourself even when it would be fair compensation.

Caution — People with the motivation of *giving* may be misunderstood for the following reasons:

- 1) The fact that you may deal with large sums of money can appear to others that you are focusing on temporal values.
- 2) Your desire to increase the effectiveness of another's work by your giving may appear as an attempt to control that work.
- 3) Your lack of response to pressure appeals may appear to others as a lack of generosity.
- 4) The personal frugality by which you live may appear to friends and relatives as selfishness in not meeting your wants.

Warning — People with the motivation of *giving* need to be careful that:

- 1) You don't become proud of your giving.
- 2) You don't start measuring spiritual success by material assets.
- 3) You don't overlook long-range goals in meeting immediate needs.
- 4) You don't hide behind your giving to keep from performing other spiritual duties to which God has called you.

	<h2 style="text-align: center;">MANAGING</h2> <p style="text-align: center;"><i>The Organizing Director</i></p> <p>Definition: The inward motivation to organize and coordinate the activities and efforts of others and to set goals for them to meet in these activities and efforts.</p>
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Profile — People with the motivation of *managing* often exhibit the following traits:

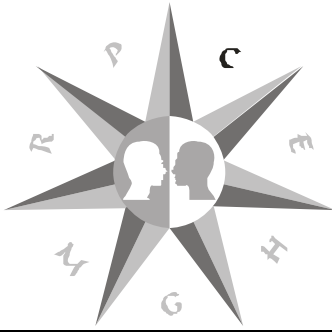
- 1) You are able to see the overall picture and to clarify long-range goals.
- 2) When responsibility is given to you for a group, you have an immediate desire to organize it.
- 3) You desire to complete tasks as quickly as possible.
- 4) You are always aware of the resources available to complete a task.
- 5) You know what responsibilities can or cannot be delegated.
- 6) You will usually assume leadership in a situation where no structured leadership exists.
- 7) You are willing to endure reaction from those working for or with you in order to accomplish the ultimate task.
- 8) You find deep satisfaction in seeing all the pieces in a project coming together and others enjoying the finished product.
- 9) You desire to move on to a new challenge without delay when a previous task is fully completed.

Caution — People with the motivation of *managing* may be misunderstood for the following reasons:

- 1) Your ability to delegate responsibilities may appear as laziness in avoiding work.
- 2) Your ability to endure reaction may appear as callousness.
- 3) Your tendency to neglect to explain why tasks must be done may prompt workers to feel they are being misused.
- 4) Sometimes your viewing of people as resources may appear that projects are more important to you than people.
- 5) Your desire to complete tasks swiftly may appear to be insensitivity to the schedule, weariness, or priorities of others.

Warning — People with the motivation of *managing* need to be careful that:

- 1) You don't become proud of power or start seeking after it.
- 2) You don't just use people to accomplish your goals rather than meeting their personal needs.
- 3) You don't overlook major character faults in those who are useful to reaching your goals.
- 4) You don't rely on managerial skills rather than the guidance of character.
- 5) You don't try to fit moral problems into organizational solutions.



COMFORTING

The Merciful Empathizer

Definition: The inward motivation to identify with the emotions of others and to provide comfort to those who are in emotional distress.

Profile — People with the motivation of *comforting* often exhibit the following traits:

- 1) You are able to feel an atmosphere of joy or distress in an individual or group.
- 2) You are drawn to people who are in distress and have sympathy and understanding of such people.
- 3) You have a strong desire to remove hurts and bring healing to others.
- 4) You have a greater concern for mental distress than physical distress.
- 5) You avoid firmness unless you see how it will benefit a situation.
- 6) You are sensitive to words and actions, which will hurt other people.
- 7) You have a strong sense of the level of sincerity in other people.
- 8) You enjoy fellowship and unity with those who are sensitive to the needs and feelings of others.
- 9) You avoid fellowship with and close their spirits to those who are insincere and insensitive.

Caution — People with the motivation of *comforting* may be misunderstood for the following reasons:

- 1) Your avoidance of firmness may appear to be weakness and indecisiveness.
- 2) Your sensitivity to the spirit and feelings of others may cause some to feel that they are guided by emotions rather than logic.
- 3) Those of the opposite sex may misinterpret your attraction and understanding of those in distress.
- 4) Your sensitivity to words and actions, which cause hurts, may appear to be taking up another's cause of bitterness.
- 5) Your avoidance of those with insincere motives may cause some to feel you are hard to get to know.

Warning — People with the motivation of *comforting* need to be careful that:

- 1) You don't become proud of your ability to show mercy.
- 2) You don't start to resent and revile persons who are not sensitive to the feelings and hurts of others.
- 3) You don't begin to feel that others who do not share your spirit of mercy are not as good as you are.
- 4) You don't completely fail to be firm when necessary.
- 5) Your decisions are not totally guided by emotions rather than logic.
- 6) Your strong feelings of mercy don't lead you to disregard issues of right and wrong.



UNDERSTANDING IMAGE SCORES AND PATTERNS

IMAGE, like any other assessment, is a hypothesis. The results are not pronouncements locked in stone! In the end you are the best judge as to how well the results fit you and what your true motivational profile is.

Every one of the motivations has some level of impact in determining your unique motivational makeup. Those at the top of your profile, however, will have a much greater impact in determining the way you respond to people, situations and problems in the world and the roles you will adopt as a result of this response. At the same time, it is important to note that each person has enough motivation in each motivational area to function adequately in that realm. For instance, if "Helping" was a person's weakest motivation, there would still be enough motivation to help another person when such help is needed and appropriate.

Scaled Scores

Research has shown that motivational patterns are more important than absolute scores produced by *IMAGE*. As a result of this, *IMAGE* uses scaled scores rather than raw scores to produce your **IMAGE Motivation Preference Profile**. The strongest motivation indicated by your answers will be given a score of "100". The least favored motivation indicated by your answers will be given a score of "50". The other scores will be proportionally distributed between "100" and "50".

Pattern 1. Pilot Motivation

Your pilot motivation is the first motivation in your profile. This motivation has a score of 100 and is the one you favored the most in answering the questionnaire. Your pilot motivation will in most cases be the strongest influence on the role you will adopt as you respond to people, situations and problems in the world. This motivation will strongly guide the way in which you function in all other motivational areas. The impact strength of your pilot motivation corresponds directly to the distinctive preference you exhibited for this motivation in answering the questionnaire (very clear, clear, somewhat clear, or unclear).

Pattern 2. Proactive Motivations

As you move down through your Motivation Preference Profile scores, the first three motivations we call "proactive" motivations. The combination of these motivations will for the most part influence the roles you will adopt as you respond to people, situations and problems in the world. These are the motivations you lead with, your strengths. They have the greatest impact on determining your unique motivational makeup.

You should give special attention in this report to the definitions and descriptions of the proactive motivations. The fourth through seventh motivations constitute "reactive" motivations. These motivations influence you only occasionally, usually in response to duty or obedience, rather than continually and intrinsically compelling you as a strength.

Pattern 3. Primary Pattern

A **primary pattern** is formed by the clarity of preference between the proactive motivations. The nature of this primary pattern will determine the way in which your proactive motivations interact with each other. There are four distinct primary patterns: pilot-dominant, proactive-doublet, proactive-blend, and no pattern.

A **pilot-dominant** pattern occurs when your preference for your pilot motivation was so much stronger than the other proactive motivations that it impacts your motivational makeup on its own with very little effect from the other motivations. It "rings" strongly in your life like a bell. When you have this type of pattern, you can primarily concentrate on understanding the definition and description of your pilot motivation.

A **proactive-doublet** pattern occurs when your preference for you pilot motivation and your second motivation are nearly equal in strength. When this occurs, the two greatly interact with each other, and they combine to influence your response to people, situations and problems in the world. When this pattern occurs, you should concentrate on understanding the definition and description of both of these motivations and determine on your own which of the two is your stronger preference and how they combine in your life.

A **proactive-blend** pattern occurs when your pilot motivation and your second and third motivation are nearly equal in strength of preference. When this occurs, it is harder to discern which is the true pilot motivation. The role you will adopt as you respond to people, situations and problems in the world may well be a response to a combination of the three. When you have this type of pattern, you should concentrate on understanding the definition and description of all three of these motivations and how they would impact each other. However, try also to determine on your own which of the three is your stronger preference.

A **no pattern** indication occurs when the first four or more of your motivations are nearly equal in scores. When you have this indication, the **IMAGE** process was unable to determine a motivational pattern in the way you answered the questionnaire. This does not mean you do not have a pattern, but rather that the tool was not able to detect it. This can occur for several reasons. Three common reasons are: 1) you have limited experience responding to your motivations, 2) you tended to answer all the questions on the assessment "sometimes", 3) your personal situation gives you an unclear picture of yourself at the present time. In any of these cases, you should discuss this with your assessment counselor. You will need to study the definition and description of all of the motivations and try to determine on your own which best describes you.

Reciprocated Proactive Doublets

A **proactive-doublet** pattern occurs in thirty percent of the population. This occurs when two motivations exhibit nearly equal strengths at the top of their profiles. This is defined as the case where the second proactive motivation possesses a scaled score above 95. We further call these “reciprocated doublets” because there are a significantly high number of cases, regardless of the order of the two motivations involved. For instance, there is a significant population that has Exhorting first, followed by Comforting, and an equally high population that has Comforting first, followed by Exhorting. We will examine the most common examples of this pattern.

C•E / E•C

In its combined reciprocated form, the Comforting-Exhorting doublet occurs in 5 percent of the population—more often than any other doublet. In fact, it occurs more often than “Giving” occurs as a pilot motivation. In its doublet form we call this motivational pattern “Counseling.”

The Comforting-Exhorting doublet makes up 50 percent of this combined reciprocated doublet. It is interesting to note that over 9 percent of people who have Comforting as their highest motivation have this Exhorting doublet as their second motivation. When this doublet occurs, the empathizing, compassionate nature of Comforting finds a stronger motive to also help persons in emotional stress find a practical way out of their difficulties. The “Counseling” approach on this side of the reciprocated doublet takes on more of a reflective or listening role as the overriding desire to provide comfort to the emotionally distraught person maintains highest precedence. Therapists and psychoanalysts would characterize this kind of counselor.

The Exhorting-Comforting doublet also makes up 50 percent of this combined reciprocated doublet. Nearly 7 percent of people who have Exhorting as their highest motivation have this Comforting doublet as their second motivation. When this doublet occurs, the action-oriented advice of Exhorting exhibits a greater sensitivity to the emotional pain of the people being counseled. It takes on what can best be described as a proactive counselor pattern. While people with this type of motivational pattern have that empathetic concern for the emotional pain of others, they will still have an overriding desire to help them get past the pain into a better life. Career counselors, personal coaches and talk show counselors would be more typical of this side of the “Counseling” reciprocated doublet.

M•E / E•M

The second-most common reciprocated double primary pattern is the Managing-Exhorting doublet, occurring in over 3 percent of the population. It occurs more often than “Providing” occurs as a pilot motivation. In its doublet form we call this motivation pattern “Guiding.”

The Managing-Exhorting doublet makes up 55 percent of this combined reciprocated doublet. When this doublet occurs, the organizing, goal-setting nature of Managing finds a stronger motive to also help people and groups organize their efforts in a practical way and achieve pragmatic, meaningful goals. The “Guiding” approach on this side of the reciprocated doublet takes on more of an organizational focus as the overriding desire to organize and set goals maintains highest precedence. CEOs and business managers would characterize these kind of “Guides.”

The Exhorting-Managing doublet makes up 45 percent of this combined reciprocated doublet. When this doublet occurs, the action-oriented advice of Exhorting finds fulfillment in leading to an organized plan with detailed goals to achieve steps of action. The “Guiding” approach on this side of the reciprocated doublet takes on more of an individual focus than as the overriding desire to practically help the specific members of a group organize their efforts into practical plans of action. Team coaches and management consultants would be more typical of this side of the reciprocated doublet.

E•P / P•E

The third-most common reciprocated double primary pattern is the Exhorting-Proclaiming doublet, occurring in nearly 3 percent of the population. In its doublet form we call this motivation pattern “Fixing.”

The Exhorting-Proclaiming doublet makes up 60 percent of this combined reciprocated doublet. When this doublet occurs, the proclaiming pushes the pure one-on-one approach typical of exhorting into more of a speaking to groups approach. The emphasis, however, will still be highly oriented toward practical real-life problems and solutions, not theoretically moralisms. Motivational speakers, seminar leaders and politicians often display this type of “Fixing” motivational pattern.

The Proclaiming-Exhorting doublet makes up 40 percent of this combined reciprocated doublet. When this doublet occurs, the crusader factor rises and the practical life concerns concentrate more toward right-and-wrong issues. People are still the number one priority, but reforming these people also becomes a high priority. Single-issue spokespersons, teaching pastors, societal watchdogs and moral crusaders many times possess this type of “Fixing” motivational pattern.

E•R / R•E

The fourth-most common reciprocated double primary pattern is the Exhorting-Researching doublet, occurring in a little over 2 percent of the population. In its doublet form we call this motivation pattern “Teaching.”

The Exhorting-Researching doublet makes up 54 percent of this combined reciprocated doublet. When this doublet occurs, the researching pushes the practical approach typical of exhorting into a higher degree of accuracy and credibility in the advice of the exhorter. The emphasis, however, will still be

highly oriented toward practical real-life problems and solutions, not theoretically ideas. Teaching pastors and some of the best high school and university teachers come out of this type of “Facilitating” motivational pattern.

The Researching-Exhorting doublet makes up 46 percent of this combined reciprocated doublet. When the doublet is reversed as Researching-Exhorting, the research for truth factor rises and the practical life concerns concentrate more toward establishing correct explanations for life. People are still the number one priority, but orienting these people into truth-based life systems becomes the high priority. University research professors who also are active in the classroom many times possess this type of “Facilitating” motivational pattern.

R•P / P•R

The fifth-most common reciprocated double primary pattern is the Researching-Proclaiming doublet, occurring in a little over 2 percent of the population. In its doublet form we call this motivation pattern “Revolutionizing.”

The Researching-Proclaiming doublet makes up 55 percent of this combined reciprocated doublet. When this doublet occurs, the proclaiming pushes the research for truth into issues of right and wrong. Research will still be a priority, but it will take a narrower focus, and there will be an increased desire to speak out concerning the findings. Researching pastors and university research professors who also are active in the classroom many times possess this type of “Revolutionizing” motivational pattern.

The Proclaiming-Researching doublet makes up 45 percent of this combined reciprocated doublet. When the doublet is reversed as Proclaiming-Researching, the motivation to speak out concerning strongly-held convictions rises and any research activities concentrate even more on establishing and articulating right and wrong issues. Establishing truth is still a high priority, but communicating it to others becomes the high priority. Evangelists, founders of “causes”, and revolutionary political philosophers many times possess this type of “Revolutionizing” motivational pattern.

M•R / R•M

The sixth-most common reciprocated double primary pattern is the Managing-Researching doublet, occurring in 2 percent of the population. In its doublet form we call this motivation pattern “Principaling.”

The Managing-Researching doublet makes up 61 percent of this combined reciprocated doublet. When this doublet occurs, the researching pushes the organizational approach typical of managing into a higher degree of accuracy and credibility in the information used to organize and set goals. The emphasis, however, will still be highly oriented toward organization and setting goals, not theoretically ideas. School administrators and managers of research facilities come out of this type of “Principaling” motivational pattern.

When the doublet is reversed as Researching-Managing, which occurs 39 percent of the time, the research for truth factor rises and the organizational concerns concentrate more toward organizing efforts to discover valid systems truth. In this case, research usually takes priority over organizing. Directors of research programs in universities, businesses and medicine often possess this type of “Principaling” motivational pattern.

Dichotomous Reciprocated Proactive Doublets

In a small percentage of the population, profiles occur where the two motivations that exhibit nearly equal strengths at the top of their profiles possess nearly opposite characteristics. We call these “dichotomous doublets.” As in the previous discussion, these are cases where the second primary motivation possesses a scaled score above 95. These can be problematic in a person when the motivations are not clearly understood. The conflicting emotions many times result in confusion or pain for the person involved because each case includes the “Comforting” motivation.

C•M / M•C

The most common dichotomous reciprocated double primary pattern is the Comforting-Managing doublet, occurring in over 2 percent of the population.

The Managing-Comforting doublet makes up 54 percent of this combined reciprocated doublet. The reversed Comforting-Managing doublet makes up 46 percent. When the Managing-Comforting doublet occurs, the managing motivation usually powers the initial response to situations. However, because the comforting motivation is so strong, it invokes internal feelings that are typical of that motivation in its view of managing—a view characterized by suspicion and fear that the managing motivation has no feeling for people’s emotional needs and cares only about keeping things running smooth. The internal feelings then revert back to the stronger managing side with a reaction that the comforting motivation is indecisive and too emotional.

When the Comforting-Managing doublet occurs, the process is reversed. This war can continue indefinitely within a person until there is a realization that both motivations are valid and valuable. Then the focus can be shifted to discerning a response that is appropriate for a given situation.

C•P / P•C

The second-most common dichotomous reciprocated double primary pattern is the Comforting-Proclaiming doublet, occurring in nearly 2 percent of the population.

The Comforting-Proclaiming doublet makes up 56 percent of this combined reciprocated doublet. The reversed-doublet Proclaiming-Comforting makes up 44 percent. When the Comforting-Proclaiming doublet occurs, the comforting motivation usually powers the initial response to situations. However, because the proclaiming motivation is so strong, it invokes internal feelings that are typical of that motivation in its view of comforting—a view that the comforting motivation is concerned only with feelings and emotions and doesn’t have strong moral convictions nor is willing to speak out about any convictions held, and as a result, is looked down on by the proclaiming motivation. The internal feelings then revert back to the stronger comforting side with a reaction that is often disapproving of the proclaiming motivation, viewing it as unfeeling, judgmental and too dominating.

When the Proclaiming-Comforting doublet occurs, the process is reversed. This war can continue indefinitely within a person until there is a realization that both motivations are valid and valuable. Then the focus can be shifted to discerning a response that is appropriate for a given situation.

Background of the *I·M·A·G·E* Star logo



The seven-point star, used as a symbol of the seven motivations, depicts the interaction of motivations.

1. First, the star gives a picture of completeness, with all seven points part of a single star. Relationships in organizations of people require all seven motivations. All seven are good and valuable.
2. Second, the star portrays balance. Justice and mercy find balance between *Proclaiming* and *Comforting*. Theory and application find balance between *Researching* and *Exhorting*. Leading and serving find balance between *Managing* and *Helping*.
3. Third, the star depicts dependency. All six of the other motivations to some extent rely on their ability to be supported and underwritten by *Giving*, the least common of the seven motivations.

You can learn more about *IMAGE* at the Life Discovery Interactive website:

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