

## **THE BASIC PSYCHOLOGICAL NEEDS - FUNDAMENTALS OF SCHEMA-ORIENTED THERAPY AND IMPACT TECHNIQUES IN PSYCHOTHERAPY**

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### **ABSTRACT**

Contemporary psychotherapy has experienced an extraordinary development thanks to Schema-oriented psychotherapy, with its obligation to and its knowledge generated from its integration of Therapy Schools. The main constructs that root Schema-based psychotherapy are, above all, the Schema Model, the Coping Strategies, the Mode Model, Plan-Analysis and Consistency Theory; all rooted in the theory of the basic psychological needs. The present article discourses the Basic Psychological Needs. It explains the general concept of Basic Psychological Needs briefly and subsequently explicates the four basic needs of "Relationship", "Self-Worth", "Handling" and "Pleasure". The article illustrates in regards to each of the basic needs, to what extent it is scientific-theoretically compatible with previous influential concepts in psychotherapy. Further it illustrates the ontology of the needs, above all as an indication of a naturally innate and universal availability of the basic needs to all people. In addition, it illustrates the necessity of these basic needs for mental health. Furthermore, the positioning of the Basic Psychological Needs in Schema Oriented Psychotherapy is illustrated particularly in the principles of equilibrium and of adequate basic need fulfilment. The following cross-disciplinarily section demonstrates how the concept of exhilaration in the Art of Dramaturgy, as key to the Impact Strategy in Psychotherapy, reflects the four Basic Needs. The article concludes with a short reflection on conjunction, hierarchy and psychotherapeutic advantage of consistently observing the basic needs of clients.

**Keywords:** Core Psychological Needs, Impact Therapy, Psychotherapy, Schema Therapy.

### **INTRODUCTION**

Schema Theory and Schema Therapy have continuously enriched psychotherapy over the past years. The

main constructs that root Schema Therapy are, above all, (a) the Schema Model (b) the Coping Strategies and (c) the Mode Model. All three are rooted in

the theory of the basic psychological needs. Likewise the Plan-Analysis and Consistency Theory find their root in the Theory of the Basic or Core Psychological Needs (CPN).

Both Schema Theory as per Grawe and Schema Therapy as per Young, developed independently from another, agree substantially with one another; especially in the fact that the experiences from and (especially!) during childhood leave traces in the neuronal development of a person and that these patterns or Schemas are shaped from the beginning of life and in reference to the fulfilment or non-fulfilment of the Core Psychological Needs (Grawe, 2004; Roediger, 2010; Young, Klosko, and Weishaar, 2008).

Furthermore, when these basic needs are infringed or not satisfied, the child gets into a state of tension or emotional crisis. If this happens more frequently, with more intensity or duration, these patterns are sealed into the neuronal individual structure (ibid.).

The present article discourses the Basic Psychological Needs, the fulfilment of which is central topic in Schema-oriented Psychotherapy (i.e. Schema Theory and Schema Therapy). Both in the emergence and the maintenance of the Schemas, as well as in the therapeutic treatment, reference is made to the Basic Psychological Needs. Experiences of deficiency and infringement of the basic needs from the beginning of life onwards and

especially in childhood are considered to lead to maladaptive Schemas.

The present work defines the Core Psychological Needs as “the requirements that must be fulfilled so that one can survive, thrive, and possibly live on in one's offspring” (Grawe, 2004), and as a “vital demand of human psychological existence”, “fundamental to life” of every human being; in the sense of *innate, universal* and psychologically *supposed-to-be* and thus health-promoting (Becker, 1995).

The term *innate*, according to Becker (1995), “does not imply that the respective needs must already be fully developed at birth, but rather that they are substantially inherent, and as the case may be, inevitably manifest themselves and seek fulfilment in the course of one's ontogenesis”. The *universal* distribution, as Becker (1995) explains, describes their phylogenetic anchoring. This is sometimes explained bio-psychologically (by studies particularly on primates and suggesting an evolutionary origin) (Grawe, 2004) and could as well be justified socio-psychological (by studies with varying culture, gender, and age). Further, basic needs are considered to be of “*supposed-to-be*” nature, due to the fact that they must be fulfilled so that one is of good mental health (Grawe, 2004).

### **Basic Psychological Needs**

Already in 1938 Murray established needs as the centre of a conceptual

system, distinguishing between primary ("viscerogenic") and secondary ("psychogenic") needs (Heckhausen, 2010). Building on the works of Murray, McClelland (1987) summed up basic mental health needs in the need for achievement, power, and affiliation. Maslow (1981, 1943) emphasized five needs (physiological needs, safety needs, belonging and love needs, esteem, self-actualization) and considered them to be in hierarchical relation to each other; however a rigorous interpretation of this hierarchy is considered obsolete today. Deci and Ryan (2008) postulated the basic needs of autonomy, competence, and relationship. In his *non-violent communication*, Rosenberg (2009) lists the following core human needs: autonomy, celebration, integrity, interdependence, physical nurturance, play, and spiritual communion.

In this present article, special attention is dedicated to Grawe (2000, 2004). Grawe precisely studied the basic psychological needs. He refers by and large to the Basic Needs stipulated by Epstein (1993), with the exception of one decisive deviation, namely: These basic needs, which Epstein (1993) presented in his Cognitive-Experiential Self-Theory, are those of (a) relatedness (b) coherence (c) self-esteem and (d) maximizing pleasure and minimizing pain. Grawe (2000, 2004) voices for "the rejection of all concepts of the basic needs which are without valid empirical substantiation". Though still

without empirical substantiation, Epstein (1993) differs from earlier authors in that he assumes not one but four central basic needs of equal importance. Welcoming the idea of the equality of the basic needs, Grawe (2000, 2004) gave preference to Epstein's choice of the basic needs, decisively modifying it. To be precise, Epstein speaks of the basic need for coherence, however, to Grawe (2000, 2004), "coherency (or consistency) is rather the essentially basic principle of overall mental functioning". According to this logical distinction, the basic psychological needs for him are thus (a) bonding (b) increasing of self-worth (c) orientation and control (d) pleasure gain / displeasure avoidance. Subsequently Grawe (2004) gave the basic needs the sought empirical substantiation himself, for which he is known today.

In the introduction of Schema Therapy as a further development of Cognitive Behaviour Therapy, Young *et al.* (2008) postulated the relationship of the Schemas to the basic needs and named the following basic needs: (a) secure attachment to others (b) autonomy, competence and sense of identity (c) freedom to express valid needs and emotions (d) Spontaneity and play (e) realistic limits and self-control. A substantial treatise on or precise description of these Basic Needs is still pending on the authors. However, Schema therapists in Europe (Loose *et al.*, 2015; Roediger, 2011; Zarbock & Zens, 2011) seem to favour the basic

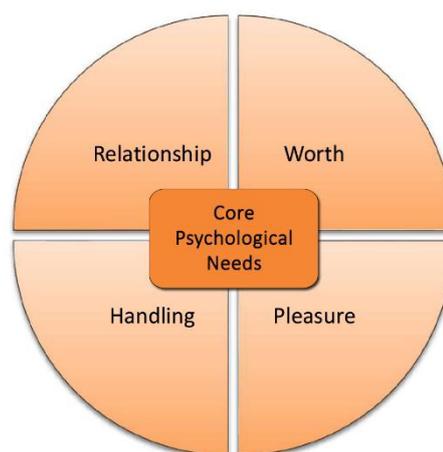
psychological needs of Grawe (2000, 2004) as fundament of Schema Therapy, rather than - or at least alongside with - those postulated by Young (2008).

In the course of the identification of *maladaptive* and *salubrious* Schemas deductively from the core psychological needs, Offurum (2014) differentiated and categorized the Core Psychological Needs, initially in pre-scientific and somewhat idiosyncratic termini: (a) Ubuntu: reflecting African principle of coexistence, of communion, of relationship and bonding, (b) Dignitatis: traditional term in philosophical anthropology reflecting the principle of human value or dignity and quality of the self, (c) Ikenga: as Igbo-mythological principle of actionability, as a symbol for creative strength, power and ingenuity (d) "Pleasure": as a coinage for the combination of "pleasure" and "leisure". Subsequently, the basic needs-quarto will now be evaluated in detail in the following termini adequate for scientific and practical use: (a) relatedness or bonding (b) self-worth or dignity (c) handling or actionability and (d) pleasure or "gaudi". The conception of the four basic needs as distinguished here is in line with the provision of Grawe and congruent with the choice of Schema Therapists such as Loose, Graaf & Zarbock (2014), Roediger (2011), Zarbock (2014), Zarbock and Zens (2014). If I may now borrow the wording of Grawe (2004), "one may

disagree on the terminology or designation of the four basic needs, but the substantial meaning remains the same".

The four Core Psychological Needs (CPN)

The following discussion addresses each of the four basic psychological needs. First, a slight historical recollection is made demonstrating the compatibility of each of the four CPN with earlier concepts in psychology, followed by the reflection of the ontology of each of the four CPN and by its relevance to mental health. Afterwards, dramaturgy according to Zeig and Mikunda will be interpreted in the eyes of the aforementioned disquisition on these four Core Psychological Needs, thereby prompting the utilization of the findings of science of dramaturgy in practical psychotherapy.



**[A] The Basic Need of Relationship**

Inspired by the philosophers Feuerbach and Kierkegaard, Buber (1958) advocated the concept of “existence as encounter”. In his theses of Dialogical Existence he pronounces dialogue as an anthropological principle, and that “fulfilment of the human nature is only in man's relationship and encounter with another”. Buber's philosophy is regarded as the basis of Gestalt psychotherapy. An appeal for consideration of relationship as fundamental to personality can also be found in Sullivan's interpersonal analysis of human behaviour (Morgan 2014), which became, inter alia, basis of Systemic Psychotherapy. Klein and Fairbairn are considered to be forerunners of Object Relations Theory (cf. Guntrip, 2015), a further development in psychoanalysis, which emphasises that the primary regulatory principle of psychic processing is not the gain in pleasure (Lust), but the pursuit of relationship to an object. The basic need of relationship is also compatible with the "need for belonging and love" by Maslow (1981, 1943, as well as with the theory of "basic trust" by Erikson (Rattner, 1990) and with "affiliation" postulated by McClelland (1987). Attachment Theory (Ainsworth, 1969; Bowlby, 2015), taught the importance and scope of a child's relationship to the caregiver, and that humans have an innate need to build close relationships of sensitivity and intense feelings with others. Deci

and Ryan (2008) speak of a need for belonging. Epstein (1993) speaks of the basic need for relatedness. And, when Becker (1995) speaks of "bonding" and Heckhausen (2010) of "social bonding and connection" or "intimacy", when Schema Therapists and Schema Theorists (eg Grawe, 2004) speak of "bonding", "relationship" and of the "dependence of humans on fellow human beings", it is all referring to the same basic need subject-matter. The current recognition of this basic need in psychotherapy goes far beyond Schema Therapy and Schema Theory. According to the Psychotherapy School of Existential Analysis, the basic need for relationship (or bonding) testifies the fundamental aspiration of the human being to seek, to establish and to maintain communion with a counterpart, and of “the turn to the other as an act of existential ‘wholeness’” (Länge, 2013).

In neuroscience, the mirror neurons are explained to give the basic need for bonding good scientific coverage. They give indication for something like a “neurobiological resonance”. “They allow us to intuitively understand what others are doing; they let us intuitively feel what others are feeling” (Bauer, 2016a; Keysers & Kober, 2013). According to Bauer (2016b), without mirror neurons there would be neither intuition nor empathy, and emotional intelligence, interpersonal understanding and trust would be unthinkable. He has reported that

resonance, man's ability of emotional understanding and to have empathy, is based on mirror neurons. The mirror neurons, innate and genetically invested, provide from childhood the ability to "bind in resonance", in "emotional contagion" and in "joint attention", and to "learn by imitation". The mirror neuron system seems to be an "ontological readiness" and "framework around which the relationship between humans develops the neurobiological basis of various social phenomena" (Bauer, 2016b).

Some experiments on animals supporting the fact that relationship/bonding has an effect on health have been summarized by Grawe (2004, p. 195-204), in which exact references are found: At the absence of the mother and with the associated stress response, neural activities are set in motion. If the absence of the mother (and a positive relationship with her) persists, it does not come to the required compensatory responsiveness. Subsequently, an adequate emotion regulation (or *stress regulation*) does not develop. Some human studies on the relationship between bonding and mental disorders can be cited in Grawe (2004, p. 210f). The Attachment Theory according to Bowlby (2015) postulated, for a favourable relationship, the need for "reliable availability of relationship", as well as the empathy and care of the primary caregivers for the child. The researchers examined child's different responses to separation

from the mother and showed that in *unfavourable* mother-child relationships, maladaptive coping behaviour patterns can develop.

### **[B] The Basic Need of Worth (Self-Esteem)**

First and foremost, a disambiguation of the term must now follow: Occasionally, researchers talk of the basic need of increasing/boosting one's self-esteem. Strictly speaking, it is not about boosting, but first about the foundation or maintenance of an elevated self-esteem, that is, a valuable, "worthy" self (self-worth). It is about appreciation, and not increase of appreciation, about "being worth-y" - as the Latin "*pretiosus*" expresses. Also "*dignitas*", in philosophical anthropology and jurisprudence, is viewed as a determination of being. So, people have a need for dignity or to be valued. They tend to do everything they can to maintain a worthy self, a kind of quality seal. Being (full) of worth, and not perpetually increasing one's worth, is the focus of this need.

If one should trace the history of psychotherapy beyond psychology and into philosophy, one inevitably encounters Socrates. According to Stavemann (2002), Socrates endeavoured to "purposefully and systematically help persons with emotional problems", whereby he was undoubtedly "first and foremost interested in issues of self-worth". Adler (cf. Rattner, 1990) considered quest for overcoming feeling of

inferiority as meta-goal in psychotherapy and basis for human well-being. Horney (Rattner, 1990, Smith, 2007) taught, concerning neurosis, about the search for glory and honour and about the destructive pride, on the pedestal of which self-idealization leads to neurotic disorders, especially narcissism. Rogers (1992) considers unconditional positive regard of the client (as well as of a child in upbringing) as fundament of mental health. Maslow (1981, 1943) speaks of "esteem needs" (desire for appreciation, recognition, status, prestige, attention, importance, and respect). Cattell (1943) talks of "self-assertion", and Becker (1995) of "esteem" (consideration, recognition, acknowledgement). Young *et al.* (2008) speak in terms of Schema Therapy of the "sense of identity".

Infant and child psychotherapy as a discipline teaches that the satisfaction of needs for infants is initially basal. This basality in infancy applies to their self-image and self-awareness. According to Bauer (2016a), in the months-long interaction of the infant and its significant other, usually the mother, "the infant gradually is aware that he is referred to", the infant "recognises themselves and the significant thou". Relationship is started! The infant now not only realizes "that he or she is seen, but also as what he or she is seen" - as welcome or as worthy to live, or as annoying or as a shame or experienced as embarrassing. (Bauer, 2016a). Self-

worth is already started! According to Holm-Hadulla (2016), the basic need for self-worth does not come later to the orchestra of the basic needs. Holm-Hadulla's (2009) psycho-biography of Goethe, as well as his writing on creativity (Holm-Hadulla, 2010), elaborates this in extenso (Holm-Hadulla, 2019). The resonances, coming ab initio "from the significant others to the infant, form the archetype which infants begins to develop about themselves", i.e. their self-image (Bauer, 2016a). The neuronal correlate of this (cognitively anchored, reflexive) inner self-image, according to Bauer (2016a) with references amongst others to Mitchell and Jenkins, is found in the lower frontal brain, the so-called ventromedial prefrontal cortex.

According to Haller (2015) who for years studied the destructive power of humiliation, "slight sickens, disparagement depresses and slander sows sorrow" (German: „Was kränkt macht krank, was beleidigt erzeugt Leid“)! Acts of humiliation, he says, do not seem to be as dramatic as traumas. "Objectively, they are trifles; but subjectively, they can determine destiny". Haller (2015) describes how "mortifications lead a shadowy existence, until they finally break out; as cause for illnesses, marriage dramas, crimes, even for wars and the like". This is because for him humiliation is ultimately based on withdrawal or loss of recognition or esteem. The pursuit of honour, recognition, self-worth or

dignity is perceived daily as central basic need. Because this basic need is central, people suffer and even become ill when it is injured or threatened. And if there are people who apparently downgrade themselves, one must precisely understand the prophylactic function of such self-devaluation. For example, one tries to protect oneself against greater injuries. On the other hand, the trouble of permanent self-exaltation is subject to those who are of low self-esteem. For instance, it is observed that persons with narcissistic personality disorder (a) are continuously seeking increase of self-worth (which, due to the self-fulfilling prophecy immanent therein, leads to a dynamic of amplification spirals) and (b) often disparage others in order to be considered (more) valuable themselves or to have a high(er) self-worth; which, due to the subsequent experience of counterforce from the counterpart, leads to a dynamic of abridgement spirals. (cf. Grawe, 2004)

**[C] The Basic Need of Handling:**

The control attribution according to Rotter (1966) aims at securing a larger freedom of action, as well as at “the influenceability of action based on the assumption of the controllability of unpleasant events by oneself”. Powers (1975) speaks of the need for “scope of action”. For him human action stands under the rule of satisfaction of the need for handling. Oesterreich's (1981) basic need for “control” is not simply about exercising control *over* other persons,

but about the need to have a "maximum scope of action" with regard to oneself and one's co-beings. Flammer (1990) distinguishes the need for control (interest in control) from the *basic* need for control (scope of action: always to hold one's head up). Flammer's concept of "basic need for control" corresponds to Oesterreich's concept of "scope of action" ("Handlungsspielraum"). Deci & Ryan (2008) distinguish the need for autonomy (i.e., being the author of one's own actions) from the need for competence (i.e., self-efficacy, the use of one's own abilities/strengths, and confidence in one's own proficiency). Young *et al.* (2008) include the need for competence and autonomy, as well as the need to set boundaries and for one personally being in control, as one of the central emotional needs. Grawe (2000, 2004) speaks of "orientation and control", but also (in the sense of Oesterreich and Flammer) of “scope or freedom of action” (Ger.: Handlungsspielraum). And because this basic need is a significant factor for clinical treatment, as per “Self-efficacy” (Bandura, 1977), it is adjudged to have high significance in Cognitive Behavioural Therapy. For example, the Self-Management Therapy Concept (Kanfer, Reinecker, & Schmelzer, 1996) secured its place in behaviour therapy, amongst others, thanks to its philosophy, aiming at strengthening patients in their scope of action.

Excursus: In this sense, Theology as a discipline speaks of "Co-Creation", as the power of man to enhance the world and make it a better place. Speaking from a theological perspective, therefore, man hereby participates in God's act of creation. Theologically speaking, man, equipped with this basic need, is called to fulfil his vocation as co-creator of the world, which he is part of. How a person affirms one's vocation to this divine participation is discussed in contemporary Theological Anthropology and Fundamental Theology.

Grawe (2004) has reported that animal experiments in rats showed how brain structures can change with new challenges: He describes how in an experiment, rats that grew up under challenging conditions developed more efficient brains. Challenge in child development is principally not wrong, especially as long as the challenge remains manageable and scope of action persists. "Challenge", he says, "drives the development of new [neuronal] structures ... towards optimal expression of its genetic potential." Similar to how *Care* and *Containment* are experiential bases towards satisfaction of the basic need of bonding, *encouragement* and *challenge* seem to be basis for the development of actionability. The often reported criticism of "demanding parents" in Schema Therapy is therefore capable of being misunderstood. It would be misleading to plead to keep children

away from challenge, because they thus would not gain experience in dealing with provocations of life and are later unable to handle issues. Rather, criticism applies to parents who *overtax* their children ("child-*overstraining* parenting style"), e.g., so-called "*overdemanding* parents".

According to Grawe (2004), the most obvious of the psychopathological consequences of the violation of the need for freedom of action is the posttraumatic stress disorder. In the case of trauma, the persons affected see themselves exposed to a stressful life event or see no freedom of action. Sexual or physical abuse, especially in childhood, not only constitutes a violation of bonding, but also the scope of action / need for control. The person experiences an extreme form of what it is like to lose control of one's own body and one's own intimacy. This experience further favours the violation of one's worth of being and thwarts the satisfaction of the basic need for pleasure. Experiencing the loss of actionability and "a desperate effort to control" appear to be the "guiding symptom of the disorder" of patients with panic or obsessive-compulsive disorder (Grawe, 2004).

#### **[D] The Basic Need of Pleasure:**

In classic behaviour research, Pavlov (classical conditioning model) and Thorndike and Skinner (operant conditioning model) described the principle of "optimizing pleasure and

minimizing displeasure” as the most important feedback for learning or “behavioural reinforcement” and thus making pleasure-displeasure-regulation the most important principle of mental regulation in the tradition of Behaviourism (cf. Epstein, 1993; Grawe, 2000). In classical psychoanalytic theories, particularly Freud (1991) emphasized this basic need as fundamental to human motivation, convinced that optimization of pleasure vs. minimization of displeasure was the deepest and most basic psychological motivation. This basic need also refers to the notion of *comfort*. It also includes the aspect of positive sensual experience (aesthetics), physical and/or spiritual *pleasure*. Within this fall the need for play and amusement (German: "Gaudi"). In psychotherapy the Euthyme Therapy is associated with the ability towards leisure, chill, serenity and relaxation.

Leknes and Tracey (2008) give a résumé on the important role of the two neurotransmitter systems, opioid and dopamine systems, in modulating both pain and pleasure; on the one hand, the dopamine system “increasing motivation for” (i.e. ‘wanting’), while on the other hand, the opioid system is “necessary for the hedonic experience (i.e. ‘liking’)”. In their essay (Leknes & Tracey, 2008) they summarized brain regions implicated in pain and pleasure processing e.g. pleasant touch (orbitofrontal cortex), pleasurable

music (medial prefrontal cortex, hypothalamus, midbrain, amygdala and hippocampus).

The necessity of this basic need in respect to health has been substantiated by numerous studies. To mention but a few examples: De Bloom, Geurts, Sonnentag, Taris, De Weerth and Kompier (2010, 2011) show health improvement through having fun with winter sports as a balance to professional performance. Sonnentag and Bayer (2005) showed that “switching off mentally” from duty after the end of work, thus distancing oneself emotionally and mentally from work, correlates with a positive effect on well-being during bedtime. In another study, Sonnentag, Mojza, Binnewies and Scholl (2008) argue that mentally distancing oneself from work is significant to the person's affective state. The results suggest that “engagement at work” on the one hand, and “disengagement at the end of work” on the other hand, are “most beneficial” for the state of health of employees. One could comprehend "burnout" as an imbalance between performance (need for handling) and recreation (need for pleasure) at the expense of the later.

Adequate Fulfilment in Equilibrium of the Core Psychological Needs. The **Principle of Adequate Basic Need Fulfilment**: The fulfilment of basic needs is a central topic in Schema Therapy. Both in the emergence and the maintenance of the Schemas, as well as in the therapeutic treatment in Schema

Therapy, reference is made to the basic psychological needs. Experiences of inadequate fulfilment or frustration of a basic need, i.e. (a) deficiency and (b) infringement of the basic needs from the beginning of life onwards and especially in childhood are considered to lead to negative, i.e. to maladaptive Schemas. Conversely, the fulfilment of these Psychological Needs leads to the facilitation of what Offurum, (2019) calls the *Salubrious* Schemas.

The **Principle of Equilibrium** of the Basic Needs: This calls for stability or balance of the four basic needs in the life of a person and is often the implicit supreme goal in psychotherapy. The basic principle of *equilibrium*<sup>1</sup> or *coherence*<sup>2</sup> according to Epstein, or Grawe's *consistency*<sup>3</sup>, or Young's homeostasis<sup>4</sup>, is the maintenance of the balance of basic needs. Psychological processes are based on many parallel processes. And, this raises the question of the compatibility of these processes with each other. In any case, the regulation of simultaneously occurring neuro-psychological processes is of fundamental significance for mental functioning. Grawe's (2000, 2004) "consistency theory" deals with man's mental balance in view of the balanced fulfilment of the four basic psychological needs. According to Young (2016), we achieve homeostasis "when all our core emotional needs are met". So, Grawe and Young

independently assume that the organism strives to match the underlying psychological processes, in particular basic needs. The quintessence is that none of the four basic needs should be neglected in the longer term and that no need should be satisfied at the expense of others, and that the system "human" always strives for an optimal balance in terms of all basic psychological needs. In Schema Therapy, therefore, one must ask what importance the principle of equilibrium of the basic needs could have for the advancement of Schema and Mode Models.

#### **Analogy of the four Core Psychological Needs with the concept of Exhilaration in Dramaturgy for Impact Techniques of Psychotherapy**

Using the concept of exhilaration in dramaturgy for impact techniques in psychotherapy, at this point, the results of research from another branch of science are used to corroborate this treatise on the four basic needs. Zeig, master-disciple of Milton Erickson, with contribution from Mikunda, introduced dramaturgy as an impact strategy into psychotherapy. Mikunda, (2012) sheds light on how so-called "exhilaration" can be successfully induced in architecture, economy, culture and lifestyle through successful staging. Exhilaration is triggered successfully, so that "we humans ultimately don't simply buy products", but buy "the exhilaration that emanates

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from the goods”. According to him, one “does not just buy a car, one also buys the feeling of exhilaration that could be experienced with it”. In an interpretation for Psychotherapy, in which Zeig together with Mikunda (Zeig & Mikunda, 2015), combine dramaturgy and hypnotherapy into "psychoesthetics", they describe the four exhilarations of *Glory, Joy, Power* and *Desire*. These reflect exactly the four basic needs. The following reflection is based on the exhilarations according to Mikunda (2012), so that the name and reference need not be constantly repeated.

#### **Glory** – the Exhilaration of Dignity

Mikunda describes Glory as the need behind luxury. All measures and goods that “cause us to stride gracefully” serve this exhilaration. In dramaturgy, Glory is based on the staging of height, depth, width or on their accentuation. Temples are considered to be religious examples. As a secular example, Mikunda describes the layout of the German City of Karlsruhe, which was “constructed on the model of a wreath of sunbeams, in the middle of which the founder positioned himself and his palace”. Many modern shopping malls, he says, awaken the temple-feeling with few signals. And luxury hotels today are purposely intended to give tourists the feeling of “being pharaohs”, who have their “personal servants” and thus feel privileged, exalted, chosen, important and appreciated. Glory's "embodiment" is the raising of one's arms and making

oneself wide. For example, he illustrates that tourists in front of the Iguazú Falls raise their arms to participate in the grandeur of nature. One could also frequently observe such demonstration of the embodiment of Glory of the victorious athlete or politician in the media. The exhilaration described here as Glory corresponds to what this article elaborates as the basic need for Esteem, for self-worth, dignity or appreciation. According to Mikunda, the downside of Glory is arrogance. Arrogance is “self-overexaltation”, he says, describing the Tower of Babel as the mystical prototype of such.

#### **Joy** – the Exhilaration of Pleasure (including **Chill** – the Exhilaration of Leisure)

According to Mikunda, “Joy” makes our world more playful, joyful and colourful (gaudy). The staging of Joy in dramaturgy is based on a gaudy use of colours, rhythms, patterns and symbolic expression of abundance or of the fabulous. Though the dramaturgy of Joy takes place through “visual overabundance”, on the other hand it is also “tamed by a maximum of order and framework”. Abundance, according to him, must therefore be presented “in an orderly manner, otherwise opulence will be lost in confusion”. In the advertising industry, “rhythmic movement” and “motor skills” are also strategically dramaturgically staged. As an example of a City that advertises the lifestyle of Joy, he chose Rio. The

"Embodiment" of Joy is laughter (as a ray of joy from the mouth and eye) but also physical rhythm-increasing movements such as knocking, rocking, clapping and dancing to the beat. Mikunda describes downside of Joy, in which the goal is not enjoyment itself but the excess of pleasure, as gluttony. Joy as described here resides in the basic need for pleasure.

Further, one may complement Joy with Chill. Mikunda sees the main objective of "Chill" as relief; to take a break, by striving for "reduction of the intensity of stimulus". At a time when there is flood of information and life is getting faster and faster, "chill feelings" become even more important. "Chill" is based on the principle of "dilution" (minimalism). Thus, in architecture, hotels, shopping malls, hospitals, homes and the like are increasingly planned taking into account the integration of places for "chill", where one can "switch off", as in an oasis in the midst of the abundance of the stimuli of everyday life. "Chill", Mikunda tells, is strategically staged in dramaturgy by dilution, slowing down, by silence, simplification and minimalism. As another example of "Chill" he mentions regeneration in sports. This is prescribed in the same way as active exercise itself. Recreation is as important as performance. In the "Embodiment", lying down plays a major role. "Chill" we already encountered as "leisure" in the basic need for pleasure. According to

Mikunda, the downside is inertia, reminiscent.

**Power** – the Exhilaration of Strength (including Bravery or Ingenuity)

Power according to Mikunda, describes the exhilaration of strength. With "Power", challenges of life are mastered and the struggle for existence is waged: Therewith we would "show the forces of nature that we can survive them and feel alive and strong". Therewith we possess scope of action with regard to our environment, so that we are not at the mercy of it. Power overcomes helplessness. In dramaturgy, in order to achieve the exhilaration of power, "wildness" is staged. The feeling of power is brought to life in the encounter with natural elements such as "water masses", "wild fire", "powerful sounds", and "rapid acceleration". Mikunda spots that power is often the need behind the purchase of a four-wheel-drive sport-utility vehicle (SUV), with which the industry knows how to convey the feeling of power to their customer. Further, he notes sports as the first area of life, in which "aggressive wrath was transformed into positive power feeling". As an example, he describes the Alpine Coaster in Imst (Austria) as a form of power staging in tourism. Part of the embodiment of power is the conqueror's fist. While in the case of anger the fist is stretched towards the enemy, the power fist (like that of the athlete) is considered a "gesture of self-reinforcement". It is therefore not a threatening but a

triumphal gesture. Acoustic amplifiers of the power exhilaration are for example, the scream (as in athletes) or screaming laughter (when speed is involved, such as a rollercoaster ride) or the jungle call (as by Tarzan). Further, he describes banging (like King Kong's) as a kinaesthetic body enhancer and the piercing look of boxers as a visual enhancer of power.

One may complement Power with ingenuity. Mikunda describes ingenuity, exhilaration feeling of inspiration, as the fascination of solving a challenge. Power seems to be a "savage form" and sophistication a "cultivated form". Together, both of them indicate handling situations and challenges. The exhilarations described here as power and bravery correspond to the basic need for handling.

#### **Desire** - the Exhilaration of Affiliation

Not entirely felicitous is Mikunda's designation of "Desire" as an exhilaration of eagerness. He describes the exalted feeling staged in dramaturgy as follows: "Desire establishes highest interest;" it "stretches one to a goal". According to him, in economy "one has to make goods and services appealing". A state of falling in love is thus created. Thus, "Desire" creates the state of falling in love. As a matter of fact, Mikunda's conception of "Desire" needs to be conceptualised more precisely: It's not about pleasure per se, because that would be Joy. Rather, as he writes, it is about "Desire for the feeling of Connectedness and Belonging", thus

about affiliation, about the basic need for bonding or relationship.

#### Concluding Reflections

#### **Amalgamation versus Differentiation**

**- on the infant's experience of the differentiated needs:** At the beginning of ontogenesis, the four basic needs are very closely interwoven. The child (infant and toddler) makes their bonding experiences with the caregiver while experiencing the efficacy of their actions within relationship dynamics. In the same context, they have the experience of meaning and dignity of themselves, and at the same time the assessment of the pleasure in an experience. The basic needs of the infant are met or violated in an undifferentiated manner. The differentiation is gradual and not exhaustive. Therefore, the basic needs should be *distinguished*, but are not to be *separated* from each other. Still, the differentiation of the Core Needs from one another, as well as their correlation to one another, is both scientifically and therapeutically indispensable.

**On the question of the primus inter pares:** The fact that the fulfilment of basic needs in infants and toddlers depends on the relationship experience with the significant others speaks to the enormous importance of relationship. Relationship is thus the place where the toddler acquires their own relationship style, their own self-efficacy expectation, their self-worth-image and approach to enjoyment. It is thus the

place of fulfilment or violation of all basic needs. Seen in this way, bonding/relationship is fundamental and pervasive. In this sense, "bonding" is an omnipresent basic need, which penetrates the whole of man's psychological process.

Nevertheless, humans, according to Becker (1995), are prepared to refrain from satisfying other needs for longer periods of time or to a greater extent in order to achieve greater social recognition. They seem to be willing to accept neglecting all other needs to sustain a valuable self. In this sense, "self-esteem" is likewise a pervasive (omnipresent) basic need, which permeates the whole of man's psychological process. In considering the basic need for self-worth, we approach the conviction that the existential worth of being is what distinguishes us, and that ultimately being is all about the worth of being ("Daseinswert").

Furthermore, it is undisputed that a serious defiance or inadequate fulfilment of the basic need for Handling, especially in childhood, has psychopathological consequences. It is hardly possible to give up actionability if any goals are to be achieved and other needs are to be fulfilled adequately. On the contrary, the need for action is activated in order for one to meet all basic needs and also to counter the violation of basic needs. Thanks to handling, it is possible to provide overall psychological consistency.

Here, too, is a pervasive (ubiquitous) basic need, which permeates the whole of man's psychological process.

Last but not least, Leknes and Tracey (2008) pointedly formulate that hedonic feelings determine what it is like to be a human. According to them, pain and pleasure encourage the constant optimization of internal homeostatic balance, and in the long term, pleasure-seeking and pain avoidance generally increase one's chances for survival. Research works on emotion speak of an automatic, constantly running examination of all experiences regarding the valence of pleasure. When other basic needs are fulfilled or violated, it is perceived as pleasure or displeasure. Pleasure is likewise a pervasive (ubiquitous) basic need that permeates the whole man's psychological process.

Ultimately, no basic need is the supreme maxim of psychological processes. Rather, in accordance with principle of equilibrium, consistency (i.e., balance, coherence or equilibrium) is the highest maxim of all psychological processes, especially the consistency or equilibrium of the basic needs.

### **Conclusion**

In the light of the four aforementioned basic needs, fundamental to Schema Theory and Schema Therapy, one could utilize dramaturgy in the application of impact techniques in psychotherapy. More important however, good therapy practice requires that one learns to

recognize, classify and understand what needs are manifesting in the appearance (staging) and concerns of patients. Rosenberg (2009) has resourcefully demonstrated how (not just in therapy) one could see through the interlocutor's strategies (such as allegations), in order to recognize, name and adequately respond to the needs behind them. Thus, in psychotherapy it becomes more self-explanatory why the therapist should always be mindful of the patient's needs that, at that very moment, are calling for attention. In addition, as a Schema-oriented psychotherapist, one could understand the maladaptive Schemas in the light of the four basic needs, classify them, and make them tangible to the patient. And, if one takes it strictly, Young's maladaptive Schemas should, in its advancement, be deductively ascertained from the concept of the Basic or Core Psychological Needs (CPN). The above analysis of the Core Psychological Needs, as an evolvement of Grawe's interpretation of the basic needs, offers a good starting point for this purpose.

Finally, Impact Therapy, on the one hand, is the creative use of stories, symbols, or metaphors in psychotherapy, which leave a lasting impression on the patient (Beaulieu, 2008). But that's just one side of the medal. On the other hand, and as pointed out by Zeig and Mikunda, (2015), it is essential that the decisive psychological needs of the patient or client are addressed in therapeutic

intervention, when the intervention intends to have an impact.

### ***Postscript***

***Translation:*** All translations from German literature were made by the author.

[\* author's translation of German cited reference title]

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