

A COACHING BOOK FOR SELF-KNOWLEDGE

The Sacred Tree of Civilization

*Roles, Not Titles — From Your Signature
to a Possible New Society*

Personality guidance for you, your relationships, and your children —
and a thought experiment about what might grow from it.

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Preface



For You as an Individual

This book is an invitation to stop seeing yourself as a flaw in the system, and instead see yourself as part of a living tree. You are more than your job title, more than your role in the family, more than other people's expectations. Forces are at work inside you that carry, connect, move, heal, and inspire. This book wants to give you a language to recognize this — and the courage to consciously take your place in the Sacred Tree.

For Couples

This book is for you if you sense: "We love each other — and yet we keep rubbing up against the same spots." It doesn't promise you a perfect relationship, but offers you a new vocabulary. Instead of "You're always like that ...", you can learn to ask: "Which roles are colliding here — and what does our relationship need right now: more stability, more movement, or more calm?" The Sacred Tree is an invitation to see each other with different eyes.

For Parents

This book is for you if you sense that your child is not a blank page that needs to be "written on correctly," but its own small star in the great Tree of Civilization. It wants to relieve you of the pressure to get everything right — and help you accompany your child's temperament, dispositions, and roles with love. Here you'll find images and tools to observe instead of label, and to consciously embrace your own role as a mother or father.

For Anyone Wondering What Might Grow From This

At the end, this book asks a quiet but far-reaching question: what would actually happen if many people started living this way — trusting their inner sense instead of following status and outside pressure? The second part of this book is therefore not a finished plan or a demand, but a thought experiment: a picture of what kind of society could emerge if enough people took their own signature seriously. You are invited to think this picture through with us — not to submit to it, but to see what your own honest behavior, in small ways, might contribute to on a larger scale.

How This Book Is Structured

This book has two parts that deliberately build on one another.

Part I — Your Signature is the foundation for guidance about yourself, your relationships, and your children. It answers the question: "Who am I, which role do I naturally carry, and how do I live that out day to day?" Everything in this part rests on self-knowledge — on your own honest inner sense of what fits you and what doesn't. There is no outside authority here telling you who you are. You recognize it yourself, supported by questions, worksheets, and examples.

Part II — A Possible Society is a thought experiment: what could emerge on a larger scale if many people lived what Part I describes? It is the vision of a civilization no longer ordered by origin, title, or chance, but by self-recognized roles. From the very start, one thing is important: this second part describes a possible, desirable direction — not a law, not a timetable, and not an obligation. No one is meant to be forced into this structure; it can only grow, at most, out of many free, individual decisions. That's why, at the end of Part II, you'll also find a chapter of its own about what this vision explicitly is not meant to be.

Both parts share a common vocabulary — roles, signature, core-shell-light, the 16 personality types — and a shared appendix with a glossary and practical notes for coaches, educators, and therapists.

DEEP DIVE · Two Ways to Use This Book

You can use this book in two ways — both equally valid. The first is the classic way: read from front to back, pause at the worksheets, and make honest notes for yourself. The second is as a basis for conversation: you can bring the descriptions of the 16 types, your completed signature worksheet, or individual chapters into a conversation with an AI assistant as context, and let targeted follow-up questions guide you — for example, "Which of the 16 types best matches the following description of my everyday life ..." or "How might the relationship matrix from Chapter 6 apply to my situation?" In both cases, the same principle holds: an AI can help you sort patterns and sharpen questions — but the actual insight into whether a description fits you remains with you and your own honest inner sense.

PART I

Your Signature

Personality guidance for you, your relationships, and your children



Prologue: Why We Need a New Map

We live in a world that is externally highly complex, yet internally often remains astonishingly primitively organized. States, companies, administrations, and many institutions still follow an old basic pattern: people are pressed into jobs, titles, and hierarchy levels. On paper, this looks orderly. In lived reality, it produces friction, waste, and exhaustion.

1. The Logic of the Old Systems

Most of today's social and economic structures are organized territorially, by status, and by function:

- Territorial: power and belonging follow borders, nation-states, jurisdictions, departments.
- Status-based: decision-making power follows titles and positions, not competence or inner aptitude.
- Function-bound: job descriptions say what should be done, but not whether the person filling that job is, by inner disposition, actually made for it.

The result: people sit in jobs that don't fit them, entire organizations fund positions with no real value creation, and a large share of energy goes into status battles, silo thinking, and self-defense instead of effectiveness.

2. Symptoms of the Crisis

This structural imbalance shows up on many levels:

- Individually: burnout, crises of meaning, the feeling "I function, but I'm not really living what I was made for."
- Organizationally: sluggish bureaucracies that react too slowly to crises; companies that optimize short-term metrics and lose long-term resilience.
- Socially: polarization, loss of trust in institutions, distribution battles over increasingly scarce resources.

There is also a central problem this book addresses directly: many people spend their entire lives searching for themselves — and never truly find themselves. Without a clear map of our own disposition, we stumble from role to role, from expectation to expectation.

3. Confusing Position and Role

At its core, the old order confuses two things that belong apart:

Position: a place in the org chart, defined by title, salary, power.

Role: a living function within the system — carrying, connecting, moving, protecting, structuring, providing, healing, inspiring, deciding.

When power follows position rather than role, dysfunctional authority arises: the wrong people decide, the right people carry responsibility without the necessary means. People are treated as interchangeable, even though their inner roles are highly individual.

4. The Missing Integration of Inner and Outer Worlds

Another blind spot of our systems: they view society almost exclusively from the outside — as numbers, institutions, processes. Inner worlds remain a side issue: consciousness, values, archetypes, personality patterns. Yet inner worlds shape life at least as much as outer events do. As long as we only structure "out there" without consciously ordering our inner patterns, we keep reproducing the same conflicts — in new costumes.

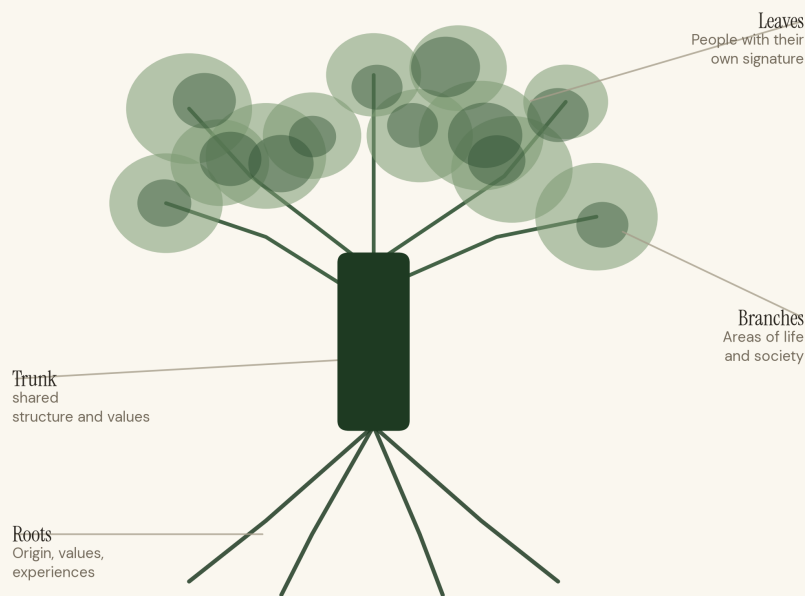
5. The Starting Point of This Book

This is where the Sacred Tree of Civilization begins. It proposes a radical but simple shift: away from rigid positions — toward living roles in which you recognize yourself, instead of orienting yourself to other people's expectations. The image of the tree stands for a life in which you know your own roots, your direction of growth, and your natural branches — before anyone else tells you who you have to be.

This first part of the book deliberately stays with you, your relationships, and your family. Only in the second part do we dare ask the bigger question: what could emerge if many people lived this way?

DEEP DIVE · A Role Is Not a Mask

In everyday life we often confuse "role" with "mask." We put on a mask to please, to meet expectations, to avoid friction — it costs energy because it works against our inner disposition. A real role, by contrast, feels like a well-worn shoe: it can still be tiring, but it fits. The difference can be recognized in a simple bodily reaction. After a day in the mask, you feel empty, hollowed out, "not yourself." After a day in your real role, you're tired, but fulfilled — even if the day was demanding. This book doesn't ask you to spare yourself effort. It asks you to spare yourself the effort that comes from a bad fit.



The Sacred Tree: roots, trunk, branches, and leaves as an image for values, structure, roles, and visible action.

PART I • CHAPTER 1

The Old World

Before we talk about a new way of living, we need to understand what kind of world we live in today — not in terms of its technical possibilities, but in terms of its invisible rules of the game.

1.1 Territorially Organized, Inwardly Disoriented

Today's world is above all sorted territorially: into nation-states, countries, municipalities, jurisdictions. Who you are is legally defined first by your passport, not by your abilities or inner disposition. Belonging arises from place of birth, nationality, cultural sphere. Power is distributed along borders, departments, and areas of responsibility.

What's missing here is a structure that thinks of the human being as a whole. Problems like climate, resources, or security are negotiated at borders that have no bearing on inner dispositions and roles.

1.2 Jobs, Titles, Hierarchies — the Pyramid of Positions

A similar pattern rules within organizations — companies, authorities, NGOs: we organize ourselves through jobs, titles, and hierarchical levels. There are org charts in which boxes are arranged above and below one another. Each box stands for a position, to which tasks, salary, and power are attached.

At first glance this looks rational. In practice it means power follows position, not role: decisions are made wherever the titles sit — not wherever the highest competence or the right inner disposition lies. Responsibility gets delegated downward while decision-making power stays at the top.

People are treated as if they were interchangeable "job holders." That every person carries inner roles — parts that carry, connect, move, protect, provide, structure, or inspire — barely matters to the system.

1.3 People in the Wrong Roles

When a system centers positions rather than roles, this has concrete consequences. People end up in jobs that don't fit their inner makeup. Creative visionaries sit in control functions, careful caregivers in aggressive sales roles, sensitive connectors in isolated single offices. Many experience themselves as "wrong" — not because they are wrong, but because their role within the system doesn't fit them. Their energy then flows not into effectiveness, but into compensation:

- Pretending, playing a role, serving expectations.
- Defending status, covering up mistakes, fighting power battles.

Organizations thus fund positions that create little value, while roles that stabilize or inspire the system remain invisible and unpaid.

1.4 The Separation of Inside and Outside

The old world radically separates inside and outside:

- Outer world: numbers, processes, laws, structures — what gets measured and administered.
- Inner world: consciousness, feelings, values, archetypes — what counts as "private" and is officially secondary to the system.

In politics, votes and majorities count, less so the question of whether people act in roles that match their inner disposition. In companies, metrics and cash flow count, less so the question of whether that cash flow arises where real role-based effectiveness happens, or merely from exploiting gaps in the system.

1.5 The Invisible Costs

As a result, this system leads to high invisible costs:

- Individually: burnout, emptiness of meaning, the feeling of standing in the wrong life. A permanent search for the "right" task, without a map.
- Organizationally: inertia, bureaucracy, reform fatigue. Projects that fail because roles were never clarified — who carries, who decides, who connects, who inspires.
- Socially: polarization, distrust in institutions, turning away from politics. Structural overload in the face of global crises, because responsibility and decision-making don't coincide with where the competence actually sits.

On top of this: many people spend decades searching for themselves, because from the very start no one tells them what disposition they bring with them — as if everyone were a blank page that could be written on however one liked.

1.6 Why "More of the Same" Isn't Enough

The old world's typical answer to its own problems is: more efficiency, more control, more data, more reforms within the same paradigm. We digitize bad structures instead of changing structures. We improve job profiles instead of making roles visible.

But as long as we keep seeing people in positions rather than roles, as long as we treat consciousness as an afterthought and personality as chance, we will keep hitting the same limits. This is exactly where the map of the Sacred Tree begins: it tries to help inner world and outer world, role and everyday life, find their way back to each other. What this map looks like for you personally is shown in the chapters that follow.

PART I · CHAPTER 2

The 16 Personality Types — A First Map of Your Inner World

In this chapter you'll get to know the 16 personality types as they are anchored in the Sacred Tree. You need no prior knowledge — each type is described in simple words. What matters here: the tree reflects no hierarchy, only the connection between different people and their natural inclinations. The only point is for you to recognize yourself — not for someone else to assign you a place.

Overview of the 16 Types

Type	Name	Core Task in the System	Inner Mood / Guiding Motif
ENTJ	The Commander	Strategy, structure, staying the course	"Keep the goal firmly in sight."
ESFP	The Entertainer	Motivation, emotional cohesion	"Bring everyone along."
ISTJ	The Logistician	Upholding rules, inner order	"Make sure it still works tomorrow."
ESTJ	The Director	Organization & administration	"Bring everything into clear form."
ISTP	The Tactician	Crisis management & analysis	"Stay cool and find solutions."
ESTP	The Doer	Fast action on the front line	"Let me go first — I'll handle it."
INFJ	The Visionary	Shaping long-term visions	"Look behind the surface."
ENFJ	The Mentor	Inspiration & connecting values	"Put your potential to work for the whole."
ENFP	The Inspirer	New ideas & building bridges	"Everything could be completely different."
INFP	The Idealist	Truthfulness & conscience	"Never betray our values."

Type	Name	Core Task in the System	Inner Mood / Guiding Motif
INTP	The Thinker	Developing models & theories	"Understand how it really works."
INTJ	The Strategist	Architecture of systems	"Plans for the next 50 years."
ISFP	The Designer	Aesthetics & human-centered design	"It should feel right."
ENTP	The Inventor	Innovation & rebuilding systems	"Three solutions for every problem."
ISFJ	The Caregiver	Individual care & protection	"So that others feel safe."
ESFJ	The Consul	Social networks & community	"No one should be left behind."

This table is your first compass. Read the 16 short descriptions and notice which two or three types make you feel, inwardly, "yes, that could be me" — a worksheet for this follows shortly. More detailed descriptions of how these 16 types group into larger fields of responsibility can be found in the second part of this book, when we ask what these dispositions could become on a societal scale.

Analysts (NT)

INTJ Strategist Architecture of systems	INTP Thinker Models & theories	ENTJ Commander Strategy & staying the course	ENTP Inventor Innovation & rebuilding
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Diplomats (NF)

INFJ Visionary Long-term visions	INFP Idealist Truthfulness & conscience	ENFJ Mentor Inspiration & values	ENFP Inspirer New ideas & bridges
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Sentinels (SJ)

ISTJ Logistician Rules & order	ISFJ Caregiver Care & protection	ESTJ Director Organization & administration	ESFJ Consul Social networks
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Explorers (SP)

ISTP Tactician Crisis management	ISFP Designer Aesthetics & design	ESTP Doer Fast action	ESFP Entertainer Motivation & cohesion
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The 16 personality types, grouped by temperament: Analysts, Diplomats, Sentinels, Explorers.

What Does This Mean for You?

Imagine this map of the 16 types were not just a model, but also a mirror. It doesn't just show you how people differ — it invites you to ask: where do I actually stand?

3.1 You Are More Than Your Job Title

You may know the feeling of being "somehow wrong" in your work or your environment. You function, but something inside you knows: this isn't really me. In the logic of the old world, you then look for a new job, a different title, a different industry.

The map asks you a different question:

"Which role do you carry inside — regardless of what your business card currently says?"

Are you more someone who protects, connects, moves, heals, inspires, structures, or provides?

If you look honestly at your everyday life: where do you flourish, even when it's demanding? Where do you feel constricted, even when you're "supposedly" good at it?

3.2 Your Natural Type

If you roughly know which type resembles you, you can ask yourself questions like:

Do you recognize yourself more in the Commander (ENTJ), the Visionary (INFJ), the Designer (ISFP), or the Caregiver (ISFJ)?

Does your current life fit this place — or are you permanently working against your own disposition?

You don't need to know your type perfectly to take something away from this. It's enough if you sense:

Am I more head, heart, or gut? Am I drawn to people, to things, to ideas, or to systems? Do I feel more comfortable in the foreground, in the background, on the side, or in the engine room?

This map doesn't tell you: "You're only allowed to stand here." It tells you: "Here, it would probably be easier for you to be yourself. And from here, you can still decide where you want to expand."

3.3 Your Inner Role Landscape

Besides type, your inner role landscape is decisive:

Where are you a Carrier — someone who holds responsibility, even when no one is watching?

Where are you a Connector — someone who brings worlds together, people, ideas, cultures?

Where are you a Mover — someone who gets things going, makes decisions, dares something new?

You may notice: in some areas of your life you're completely in your element — for example as a Carrier in your family, or as a Mover in projects. In other areas you play a role that drains you.

The invitation is: take your inner role map seriously. Allow yourself to see it — not just as a "character flaw" or a "quirk," but as a sign of where you naturally bring energy into flow.

3.4 Freedom Through Clarity

This map doesn't want to pin you down, but to give you freedom: the freedom to say yes more consciously — and no more consciously.

Yes to tasks where your natural type and your role are genuinely needed.

No to expectations tied only to your status, not to your inner fit.

You don't have to "be able to do everything." You don't have to carry the same role in every phase of life. It's enough if you answer, ever more honestly, the question:

Where am I serving myself and the whole the most — and at what price?

Sometimes that means staying in your current role, but changing the conditions. Sometimes it means switching branches: from protective energy to healing energy, from practical work to reflective leadership — inwardly, or actually in your profession.

3.5 Your Personal Starting Point

If you like, you can begin with three simple steps:

Write down the 16 types and their short descriptions and spontaneously mark the two you recognize yourself in most strongly.

Note three situations from your everyday life in which you feel "most alive" — and three in which you regularly "shut down."

Ask yourself, for each situation: which role am I living right now? Carrying, Connecting, Moving, Healing, Providing, Structuring, Inspiring, Protecting?

You don't have to answer any of this perfectly. It's enough if you start thinking in these categories. From this moment on, the Sacred Tree is no longer just a model "out there," but a language for your own life.

Mini-Coaching 1: If You Are a Visionary (INFJ)

You often sense that "more" would be possible — for you, for others, for the world. You see images of a deeper, fairer, more truthful future, and wonder why so many people settle for so little.

In the old world you easily become a quiet outsider: too "sensitive," too "idealistic," too "in your head, spiritually." You adapt, you go along, but inwardly you withdraw.

This map tells you: your vision is not a weakness, it's a role. Your task is not to save everything alone. Your task is:

To hold images of a possible future, even when no one else sees them yet.

To find words for what others only vaguely feel.

To gently guide people toward becoming a step more honest with themselves.

Coaching questions for you: Where in your life have you made your vision small in order to belong? In which area would you allow yourself to be a bit more "Visionary" — without immediately turning everything upside down? Which one or two people in your circle could you see as allies, rather than as "those who don't get it"?

Your next small step could be to create a space in which your vision is explicitly welcome: a circle, a project, a text, a conversation in which you don't moderate, but consciously share your view.

Mini-Coaching 2: If You Are a Designer (ISFP)

You think in colors, shapes, sounds, atmospheres. You notice instantly whether a room "feels right" or whether something's off — not just visually, but energetically too. You like working concretely: with your hands, materials, real people, real places.

In the old world you're quickly underestimated: as "just" creative, "just" artistic, "just" practical. Yet your perception of quality and rightness is exactly what many systems desperately need.

Your task is: to create spaces, products, and environments in which people can breathe easier. To bring the invisible qualities of beauty, warmth, and rightness into everyday life. To be the bridge between function and feeling — between "it works" and "it feels right."

Coaching questions for you: Where in your life have you held back your creative energy because it seemed "not important enough"? Which small corner of your life (home, workplace, daily routine) could you consciously shape so it truly feels like you? How could you show your creative gift in a way that others visibly benefit from it?

Your next small step could be to choose a project in which your creative power becomes visible — a room, a ritual, a product, a website, a garden.

Mini-Coaching 3: If You Are a Community Person (ESFJ)

You notice instantly whether a group holds together or falls apart. You know who's missing, who's getting lost, who needs attention. You organize gatherings, check in, remember birthdays, keep celebrations and everyday rituals running.

In the old world you're sometimes taken advantage of: people rely on you to "just handle everything" — emotionally, organizationally, socially — without noticing how much invisible work you do.

Your task is: to make sure people feel seen, included, and cared for. To build structures in which mutual support is a given. To catch everyday conflicts before they become ruptures.

Coaching questions for you: Where do you do too much for others — out of fear that otherwise no one would? Where could you say more clearly: "I'm glad to do this — but I need support or clear boundaries for it"? Is there an area where you'd like to live your ability to build community more visibly and consciously?

Your next small step could be to consciously set a "yes" and a "no": a "yes" to a task that truly matches your community-building heart — and a "no" to a role in which you only patch things up but can never shape anything.

WORKSHEET

Part A: Your Sources of Energy

Note three situations from your everyday life in which you feel alive. What do you actually do there? Are you more into Carrying, Connecting, Moving, Healing, Providing, Structuring, or Inspiring?

Note three situations in which you regularly "shut down" or burn out. Which role do you play there? Might you be going against your natural disposition there?

Part B: Resonance with the 16 Types

Read the short descriptions of the 16 types from Chapter 2. Spontaneously mark two types where you feel inwardly, "yes, that could be me." Write, for each: what fits you about it? What still feels foreign?

Part C: Your Current Role

Translate your observations into one sentence: "Right now I mainly live the role of ... in the areas of ..., even though the role of ... is also very strong in me."

Reflection question: Where could you take a small step, in the next four weeks, to live your more fitting role a little more? (One concrete action — it doesn't have to be a big plan right away.)

PART I · CHAPTER 4

Your Signature — Personality Type, Role Profile, and Life Phase

Now it gets concrete. This chapter is no longer about the big theory, but about you: how do you find out where in the tree you're growing? Which role do you naturally carry — and how can you use that in everyday life?

4.1 The Three Layers of Your Signature

Your personal signature consists of three levels that complement one another — and that you recognize exclusively yourself, through honest observation, never through an outside label:

1. Personality type as a map

Through self-reflection, questionnaires, or coaching, you get closer to one of the 16 types. You check: does my everyday life fit better with a protective, a reflective-visionary, or a practical-providing basic stance? Where do I feel "at home"?

2. Role profile Core–Shell–Light

You look at which of your inner roles are currently strongest: Carrying, Connecting, Moving — on the Core, Shell, or Light level. From this your 3×3 matrix emerges.

3. Cosmic embedding

In your "cosmic birth certificate" you place your life on the great timeline of your own life — from a personal zero point to a point of initiation. You recognize: which life phase is this — Building, Testing, Inner Time, Transition?

DEEP DIVE · Why Three Layers, Not Just One?

Many self-knowledge models stop at a single level — only the type, only the current life situation, only professional behavior. This often leads to mistaken conclusions: someone with a calm, caring personality type can, during a crisis phase of their life, temporarily appear very combative — not because their type changed, but because a different role is needed right now, and a different life phase currently dominates. Only the interplay of all three layers explains why the same person can feel so different on different days, without anything being "wrong" with them. So if you notice contradictory answers while filling out the following worksheet, that's not a mistake — it's a sign that several layers are becoming visible at the same time.

WORKSHEET

4.2 Worksheet: Where Am I Growing in the Tree?

This worksheet helps you clarify your own signature step by step. Take your time, write your answers down — not for others, but for yourself.

Part A: Your Sources of Energy

1. Where do you flourish? Note three situations from your everyday life in which you feel alive. Ask yourself, for each situation: What do I actually do there? Am I more at Carrying (holding responsibility), Connecting (bringing people/ideas together), or Moving (setting something in motion)?
2. Where do you come up empty? Note three situations in which you regularly "shut down" or burn out. Which role do you play there? Might you be going against your natural disposition there?

Part B: Resonance with the 16 Types

3. Spontaneous type recognition: Read once more the short descriptions of the 16 types (Chapter 2).
- 2). Spontaneously mark two types where you feel inwardly, "yes, that could be me."
4. Closer examination: Write, for each of the two types, what fits you about it and what still feels foreign.

Part C: Your Current Role in Life

5. Your role description: Translate your observations into one sentence: "Right now I mainly live the role of _____ in the areas of _____, even though the role of _____ is also very strong in me."
6. Your next small step: Where could you take a small step, in the next four weeks, to live your more fitting role a little more? Write down one concrete action.

4.3 Summarizing Your Complete Signature

Once you've gone through the exercises, you can summarize your signature like this:

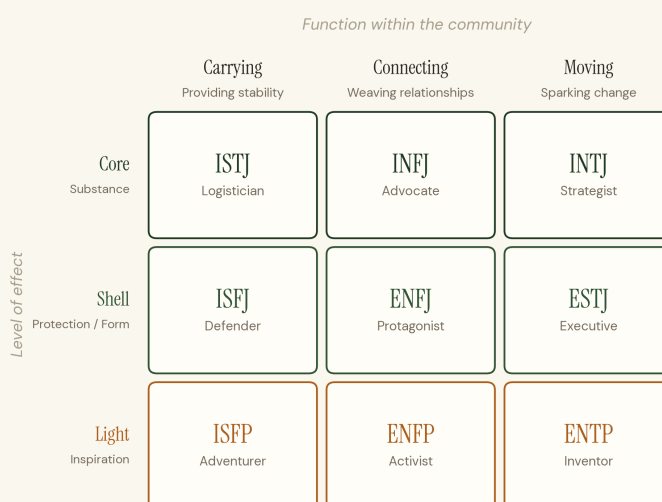
My Signature:

Personality type (tendency): I recognize myself most closely in type _____.

Role profile Core–Shell–Light: Fill out the following simple 3×3 role matrix (Core/Shell/Light × Carrying/Connecting/Moving) and mark the cells that feel "loud" for you.

	Carrying	Connecting	Moving
Core (Substance)	ISTJ (Logistician)	INFJ (Advocate)	INTJ (Strategist)
Shell (Protection/Form)	ISFJ (Defender)	ENFJ (Protagonist)	ESTJ (Executive)
Light (Inspiration)	ISFP (Adventurer)	ENFP (Activist)	ENTP (Inventor)

I experience myself strongly in: Core–Carrying / Core–Connecting / Core–Moving / Shell–Carrying / Shell–Connecting / Shell–Moving / Light–Carrying / Light–Connecting / Light–Moving (underline what is "loud" for you).



The 3×3 role matrix: Core, Shell, and Light combined with Carrying, Connecting, and Moving.

Cosmic phase: I currently experience myself as _____.

4.4 How You Use This Signature in Everyday Life

Your signature is not a rigid label, but a compass:

It shows you where you are naturally strong — and where you're swimming against your own current.

It helps you say Yes and No more consciously — to tasks, projects, roles.

It gives you a language for your discomfort: "I'm currently in the wrong role" instead of "I am wrong."

Important: you're allowed to adjust your signature over the years. People grow, change, discover new roles. The Tree is not a prison — it is a map that helps you see yourself. Your signature rests solely on what you recognize in yourself — it is never an external label, no verdict, and no biological determination, but a living, changeable compass.

Three Example Signatures

Example 1: The Visionary's Signature (INFJ)

She recognizes herself in the type INFJ — the Visionary. She thinks in images and stories. She senses tensions in a system before they become openly visible. She needs meaning, otherwise she dries up inwardly. Her natural inclination: shaping deep, values-based visions for community.

On the worksheet she draws her role profile like this: Core–Connecting strong: she builds deep, loyal relationships, holds inner cohesion. Light–Connecting noticeable: she inspires others with images, metaphors, stories. Shell–Moving weak: organization and fast outward implementation cost her a great deal of energy.

Her sentence from the worksheet might read: "Right now I mainly live the role of Core–Connecting in my family and close circle of friends, even though the role of Light–Connecting is also very strong in me."

Cosmic embedding: she currently experiences herself in a testing phase — a lot of outer change, and at the same time an inner call to take a clearer stand. This helps her see her discomfort not as "I am wrong," but as a phase.

Possible life decisions: professionally she leans toward work where she can live out questions of meaning, values, and guidance (e.g. education, pastoral care, coaching, long-term project vision). Personally, she watches that she doesn't stay stuck too long in Shell–Moving roles, because they dry her out. The map helps her understand: "I don't have to be fast everywhere and organize everything. My task is to hold the depth and carry images for a different future."

Example 2: The Designer's Signature (ISFP)

He finds himself in the type ISFP — the Designer. He likes working with his hands, materials, images, sounds. He has a fine sense for whether something "feels right" or not — aesthetically and atmospherically. He is rather quiet, but very determined when it comes to quality. His natural inclination: creating living spaces, products, and environments in which people feel at ease.

Role profile: Shell–Carrying strong: he provides framework, order, craftsman-like reliability. Light–Moving occasional: through his designs he brings visible change into spaces and projects. Core–Moving rather quiet: inner transformation happens, but mostly silently.

His sentence from the worksheet: "Right now I mainly live the role of Shell–Carrying in my craft and in projects, even though Light–Moving is also strong in me — I change worlds through design."

Cosmic embedding: he describes his phase as a building period: lots of learning, many projects, sometimes the feeling of still standing "at the bottom." That fits: he is building the visible world that others will use later.

Possible life decisions: professionally he consciously seeks roles in which his practical creative power counts (design, craft, architecture, UX, artisanal work), rather than starving in abstract concept jobs. Personally, he allows himself to turn down projects where only cheap and fast matter, because that betrays his inner role. The map tells him: "You're not 'too sensitive' when cheap design bothers you — you're here to bring quality into matter."

Example 3: The Community Person's Signature (ESFJ)

She recognizes herself in the type ESFJ — the Community Person. She notices instantly who feels comfortable in a group and who doesn't. She organizes gatherings, provides structure and mood. She suffers when people are left out or relationships break. Her natural inclination: strengthening social togetherness — from care work to neighborhood help to teams that truly hold together.

Role profile: Shell–Connecting very strong: she builds bridges, brings people on board, mediates. Core–Carrying present: she takes on responsibility, sometimes too much. Light–Carrying situational: in groups she visibly acts as a point of orientation.

Her sentence from the worksheet: "Right now I mainly live the role of Shell–Connecting in my team and in my family, even though Core–Carrying is also very strong in me — I hold more than I can show."

Cosmic embedding: she describes her phase as a transition period: the old pattern of "I take care of everyone" no longer works, and she senses the call to set her boundaries more clearly.

Possible life decisions: professionally she pays attention to gaining real shaping power over structures (e.g. team leadership, community management, care work with room to decide), rather than merely serving as "social garbage collection." Personally, she practices saying a conscious no, so her yes to community doesn't burn out. The map helps her see: "My ability to hold community together is a central contribution — but I'm also allowed to demand support and structure for it."

PART I · CHAPTER 5

Role–Conscious Economy — Value That Follows the Person

In the old world, economies are mostly organized through staffing plans, org charts, and metrics. People fill positions, money follows structures, and actual value arises somewhere in between. In a role-conscious economy, you reverse this logic: roles first, people second, structures third — and money as a mirror of lived effectiveness.

5.1 Role Instead of Position

The central shift is: a role is a function within the living system — Carrying, Connecting, Moving, Protecting, Providing, Structuring, Healing, Inspiring, Deciding. A position is a box in the org chart — with a title, salary, and vague tasks.

In a role-conscious economy: roles are described through responsibility, decision spaces, and contribution to the whole — not through status or hierarchy level. A person can carry multiple roles;

roles can change as markets or life phases change. The goal is the best possible match: the person does what naturally suits them, and the system gets exactly the energy it truly needs.

5.2 The Idea of the Role Landscape

Instead of a rigid org chart, a role landscape emerges: internally, people clarify their inner roles — tendencies toward Carrying, Connecting, Moving, Healing, Providing, Structuring, Inspiring. Externally, organizations describe which of these roles they actually need — now, not five years ago.

In this logic, people no longer just look for "jobs," but offer their roles: "This is the role that wants to enter the world through me — what part of it does your system need?" Organizations create role markets instead of job markets for this: teams pull in the roles they need, instead of "filling positions."

5.3 Rethinking Company Value

In this model, company value is more than a balance sheet total or a stock price. It arises where three levels come together: clarity of roles — every person knows what they stand for and what responsibility they carry. Meaning and values — decisions orient toward long-term benefit for people, organization, and society. Cash flow — the company generates reliable, positive payment streams as an expression of lived effectiveness.

In this model, the cash-flow project is not just a financial tool, but an instrument of awareness: it makes visible where money is really flowing into value creation — and where it's only financing old structures and status.

5.4 Power Follows the Role, Not the Person

In a role-conscious economy, a different power principle applies: whoever carries a role gets the matching decision-making competence — clearly described, transparent, verifiable. Responsibility cannot be delegated downward if decision-making power stays at the top. Decisions are made wherever competence and role sit.

This creates a culture of functional authority: every person has power within their role, and no power outside it. Freedom arises not through a lack of structure, but through clarity about who is responsible for what.

5.5 Change, Health, and Life Phases

Role-conscious systems accept that people change: in phases of illness, overload, or inner transformation, a role can be handed off, adjusted, or switched — without loss of face. Organizations don't simply replace people, but change roles, environments, and levels of responsibility.

An example: a person first carries a role — Carrier, Connector, Mover of visions. After a phase of exhaustion and withdrawal, they return — to the same place, but with a new role, e.g. in the cash-flow project for maximizing company value. The person stays, the role changes — and the system learns along with them.



PART I · CHAPTER 6

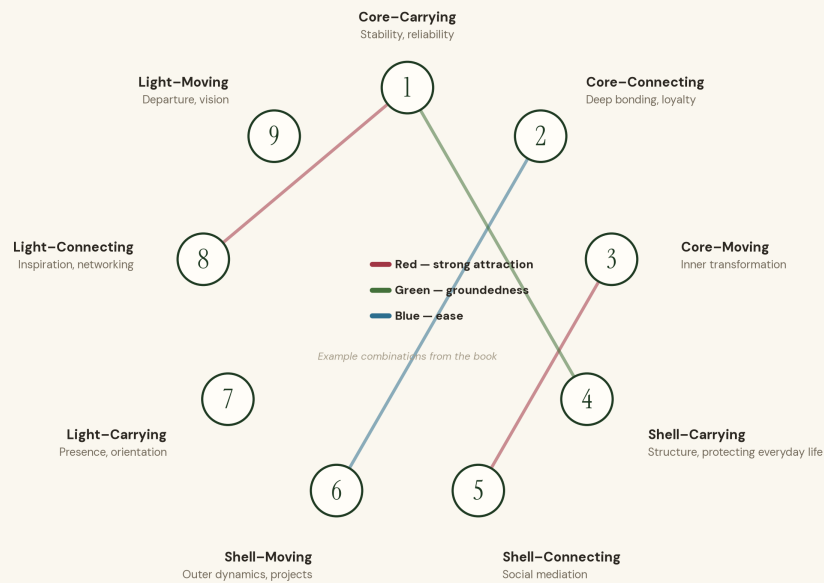
Relationship Dynamics in the Tree — The Relationship Matrix

If you combine the nine roles of Core, Shell, Light with Carrying, Connecting, and Moving, you get not only a map for individuals, but also for relationships. The Relationship Matrix describes how two roles resonate with each other energetically — as attraction, stability, or ease.

6.1 The Nine Roles — Briefly Presented

- (1) Core–Carrying: stability, reliability, inner security.
- (2) Core–Connecting: deep emotional bonding, loyalty, cohesion.
- (3) Core–Moving: inner transformation, change from within.
- (4) Shell–Carrying: structure, organization, protection of everyday life.
- (5) Shell–Connecting: social mediation, bridge–building outward.

- (6) Shell–Moving: outer dynamics, projects, professional change.
- (7) Light–Carrying: presence, orientation, clarity toward the outside.
- (8) Light–Connecting: inspiration, creative networking, spiritual impulses.
- (9) Light–Moving: departure, vision, and implementation outward.



The relationship matrix: nine roles in a circle, with example connections (Red, Green, Blue).

6.2 The Three Colors of the Relationship Matrix

The matrix lays the nine roles over one another and marks each combination with a color:

Red — strong attraction: emotional and "chemical" resonance, a lot of tension, high transformation potential.

Green — groundedness: stability, everyday practicality, solid partnership, reliable base.

Blue — ease: calm, balance, less drama, regenerative togetherness.

No color is better or worse — each stands for different opportunities and challenges.

6.3 Examples from the Combination Matrix

Core–Carrying (1) with Light–Connecting (8) — Red: one gives roots, the other wings. Opportunity: deep attraction and growth. Risk: one feels too grounded, the other too "detached."

Shell–Connecting (5) with Core–Moving (3) — Red: Shell–Connecting mediates and holds closeness, Core–Moving provides decisions. Opportunity: great shared creative power. Risk: conflicts if movement is too fast or the need for harmony is too strong.

Core–Connecting (2) with Shell–Moving (6) — Blue: a deep inner bond meets flexible outer movement. Opportunity: less drama, more long-term stability.

Core–Carrying (1) with Shell–Carrying (4) — Green: one carries from within, one from without. A very grounded, reliable partnership. Risk: it can become too static — it needs conscious impulses from

outside.

Light-Carrying (7) with Light-Carrying (7) — Blue: both live presence and orientation. Deep resonance, little need for explanation. Risk: too little friction — development can stall if no one holds "the ground."

6.4 What This Matrix Is Good For — and What It Isn't

The Relationship Matrix is a tool, not a law: it shows tendencies, not prescriptions. Every combination can work if both partners are willing to learn. Red is not "better" — only more tense. Green is not "boring" — only more stable. Blue is not "weak" — only calmer.

What it's useful for: recognizing typical strengths and friction points early. Finding language for dynamics. Consciously deciding: do we really want to carry this tension potential together?

What it's not for: pinning yourself or others down. Judging or sorting relationships. Giving up responsibility ("our roles just don't fit").

6.5 Application in Everyday Life

You can apply this to various interactions: to relationships (partners and friends), to family (parents, children, siblings), and to teamwork. Ask yourself: "If I honestly look at my role and my counterpart's role — what about it is Red (attraction/tension), what is Green (stability), what is Blue (ease)? And what do we need next — more grounding, more movement, or more calm?"

PART I · CHAPTER 7

Relationship Stories in the Sacred Tree

In this chapter you'll see what the Relationship Matrix could look like in real stories. Each story shows you: which roles meet, what color this combination gets — and what opportunities and tensions arise from it.

7.1 Red — When Roots Meet Wings (Core-Carrying and Light-Connecting)

Anna is clearly Core-Carrying in her signature: she loves reliability, keeps everyday life stable, thinks of bills, appointments, supplies. Jonas is clearly Light-Connecting: he networks people, brings ideas, organizes gatherings, likes being out and about. According to the Relationship Matrix, this combination is Red — strong attraction, a lot of tension, high transformation potential.

How they experience each other: Anna feels drawn to Jonas because he brightens her life, pulls her out of routine, and brings new people into her life. Jonas loves that with Anna he can "land," that she offers a safe harbor.

In everyday life: She: "Without you I wouldn't even go to these parties — but sometimes I wish we'd just stay home." He: "Without you I'd forget my rent — but sometimes I'm afraid everything feels too risky for you."

Typical tensions: Anna experiences Jonas's spontaneity as a risk of chaos. Jonas sometimes experiences Anna's need for security as a brake. In stressful phases, Red can tip into accusations and withdrawal.

The opportunity: if both consciously see the roles, a strong team emerges: Anna holds the field, Jonas widens the field.

Coaching question for this couple: Where can we consciously strengthen the roots (more structure, agreements)? Where can we consciously strengthen the wings (room for spontaneity, experiments)? And: in which area do we not want to "therapy away" the tension, but use it as a motor for development?

7.2 Green — When Inside and Outside Carry Together (Core–Carrying and Shell–Carrying)

Mara is Core–Carrying: she holds from within, emotionally, providing the family's inner cohesion. Tom is Shell–Carrying: he takes care of outward structure — appointments, insurance, tradespeople, transportation. This combination is predominantly Green — groundedness, stability, everyday life that carries.

How they experience each other: Mara: "I know I can rely on you. You're just there." Tom: "With you, our home feels like a home — not just an apartment."

Typical tensions: the strength can become a trap: everything runs "too smoothly" — little impulse for change. Both can get the feeling that they're merely functioning.

The opportunity: this couple has an unusually stable foundation: it can carry children, projects, care, hard times without breaking easily. It can consciously invite outside impulses.

Coaching question: where are we very well cared for, but a bit dormant inside? What small, calculated "impulse of courage" do we want to set together, without endangering our foundation?

7.3 Blue — When Depth Meets Movement (Core–Connecting and Shell–Moving)

Lea is clearly Core–Connecting: she needs emotional depth, loyalty, "real" conversations. David is Shell–Moving: he loves projects, moves, career changes, new environments. This combination is marked Blue — ease, balance, less drama.

How they experience each other: Lea experiences David as someone who keeps outer life flowing. David experiences Lea as an anchor: no matter what changes outside — with her, his "home" stays stable.

Typical tensions: Lea sometimes feels "swept along" without really being asked. David sometimes feels held back when Lea needs more emotional processing.

The opportunity: this couple is especially well suited for a life with a lot of outer movement: living abroad, career changes, atypical life paths.

Coaching question: where do we need a conscious inner "check-in" before the next outer change? Are there decisions we've simply "gone along with" so far, where we want to go slower next time?

7.4 How to Use These Stories for Yourself

These three stories are examples, not templates. They invite you to ask, in your own relationship: which role do I mainly live? Which role does my counterpart mainly live? Which basic color do we sense — more Red, Green, or Blue? Or does it mix?

You can then consider together: what strengths does our combination bring? Where is our typical risk? And what would be our conscious next step to make the best of our combination — without having to bend ourselves out of shape?

WORKSHEET

Worksheet for Couples: Our Relationship in the Sacred Tree

1. Our Two Roles

How would you describe your main role? (choose one or combine): Core–Carrying / Core–Connecting / Core–Moving / Shell–Carrying / Shell–Connecting / Shell–Moving / Light–Carrying / Light–Connecting / Light–Moving. In which situations in our everyday life do you show this role most clearly?

How would you describe your partner's main role? (same choices). In which situations do you experience your counterpart most strongly in this role?

2. Our Color in the Relationship Matrix

Look up your two roles in the Relationship Matrix. I (row): role no. _____. You (column): role no. _____. Our color according to the matrix: Red / Green / Blue. What do we recognize in ourselves about Red, Green, or Blue?

3. Our Strengths

What do I value about your role? What do you love about the way I am in this relationship?

4. Our Typical Stumbling Blocks

Where does it get friction-y? Situations in which our roles collide. Which color tips into what? For us, Red sometimes tips into drama / power struggle / withdrawal. For us, Green sometimes tips into boredom / routine / stagnation. For us, Blue sometimes tips into avoidance / distance / indifference.

5. Our Conscious Next Step

What do we want to strengthen more — more grounding (Carrying), more movement (Moving), more connection (Connecting)? Formulate together a small, realistic step for the next 4 weeks: "In the next four weeks we want to together ..., because it will help us live our roles more consciously and kindly with one another."

PART I · CHAPTER 8

Relationships in the Tree — A Brief Outlook

With the Relationship Matrix, the stories, and the worksheet, you've gained a small but powerful lens through which to see your relationships anew. Instead of "Who's right?" or "Whose fault is it?" you now ask: "Which roles are at work here right now — and how do they want to dance together?"

8.1 From Problem to Dynamic

Once you get familiar with this language, your perspective changes: "You're always like that ..." becomes "our roles are getting into tension here." "We just don't fit together" becomes "our combination is more Red/Green/Blue — what do we want to make of that?" The matrix helps you recognize patterns without pinning people down. It describes tendencies, not verdicts.

8.2 Freedom in Relationships

The Sacred Tree reminds you that every relationship consists of two living signatures. Both bring their story, their role, their phase of life — and both have the right to be seen. With the language of roles you can: perceive your own boundary more clearly, appreciate your counterpart more specifically, and decide together more consciously where you want to hold tension and where you want to create relief.

8.3 Relationships as a Practice Field

Relationships are the smallest branches where you directly feel whether this model holds or not. If you experience, in a partnership, friendship, or team, that role-awareness does good, you get a sense of how much could change on larger scales. You don't have to "type" perfectly for this. It's enough to begin: seeing roles instead of labels, recognizing dynamics instead of only symptoms, and asking questions that connect instead of divide.

PART I · CHAPTER 9

Parents in the Sacred Tree

This chapter belongs to you if you are the mother, father, or caregiver of a child. It doesn't want to explain how to "parent perfectly," but to offer you a different image: your child is its own little star — with its own signature, its own roles, and its own pace.

9.1 Your Child Is Not a Blank Page

Many narratives act as if children come into the world as blank pages that need to be "written on correctly." In reality, your child brings something of their own from the very start: temperament, sensitivity, preferences, perhaps already a recognizable way of engaging with the world.

In the language of this book, that means: from the beginning it has role tendencies — more Carrying, more Connecting, more Moving. It brings an inner blueprint — a mix of body, nervous system, perception, and character. When this book speaks of personality type or role profile, it's not to pin your child down, but to make clear: something is already there for you to discover.

9.2 Observing Instead of Labeling

You'll quickly notice that your child is "different" from other children: sleepy or alert, noise-sensitive or robust, physically close or cautious, more cloud or more lightning bolt. The art is: to observe without sticking labels too early, to read behavior as language, not as an attack on you.

Helpful questions can be: does our child need more protection (Carrying), closeness (Connecting), or stimulation (Moving)? Which situations reliably throw it off balance, and what helps it land again? You don't have to answer this academically. It's enough to stay curious.

9.3 First Clues to the Child's Personality Type

With children, it's not about assigning an early label like "INFJ" or "ESTP," but about mindfully noticing tendencies. You can orient yourself with simple questions: where does our child draw energy from? Does it seem clearer and more awake after time alone, in a small circle, or in a large group? How does it make decisions — does it need a lot of thinking, or does it happily leap boldly into something new? How does it handle structure — does it thrive when the day is predictable, or does it need room for spontaneity?

Instead of pinpointing the exact type, you can focus on directions: more inward- or outward-oriented, more structure- or spontaneity-oriented, more head-, heart-, or gut-oriented.

9.4 Recognizing Roles: Core, Shell, Light

Besides type, it can help to pay early attention to the three basic areas: Core — what holds your child together inside. Shell — its boundaries and its way of connecting outward. Light — what it radiates, how it touches the world.

Questions about this might be: does our child show a lot of inner stability (Core-Carrying) — or rather rapid inner changes (Core-Moving)? Is it a natural bridge-builder (Shell-Connecting) — or a clear frame-setter (Shell-Carrying)? Does it visibly radiate outward, or does it work more in the background? Often a rough observation is enough, like: "our child is a strong connector" or "our child has a lot of moving energy."

9.5 Nurturing: Feeding Abilities, Not Forcing Them

Once you've recognized a tendency, the point isn't to maximally reinforce it, but to nurture it gently: a child with a lot of Core-Connecting needs spaces for deep friendships. A child with a lot of Shell-Moving needs projects in which it's allowed to shape, change, organize. A child with a lot of Light-Connecting needs opportunities to inspire others, without being reduced to that.

Nurturing means: offering suitable environments, avoiding overload, gently practicing the counterpart (asking the very moving child to also tolerate rest phases; asking the very carrying child to tolerate setting boundaries). The goal is not the "optimized" child, but a child that gets to know itself and experiences: "I'm allowed to be the way I am — and I can also learn to be able to do other things."

9.6 Parents as Role-Carriers

You too have a signature: some parents are naturally Core-Carrying — they give calm and reliability. Others are more Light-Connecting — they bring lightness, creativity, inspiration. Still others are Shell-Carrying — they organize everyday life.

This book invites you to also honestly look at your own role: what comes easily to you in dealing with your child? Where do you burn out or become harsh, even though you don't want to? Not to judge yourselves, but to see: where do you need support? Where might another person in the system take on a complementary role — grandparents, friends, daycare, school?

9.7 A Small Reminder Card for Your Everyday Life

- Your child doesn't have to achieve anything to be loved.
- You don't have to achieve anything to be a mother or father — you already are.
- Closeness is not a reward, but nourishment: physical contact, voice, gaze.
- Your child's signals are not provocation, but a language.
- You're allowed to be tired, annoyed, and overwhelmed — that doesn't make you wrong.
- Accepting help is responsibility, not weakness.
- Perfect days are rare — good moments are enough.
- Mistakes happen; what matters is that you reconnect afterward.
- Your child has its own role in the Tree. Your task is not to determine this role, but to discover it.
- You're allowed to trust your own perception — and stay curious at the same time when your child surprises you.

This way, the Sacred Tree doesn't become another pressure system for parents, but a map that relieves: there are many good ways to let child and role grow together.

PART I · CHAPTER 10

Looking Back and Moving On — What If Many People Lived This Way?

In this first part, you've received a tool to see yourself, your relationships, and your child more honestly: a map made of personality type, role profile, and life phase — your signature. None of this presupposes an outside authority. No one told you who you are. You worked it out for yourself, step by step, with your own inner feeling as the final authority.

That's exactly the core of this whole book: people who rely on their own honest sense of what feels right for them and what doesn't — instead of submitting to social pressure, status logic, or other people's expectations.

At the end of this first part, a bigger, playful question presses in: what would actually happen if not just you, but very many people, started living this way? If politics, economy, and social roles were no longer distributed by origin, chance, or status battles, but by exactly what you practiced for yourself in this part — honest self-knowledge?

The second part of this book takes that question seriously — not as a demand, but as a thought experiment. It draws the picture of a society made entirely of people who live their own signature. You'll recognize much of what you've already learned about yourself in Part I — just thought through one level larger.

Appendix A: Glossary of Key Terms

The glossary explains central terms in simple language. You can also use it as an entry point if you dip into the book at random.

The Sacred Tree of Civilization — an image of a possible order of people: Roots (values), Trunk (structure), Branches (areas), Leaves (people). In its societal form (Part II), it replaces nation-states and positions with roles and types; on the individual level (Part I), it's above all a map for self-knowledge.

Role — a function that becomes effective through a person within a system (e.g. Carrying, Connecting, Moving, Healing). A role is not a job description, but describes what you actually contribute.

Signature — the individual combination of a person's personality type, role profile (Core/Shell/Light × Carrying/Connecting/Moving), and life phase. Your signature is your personal "fingerprint" in the Tree — recognized by you, never assigned from outside.

Core — Shell — Light — three levels of personality: Core = inner center of gravity, depth. Shell = boundaries, contact with the outer world, protection and connection. Light = radiance, effect, what others see first from you.

Carrying, Connecting, Moving — three basic functions of roles: Carrying = holding, stabilizing, taking on responsibility. Connecting = mediating, building bridges, nurturing relationships. Moving = setting things in motion, changing, driving decisions forward.

Relationship Matrix (Red/Green/Blue) — a model that shows how two roles work together energetically in a relationship: Red = strong attraction, a lot of tension but also growth potential. Green = stable, everyday-practical base. Blue = calm, relieving quality.

Role-Conscious Economy — a form of economy in which roles are clarified first, and structures emerge afterward. Money flows are read as a mirror of where real value creation is happening.

Power Follows the Role — the principle that decision-making competence lies wherever the corresponding role is — not automatically wherever the highest title sits.

Cosmic Birth Certificate — a metaphor for embedding an individual life in a larger timeline logic. Helps you understand your own life phase as part of a bigger arc.

Guardians, Supreme Council, Warrior Caste, Spiritual Leadership, Worker Caste — terms from the societal vision in Part II of this book; see there for the full explanation.

PART II

A Possible Society

The Sacred Tree of Civilization as a Thought Experiment





Introduction to Part II: From the Individual to the Vision

The first part of this book was exclusively about you: your signature, your relationships, your children. None of it demanded that you fit yourself into a larger structure. The starting point was always your own honest, inner feeling.

This second part now poses a different, larger question — as a pure thought experiment: if very many people started living this way — recognizing their own role instead of following status and outside pressure — what kind of society might grow from that?

Three things matter here from the start, and we ask you to keep them in mind while reading:

First: this is a utopia, not a blueprint. Nothing in this part is a piece of legislation, a political program, or a call to implement anything immediately. It's an image — the way you picture a better future in order to see where your own small steps might lead.

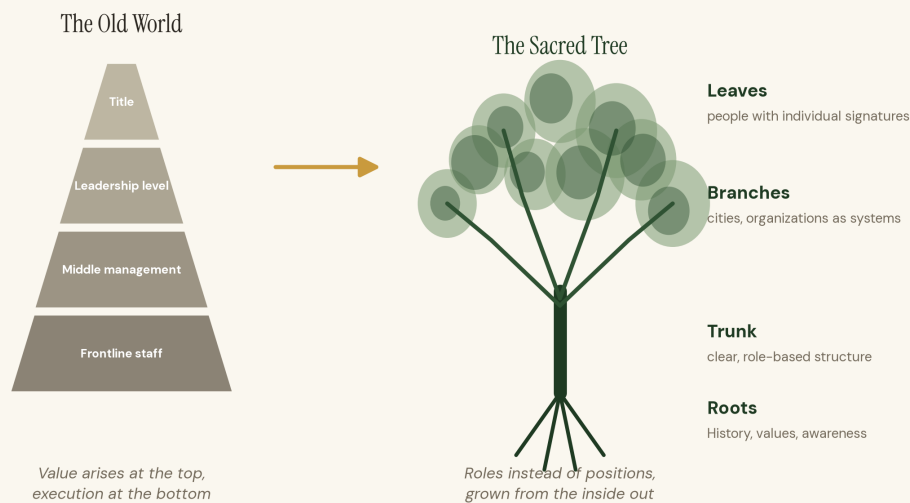
Second: no one is forced into this. The entire structure described in this part can only arise from free, individual decisions — from people who recognize their own signature and act on it voluntarily. It would contradict itself if it were imposed on anyone. The core idea from Part I — that people should rely on their inner feeling, not on social pressure — applies here too, just one level larger.

Third: assignment to a type or a role never happens in this vision through origin, birth characteristics, or an outside, supposedly objective attribution. It happens exclusively the way you learned it in Part I: through honest self-knowledge, reflection, coaching, and your own inner sense — with the freedom to be wrong, to develop further, and to reposition yourself.

With these three guardrails, we invite you to simply think along with the following picture.

From the Pyramid to the Tree

Today we organize ourselves mainly in pyramids: few at the top, many at the bottom; titles at the top, execution at the bottom. This applies to states, companies, administrations, and often to education and health as well. The invisible message is: value arises at the top, execution at the bottom.



Two organizational images compared: the pyramid of the old world and the tree of the new vision.

The Sacred Tree proposes a different image:

- Roots: history, values, and consciousness — the invisible foundation.
- Trunk: a clear, transparent structure, ordered by roles and personality types.
- Branches: cities, organizations, communities as living systems with their own role landscape.
- Leaves: individual people with their individual signature.

In such an order, the question is no longer "What position do you have?" but "What role do you carry — and how does it serve the whole?"

The Basic Principle — Personality Instead of Origin

While the old world sorts people by territory, title, and chance, the Sacred Tree asks something different: who are you in your inner blueprint — and what role can you carry in the whole? This thought experiment sketches a possible order for the entire Earth.

2.1 From the Nation-State to a Shared Civilization

At the center of the Sacred Tree stands a simple but radical shift. Earth is no longer thought of primarily as a bundle of nation-states, but as a shared civilization. The fundamental question is no longer "which nation do you belong to?" but "which role and which personality type are you — and where does this disposition best serve the whole?" The highest goal of this order would be maximizing the sustainable persistence of humanity: as many people as possible, but no more than the Earth's resources can carry in the long run — a long-term responsibility for the flourishing of the entire species instead of short-term power logic.

2.2 Personality as the Basis of Order

Instead of origin, class, or nationality, this thought experiment makes each individual's personality profile the basis. All people would be assigned to one of 16 personality types, modeled on the MBTI framework. Each type stands for certain strengths, ways of perceiving, and preferred ways of deciding and acting — for example the Commander (ENTJ), the Entertainer (ESFP), the Visionary (INFJ), or the Caregiver (ISFJ).

This assignment explicitly does not happen through origin, birth characteristics, or an outside authority. It happens through honest self-knowledge — through the work on one's own signature, as described in the first part of this book: through self-reflection, coaching, personality questionnaires, and above all through one's own inner feeling for where one truly belongs. No biological or bureaucratic mechanism determines a person's type; every person recognizes and confirms it themselves, at their own pace, with the freedom to be wrong, to keep learning, and to reposition themselves.

2.3 The Tree as an Image — Guardians, Trunk, and Branches

The Sacred Tree translates this logic into an organic image. At the very top, like a crown, stands the Guardian level: two people as a dual leadership, ENTJ (Commander) and ESFP (Entertainer). Below that lies the Trunk of the tree: the Supreme Council, which makes central decisions and coordinates the major areas of responsibility. From this trunk, branches extend — the three great functional areas: the Warrior Caste, Spiritual Leadership, and the Worker Caste.

This image replaces the pyramid of positions. Instead of a rigid hierarchy, a living organism emerges in which it's clear which functions are anchored where — and how they must work together for the Tree as a whole to stay healthy.

2.4 The Dual Leadership — Guardians of Structure

Above the Supreme Council stand two Guardians as a dual leadership:

ENTJ — The Commander: strategy, goal, structure, staying the course.

ESFP — The Entertainer: motivation, cohesion, carrying people along emotionally.

Neither has any power of command, but a right to propose: their task is to preserve the structure of the Tree and never lose sight of the overarching goal — the improvement and further development of humanity. They are not rulers, but people responsible for the whole: guardians of direction and coherence.

2.5 The Supreme Council — The Heart of Decisions

The Supreme Council would be the central decision-making body. It is composed of representatives of the three functional areas: the Warrior Caste, Spiritual Leadership, and the Worker Caste. The Guardians make proposals, but the Council decides — so that power and responsibility do not merge into a single authority.

Here questions would be negotiated such as: how do we distribute resources? Where do we draw the limits of our expansion? How do we respond to outer threats or inner crises? The Council would be the place where the Tree as a whole adjusts its direction.

2.6 The Election System — Democracy with a Typological Prerequisite

So that this structure doesn't become a rigid caste society, this thought experiment links it to a special election system. Every person may vote — from bottom to top, freely and democratically. For each position, only someone whose personality type matches the intended role can be elected (e.g. only an ENTJ as Commander, only an ESFP as Entertainer). If no suitable candidate exists, an "emergency rule" kicks in: then the base democratically elects the most suitable available person — at every level.

In this way, the Sacred Tree combines two fundamental principles: legitimacy through democratic election. Fit through typological suitability — the right person in the right place.

Switches are possible: every person can consciously decide to switch to a different branch. But they do so knowing their natural disposition — knowing that this means more effort and often less satisfaction.

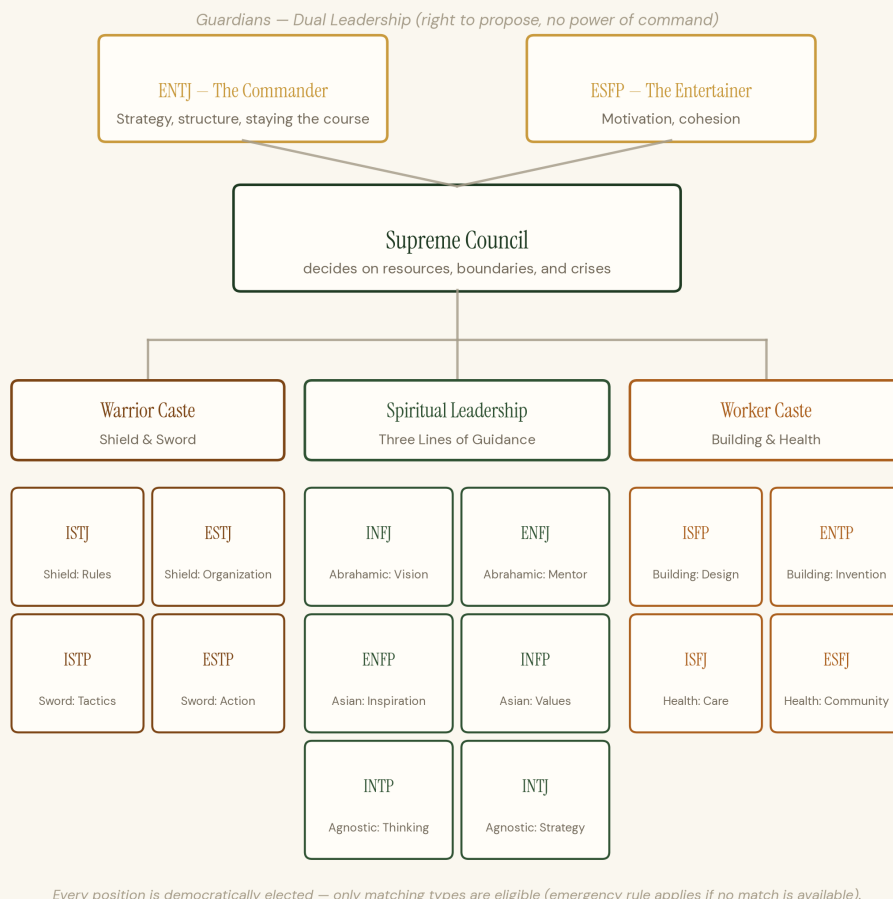
DEEP DIVE · Why Neither Pure Democracy Nor Pure Suitability Alone Is Enough

Two well-known historical weaknesses are deliberately meant to be avoided here. A purely democratic election with no suitability requirement at all often leads to positions being filled by the loudest or most charismatic people — regardless of whether their inner disposition fits the task. A pure suitability selection without democratic legitimacy, on the other hand, easily leads to technocracy or hidden cronyism, because no one can correct the decision afterward. The dual criterion proposed here — only matching types are eligible, but among them free election decides — tries to defuse both weaknesses at once. It remains explicitly a thought experiment: how robust this dual criterion would actually be in practice cannot be conclusively judged without concrete testing.

2.7 Philosophy: Orientation Instead of Coercion

At its core, the Sacred Tree wants to solve one of the fundamental problems of the old world: the individual's lack of orientation. Many people spend their lives searching for themselves — or never find themselves. In this thought experiment, every person would get honest feedback — worked out by themselves — about what comes naturally to them and what is more like hard work.

This honesty would not be a restriction, but a liberation: whoever knows their natural role can consciously say "yes" or "no" — to the matching task, the matching area of responsibility, the matching level of responsibility. On this basis, a more stable, more satisfied, and more sustainable society could emerge: fewer friction losses, higher satisfaction, more conscious switches, and more efficient use of resources.



A possible societal structure: dual Guardian leadership, the Supreme Council, and three castes.

PART II · CHAPTER 3

The Three Branches — Who Carries Which Task?

In this chapter you'll learn in detail how the 16 personality types from Part I would group, in this thought experiment, into three large areas of responsibility. Important: this assignment describes a natural sphere of influence, not a cage. Every person can, as described in Chapter 2, consciously choose a different path.

3.1 The Guardians — The Crown of the Tree

The two Guardian types (ENTJ, ESFP) stand as a dual leadership above the Supreme Council (see Chapter 2.4).

3.2 The Warrior Caste — Shield and Sword

This caste protects the Tree — inside and out.

Inward — the Shield, for inner security and order:

ISTJ — The Dutiful: upholding rules, keeping structures stable, ensuring reliability. Mood: "When everyone else has already left, I still tidy up and make sure everything works again tomorrow."

ESTJ — The Director: organizing, deciding, guiding — especially in administrations, infrastructure, order systems. Mood: "We're bringing this into clear form now and implementing it consistently."

Outward — the Sword, for outer defense and tactics:

ISTP — The Tactician: analyzing, reacting flexibly, staying calm in critical situations. Mood: "When things get dicey, I stay cool and find a practical solution."

ESTP — The Doer: acting fast, taking risks, standing at the front — in real or symbolic challenges. Mood: "Let me go first — I'll try it out and act."

3.3 Spiritual Leadership — Three Lines of Guidance

These types hold the philosophical, spiritual, and worldview-related orientation of the Tree.

Abrahamic Line — vision and bonding:

INFJ — The Visionary: shaping deep, long-term visions; developing inner images for humanity's future. Mood: "I look behind the surface and ask what holds our story together at its core."

ENFJ — The Mentor: inspiring, leading, and connecting people — especially in communities with a religious or values-oriented background. Mood: "I see your potential and help you put it in service of the whole."

Asian Line — inspiration and inwardness:

ENFP — The Inspirer: bringing in new ideas and perspectives, building bridges between cultures and systems of meaning. Mood: "Everything could be completely different — let's try how."

INFP — The Idealist: guarding values, preserving inner truthfulness, watching over the conscience of the Tree. Mood: "If we betray our deepest values, the price is too high — no matter what we gain."

Agnostic Line — thinking and strategy:

INTP — The Thinker: concepts, models, theories; opening new realms of understanding for science, technology, and society. Mood: "I want to understand how the system really works — beyond first impressions."

INTJ — The Strategist: long-term plans, frameworks, fundamental architecture of systems. Mood: "We need a plan that still works in 50 years — not just for the next election cycle."

3.4 The Worker Caste — Building and Health

These types carry the everyday life of the Tree — houses, systems, provisioning, care.

Building — housing, technology, design:

ISFP — The Designer: making things beautiful, practical, and human — from craft to design to spaces where people feel at ease. Mood: "I want it to feel good — for eyes, hands, and hearts."

ENTP — The Inventor: finding new technical solutions, creatively rebuilding systems, driving innovations. Mood: "Give me a problem — I'll find three completely different approaches to solving it."

Health — sustaining people:

ISFJ — The Caregiver: caring, nursing, protecting — from healthcare to quiet care work in the background. Mood: "I make sure others feel safe and held."

ESFJ — The Community Builder: nurturing social networks, organizing community, festivals, rituals, everyday connection. Mood: "I hold the group together — no one should get lost at the edge."

Each of the 16 personality types finds its natural "home branch" at exactly one place in the Tree — not as a prison, but as a preferred sphere of influence that it can voluntarily leave at any time (see the election system in Chapter 2.6).

PART II · CHAPTER 4

A Role-Conscious Society in Everyday Life

Finally, the view widens once more from the individual and from families to the whole. What would it mean if an entire society took the Sacred Tree seriously — not just as an image, but as a genuine orientation model?

4.1 Politics as Guarding Roles Instead of Administering Posts

In a role-conscious society, politics would be less a fight over posts and more an art of proper placement:

At the top stand Guardians, whose task is to preserve direction and structure — not as rulers, but as people responsible for the whole. A central council bundles the great functions: protection and security, spiritual orientation, building and health. All important positions are democratically legitimized, but at the same time only filled by people whose personality and role match the task.

Power follows the role, not status: whoever carries the role of decision-maker gets clearly outlined decision-making spaces — and accountability. Whoever carries the role of guardian has veto rights in their area. Whoever carries the role of the wise one gets time and space for reflection, not just for headlines.

This would create a politics aimed less at short-term victories and more at long-term sustainability.

4.2 Economy as an Economy of Effectiveness

In a role-conscious economy, companies would not be pure machines for multiplying capital, but organisms that connect roles and resources so that real value creation occurs (compare the role-conscious economy in Part I, Chapter 5).

Core principles: roles instead of rigid positions. Role markets instead of job markets. Company value as a triad: clear roles, lived meaning, sustainable cash flow. Financial instruments would become instruments of awareness: money flows are read as an indicator of where real value creation is happening and where only old structures and status are being preserved.

4.3 Education as Preparation for Role and Responsibility

Education in a role-conscious society would not primarily aim at exams and degrees, but at the unfolding of signature and responsibility:

In early childhood: security before achievement, curious observation of temperament and role tendencies instead of early pigeonholing. During school years: simple language for inner roles, first experiences in different fields of roles. In adolescence: conscious engagement with personality types, role profile, and possible signature — accompanied, not graded. At the transition into adult life: rituals and programs in which young people formulate their role and make first decisions with the whole in view.

The guiding question shifts from "What job do you want to have?" to "What role do you want to consciously live in this world — and what do you need to carry it well?"

4.4 Cities, Organizations, and Communities as Mini-Trees

Every city, every organization, every community can be understood as a small tree: what roots do we have — history, traumas, strengths, values? What does our trunk look like — which structures really carry us? What branches do we have — areas like education, health, economy, culture? What leaves hang from them — people with concrete roles and signatures?

With this lens, typical problems become newly legible: overloaded systems show that too few Carrier roles and too many Mover roles are active — or vice versa. Polarization shows that Connector roles are missing or overwhelmed. Crises of trust show that Guardian and Observer roles are not clearly defined or insufficiently protected.

4.5 The Path There — Utopia as a Practice Field

The Sacred Tree of Civilization is not a piece of legislation and not a one-to-one implementable constitution. It's a practice field: you can try it out on a small scale — in your family, your team, your organization. You can use its language to make visible what was previously only present as a "gut feeling." You can take it as a benchmark to check: where does power today still follow status instead of role?

The more people ask these questions, the more something shifts — often quietly, step by step: in hiring processes, in election campaigns, in everyday decisions.

This outlook doesn't want to threaten you with a finished vision, but to show you a horizon: it's conceivable to organize civilization so that individual signatures, relationships, parenthood, economy, and politics are part of the same tree. How close we come to this picture remains an open question — and that's exactly where the freedom lies that this book wants to leave you.

What This Vision Explicitly Is Not

An image like the Sacred Tree can easily be misunderstood — precisely because it speaks of castes, guardians, and a council. So here, quite deliberately, are the limits of this vision.

5.1 No Prescription, No Timetable

This thought experiment describes no imminent development with a date. There is no prophecy here, no countdown, no "this is how it will come." It's a possible direction, not a prediction.

5.2 No Coercion, No Superiority

No one shall be forced to fit into this structure, to have their type determined, or to take on a role that isn't their own, honestly recognized role. No personality type is worth more than another — the vision only works if all 16 types are needed and equally respected. A society that uses this model to exclude, sort, or sanction people has misunderstood and perverted it.

DEEP DIVE · A Lesson from the History of Typologies

Throughout human history, classifications of people into types, castes, or classes have repeatedly been abused — usually when an outside authority (origin, physical characteristics, birth status) decided a person's worth or place, rather than the person themselves. The Sacred Tree deliberately tries to structurally distance itself from this pattern: assignment happens exclusively through self-knowledge, is revisable at any time, and none of the 16 roles carries a higher rank than another. Whoever passes on this model — as a coach, a parent, a teacher — carries the responsibility of keeping exactly these three safeguards in mind (self-knowledge, revisability, equal rank) and not silently leaving them out.

5.3 No Biological or Deterministic Basis

Assignment to a type happens exclusively through self-knowledge (see Part I) — never through birth characteristics, origin, or a supposedly objective biological formula. Every person remains free to revise their assessment, switch their role, and keep developing.

5.4 No Substitute for Alert, Critical Examination

Like any social model, this one too can be abused if adopted uncritically. It does not replace the rule of law, the separation of powers, an independent judiciary, or a free press — on the contrary, a functioning version of this vision would presuppose and strengthen all of that, not abolish it. Whoever works with this model — whether as a coach, educator, therapist, or in organizations — should use it as a map, not a drawer. Roles and types describe tendencies, not final truths. It must never be used to pin people down, but should help them discover and unfold themselves.

5.5 Why This Vision Is Still Worth Thinking Through

You don't have to believe in the full implementation of this vision to benefit from it. Just the question "What if power followed the role instead of status?" changes how you look at your own work, your own organization, your own society. That's exactly where the value of this thought experiment lies: not as an endpoint, but as a compass for many small, free decisions.

Closing Word: A Tree of Possibilities

This book didn't want to give you a new ideology, but a map. A map on which you can see yourself, your relationships, your children, and our society as parts of a living tree — with roots, trunk, branches, and leaves. The hope behind it is simple and, at the same time, far-reaching:

That you no longer experience yourself as "wrong" when you don't fit into the usual drawers, but as a person with your own signature and task.

That couples no longer experience each other only as "difficult" or "complicated," but as two roles who can learn to dance together.

That parents no longer understand their children as projects that have to succeed, but as their own stars who want to be accompanied.

That we, as a society, slowly begin to distribute power and responsibility no longer by status, origin, or volume, but by awareness, role, and genuine suitability — voluntarily, not by force.

Perhaps the Sacred Tree of Civilization will never become reality in pure form. But the mere fact that we can think it changes something: in how we look at ourselves, how we speak with one another, how we make decisions. Every small decision you make from now on — more within your role, more consciously with others, more honestly about structures — is one more leaf on this tree.

If this book has managed to give you a new language, take a little pressure off you, and light a spark of "it could also work this way" in you, then it has fulfilled its purpose. The rest is written by you and your life — line by line, role by role, day by day.

Appendix B: Notes for Coaches, Educators, and Therapists

This appendix is addressed to people who work with others — in counseling, therapy, education, or organizational development. It's meant to help apply the model responsibly.

B.1 Stance — The Model as a Map, Not a Verdict

Use the Sacred Tree as a language, not as a drawer.

Always emphasize: roles and types describe tendencies, not final truths.

Make sure clients feel seen, not pinned down.

B.2 Application in Coaching

Entry point: use the 3×3 role matrix (Core/Shell/Light × Carrying/Connecting/Moving) to work out a current role profile.

Working with signature: treat every typology — personality type, role profile, life phase — consciously as a provisional working hypothesis ("what if...?"), never as a hard diagnosis.

Goal: help clients recognize their natural role, understand overloads, and define concrete next steps (handing off roles, clarifying, taking on new ones).

B.3 Application in Education and Work with Children/Adolescents

Focus on observing instead of labeling: use role language to name differences appreciatively.

Encourage children to try out different roles (e.g. one as a Carrier, one as a Connector, one as a Mover).

Warning against narrowing: no fixed type diagnoses for children; work rather with open questions ("What comes easily to you? Where do you feel comfortable?").

B.4 Application in Therapy and Process Accompaniment

The role model can help make inner parts visible (e.g. a strongly carrying part, a neglected moving part).

Especially in couples and family work, the Relationship Matrix can help de-dramatize patterns ("That's our Red combination, not a personal failure").

Important: the model is not a substitute for diagnostics or therapy, but a supplementary interpretive offer.

B.5 Application in Organizations and New Work

Think role landscapes instead of org charts with leaders: who really carries which function, beyond titles?

Role clarification in teams: who is the Carrier, the Connector, the Mover — and what's missing?

Use cash-flow projects as a mirror: where are we financing roles that serve the whole, and where only structure and status?

B.6 Limits and Ethical Notes

Do not use the model to exclude, sort, or sanction people ("you're this type, so you're allowed to...").

No biological or deterministic elevation of any typology.

Always leave room for development: people are allowed to switch roles, discover new sides, revise their own profile.

"If you work with this model, see yourself as a gardener in the Sacred Tree — not as a forester with a chainsaw. Your task is to open spaces in which people can find and unfold their role."