Abstract

Based on Schwartz's (1992) empirically supported value structure and the theory of hierarchical self-regulation (Carver & Schreier, 1998), the significance of personal values for behavior will be clarified. In particular, it will be shown how people manage to steadfastly maintain a valued direction and not to succumb to their needs or their impulses. Patients may learn democratic governance as a form of self-management that does not suppress counter-intentional tendencies and impulses but rather invites and utilizes them. Schwartz's value structure not only supports the categorization of motivational goals; it also elucidates their relationship. In this context, their antagonistic structure not only suggests functionally matched interventions but also a dialectical therapeutic style. A psychotherapy case will illustrate exactly how values, as a navigational tool, might serve the selection and application of effective interventions.

Keywords: Personal values, hierarchical self-regulation, dual process model (hot/cool system), will, mindfulness, dialectical work with values

Values in Psychotherapy

Strategic Brief Therapy (SBT) assists people in developing effective behavior that may enable them to attain their chosen goals. Moreover, SBT provides support to people who are questioning their life direction: "What will I do with my life? Which life direction will I choose? What meaning shall I give to my life?" Such questions are best answered by working on and with personal values. Personal values are characterized as directional goals. In contrast to the typical behavior therapeutic targets, values can never be completely met or attained. Instead, concrete action must consistently affirm them. Values define an orientation, a direction, or a path within which a person's behavior occurs. Hayes, Strosahl, and Wilson (1999) concisely defined values as a type of verbal glue that binds a plethora of goals into coherence. Numerous authors have emphasized the significance of values for psychotherapy (Hermans, 1992; Stiksrud & Wobit, 1983; Wirtz & Zöbeli, 1995), and hardly any practitioner would deny their importance. Nevertheless, approaches that move the topic from theory to therapeutic applica-
tions, with increased allocation of session time, are few. A time-limited therapeutic approach, developed by STRASSER AND STRASSER (1997) in the context of existential psychotherapy, incorporates values work. However, as values and attitudes are not differentiated, the core effect of values work is lost. Behavioral therapists have approached values with more precision. Using an empirically derived questionnaire, ULLRICH AND DE MUYNCX (2001) analyzed their patients’ values. The authors view this task as central to the assessment process. KANFER, REINECKER, AND SCHMELZER (2004) reached a similar conclusion regarding the importance of their assessment module “Goal and Value Clarification” for Self-management Therapy and suggested that a concentration on goals and values in particular may terminate patients’ paralyzing lack of perspective. SUZ (1999) also developed an empirically based questionnaire and challenges patients to analyze their values at the beginning of therapy. In Acceptance and Commitment Therapy (ACT), HAYES AND COLLEAGUES (1999) focus the initial therapeutic work on undermining experiential avoidance as a critical requirement for being able to discern and to follow a direction at all. The authors emphasize that chosen values may present a stable compass within the turmoil of emotions, physiological states, thoughts of the past, etc. While cognition and affect often may concern irrelevant process goals, values may motivate effective behavior even in times of great personal crises. Accordingly, values work receives a relatively extensive treatment in Hayes et al.’s approach.

We place our work with values on solid conceptual ground. First, we refer the reader to SCHWARTZ’S (1992) approach. Clearly, this approach provides the most elaborated and empirically based conceptualization of values to date. We have adapted it for practical application (HAUKE, 2001) and use it as a heuristic for a dialectical psychotherapeutic style, the work with antagonists (HAUKE, 2004a; 2004b). As mentioned before, personal values constitute a special kind of goals. How are they related to a person’s other goals, e.g., needs? In the context of a self-regulatory framework, we introduce a hierarchical regulation in which values occupy a well-defined position. This perspective will clarify why people encounter great difficulties being true to a previously chosen direction (i.e., their values) in problematic situations and, instead, are being governed by their immediate needs or their impulses. To support patients’ behavior in accordance with their values even in the face of adversity, the workgroup around HAYES (2004) utilizes attention-directive methods termed “mindfulness.” We take this approach one step further and add a therapeutic style that allows patients to manage their counter-intentional impulses in a responsible, self-caring, and resource-oriented manner. During this process, patients learn to manage themselves. We call this competence, conveyed in the course of value-oriented work, the ability for “democratic governance.”
Personal values work: Definitions and conceptualizations

In the vernacular, the term "value" is not only well-established but also has positive connotations. For this reason, our patients usually bring curiosity and interest to this topic. The manner with which people engage in everyday life simply depends on what they deem worthwhile and important at any moment and in any way. Exactly this engagement around personal values may bring about great success and moments of happiness, but also failure, harmful entanglement, stress, frustration, rage, etc.: Engagement with values may have been extinguished (as is the case when burnout occurs) or it may be accompanied by a vital striving for identity. Therefore, this type of work examines the patient’s "personal values:" "What is important to you in this context? What has special significance for you?"

What are personal values? Definition.

The classics of modern values research, such as Rokeach (1973) and Schwartz (1992; 1999), define values as temporally stable cognitive conceptions of the desirable that serve as a person’s guiding principle. In the language of hierarchical control theory, personal values function as reference values. They are rather abstract and therefore occupy a relatively superordinate position in the regulatory hierarchy. This level of abstraction becomes understandable if one imagines the innumerable ways in which a personal value, such as “security,” may be operationalized. Values motivate behavior and are thus similar to needs, motives, and goals (Rohan, 2000; Seligman & Katz, 1996). Nevertheless, their trans-situational nature distinguishes values from concrete goals (King, 1995) and reemphasizes values’ relatively high degree of abstraction.

Values, needs, and personality characteristics.

Values arise from human core needs (e.g., for stimulation or self-direction) and from social demands (e.g., successful interactions, group stability). Then, do personal values consequentially encompass human core needs? This was indeed shown. Evidently, basic needs as well as needs concerning growth or self-actualization, as defined by Maslow’s (1943) Pyramid of Human Needs, for example, correspond to respective value statements. Values imply motives, and motives imply behavioral dispositions. Bilsky & Schwartz (1994) empirically confirmed the hypothesis that behavioral dispositions, based on a need for growth for example, positively correlate with corresponding values (e.g., curiosity and simultaneous valuing of novelty) and that behavioral dispositions based on a basic need positively correlate with values that signal the satisfaction of these needs (e.g., anxiety correlates with security as a pronounced value).

Thus, we have identified a particularly important function of our value system: It not only directly relates to the basic needs arising from our individual humanness, but – because of its superordinate position – it also governs the behavior that leads to the fulfillment of these needs. Values always have a positive connotation, while needs per se are neither good nor bad, nei-
ther positive nor negative. However, the latter often prompt subsequent evaluations, albeit implicitly or automatically. Furthermore, it is important to note that values may be present at a time when the corresponding needs are not calling for gratification. Consequently, values are constructs that transcend the present and point to the future. They provide the individual with a direction and enable navigation, which is of great significance for planning, for example. BÜHLER, EKSTEIN, & SIMKIN (1976) speak of “constructive intention” as an essential property of personal values and as an active orienting toward generating an optimal future, i.e., to accomplish something, to build something, to manifest something that is understood as "good" or "true."

The relative stability of values across time and contexts suggests a conceptual kinship with personality characteristics and points to an interesting comparison (ROCCAS ET AL., 2002). Personality characteristics are lasting dispositions and describe "how people are." Values, in comparison, are lasting goals and reveal "what is of importance to people." Personality characteristics vary in frequency and intensity of occurrence; values, in comparison, vary in their importance as guiding principles. People judge values as desirable, while personality characteristics may be evaluated as positive or negative. Although people may explain their behavior by referring to characteristics or to values, people decidedly invoke their values when justifying choices or actions as legitimate or worthwhile. Also, values — but not personality characteristics — serve as standards against which one’s own and others’ behavior is evaluated. Finally, a person might have a particular personality characteristic, such as being “extraverted,” and thus displays extraverted behavioral patterns with a certain frequency and intensity. A corresponding value would indicate the importance a person assigns to this display of extraverted behavioral patterns. Yet, there surely are extraverted people who would not endorse a corresponding value as a guiding principle in their lives.

The cognitive affective representation of personal values.

Therefore, it is no surprise that personal values do mold one’s identity and color one’s self-image! Empirically oriented developmental psychology qualifies a person’s commitment to values as virtually identity-constituting (NUNNER-WINKLER, 2000). Today, it is assumed that values in the form of schemata are part of a person’s fundamental self-concept (cf. SCHMITZ, 2000). A value schema is viewed as a complex, stable structure that emerged within the course of an individual’s learning history and that may be modifiable and extendable via existing gaps. It contains cognitive, motivational, and affective components, and may be connected to other schemata more or less strongly. The following paragraphs will address this schematic nature in more detail.

Needs are sensed without delay. Values, in comparison, provide a more complex experience that results from the representation of values as complex schemata of needs, cognitions, and affect. A value does not equal a need, but it points the direction to the satisfaction of a need. Needs are represented by images of the conditions under which these needs might manifest
and their meaning for the person. Assimilated to these schemata are the corresponding perceptions, pathways toward need satisfaction, probabilities of need satisfaction, causes and consequences of frustration, etc. These affective and motivational components of the “value schema” enable the person to judge the importance of a particular value, to choose a certain class of goals, to seek out and generate situations that correspond to the respective valued direction and to evaluate the effects of discrepancies regarding this value for the personal situation (cf. SCHMITZ, 2000). The author notes that the affect and the needs associated with the schema are relatively stable and lasting. Thus, the future-oriented aspect of values is emphasized as well, albeit in a different way. ULICH, KIENBAUM, AND VOLLAND (1999) also point to the close tie between emotional responses and personal values: Emotional responding signals the value-related relevance or the personal significance of an event for a particular person. We only feel compassion, for example, if our values include the wellbeing and welfare of another person. Values are like a screen on which personal experiences are reflected and evaluated regarding their trans-situational and temporally enduring aspects. Following well-established theories of cognitive psychology, the authors also developed an idea of how these schemata are activated: “Values are placeholders that fill in for certain actually occurring property configurations of triggering events. If an event activates a schema, then the properties of this event will replace the values in the gap structure according to best fit” (p. 59).

In addition to physical attributes, personal characteristics, and the image a person has of him or herself (the identity), values are decisive criteria supporting a person's definition of self. He or she determines what is worthwhile or important and limits his or her involvement. In this context and during any exchange with the environment, conformity with the respective value schema is always attempted.

An activation of the schema occurs if an actual context contains stimuli or cues that the person then relates to a value. This activation process is conceptualized as a change within the working self-concept (MARKUS, 1980; MARKUS & WURF, 1987). Psychologists who study affect agree that emotional responses signal the degree to which an event pertains to a person's values (ULICH, KIENBAUM, & VOLLAND, 1999). Emotional responses are “significance indices” that represent individual emotion-relevant value preferences, i.e., the extent of personal involvement and affectedness. Here the authors refer to an “emotional commitment to values.”

**Values and development.**

In the course of socialization, humans find out what may engage them, or what may matter to them. The experience of need satisfaction is of course related, for this learning process depends on a number of conditions that promote or hinder the gratification of important psychological needs. If the developmental conditions support a child's needs for autonomy and affiliation, then one may predict that the values representing these needs will be preferred in adulthood. If, to the contrary, such childhood needs are blocked or frustrated, then one may
predict a possible preoccupation with aspects of security and safety. Kasser, Koestner, and Lekes (2002) conducted a comprehensive 26-year prospective longitudinal study to test these predictions. Archival data on parenting style, socioeconomic status, etc., collected when the participants were five years of age, were carefully analyzed and related to the results of the Rokeach Value Survey, completed by the participants when they were 31 years old. The study suggested that a restrictive parenting style positively correlates with a later preference for conformity values (e.g., obedience, politeness) and negatively correlates with a preference for self-actualization values (e.g., openness, autonomy). At the same time, a positive relationship was shown between socioeconomic status and restrictive parenting style. The one significant finding concerning those adults who were raised with a rather warm parenting style is also of interest: The preference for values that entail different aspects of security, such as security for the family, inner harmony, self-control, etc., decreased with a more pronounced warm parenting style. Consequently, the authors proposed that parenting style influences the manner in which childhood needs are satisfied. Such experiential guidelines for the satisfaction of needs apparently crystallize and emerge as values in adulthood.

The prerequisite for the transfer of experiences related to need satisfaction into the value system is the ability to perceive and acknowledge one’s needs. Moreover, the concise nature of needs is a function of the person’s current cognitive-affective developmental level. Kegan’s (1986) approach seems particularly applicable to practical clinical purposes. He describes six developmental stages that are distinguished by characteristic patterns of interactions between a person and his or her environment (termed “the culture of embeddedness” by Kegan). With each stage, the person develops a broader and more differentiated perspective. Each respective preceding stage is integrated into the following one. Kegan calls this process “the development of cognitive-affective meaning.” The person’s internal world is enriched, and the probability increases that higher levels enable a more complex understanding of other people’s thoughts, feelings, and behavior as well as the contradictions therein. Hauke (2001) shows the developmental stages that must be transitioned if experiences with certain needs or their satisfaction are to be possible at all. Power, for example, emerges as a thematic concern in the so-called imperial stage (between 6 and 10 years of age). The person identifies with his or her needs and acknowledges the role of social influence and control in the service of satisfying one’s needs. Only if this role has been acknowledged, i.e., the so-called “interpersonal” level has been reached, then agreement and harmony – and therefore the restraint of impulses, tendencies, and conduct that could hurt other people or social expectations – come to play an increasing role. Indeed, this developmental step would be necessary for the exploration and integration of values concerning conformity and tradition.

While these developmental levels may be assigned to particular age groups, psychotherapy often provides services to adults whose functioning in certain areas of their lives may be best
described by the first three levels of development and whose values are therefore imbalanced: These adults need excessive degrees of interpersonal or material security, for example; they require too high a level of group affiliation, too many guidelines, etc. As these adults evidently did not experience the satisfaction of their particular needs, these needs did not transfer to the value system and rather remained at the need level. Value-directed behavior implies being able to delay or postpone gratification and to know different alternatives for need gratification. In the preceding cases, values may have been “adopted” by imitation, but they never really developed.

Is a bird in the hand worth two in the bush?
Values should give direction and fulfillment to our lives. Sometimes we have to maintain the valued direction for a while until the goal comes within reach. Yet, sometimes we stray from the initially chosen path because something else, seemingly more attractive at this moment, has appeared on the horizon. For example, a person may drop out of a time and labor-intensive college education to take a job and finally afford certain things. Soon, the long overdue job change will be forgotten, entering exposure therapy will be postponed again, an impending conflict will be avoided, the next cigarette will be lit (albeit with a feeling of guilt), the weight gain will be accepted, etc. One lives a life one never intended.

Again and again people do not behave in accordance with their values but rather surrender to momentary impulses. From a psychological perspective, this conflict is about receiving small rewards now versus larger rewards later. Frequently, this dilemma ends when the vernacular heuristic of “one bird in the hand being worth two in the bush” is applied. In these cases, are we simply too undisciplined, too lenient with ourselves, or are our values the wrong ones? All of this may be true. Our self-regulatory approach, which will be briefly described below, offers yet another alternative (for more detail, the reader is referred to my article Self-regulation and mindfulness in this issue). This approach assumes that all human behavior is goal-oriented and thus serves the gratification of various motivational goals. A person’s most diverse goals, as they emerge from needs and personal values for example, are termed “reference values” (e.g., a certain degree of proximity).

Figure 1 illustrates that these reference values are ordered hierarchically, such that the degree of abstraction increases toward the top of the hierarchy, i.e., the more abstract personal values are superordinate to needs. Furthermore, it is important to note that the output of the preceding superordinate level sets the reference value of the next subordinate level. Thus, a certain identity determines the respective personal values and these in turn establish needs. If a discrepancy between reference and actual values is perceived, then behavior targeting the discrepancy’s removal occurs. In other words, while steadily monitoring reference values, the system attempts to generate the corresponding perceptual experiences.
The regulatory system operates with different speed on different levels. The fastest processing occurs at the lower control levels (e.g., approach and avoidance programs or immediate motor control), simply because of the short paths involved. A plethora of experimental findings demonstrate the fundamental significance of a dual process model for regulation, the so-called “hot/cold-system” (Mischel & Ayduk, 2004). According to this model, the hot system enables simple and fast affective processing. It permits quick flight, fight, or appetitive approach-responding, probably mediated by the amygdala, and may be identified with the lower levels of the regulatory system. The cold system is an emotionally neutral knowledge system. Its processing speed is comparatively slow, and it seems to be linked to the hippocampal and frontal lobe modus operandi. It generates rational, reflective as well as strategic behavior and is identified with the higher levels of regulatory control. The respective representations are termed

Figure 1. The location of personal values in the regulatory hierarchy
“hot spots” and “cool nodes.” Both are connected via a parallel distributed neuronal network and exert reciprocal influence. Hot spots may be evoked when corresponding cool nodes are activated. However, because of this strong interconnection, the effects of hot representations may be weakened, or “cooled” as a manner of speaking, by the corresponding cool nodes. Figure 1 depicting the regulatory hierarchy thus illustrates: The processing mode of the superordinate regulatory levels prevents a disproportionate influence of the lower regulatory levels within the operation of the regulatory system. The person does not succumb to his or her impulses if the prevention of excessive overheating, i.e., intense activation of the hot system within the described interplay, is achieved via access to cool nodes. However, the balance of both systems depends on a person’s current stress level. High levels of stress activate the hot system and decrease the cold system’s activities (METCALFE & MICHIEL, 1999). Therefore, in stressful conditions, the lower regulatory levels are more involved in self-regulation than the superordinate regulatory levels.

This circumstance has received experimental support with regard to value-directed behavior (REITHER, 1997). The author assumed that participants would resort to their current value system to obtain a global direction and guidelines for their behavior, when faced with particularly indeterminate and complex situations that typically lacked unambiguous criteria for evaluation or decision-making. This was not confirmed. Instead, the initiation of crises and stress was consistently accompanied by a rise of considerable discrepancies between value-directed goals and intentions on the one hand and actual behavior on the other. While the frequency of value-discrepant decisions already amounted to 17 to 22% in stress-free routine situations, it increased to a remarkable 64% in critical situations (Figure 2).

Figure 2. The decreased influence of values on behavior under stressful conditions (adapted from Reither, 1997).
The stress that arises from deprivation or experiential avoidance, for example, may also be able to divert us from a chosen, value-oriented direction. The struggle with impulses that defy the original intentions flames up repeatedly until the struggler, weary and exhausted, drifts through life like a piece of wood in the open sea. The person has given up efforts to regulate him or herself. Evidently, such cases are accompanied by a shift in priorities, such that the weakening of impulse control serves to regulate stress (Tice, Bratslavsky, & Baumeister, 2001). Emotionally burdened humans succumb to their impulses in the hope to elevate mood and to reduce stress, if only temporarily. Many behavioral programs that target an increase of impulse control prohibit exactly those pleasures that are especially sought after by people who experience stress. In stressful times, the desire for immediate emotion regulation conflicts with other forms of self-regulation. Neglecting superordinate perspectives, this conflict is often decided in favor of the immediate elevation of mood. This is a different but significant aspect of the dilemma described above.

The control theoretical perspective interprets a person’s behavior in these cases as governed by impulses and needs that generally produce short-term effects. For this reason, dangerous or critical situations related to the satisfaction of a vital need – in short, massive stress – trigger reflex-like, often also rule-governed, schematic emergency responses. Values, survival strategies, and mindfulness. Such schemata comprise a strategic directive that instructs a person to initiate some behavior patterns and to strictly avoid others, so a particular need may be satisfied yet. We call this directive the “survival strategy,” as its goal is emotional survival. Survival strategies are located at the program level of the regulatory hierarchy and connect reference values determined by needs with the motivational schemata of approach and avoidance (for details, the reader is referred to Sulz, this issue). Often, survival strategies are learned in childhood and, under certain conditions, lose their functionality as the person ages. An example clarifies that survival strategies are statements of beliefs and convictions: “Only if I exceed all expectations, if I never make mistakes, and if I avoid conflict as well as negative emotions, then I will receive protection and respect from significant others.” If one now imagines this particular person angry in adulthood, the anger would threaten the person’s fundamentally submissive stance and thereby generate stress. This stress would be reduced by the person’s meticulous adherence to his or her survival strategy. The hot system would take over more of the control and, due to the reduced activity of the cold system, behavior would not be influenced by the superordinate regulatory levels, e.g., by values. Given the description so far, one may easily imagine how one may utilize mindfulness to break free from this trap; how one may escape the “grip” of the regulatory system in general and the demands of the survival strategy in particular. Strategic Brief Therapy (SBT) carefully prepares the path with the patient that has already been laid out by the survival strategy. The new, proactive rule for behavior says: “My behavior will counter my survival strategy, and I will expose myself to the inevitably arising distress as well as associated negative feelings. I will be mindful of physiological sensations,
thoughts, images, and emotions; and I will not give in to the impulses inherent therein." A change in self-regulation not only implies leaving an undesirable state but also concurrently establishing an alternative state for a stable regulatory result (Carver, Lawrence, & Scheier, 1996). An undesirable state is best left behind by encountering it mindfully, without being overtaken, and while seeking out the desirable state. Values indicate this direction. The value-directed path into the future is only possible, however, if consistency with the chosen direction can be maintained.

**Democratic self-governance.**

Here, volition comes into play. Kuhl and Koole (2004) functionally defined “will.” If the implementation of goal-directed behavior is difficult, the will has a coordinating function and synchronizes processes at various functional levels of personality to optimize perseverance and achievement of the current goal. If, for example, a difficult conversation is long overdue, volitional processes provide the necessary goal-directed patterns, e.g., tolerating the anxious tension, dosing the anger, motivating the self, correcting the mood, and heightening alertness. Contrary to the vernacular, which ties will to consciousness, this conceptualization includes processes concerning the formation and application of self-representations that may not always be conscious. Next, the authors make a for therapeutic purposes extremely important distinction: They describe a democratic and a dictatorial kind of will (termed “self-maintenance” and “self-control,” respectively, by the authors).

The “democratic will” implies a volitional mode that “listens to many voices” (Kuhl & Koole, 2004, p. 419): Counter-intentional impulses, feelings, interpretations, knowledge, etc., thus can come to bear upon the current decision-making process. The dictatorial form of volition, in contrast, suppresses these processes and especially counter-intentional aspects of the self that might not support the current objective. An extremely restricted range of positive emotional resources – whose full spectrum is obtainable only when access to the self is comprehensive – is available. For this reason, great effort is necessary to accomplish the current objective. The danger of this “inner dictatorship” (Fuhrmann & Kuhl, 1998, cited in Kuhl & Koole, 2004, p. 416) lies in the chronic avoidance of the self-system and, therefore, in the loss of intrinsic pleasure. Goals and obligations cannot be checked for compatibility with the self and then integrated, if necessary. The sheer effort to be a determined human being lets the person progressively forget who he or she really is, what deeply touches him or her, and what makes him or her vulnerable.

Will is the “responsible mover” (Yalom, 1989). If therapy signifies movement and change, then therapy should develop and support volition, or more precisely its democratic form. Most people first have to learn democratic self-governance. Democratic self-governance maintains an open, nonjudgmental, and invitational stance toward all feelings, impulses, internal images, and tendencies, especially counter-intentional ones. Spoken metaphorically, these are guests within my self. All of these guests use their voices to
be noticed by me and to defend their requests. One request could be the completion of a particular task; another voice could demand off-time and leisure. Now, if we imagine that a careful, high-quality performance corresponds to my values, the call for off-time and leisure would be viewed as counter-intentional from an “undemocratic” point of view. Both voices become increasingly antagonistic. The more I demand to perform, the louder and more urgent becomes the wish to finally receive some time off and some leisure. Stonewalling occurs: What one side demands, the other denies. Democratic self-governance first and foremost means to acknowledge both voices and tendencies in a non-evaluative manner. To manage this burdensome situation appropriately, I must initially endure this dispute without taking sides, i.e., I may not allow either voice to take a hold of me. The required stance is best described by the term “mindfulness” (for a detailed review, the reader is referred to my paper, Self-regulation and mindfulness, in this issue). Mindfulness is the practice of self-caring acceptance. In a kind and serene manner, one turns toward one’s self. All thoughts and emotions, even the distressing or negative ones, are encouraged. They are observed and acknowledged without yielding to them, without evaluating their content, and without giving in to the behavioral impulses inherent in our emotions. Thoughts and feelings are not harmful, even if they are able to terrify us or if they simply cause a lot of noise. Mindfulness generates psychological distance to content. Defusion occurs; the person views the appearing and disappearing contents as what they really are, rather than as indicative of his or her identity (Hayes, 2004). The effect of automatic behavioral tendencies is thus undermined, and internal flexibility increases again. Theoricians with a self-regulation orientation repeatedly point to experiments demonstrating that suppression and avoidance are counterproductive; at the same time they are employing strategies of directed attention – mindfulness is a form of directed attention – to cool the “hot spots” (Mischel & Ayduk, 2004). Thereby, the person gains inner freedom. The reference values of superordinate regulatory levels, such as personal values, begin to contribute to self-regulation again and enable corresponding behavior.

When a standoff occurs, democratic self-governance would attempt to stimulate an internal dialogue involving both opponents. This stimulation may occur quite literally by juxtaposing two chairs within the therapeutic session and letting the patient take first the one and then the other side. The goal of clarifying and bargaining would be the unification of both parties into one team that represents the interests of both sides.

The implementation of the gained insights is especially important. The vernacular claim that “the road to hell is paved with good intentions” is not so wrong after all. Indeed, the frequency with which general intentions are translated into actions is pretty low (Gollwitzer, 1999). As our rather abstract values fall into the category of such general intentions, this finding is of the greatest therapeutic interest. According to Gollwitzer’s additional findings, general intentions are realized more frequently if resolutions also specify the conditions of their implementation. What does that mean for the support of value-directed behavior? The person should specify when, where, and how the values will be implemented; the author speaks of “implementation inten-
tions." Such plans detail the necessary steps, prevent frustration and probable temptation and facilitate the preparation for the most proximal task demands.

We take our work one step further. Patients do not only learn to be mindful and to acknowledge. As could be seen above, mindfulness per se would already produce more effective self-regulation; but we also help patients to develop implementation intentions according to democratic self-governance, so that the probability of behavior that actually reflects their chosen values increases. This generates an atmosphere of commitment, for the patient as well as for the therapist. At the core of the implementation intention is the survival strategy, already described above. This cognitive-affective schema is triggered by particularly stressful situations that threaten need satisfaction. The survival strategy activates behavior patterns that aim to guarantee the person’s internal equilibrium and at least the minimal satisfaction of needs. The implementation intention contains instructions to engage in appropriate behavior that counters the survival strategy, e.g., with appropriate approximations depending upon the level of difficulty. In a "democratic manner," the selection of steps approximating the target behavior takes into account a certain need for security on the one hand and also a certain need for value-directed growth on the other. Any anxiety or frustration that may emerge in the process is again to be treated mindfully, i.e., the person follows a previously determined path even if the ground is repeatedly giving way. Under the influence of mindful self-observation and the direction-giving "guiding beam," the person engages in actions that run counter to his or her survival strategy and are at a selected level of difficulty, until new behavioral patterns have been stabilized. Figuratively speaking, stable ground is generated and can be firmly stepped upon in the pursuit of chosen values. This firm ground protects the person from being delivered to his or her impulses, fears, and stress-related schemata.

**Types of values.**

While people determine what is valuable and important to them and define the limits of their engagement, conformity to their respective value schema is always attempted in any interaction with the environment. Thus, among other things, different realms described by content or, more concisely, value domains such as achievement, hedonism, benevolence, etc., define a person’s identity (Figure 3).

From a schema-theoretical perspective, these are meta-schemata. If these domains lead to favorable experiences, then feelings of fulfillment, worth, i.e., self-esteem, arise. While searching for the most comprehensive systematic approach to human values, a two-dimensional value structure was established empirically. Its validity has been demonstrated in more than 70 countries since (SCHWARTZ, 1999). Ten different kinds of values may be delimited and distinguished (statistically and by content): Segments, termed “value domains,” emerge. Each of these ten segments contains compatible motivational goals, such as “selecting one’s goals,” “independent thinking,” “creativity,” etc., categorized as “self-direction.” The segment termed
“power” summarizes, for example, “position,” status,” “authority,” “influence”, etc. (see also Table 1).

**Value domains as the subject matter of psychotherapeutic work**

While the description of the contents of specific value domains has been very abstract up to this point, one’s therapeutic work may be enriched if one is familiar with and able to evaluate the characteristics of a person’s motivational goals. Core themes in psychotherapeutic work are generated in the process. For this reason, a more detailed characterization of value domains will be provided.
Power.

Opportunities to exert power may be taken or avoided. The core goal of the power domain is the maintenance of social status and prestige as well as influence and dominance over people and resources. Resources may consist of economic and psychological rewards, the control of information, expert knowledge and skills, entitlement through position in a group, material and personal equipment, and finally personal attraction and persuasiveness. Heckhausen (1989) describes the process of motivational power as striving to induce another person to do or to feel something that he or she would not have done or felt without this influence. If we add that this circumstance may also apply to control over resources, then both definitions are congruent. Effective behavior motivated by power waxes and wanes dependent on the activation of goal-directed behavior associated with access to positive emotions. Thus, the topic of “self-assertiveness” is introduced, which characterizes one’s striving to affirm needs and goals even and especially when others resist. Here, the experience of control is essential, i.e., the experience that the employed behavior actually effects the intenioned influence. One may

<table>
<thead>
<tr>
<th>Domain</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power</td>
<td>Social status and prestige; control or dominance over people and resources (social power, authority, wealth)</td>
</tr>
<tr>
<td>Achievement</td>
<td>Personal success demonstrating competence with regard to social standards (successful, industrious, ambitious, influential)</td>
</tr>
<tr>
<td>Hedonism</td>
<td>Enjoyment and emotional satisfaction for oneself (joy, pleasure)</td>
</tr>
<tr>
<td>Stimulation</td>
<td>Excitement, novelty and challenge in one’s life (risks; diversified, eventful, and exciting life)</td>
</tr>
<tr>
<td>Self-direction</td>
<td>Independent thinking and acting, creating, exploring (creativity, non-conformity, freedom, selection of one’s goals)</td>
</tr>
<tr>
<td>Universalism</td>
<td>Understanding, grateful, tolerant and protective of people’s and nature’s welfare (generosity, wisdom, equality, social justice, peace, beauty, environmental protection)</td>
</tr>
<tr>
<td>Benevolence</td>
<td>Maintaining and increasing the wellbeing of people with whom one has frequent contact (helpful, honest, forgiving, loyal, committed)</td>
</tr>
<tr>
<td>Tradition</td>
<td>Respect, duty, and acceptance of customs, conventions, and cultural and religious ideas (humble, accepting the givens of my life, ready to sacrifice, respect for tradition, moderate)</td>
</tr>
<tr>
<td>Conformity</td>
<td>Restraint of those impulses, tendencies, or behaviors that might violate other people, social expectations, or norms (politeness, obedience, self-discipline, respect for parents and the aged)</td>
</tr>
<tr>
<td>Security</td>
<td>Security; social, interpersonal and intrapersonal harmony and stability (family security, national security, social order, etiquette, reciprocity of benevolence and complaisance)</td>
</tr>
</tbody>
</table>

Table 1. Description of value domains according to Schwartz (1992).
conclude that power may be an issue in a person’s life when powerful, supportive, and other controlling behavioral patterns are described; when these evoke stronger emotions in others; and, finally, when somebody is preoccupied with his or her reputation and social status.

In general, the social conduct of individuals who are primarily motivated by power is facilitated by a lower motivation for secure attachment (Bischof, 1998). If these individuals are threatened or challenged, they are able to bring their entire hitherto existing experiential knowledge, their expertise, to the situation in a relatively assertive manner. Thus, while they are engaged in behavior, perceptions that run counter to their wishes or expectations hardly affect these individuals; assertive aggressiveness and readiness for combat play a critical role. Under some conditions, this may also apply to ethical and moral aspects. Kuhl (2001) characterizes more variants of these “core components” of behavior motivated by power.

Achievement.

The value domain termed “achievement” characterizes striving to prove one’s industriousness in relation to social norms for excellence. The following goals, which may be pursued by individuals for whom achievement is a motivator, also hold as core properties (see also Schneider & Schmalt, 2000): Doing something as quickly and well as possible; overcoming barriers; expending effort; achieving high standards; striving for recognition; distinguishing oneself; competing with others and attempting to outperform them; serving one’s self-interest through the adroit use of one’s talents. The proximity to the power domain becomes evident. Not only curiosity but also the associated exploratory behavior is an important component of the achievement domain. However, as they constitute their own value domain (“stimulation”), we will not detail them at this point. Curiosity and achievement as motivation are essentially different because the latter is more strongly directed toward concrete results, or at least toward an explicitly desired cognitive aim.

It is especially this focus on concrete results that generates opportunities for social comparison and thereby produces a certain pressure. The better, the more successful and the failing person are immediately recognizable. In this respect, this value domain also involves a latent anxiety component. Typically, performance anxiety is a fear of social evaluation and the subsequent devaluation of one’s person in case of failure. This anxiety does not have to manifest itself; instead, in the most constructive case, it may lead to an active examination of socially anchored performance standards, e.g., in the form of competition. Anxiety manifests in people who maintain vague and abstract projects and goals; who rather than transitioning to behavior, stay with their imagination for – if their goals were binding – a comparison would produce negative results. An avoidant tendency may also be present when standards are set extremely high and extreme efforts are invested consequently. In this fashion, any risk of an unfavorable social comparison shall be precluded. This is a characteristic of achievement-motivated individuals: They are able to actively manage the negative affect that accompanies a risk of failure and to sort out their problems in specific ways. They are able to switch between problem-solving and
action, and they also have the courage to problem-solve creatively. This ability and their willingness to persist and expend effort enable them to accomplish even difficult tasks.

**Hedonism.**
The value domain termed "hedonism" contains motivational goals that relate to the experience of joy, zest, and sensual pleasures. GRAWE (1998) precisely defined this domain: "A person strives to attain the most positive pleasure/pain balance. This is a matter of Freud’s pleasure principle: Seeking pleasure and avoiding pain" (p. 393). The experience originates in the satisfaction of needs; the appearance of appetitive sensations; the reduction of painful sensations. The human biological blueprint firmly anchors pleasure and pain. From birth to death, they are the most important feedback for shaping behavior that is environmentally appropriate. The exclusive satisfaction of needs may be pleasurable but does not have to be. For example, being guided by an ethical maxim may provide greater satisfaction than the immediate pleasure derived from satisfying a “forbidden” need. Despite the apparent limitation of the pleasure principle, or its supplementation by the reality principle, the role of pleasure and pain as the great taskmasters is plain: People repeat those behavioral patterns whose immediate or long-term consequences are experienced as pleasurable; and they forego those behavioral patterns whose consequences are related to pain. Happiness, in particular, appears when there is an abrupt change in need level and sensations. The range of possible goals is enormous: Eating and drinking well; having good sex; achieving demanding performance standards; solving protracted problems; listening to certain pieces of music; experiencing nature; drawing people’s attention, etc. All needs that we have mentioned so far may be involved. For classification purposes, contentment and satisfaction are more associated with a balanced need level and much less abrupt change. In this context, the effect of a joke may serve as an example: Any joke first manifests a phase of uncertainty (increasing arousal) followed by clearness and certainty (rapidly decreasing arousal). An aesthetic experience is similar: Uncertainty and obscurity play a role initially, too, until cognitive and emotional activity produce a change and a solution directed at “ordering the chaos,” for example while viewing scenes, works of art, or listening to music, etc.

**Stimulation.**
The motivational goals described in the value domain “stimulation” are important for maintaining an optimal mental activity level and meeting the need for diversification, variety, and stimulation: Doing something enthralling and sweeping, new and different; experiencing regeneration and diversification within one’s daily routine; challenging oneself in novel professional situations; examining unfamiliar situations; traveling; meeting strangers; taking on different or even unfamiliar roles; being open for new trends, etc. Clearly, this search for stimulation links to behavioral patterns containing a curiosity motive, related interests and exploratory behavior. More or less salient external cues and changes there-
of may intersect with a correspondingly developed tendency for curiosity and may mobilize
energies for exploratory behavior. In this context, the perceptual system works more “gen-
erously” as a whole. Stimuli are treated as acceptable even if they are not familiar. KUHL (2001)
calls this behavior more “impressionable,” in that the consequences of exploratory behavior do
not have to strictly match the intended result or precisely defined expectations; deviations from
certain anticipatory stances are more acceptable. General curiosity is more “shallow:” Because
of a perceived poverty of stimulation or even boredom, this type of curiosity expands into all
possible directions, probes here and there. Here, people do not seek information concerning
a concrete issue but distraction and stimulation. Specific curiosity, on the other hand, is induced
by a concrete issue, e.g., creative problem-solving, and targets the thorough exploration of an
object. It is evoked by novelty, complexity, ambiguity, objective uncertainty, or unpredictability
of a spatial or temporal succession of events that prompt perceptual attention, approach,
manipulation, and investigation (SCHNEIDER & SCHMAIT, 2000). Because the clear aim of spe-
cific curiosity enables the fading of the broader environment and irrelevant stimuli, the quali-
ties of objects and events – particularly with regard to their harmful potential – can be more
thoroughly examined and evaluated. General curiosity, in contrast, is triggered by a person’s
temperament, impulsivity, and his or her degree of extraversion. The fewer the number of
warning signs perceived in a certain situation, the smaller the subjective risk or the greater the
experienced security, and the more pronounced the general curiosity: the person’s behavior
does not have to focus on problematic, perhaps even anxiety-producing events that must be
kept in check. It can maintain its broad course and draw from a range of possible operations.
Conversely, people who discern a very high subjective risk of danger are very security-oriented
and tend to avoid the unfamiliar and unexpected. They strive for the greatest amount of cer-
tainty, which produces the rather anxiety-motivated curiosity (described above), but does not
result in pleasurable exploration, interested sampling or experimentation. This kind of pleasur-
able curiosity is shaped by a person’s learning history, such that parents generally communi-
cate a feeling of security and provide the child with opportunities to experience feelings of self-
efficacy, especially while exploring novel environments. These interrelations also clarify the con-
flicted positioning of security and stimulation in our value spectrum.

Self-direction.
Self-direction is almost a general stance toward life and as such represents a valued domain
described as: Autonomous thinking and acting, creating and exploring (creativity, zest for knowl-
edge, freedom, selecting one’s goals). This interpretation suggests an intensive examination of
the goals involved in the quest for autonomy and dialectical learning as well as forms of instrin-
sic motivation (KUHL, 2001).
Autonomy is closely tied to independence, self-sufficiency, individuation, and personal control.
BISCHOF (1998) defined a demand for autonomy as a reference value that denotes governing
one’s own life; setting one’s own standards; exerting a meaning-giving influence on events
occurring in one’s personal sphere. At the same time, Bischof stipulated a striving for hierarch-
chal status, which concurrently reduces external demands for autonomy. A high demand for
autonomy curbs dependencies and increases initiative. It generates independence from feel-
ings of security, permits the perception of weariness related to excessive familiarization and
entitlement, and urges a person to undertake the fascinating adventure of encounters with
strangers. In this context, the achievement of concrete results and the associated management
of latent performance anxiety are not the primary concerns. Instead, the main issue is the pro-
cess necessary to acquire and further the skills necessary to consistently manage new chal-
lenge. Indeed, for this reason positive interpretations of failure may emerge at this point.
Negative emotions are not ignored but are managed by reframing any threat to self-esteem as
a challenge. Any difficulties or problems that may arise are viewed as opportunities for learn-
ing and growth. Kuhl (2001) analyzed this circumstance from a cognitivist perspective and
described the capacity to hold both positive and negative affective states – the so-called “emo-
tional dialectic” – as a core characteristic of self-actualization. A pendulum swing toward nega-
tive affect requires the willingness to permit and tolerate negative emotions, so that the impor-
tant information contained therein may be perceived and processed. Conversely, this means:
Tolerating the inhibition of positive emotions – tolerance of frustration – is prerequisite for fur-
ther developing expanded, more efficient problem-solving and planning structures. Such per-
sons are able to constructively manage the distress that is produced by crises and by substan-
tial environmental change processes. They are able to detect the positive in the negative
dialectic).
At issue may be the need to familiarize oneself with different facets of one’s personhood and
so growing to be a more comprehensive personality who knows and accepts his or her bright
as well as the dark sides. Essential characteristics are: Taking responsibility for one’s personal
fate and for one’s decisions; active doing and detecting opportunities for choice even in diffi-
cult situations; not feeling helplessly determined; never leaving decisions to others. People who
are self-directed are not quite as worried about themselves. Usually, they have identified a task
or a mission in their lives, a problem external to themselves that requires much of their ener-
gy. Self-direction demands lifelong struggling, overcoming difficulties, and integrating of the
most diverse goals and motives. Obviously, this motivation may only be effective if people have
the skills to reliably satisfy their basic needs. For this reason, not the motivation to meet basic
needs but a motivation to grow has taken the developmental center stage and enables a rel-
ative independence from environmental factors through relative stability, also with regard to
hard blows, deprivations, frustrations, and the like. This relative autonomy from their respective
social environment is typical for intrinsically motivated people. They strive for goals that are not
externally dictated and have to be adopted. Feelings of external pressure are nonexistent. Some
cases may involve an escape from a pressuring performance comparison in one realm into
other realms of activity. However, intrinsic performance motivation can be identified if engage-
ment with an activity occurs for the activity’s sake. In contrast to the classical variant of perfor-
mance motivation, the engagement is not understood as instrumentally related to an ongoing social comparison. Here, the person has nothing to prove. This form of performance motivation has an experimental, yes, even an almost playful character. Often, an attempt is made to discover novel, exciting aspects of an activity.

Persons who are motivated by basic needs always must have others available to satisfy core needs, such as love, security, respect, prestige, and closeness. Growth-motivated individuals are not very conforming, in that many aspects of their worldview, their thinking, and their behavioral patterns may not quite correspond to the zeitgeist.

**Benevolence.**

Based on their studies, *Schwartz and Bilsky* (1987) abandoned their original conception of "prosocial behavior" for the "benevolence" category which, according to the authors, represents a more precisely defined version of the original. This distinction is very significant for our purposes: A prosocial orientation considers the welfare of all people in all possible settings, while benevolence only applies to the welfare of persons with close emotional proximity in everyday interactions – and exactly those are of interest here. This latter conception targets the need to contribute positive interactions to promote and support the development and maintenance of those social groups with which the person affiliates. The driving force is, of course, the elementary basic need to affiliate with and attach to others, which indeed may be directly experienced within the family, the workgroup, the circle of friends, etc., on a daily basis. This value domain is defined as "maintaining and increasing the wellbeing of people with whom one cultivates frequent personal contact."

As different motivational goals may underlie specific values, they may be operationalized in different ways. The motivation for affiliation is closest to the need to initiate and maintain contact with other people. However, it was shown that different forms of this motivation for affiliation have to be distinguished (see also *Kuhl*, 2001). One form of motivation for affiliation is directed at personal encounters and entails a positive affective core with regard to curiosity and interest. It occurs in connection with symmetrical communication, or an encounter at eye level. The dialogues do not involve dominance patterns, i.e., any motivation related thereto is non-directive. Positive feelings are expressed, people disclose, talk about themselves and their experiences, and listen empathically. They carefully select their conversational partner and pay more attention to details. Another form of motivation for affiliation is characterized by the wish to establish friendly contact with previously unfamiliar individuals. Here, gregariousness, interest, and entertainment matter, rather than personal encounter and self-disclosure. The construct of extraversion applies here. Fun and entertainment are the goals, rather than a meaningful human encounter or the comprehensive comparison and alignment of one's own needs with those of the partner in the interaction.

Yet another version of the motivation for affiliation must be distinguished. It may be characterized by a primarily protection and support-oriented need for the maintenance of social affiliation.
tion. This need for affiliation is based on the regulation of negative affect, even if it is not always accompanied by consciously experienced anxiety. This negative affect is to be avoided, i.e., insecurity and loneliness are to be prevented. The fear associated with a jeopardized need for security is of the issue. These persons require protection and security and hope to gain them by affiliation. Such motivational goals are better categorized in the "security" domain.

Universalism.
This value domain expands the perceptions concerning immediately affiliated groups to a broader context: "Understanding, appreciation, tolerance, and protection regarding the welfare of all people and nature," is Schwartz’s (1992) definition. If the previously described domains still attended to differences, contrasts, and distinctions with regard to less familiar groups, then this present category emphasizes the common ground that unites the entire human population. The corresponding motives incorporate themes such as equality, freedom, social justice, and peace.

Here, thinking occurs in the context of a large network and highlights the trans-cultural aspects of human thought and behavior. Understanding and empathy for other cultures, groups, interests, and customs belong into this category. Another aspect is the appreciation and reverence for everything that is. This also involves connectedness with nature and engagement for its protection. Not all motivational goals in the guise of universalism are accordingly motivated. For this reason, this value domain is the direct neighbor of self-direction. Genuine universalism is therefore associated with a certain level of maturity, yes, perhaps even wisdom.

Tradition.
The motivational goals of this value domain are respect, participation, acceptance, and an internal commitment to the goods and ideas that tradition or religion provide to the person. Tradition presupposes origination in the past as well as continued influence of the past in the present and in the future. It strengthens group coherence and identity and thereby also the social basis of an individual’s social identity. Thus, certain time-tested habits may traditionalize, and for this reason the term "tradition" already implies a value judgment. Tradition is associated with a person’s subordination to more abstract events, such as religion, culturally determined fashions and values, for example, some forms of etiquette, avoidance of particular topics, appropriate dress for specific occasions, etc. If individuals want to affiliate with a certain group, they demonstrate their willingness to subordinate when they participate in ceremonies and rituals and display particular symbols. Usually, the norms are set by the respective culture; however, subcultures, such as respective teams and workgroups, cliques, associations, etc. may affect the individual’s behavior even more immediately. There are entrance and exit rituals, conference rituals, boozing ceremonies, joint breakfasts, outdoor events, yearly acceptance speeches, symbols such as the corporate car, cell phone, etc.
Why should an individual subscribe to such values? Let us look at two extreme cases: People high in individualism would associate such traditional values with a demand for subordination. They derive their identity mainly from contrast and distinction; the core of their identity in this case is rather tied to uniqueness. A personality with a collectivist orientation would, of course, be more likely to emphasize the positive aspects of traditions, e.g., communal experiences and actions, while occupying a clearly assigned position within the group. Here, the identity derives mainly from the group, from the participation in its realm of strength and influence. Most people will vacillate between these two poles. For this reason, it is necessary at times to emerge from the group, to feel oneself, to clarify one’s own standards, and to experience relative independence. On the other hand, it may be markedly relaxing and supportive for people with a strong identity as an individual to submerge in a group once in a while and to permit being carried by the identity of the collective. Thus, adopting certain traditions may be worthwhile here and there.

Conformity.

Conformity symbolizes one’s subordination to people with whom contact is frequent: Superiors, mentors, teachers, parents, but also more generally social groups, acquaintances, friends, etc. Accordingly, the motivational goal of this value type is the “restraint of those impulses, tendencies, and behaviors that may hurt other people, social expectations, or norms” (Schwartz, 1992). Subordination to individuals or to groups may also be required. Particularly to preserve the interests of group or team goals, the individual must restrain behavioral tendencies that are disruptive in interactions or present barriers to goal-directed group processes. The definition also implies the entire or partial withdrawal of one’s demand for autonomy. Social groups develop hierarchies for this purpose. Hierarchies determine who precedes others in accessing a shared desired resource (Bischof, 1998). They may be formally or informally established and become tangible and visible through rituals and symbols. In this context, one’s relationship with powerful individuals becomes a theme. Accepting the hierarchy and displaying the respective conforming behavior are accompanied by relief; struggles and disputes disappear for the time being. As one’s identity is to be strengthened and expanded, and as one’s status has to be maintained and protected, the quality of the relationship with the powerful person gains in importance. If this person is perceived as an expert with credibility and legitimacy, then the subordinate is most likely to adopt this person’s values and standards. The individual member may display conformity with the group in three ways:

1. *Conformity by compliance* characterizes a situation in which the individual’s values overlap only partially or not at all with the group norms. The individual still behaves in accordance with the group: (a) because of actual or perceived group pressure; (b) because the group’s approval is sought; and (c) because resisting conformity is associated with great “cost.”

2. *Conformity by identification* characterizes a situation in which a group member establishes and intensifies a relationship with the group or with particular group members and identifies with the goals or values of the group during this process.
Conformity by internalization characterizes a state in which the norms completely overlap with the group member’s personal values.

Security.

Schwartz (1992) conceptualizes this value domain as containing two classes of motivational goals: Those that refer to the individual’s security and those that concern the security and the preservation of social structures. But why should a person value the preservation of a social structure? Only because this stable social structure communicates security to the person. Here, people believe their needs and concerns in good hands, perhaps they even feel secure. Individuals need the “security good” to different degrees. Bischof (1998) explains this with his Zurich Model. A security reserve that ideally is neither depleted (insecurity, seeking affiliation) nor overflowing, is fed from the outside through the security found in the proximity of familiar people and from the inside (1) through self-confidence supported by the demand for authority and (2) through memories of external security reliably experienced in the past and internalized in basic trust. Preferences for the value domain “security” will be especially apparent when both conditions have not been met for a person. Our values spectrum (Figure 3) shows that the value domains associated with autonomy (self-direction and stimulation) oppose those related to security. This indicates a value conflict: People with a high demand for authority soon will respond with weariness and boredom to a high degree of security and begin to avoid it. However, the Zurich Model also notes that the container may not be emptied, i.e., even for persons with a high demand of authority does security matter, albeit not explicitly: There is no urgent need for security from the outside because these individuals are able to access an “internal” form of security, self-confidence.

In our context, we have to consider the different classes of security-related goals:

- **Financial security**: Secure employment; protection against loss of income.
- **Health**: Protection against illness and disability.
- **Process security**: Keeping things clean and in order; advance planning; organizing work to the tee; arranging one’s affairs so that they progress smoothly and without unexpected changes; knowing one’s options and forecasting all possible consequences of decisions; avoiding tasks and decisions that are associated with risks or failure.
- **Relationship security**: Keeping promises; reciprocating positive behavior and favors; harmony; honesty; trust; fairness; being accepted; affiliation.

Furthermore, this domain comprises motivational goals that are connected to national security and the social order.
Value structure: Synergists and antagonists.

The proposed circular structure has several important consequences. Similar value domains, such as achievement and power, are proximal to each other. Both symbolize social superiority and social privilege. The pair “power/security” is also of interest: They share the elimination of indeterminacy, which like a thorn may cause a high level of distress (security, for example through secure relationships, harmony, social order; power through governance, exerting control, etc.). The values that conflict with each other are found far apart from each other in the circular structure, e.g., security and stimulation.

Further studies have shown that these ten value domains can be described by two bipolar dimensions of a higher order (Schwartz, 1992; 1996). This circumstance is illustrated in Figure 4.

![Figure 4. Superordinate characteristics of ten value domains.](image-url)
Conservation (tradition, conformity, security) 
versus 
Openness to change (self-direction, stimulation)

Self-enhancement (power, achievement, hedonism) 
versus 
Self-transcendence (universalism, benevolence)

One realizes – and the labels already point to it – that the value structure indicates conflicting constellations. Certain value orientations fit together at first go because their goals assume similar directions; we call these synergists (e.g., achievement and power). Other value orientations oppose each other and are incompatible; we call these antagonists (e.g., power and universalism). On the one hand, all poles denote a general style of coping with complex situations; on the other, they also mark the fundamental conflicts that have to be confronted or avoided. The psychological significance arises from the following juxtapositions (see also Rohan, 2000):

Conservation versus openness to change.
On the one hand, the status quo has to be protected and maintained (e.g., relationships with significant others; material possessions; tried-and-true coping patterns; rituals). Here, organization and predictability play a great role in all respects. For this reason, appreciation for time-tested objects and events and concern for their persistence have great significance. Under given circumstances, projects, operations, and procedures are meticulously planned. Preventive behavior as well as caution and possibly trepidation are characteristic.

On the other hand, opportunities and possibilities for the development of variability await their discovery and utilization beyond the beaten path. Accessing new horizons and forging novel opportunities require interest and curiosity. So does the readiness to follow one's own intellectual and emotional interests, even if one is not quite certain of the outcome. Obviously, risk-taking is also required, but so is the capacity to learn from one's mistakes.

Self-enhancement versus self-transcendence.
Self-enhancement clearly focuses on self-interest. It is about striving for success and dominance over others – for a higher position, better looks, greater influence, or better performance, for example. This orientation leaves nothing to self-organization or to chance. Instead, intervening, governing, and controlling behavioral patterns are involved, so that processes may be directed to serve one's own interests.

Self-transcendence, in contrast, focuses on the general social context. Here, the world is to be accepted as it is; everybody is an equal. A benevolent acceptance of others as equals, and
interest in as well as action for their welfare exist in this realm. Everything, including the people, is essentially good; every event is harmonious and has meaning; self-organization is desired, hierarchies are foregone. The goal is the harmonious integration within the respective environment instead of dominating it or putting it into the service of any particular interests.

**Prerequisites for psychological flexibility: Antagonists become synergists.**

*God is day night, winter summer, war peace, satiety hunger.* Heraklit

Without further explanation, the preceding paragraphs clarify that people are not able to effectively cope with the challenging, diverse and complex situations of everyday life in the long run if they lack the feel for the necessity of all four poles of the value structure. The lopsidedness of values may produce pleasurable consequences in the short term. However, in the medium or long-term, the person and his or her system suffer. More than ever in times of great change, sought particularly in psychotherapy, patients have to be able to establish a balance among antagonistic value domains. The setting of antagonistic goals has to be constructively managed. When “either-or” becomes “as well,” then value conflicts constructively dissolve:

**Conservation as well as openness for change.**

Openness for change protects the objects and events worth preserving. Often, change is virtually forced by external factors or psychological strain. Those resisting change first cause subtle damage to the system, then fail, fall really ill or break down, so that nothing is left in the end. However, those open to change are able to generate conditions that also support the conservation of time-tested events within the changed situation. Change is often accompanied by turbulence and uncertainty. In such stressful times, those who want to successfully change their lives need some continuity to which they may resort. Here, the person is in the eye of the storm, rediscovers familiar ground, is able to refuel for further taxing change processes.

**Self-enhancement as well as self-transcendence.**

Self-transcendent goals promote self-enhancing goal-setting. By broadening their perspective, patients integrate their self-enhancing goals into the larger context and thus achieve control of reality. At best, they stick up for the interests of all involved and thereby increase the probability for their own success: “If I open up to others’ interests and if I show understanding and empathy for their concerns, then I am most likely to encounter acceptance and empathy for my self-enhancing goals and more readily obtain support for their implementation.” Barriers can be dissolved, social support becomes more probable. Exclusively self-transcendent individuals are at risk of losing themselves and the respect of others. They avoid displaying themselves or getting noticed. Their focus on others carries a risk of entering dependent relationships.

Given these considerations, it becomes clear that conflicting value orientations in effect need each other and produce synergies. All four realms are obviously important for individuals as well as for smaller and larger social systems. Nevertheless, the respective opposing areas are
not easily integrated into action, especially during stressful times. This circumstance defines a further task for Strategic Brief Therapy (SBT): the mitigation of value conflicts, the formulation and support of the “as well as” concerning antagonistic value domains. Thus, our direction-giving compass needle has two “halves” – just like a real compass. One half points north or west, the other south or east. This multipolarity ensures flexibility: If barriers appear, a step into an old, familiar direction may be taken until an opportunity presents itself and sufficient strength is accessible to change the course into the new direction again. This also clarifies that the old direction constitutes a resource that only brings disadvantages if it is excessively present.

Schwartz’s (1992) value structure not only aids the categorization of motivational goals but it also illuminates their relationship to each other; moreover, functionally matched interventions emerge from their antagonistic structure.

A case vignette
We have laid the groundwork to examine a psychotherapy case and to demonstrate how the value structure may provide a navigational aid for the selection and dosing of effective interventions.

My patient, V., is 22 years old and suffers from a major depressive episode with pronounced features of a borderline personality. She is the middle one of three daughters. Since graduation from Gymnasium she has attended a music school with a focus on “Modern Jazz” and has lived alone in an apartment. Her father financially supports her. Severe anxiety and feelings of panic have been present since she has been eight years old. Both parents are medical doctors and work together in private practice.

The patient reported that everything had been about her mother: She always had taken center stage with her depressions and had complained about pain and somatoform problems. The patient had been closest to her mother and constantly had to listen to her mother’s complaints and problems with the father. Conversely, the mother had responded with anger and contempt to the patient’s problems. She had never been able to tolerate stress but always had demanded to be made to feel like a super mom. The father had always been preoccupied with work. He had been present only if he was needed as a helper, and then rather cold and functional. Otherwise, he had not been that interested in his daughters but had been rather jealous of their close relationship with their mother. If something had not gone according to plan, he had tended to become very devaluating, hot-tempered, and unpredictable and had beaten the children. The older sister had been dominant and aggressive toward the patient and extremely jealous of her.

The emotional atmosphere within the family clearly seemed to be permeated by strong negative emotions. Even if isolation had felt bad, the patient had felt most secure alone. In relationships, she had tended to lose the feel for herself, for good and bad, false and true. In relationships, she had had knee-jerk responses from great tension to fantasies involving hate and
violence that had terrified her and – incomprehensible for all – had forced her quick withdrawal. She had experienced this as physical pain, had cut herself under these circumstances, and had only wanted to die.

**Strategy 1: Mindfulness and values work.**
Regardless of therapy, effectively unearthing resources already takes us one step closer to the desired therapeutic target. Most patients do not easily enter therapy. The necessary, upcoming examination of problems, difficulties and deficits is not quite conducive to self-esteem building. On the other hand, patients need to believe in themselves if they are to successfully complete therapy. For these reasons, resource activation occurs right at the beginning of therapy: valued directions are identified and the skills for directed attention, i.e., mindfulness, are taught for they permit a more successful distancing from disturbing thoughts and feelings (for further details, the reader is referred to my paper *Self-regulation and mindfulness* in this issue).

In the first phase of therapy, the patient was instructed to observe her thoughts and feelings while focusing on the breath two times a day for ten minutes, and to practice mindfulness in daily routine situations. She kept a diary monitoring her progress. According to her experiences, corrections were discussed if necessary and an intensification of practice jointly planned. After a while, she was also asked to observe whether there were some daily, rather mundane events that touched her, e.g., the special illumination at dawn, leaves changing color, dew on leaves of grass, etc. This work generates an appropriate context to initiate the value work.

Values are guiding principles that render a life “good,” “true,” or “right,” they reveal what patients deem important. They vary in their priorities as guiding principles and are future-directed. Especially the future-related aspects were clearly obscured in the face of urgent mental difficulties; and when the questions as to her future were introduced, the patient initially seemed a bit uncertain. There are several possibilities for introducing the values work: A conversation or the completion of a questionnaire does not seem to produce sufficient results. For this reason, the combination with an experiential exercise is recommended.

In the context of homework, the creation of a collage concerning the question, “who am I and who would I like to be,” is very intense and strongly targeted at values as constituents of the self. In addition to the self-defining aspects of values, this question also brings to bear their desirability characteristic. The patient was asked to be mindful of her daily activities for a while. Then she was to leaf through magazines she had at home; to cut out any pictures that struck her as pertaining to the question; and to glue them onto flipchart paper. There were no instructions as to the arrangement. She was also free to supplement the display by painting it with oil-chalk or ink.

The patient was very engaged in this value assessment from which the following values emerged:

- “Nature:” Respect and appreciation for creation;
• “Gaining insight into broader contexts.” A philosophical question as to the origin of human beings and their fate;
• “Security in god.” The meaning of security;
• “Music.” A medium for self-expression and in the sense of power and harmony;
• “Harmonious relationships with other people.” A foothold, support, and security, but also a little “wish for interchange and competition.”

Considering the description of our value domains, we may preliminarily categorize the first two values as “universalism,” the third as “security.” The fourth value, described as “music,” may be sorted into the “self-direction” value domain. The fifth guiding principle more strongly refers to the value domain “security” and less pronounced into the value areas “achievement” and “benevolence.” These categorizations already indicated that directions promoting action and self-enhancement were underrepresented.

Values constitute crucial criteria for a person’s self-definition. They determine what is valuable and important and limit her involvement. For this reason, it was asked which past or present projects would express these values. These questions produced some movement in the discussion. The patient declared vehemently that the first three values were important to her, but:

“[…] I want to make music with people; nature, philosophy, and religion are important to me as well; they are initially calming and then inspiring while I write music. After a while, they prompt me to brood, somehow pull me down, and then I lose the energy to practice or really profit from the band’s playing. It’s like I’m in a fog. Somehow, I can’t find a foothold.”

After some contemplation, she identified the area “harmonious relationships with other people” with regard to the values security, benevolence, and achievement as most important. She noted she was least content with their implementation.

**Strategy 2: Using democratic governance to turn the antagonist into an ally**

“The good that does not entail the transcendence of evil is not the real, vital good.”

F. W. J. Schelling

Because of her decision, the patient was encouraged to plan a variety of endeavors. This increasing activity level brought about contact as a theme. In the meantime, there was a dramatic intensification of fantasies related to hate and violence that scared the patient. The patient resisted all interpersonal contact, felt like a “garbage can” used by others, unnoticed, and “kicked into the dirt.” Throughout these events, the patient was hardly able to manage a mindful stance or to maintain her mindfulness exercises. An increase in her amount of practice was not indicated. In our opinion, a special acceptance principle must be communicated in these cases.

Accordingly, we chose to explicitly invite the disruptive and the negative, i.e., the antagonist, and to welcome them into session. We have termed the perception and management of counter-
intentional tendencies "democratic governance." Given a patient's difficulties with implementation – as they emerged in this case, for example, with the appearance of these terrifying fantasies – the employment of volition aims at harmonizing the processes occurring in the person's most different areas, such that the maintenance of the chosen values and the achievement of goals may be optimized. Therefore, we took the time to thoroughly discuss the violent episodes in all details, which was experienced as very liberating by the patient. Moreover, she was also able to record observational data in the context of journaling, which helped her to detect patterns related to the occurrence of these bothering problematic responses. The risk inherent in this type of observation is that it may maintain its aversive properties, so its terrifying content may not be sufficiently integrated. In this case, an initial value-directed intervention is indicated. Its motto could be, "Each event in opposition to a value is a debased value." The first step consists of exposure to non-values, i.e., to the fantasies and images of choking, stabbing, blood-drenched corpses, hateful and hostile thoughts. Exposing oneself to these contents and tolerating them with the therapist's support is a first step toward their integration. Creative media, painting, and experiential techniques are helpful. The terror becomes more graspable, tolerable, and finally in some sense also more familiar. By incorporating the daily diaries, a process of sorting, categorizing, and lastly understanding the problematic responses could be induced: "When do I respond in this fashion? What antecedents were there? When are my responses especially blatant? What are the conditions for differential responding?" More and more, two identities seemed to emerge: V. (22 years old), who is ambitious, wants to be about something, would like to approach others; who is curious and wants to try many things, etc. The second part of her identity initially seems to be negative and repulsive with its fantasies, impulses, and feelings. I continue to find it interesting that patients are able to picture this part very clearly, often are able to name it and to pinpoint its age, appearance, and preferences. This also happened here: The patient was asked to take on this role (X), to imagine it as a person, and then to begin a dialogue with the therapist (T): "I am Xenia, 14 years of age, and I am very powerful." T: "You are very powerful …" X: "Yes, I am incredibly powerful like a monster! I am like a cold-blooded robot and steamroll everything. I walk across corpses in cold blood." T: "What corpses are they? What do they look like?" X: "They are torn to shreds and blood-drenched! These are the corpses of those who mocked me, who want to use me, who wanted to steamroll me and make me small!" T: "You got pretty angry …?" X: "I hate it when I go unnoticed, when I'm portrayed as a failure." T: "Are there other feelings that are similarly strong?" X: "I am always so scared of loneliness."
The daily diary clearly indicated Xenia’s appearance. Whenever somebody moved in too close with positive emotions, perceived or actual criticism, she showed up. Soon it was found that Xenia’s responses were excessive and hyperbolic; however, the patient realized that they were functioning to protect V. Thus, the patient managed to accept Xenia as an important component identity of V. that functioned to ensure survival. V. and Xenia were able to develop their relationship and to merge into a team. Although they still had to work on Xenia’s excessive responses, she had turned into an understandable and effective component. Practically, early warning signs could be established with the preventative aim to enable effective stress management and especially to maintain mindfulness at the point at which Xenia’s responses had not escalated yet. A difficult situation turned into a value that as such may be more easily integrated and that may be of great significance for all further identity development.

**Strategy 3: Work with particular values in the value spectrum.**

The work with Xenia brought the issue of “relationships” into our focus; additionally, and partially closely related to the topic of “relationships,” “education and employment” emerged as a theme. In-depth conversations repeatedly challenged the patient to formulate what was valuable and important to her in each respective area. The most precise understanding possible was jointly achieved. This understanding, the clarity, and the precision of value statements are increased with the following additional question: “How do you know that you are living a value, such as harmony; how do you know you are behaving in line with it?” This question has two effects:

1. It establishes a criterion that generates clarity concerning the path toward and the degree of goal achievement in the course of valued living.
2. The appropriateness of these criteria can be examined, and jointly they may be corrected for increased achievability.

In a next step, the value statements are categorized according to their respective domains within the value spectrum. During this process, the following values were formulated:

- **Security:** “Not to be hurt by others; not to cut; not to be devalued; harmony, reciprocity of investments and favors, spirituality, and to find a job.”
- **Performance:** “I want to accomplish something; I want to have a niche within which I outperform anybody else; routine practice is very important to me; high standards regarding discussions and the writing of song lyrics; want to be respected for my abilities.”
- **Power:** “I want to have a voice in the band; want to influence the program and the stylistic orientation; want to implement (musical) plans and projects; I do not want to be helpless and powerless; want to put my foot down once in a while; want assignment of the lead part more often.”

We proceeded to evaluate the position of these three value orientations in the value spectrum (Figure 5).
The result corresponds to our general practice experience: People who find themselves under great pressure first and foremost (and often exclusively) endorse the value domains “self-enhancement” and “conservation.” This also corresponds to the circumstance that they cling to the time-tested and the habitual (conservation) and, finally, limit their attention to personal interests and survival (self-enhancement). Skills and goal-setting for the implementation of these valued directions are important resources and deserve respect. However, people with mental problems, especially severe ones, want to maintain their equilibrium almost exclusively with the two types of resources just described and also use them to solve their problems.

**Figure 5. The patient’s core values resulting from work on the target area “education and employment.”**

Strategies and goal-setting for the implementation of these valued directions are important resources and deserve respect. However, people with mental problems, especially severe ones, want to maintain their equilibrium almost exclusively with the two types of resources just described and also use them to solve their problems.

**Strategy 4. Formulate Survival Strategies.**

Without any doubt, the orienting and aiming toward goals found in the domains “self-enhancement” and “conservation” are in the service of personal protection and internal stabilization. Thus, the patient has access to important resources. In extreme cases, such as acute mental problems and due to high levels of anxiety, patients use up a big amount or too much of their...
resources and are literally blocked by juxtaposed demands. These resources have ceased to be functional. Different combinations of values and goals from these domains often mirror strategies that exacerbate a person’s stress level. We call response templates that are reflectively activated “survival strategies.” They are hardly ever conscious. Survival strategies characterize the behavior under stressful conditions. They are acquired in the course of life history. They have helped to maintain a person’s internal equilibrium. Here: The patient, V., completely withdraws to the value domains of security, power, and achievement for the purpose of increasing the safety, strengthening, and consolidating the self. However, the momentum necessary for an effective interpersonal interaction is lacking. Together, the therapist and the patient distill the survival strategy from multiple stressful situations, make it concise, and finally formulate it: “In stressful situations, I behave as if I were a lone wolf with superpowers in a life or death struggle. I avoid at all cost proximity to people who could hurt me, who could jeopardize my momentary stability. I limit myself to the familiar and time-tested and rely solely on myself.”

It is noteworthy that (1) the survival strategy indeed reflects the goals set within the value domains of “conservation” and “self-enhancement”; (2) the operative goad is “a life and death struggle.” Jointly, the patient and the therapist attempt to verify this survival strategy with further exemplars to provide the patient with a feel for the automatic, unconscious nature of these strategies.

**Strategy 5. Increasing Flexibility by Turning Antagonists into Synergists.**

“If we imagine our value spectrum to be a Frisbee, then a wonderful trajectory results when a practiced thrower initiates the disk’s course. Important prerequisites for a stable trajectory are the disk’s symmetric form and its balanced, even distribution of mass. Now let us further imagine that somebody disrupts this equilibrium, for example by installing additional tiny massive balls at the locations that correspond to the three adjoining value domains in Figure 5. The disk’s ascent becomes laborious. It goes into a tailspin and crashes. This metaphor suggests that we are able to maintain the equilibrium only if we juxtapose or, better, occupy domains within the global areas of “self-transcendence” and “openness to change” that counterbalance the three already occupied domains of “self-enhancement” (here, achievement and power) and conservation (here, security), as shown in Figure 6.

Aiming for a stable trajectory, we choose “antagonists.” Self-direction, universalism, benevolence now have to be considered and integrated in the sense of “as well as.” Now our Frisbee is in equilibrium and flies.

The choice of antagonists is not only suggested by our metaphor of the Frisbee, but it is also demanded by the patient’s social reality: Personal, self-enhancing values of the patient (such as achievement and power) are most likely to be supported and develop best within a system
that also serves other people’s interests. The value domains “benevolence” and “universalism” represent this circumstance.

The patient’s performance motivation and her demand for leadership require the trust of other group members; otherwise, they may turn from her, form fractions against her, reject her, or even exclude her. These events would correspond to V’s traumatic expectations.

The value domain “security” presents a similar context: Security in relationships, refuge, etc. are indeed important and their maintenance is worthwhile. But: If a person consistently avoids the challenges posed by the necessary self-determination and refuses to develop or change, isolates, and exclusively or excessively demands support, protection and security, then that person will fail in the long run, will not be able to achieve his or her goals, will not find a satisfying lifestyle, and – last but not least – will lose everything that was to persist, in extreme cases even his or her refuge.

The indispensable antagonist is the willingness to explore oneself and aspects of an unknown or unfamiliar context; to tolerate negative emotions and criticism as well as to interpret failures.
as opportunities for learning. But also to take appropriate risks, to follow one’s insight, etc. These are the core components of the domains "stimulation" and "self-direction." As an example for the work with antagonists, the patient whose case was discussed in the vignette set the following goals:

| TABLE 2. The patient’s goal-setting as an example for the work with antagonists. |
|---------------------------------|---------------------------------|
| **Security …**                  | **… as well as self-direction and stimulation** |
| **Self-protection**             | **Risk-taking**                 |
| - Regarding others:             | - speaking with an unfamiliar band member very briefly |
|    - Developing necessary boundaries; | - expressing own thoughts; |
|    - Pacing the level of contact and proximity; | - giving one’s opinions regarding other band members’ proposals |
|    - Developing plans for action and self-competence | - expressing diverging opinions; |
| - Regarding self:               | - testing novel ideas and experimenting with other styles; |
|    - Noticing Xenia;           | - allowing unconventional ideas |
|    - Observing self-critical dialogues | **Tolerating negative emotions and learning from them:** |
|          - self-critically and mindfully; | - Tolerating anger at small and intermediate levels without leaving the situation; |
|    - Being kind to oneself;    | - Being mindful of negative thoughts and feelings; |
|    - Pampering oneself         | - Analyzing and evaluating the registered emotions later: |
| - Interpreting failures and mistakes as an opportunity for learning | o What percentage originates in the past? |
| **Achievement …**              | **… as well as benevolence**    |
| **Personal standard for excellence:** | **Positive interactions:** |
| - Knowing, formulating, and reality-testing one’s standard; | - Expressing positive feelings and praise; |
| - Formulating intermediate goals; | - Being interested in others’ opinions; |
| - Scheduling work and practice; | - Participating in gregariousness, fun, and entertainment; |
| - Learning to manage barriers and distractions | - Listening actively; |
| **Distinction:**               | - Contributing one’s own experiences |
| - Acknowledging one’s own strengths and talents within the context of the band; | **Maintaining and increasing other people’s welfare:** |
| - Acknowledging the benefits of own solutions and defending them; | - Preparing tea for everybody; |
| - Being able to describe one’s stylistic preferences | - Bringing cookies; |
|                                  | - Initiating shared activities, e.g., going out, listening to music |
**Strategy 6. Value development through need gratification.**

Initially, the goal-setting within antagonistic domains will challenge the patient to tolerate a "straddle" as if she were standing within a chimney. In many cases, this tolerance has to be attained first. For this reason, different “as-well-as-scenarios” are developed and imagined. Then they are ranked according to level of difficulty and thoroughly prepared for their practical implementations.

Therefore, practical action takes center stage. A mutual agreement is made regarding concretely circumscribed tasks with defined goals, so-called developmental projects, which contain the “antagonists” in small doses, as described in the preceding paragraphs. Support is provided by an implementation intention (what, where, how). The “how” is determined by the dysfunctional survival strategy: “Counteract your survival strategy. Adjust your step size to enable maintaining your chosen direction.” The “what” and “where” is defined by the selected situation. The patient is especially instructed to adjust her step size to keep her emerging anxiety in check.

Such a strategy cools down the hot system. Thereby superordinate regulatory levels, particularly personal values, begin to contribute to self-regulation again. The patient was able to notice more frequent steps into her chosen direction and was visibly encouraged by this process.

In the course of our work, the Frisbee becomes balanced. More frequent successful experiences result in favorable encounters with regulation and positive emotions. Xenia rarely appears in the foreground and when she does, she is not as shrill and incomprehensible as before. She can be consistently connected to practical democratic governance and progressively integrated.

**Coincidentia Oppositorum:**

Coinciding opposites, this is the moment from which sustainable values emerge.

**Conclusion: From need to a value-directed living**

The frequent practice of “straddling” that is defined by the work with the antagonists of the value spectrum generates what is essential for valued living:

- Not only reliable paths for the satisfaction of important needs evolve, but the certainty of positive outcomes increases.
- Thus, the capacity for delayed gratification also increases, i.e., it is possible to generate distance to needs and impulses, and the person is not delivered to his or her needs and impulses anymore.
- Now he or she is able to take a position with regard to his or her needs.
- This opens up a future-oriented time horizon.
References


**Correspondence address:**

Dr. Gernot Hauke
Center for Integrative Psychotherapy (CIP)
Landshuter Allee 45
80637 München, Germany
e-mail: gernotheauke@arcor.de