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PERSÖNLICHKEITSMODELLE UND PSYCHOTHERAPIE

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the 1990s, the number of publications on the topic has increased steadily, and the number of authors has increased from 1 to 10.

There are a number of reasons for the increase in research on the topic. First, the number of people who are affected by the disease has increased. Second, the disease has become a major public health problem in many countries. Third, the disease has become a major cause of death and disability in many countries.

The purpose of this paper is to review the current state of knowledge on the epidemiology of the disease. The paper is organized as follows. First, the disease is defined. Second, the prevalence and incidence of the disease are discussed. Third, the risk factors for the disease are discussed. Fourth, the pathogenesis of the disease is discussed. Finally, the conclusion is drawn.

1. Introduction

The disease is a common cause of death and disability in many countries. It is a major public health problem in many countries. The disease is caused by a virus. The virus is transmitted from person to person. The disease is characterized by a fever, cough, and sore throat. The disease is usually self-limiting, but it can be fatal in some cases.

The purpose of this paper is to review the current state of knowledge on the epidemiology of the disease. The paper is organized as follows. First, the disease is defined. Second, the prevalence and incidence of the disease are discussed. Third, the risk factors for the disease are discussed. Fourth, the pathogenesis of the disease is discussed. Finally, the conclusion is drawn.

2. Definition

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PERSONALITY MODELS AND PSYCHOTHERAPY

OSTWESTFALEN AKADEMIE e.V. BORGENTREICH

*For the psychotherapist it is certainly useful to know something about the general nature of the personality, healthy as well as neurotic, the general nature of the personality, both healthy and neurotic, especially about the order especially about the order (structure) and direction of the forces moving it (dynamics). All the more important, since the ideas about the nature of the personality and the possibilities of its and the possibilities of their investigation differ partly quite considerably. Therefore, different "personality models" will be outlined, with special emphasis on the Gestalt-, field-, and system-theoretical model and systems theory models, since these are used in the concept of a humanistically oriented psychotherapy such as Hans-Werner **Gessmann's** *Humanistic Psychodrama*.*

1 The psychodynamic personality model

A model of personality that at first glance appears to be clear and straightforward, but which on closer inspection is anything but easy to understand. than easily comprehensible, was developed by Sigmund Freud (cf. Bally 1966; Rapaport 1961). According to this model, personality is to be thought of as an "super-ego, ego, id system". Ontogenetically, the first place is taken by the id, the reservoir of our powers, needs, aspirations and drives, which demand immediate satisfaction and are organized according to the "pleasure principle". organized according to the "pleasure principle". However, there are narrow limits to the unrestrained satisfaction of drives, of which the individual soon becomes aware. the individual soon becomes aware of.

The ego develops, which has the task of checking the impulses for their realization possibilities ("pleasure principle"). It has the task to examine the impulses for their realization possibilities ("reality principle"), to "postpone" the satisfaction of impulses under certain circumstances (will, control, steering). The ego does not replace the id, it is in its service (Freud, VIII, p. 229 ff.).

Finally, the superego arises from the identification with the norms, values, commands and prohibitions of the social environment; it contains the conscience and the "ego ideal," which is the idea of a mental-psychic level to which one would like to come as close as possible.

The totality of these three "instances" *Freud* called in a somewhat misleading way the "psychic apparatus". This designation is misleading, because it is not about the arrangement of single, clearly separated parts (of an apparatus or a machine), but about different aspects of a dynamic system. To alleviate the tensions that occur within such a system, the "defense mechanisms" serve, the most important of which, since it is etiologically significant, is "displacement". By "projection", another defense mechanism, one understands the "shifting out" of conflictual material. If, for example, someone who is by no means free of moral challenges, but who, as a result of a strict super-ego, is not able to accept them, complains excessively about the "decay of morals", this is such a case of projection (for the problem of the concept of projection, see section 4).

The latter example may clarify to what extent the Freudian approach deserves to be called "psychodynamic": mental events are not to be compared with the processes in a machine, which run side by side and at best at each other, it is rather a cooperation, an interplay of forces. *Freud* took this systemic and holistic character of the animate being into account in a remarkable way (for the other distinctions from the Gestalt-theoretical personality model, see section 4).

Although it is *Freud's* lasting merit to have brought the dynamic point of view into the light, psychoanalysis must not simply be lumped together with "dynamic psychology". *Cruchon* (1965, p. 18f) therefore rightly notes that the dynamic approach goes back to the work of *McDougall* (1946) and *Kurt Lewin* (1963); it seems to be gaining considerable and rapid importance in the course of the currently observable turning away from behaviorist, elementarist and associationist currents.

2 The Factor-Analytic Personality Model

The goal of factor analytic efforts is to reduce the infinite variety of individual differences to a manageable number of independent personality traits. These are preceded by older attempts to define personality ("character") as a sum of relatively enduring traits, attempts which were more or less arbitrary, often imbued with philosophical biases and thus produced quite different results and mostly violated the principle of theoretical parsimony (*principium parsimoniae*). In these earlier attempts it was hardly possible to decide which traits belong to the basic inventory of personality and which are only derived from it ("source traits" and "surface traits", "basic traits" and "consequential traits" according to *Klages*). These deficiencies should be remedied by factor analysis. It is a mathematical method which examines the correlations (closeness and direction of the relationship) between different variables (e.g. different test performances of an individual) and thus allows to attribute a large number of data to a few factors. Studies of this kind are available from *Guilford* (1971), who isolated 10-13 factors (e.g., activity, emotional stability, masculinity) and *Cattell* (1965), who was able to distinguish 16 factors.

As "exact" and "scientific" as this procedure may seem, it is obvious that it cannot "come out" more than one "puts in", i.e., the arbitrary selection of test procedures and questionnaires has taken the place of the arbitrary points of view of earlier experiments in factor analysis. *Mischel* (1968) even goes beyond these and other methodological objections and wonders whether such relatively consistent and enduring characteristics exist at all. In his view, behavior is influenced more by the conditions and forces that are real in a present situation than by a stock of enduring characteristics. Finally, it should be noted that the hopes attached to the factor analytic procedure have hardly been fulfilled. It has developed an imperfect conceptual inventory which helps to characterize isolated factors, but contributes little to the understanding of personality as a dynamic system.

3 The Learning-Theoretical Model of Personality

In the highly formalized American learning theories, one mostly searches in vain for considerations of personality theory; presumably because the conceptual parsimony of these approaches, which is exaggerated to the point of sparseness, is opposed to this. One tries to get by with as few terms as possible (stimulus, reaction, behavior, reinforcement), avoids the inclusion of cognitive variables as much as possible, and recognizes variables that intervene between the observable behavior and the observable stimuli only in emergencies. Personality in these approaches is nothing more than the number of habits that can be built up and broken down at will depending on the manipulation of environmental conditions. To speak of a model of personality based on learning theory seems to be most permissible with regard to the work of *Dollard and Miller (1950)* as well as *Bandura and Walters (1963)*.

At the center of the *Dollard-Miller* approach is the concept of "drive reduction" (reduction of an intra-organic level of tension), at which - similar to *Freud* - all human activity should aim. Cue stimuli indicate which reactions lead to drive reduction, and reinforcement means strengthening the link between cue stimulus and reaction. *Bandura and Walters* include social components in the learning process and, unlike *Dollard and Miller*, derive their conclusions primarily from human psychological studies. Accordingly, learning does not always require one's own activity; it also occurs when one observes a behavior in others (learning from the model). This more cognitive and socially oriented approach is of unmistakable pedagogical importance (role model!).

All in all, it can be said that the learning theory approach has numerous epistemological deficiencies which are not to be discussed here. However, it should not be underestimated that the behavioral therapy derived from this approach has shown considerable success at least in some areas, even if it occasionally exceeds the self-imposed limits (e.g. "desensitization", "holistic method of behavioral therapy", *Jacobs 1976*).

4 The Gestalt-Theoretical Model of Personality

The history of Gestalt-theoretical thinking begins with the discovery of the Austrian philosopher Christian von *Ehrenfels* (1890) that comprehensive mental entities are not simply the sum of their parts ("atoms", "elements"), but satisfy the Gestalt criteria of "supersummativity" and "transposability". He illustrated this with the paradigm of the melody, which as a progressive form does not come about by the mere addition of tones, but is characterized by its particular arrangement or structure (supersummativity).

This structure can be preserved even if the individual tones are exchanged, as may be the case when the melody is transferred to another key (transposability). This laid the foundation for the next due step, which *Wertheimer* (1923) took with his thesis of the "wholeness of parts"; when parts are combined to form a whole, not only new properties are added ("Gestalt qualities" in the sense of Chr. v. *Ehrenfels*); the parts themselves are something new in the overall context. For personality theory, this results in the principle of understanding personality not as a sum or aggregate of different parts (factor-analytical and learning-theoretical model of personality), but as an organized and structured whole, through which the individual parts (drives, needs, talents, etc.) first receive their meaning and function, and from which partial mental processes can only be understood.

The numerous "Gestalt laws" or "Gestalt factors" (law of proximity, of equality, of unity, etc.), which have been investigated by basic research in Gestalt theory, serve to describe the regularities which are effective in the unification of the parts into an ordered whole. However, these are not factors in the sense of isolated constraints, but regularities whose effect and effectiveness always depend on the overall situation. Whether the sentence "Like and like like" (law of equality) or "Opposites attract" (law of opposites) is valid can only be said if one knows the common goals of

the persons concerned, whether they come together for the purpose of sociability or for the purpose of division of labor.

The Gestalt laws are subject to the tendency toward the most differentiated, ordered Gestalt possible - or, in short, "Prägnanztendenz": "The union (of parts into a whole) takes place in such a way that the resulting whole differs in some way from other conceivable divisions in terms of Gestalt" (*Metzger* 1963, p. 108, blocking omitted).

The tendency to conciseness characterizes a therapeutically significant principle according to which, first, the state of greatest possible mental order and organization is to be regarded as healthy and that of disorganization as diseased, according to which, second, forces are to be assumed in the individual which aim at organization, integration and mental health, and according to which, finally, therapy is to be limited to the release of these forces, only boundary conditions are to be changed, and the personality is not to be arbitrarily shaped and, as it were, manipulated in a frontal attack.

Gestalt theory and psychoanalysis agree in their holistic-psychodynamic approach to the individual mental events, but in other points of theoretical and practical importance they show irreconcilable differences. Sigmund *Freud's* psychoanalysis is - at least in its classical version - a solipsistic theory, that is, in it only the individual exists (*solus ipse*). Real social relationships and interactions have no place in this theory; fellow human beings function only as "drive objects" that are more or less suitable for achieving "drive goals" and are "occupied" libidinally. This also corresponds to the Freudian thesis of "early childhood narcissism", a state of self-infatuation, and also to the Freudian assumption that the child first tries to satisfy its needs "hallucinatory" and that its attention to the environment is only forced (cf. in contrast the "primordial we" in individual psychology!).

In contrast to the solipsism of orthodox psychoanalysis as well as to the mechanistic approaches of psychology, which do not allow to seriously accept social entities as real entities, the critical-realistic approach of mentality theory allows the acceptance of social phenomena like love, comradeship, unity, attraction etc. as realities. Physically, individuals and the objects and persons of the environment are clearly separate, having at best "skin-to-skin" contact, but phenomenally, I-Thou relationships can be much more intimate, indeed, the experienced center of gravity can be on the individual's side.

in phenomenal terms, however, I-Thou relations can be decidedly more intimate, indeed, the experienced emphasis can even be on the side of the other, as is the case with self-sacrifice and devotion (to a person as well as to a "thing"). The intellectually compelling split of reality into its physical and into its phenomenal aspect not only helps to overcome the paucity of learning- and behavior-theoretical models (conceptual doubling of stimulus, reaction, etc.), it also reveals the dubiousness of some psychotherapeutic constructions such as projection, occupation, and transference. Helm (1960, p. 359 f.) exemplified this very nicely with the concept of projection. As is well known, projection means the displacement of subjective states of mind into the outside world. How should this be possible on a naive-realistic basis of knowledge (there is only one reality) and which media could be used for such a projection?

If one does not want to use supernatural forces, such a process is absolutely not conceivable. On the other hand, this process can be theoretically grasped without difficulties under critical-realistic conditions, since the experienced own person (with the character of subjectivity) as well as the experienced persons and things of the environment (with the character of objectivity, of the "affected") are equally parts or areas of the phenomenal reality of each individual. Between these areas there can be quite different interrelations, whose conditions and bases can also be investi-

gated scientifically ("psychophysics"). This example may illuminate the importance of the critical realism of Gestalt theory when it comes to put psychotherapeutic concepts on a sustainable ground and to lead the variety of current efforts out of the stage of free-creative experimentation.

5 The Systems-Theoretical Model of Personality

The tendency of living beings to strive for a state of excellent order is to be seen in close connection with the most obvious characteristic of living beings in general: the spontaneous, primary, independent activity, thanks to which man is able to act, to develop, to differentiate, to strive not only for a state of excellent order, but also for a state of (always) higher order. Spontaneous activity is more than an activity that is aimed at an inner-organic tension reduction (homeostasis principle), which is why "excellent final state" also means more than full satisfaction.

Spontaneous activity is a fundamental characteristic of "open systems" (v. *Bertalanffy* 1953, 1968) whose most impressive example is the human being. The "general system theory" is in the highest degree suitable to mark out the general framework within which psychology, psychotherapy and other sciences of man can free themselves from the bottlenecks of naive-mechanistic approaches (behaviorism, neo-behaviorism) and reach creative further developments. It is suitable for this purpose, because as an originally biological theory it starts from the fact of the living and does not misuse models of a mechanistic kind for the explanation of the highest form of the living, the animate, and considers the feedback models (cybernetic systems), which are so popular today, only as a special type of self-regulation and sharply and clearly separates their "circular causality" from the "dynamic interaction" in living, open systems. Circular causality and feedback mechanisms allow the independent restoration of a quasi-invariant, fixed standard (thermostat, homeostasis); dynamic interaction, on the other hand, allows the independent creation and further development of such an excellent state (cf. *Miller, Galanter, Pribram* 1960: "plans").

The development from linear causality (in machines) via circular causality of cybernetic systems to dynamic interaction in open systems, as just indicated, was accompanied by the further development of the concept of equilibrium in physics, biology and psychology. In the past, the resting equilibrium was regarded as a normal state and activity as a reaction to disturbances of this resting equilibrium (*Freud, Dollard and Miller*). In contrast, the theory of steady state (*v. Bertalanffy 1953; Köhler 1920: stationary state, steady state*) allows to regard activity, even of a rather intensive kind, as a normal state. Flow equilibria are systems which, in undisturbed equilibrium, constantly exchange matter, energy and information with their environment.

The system-theoretical view of the personality as an open system with the characteristics of order, dynamic interaction, differentiation, regulation and further development (*cf. v. Bertalanffy 1970, p. 151 ff.*) is the scientific frame of reference for a number of psychotherapeutic concepts, in the center of which is the concept of self-actualization, which is regarded as a drive ("drive", *Goldstein 1963; Rogers 1961*), as an autonomous striving ("autonomous striving", *Horney 1951*) or as a need ("need", *Maslow 1954*) (*cf. the overview in Ch. Bühler 1959*). Self-realization does not mean a final state, which one could have reached sometime, "once and for all", it rather denotes the constant, orderly and goal-determined tendencies of the human being, which one has to have very well in mind in his education and re-education.

6 The Field-Theoretical Personality Model

The field-theoretical personality model of Kurt *Lewin* (1963) requires a separate presentation in view of its content-related and conceptual peculiarities, although *Lewin* can be counted among the circle of Gestalt theorists for good reasons (*cf. Metzger 1976, p. 673*).

Fundamental to *Lewin's* approach is the holistic-dynamic view of personality, i.e. the machine model (with one degree of freedom, linear causality) has been replaced by the model of the force field

(with several degrees of freedom, dynamic interaction), in which Lewin's extraordinarily close relationship to Gestalt theory and systems theory is already evident. Force fields of this kind are not limited to the (naively-realistically conceived) sea-lic internal events, they also include conditions of the environment (critical-realistic approach); behavior is therefore a function of the person and the environment. In concrete terms, this means that what someone does in a certain situation, how he "behaves", does not depend solely on the interaction of different components and areas of his personality (psychodynamic personality model), and not on the stimulus constellations of the environment (learning-theoretical personality model), and also not on the sum of personality-specific variables (factor-analytical personality model), but on the dynamic interplay of the person and environmental conditions.

While *Köhler*, the psychophysicist of Gestalt theory, searched for the neurophysio-logical laws that are related to the phenomenal relationships ("isomorphic"), *Lewin* was primarily concerned with uncovering the psychological conditions of the experienced world of an individual ("traditional-genetic" method according to *Lewin* 1927). To represent these conditions, he borrowed from the natural sciences the model of the (electromagnetic) field, which makes it possible to grasp the psychological conditions of action with the help of force arrows (vectors), which symbolize the starting point, strength and direction of the forces (topology).

To further clarify what is meant: In treating phenomena such as desire, striving, will, anger, resentment, neurotic symptom, etc., *Lewin* was not concerned with the neurophysiological bases of these phenomena, but with the purely psychological conditions which explain these phenomena but are not themselves phenomenally given. Field theoretically they are to be grasped as "systems of tension" which are reflected in the "habitat" of an individual, which includes the (experienced) person and the (experienced) environment. "Drive" and "will" are

therefore not antagonists within the personality system, but rather - in Lewin's sense oblique - designations for different relations in the overall field; Lewin therefore also prefers to speak of "controlled action" and "field action" (1926), whereby in the first case the "driving" force comes from the individual, in the second from the environment.

Lewin's view of the personality as not only a holistic-dynamic, but also very decisively socially conditioned system of forces makes it possible to understand the importance he has had and continues to have for social psychology (for example, the term "group dynamics" comes from him).

7 Personality Model and Psychotherapy

In the preceding sections, the author has made no secret of the fact that he considers the personality models of Gestalt, system and field theory to be those which are most appropriate to the "nature of the matter", i.e. to the living human being, which correspond best to the abundance of human scientific and natural scientific findings, and - this is what matters here - which offer the best prospect and guarantee for the development of a sustainable umbrella and framework theory of therapeutic work. Such a (Gestalt) theory of psychotherapy has been presented only recently and - as far as I can see - for the first time by *Walter* (1977) and *Stemberger* (2002). What principles would such a psychotherapy have to follow?

First of all, if it is to be a scientific procedure, it would have to reflect on an epistemological basis. As such, the critical-realistic approach of Gestalt theory (and field theory) offers itself, namely for the (also pragmatic) reason that it keeps the access to the investigation of all aspects of human being open and thus saves from the sterile limitation to observable behavior (behavior therapy) as well as from speculative zealotry. It would have to participate as a science and as a procedure in the further clarification of the above mentioned problems and characteristics of personality

(openness, differentiation, self-regulation, dynamics, evolution), it would therefore have to be a piece of multidisciplinary research.

Psychotherapy wants to bring about changes in the habitat of an individual. Since this is constituted by person and environment, the conventional separation of subject-object, of therapist and patient would have to be abandoned, which is expressly commanded in psychoanalysis ("rule of abstinence") and is a tacit prerequisite in behavior therapy. Psychotherapy is a social process in which therapist and patient participate equally; it is "action research" (cf. the seminal essay by Pauls 1978). If one understands psychotherapy as a "teleological-interactionistic" process (Pauls), then it makes little sense to place a "goal" at the beginning of therapy, which the therapist strives to achieve in the course of therapy with more or less well-tried "means". The clarification of psychologically important questions and the development of possible solutions is therapy (on the pedagogical dubiousness of the goal-means separation, see Guss 1975).

The "goal", the outcome of therapy, therefore remains questionable or rather "open", since psychotherapy understood in this way only wants to release "blocked" forces, to change field and boundary conditions of mental events, but not to "adapt" them. This does not require taking unjustifiable risks, but it does require trust in the ability of the person to help himself by letting himself be helped.

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