"Have a cry"*

Addressing identity issues in times of corona virus: challenges and possible options through educational and counselling interventions

"Have a cry"

Affrontare i problemi di identità in tempi di corona virus: sfide e possibili opzioni attraverso interventi educativi e di consulenza

Peter Rudolph**

This article presents reflections on the challenges that counselling has to face in modern society especially under Corona conditions. Identity is discussed in terms of a psychosocial tool connecting both individual and society's requests. The author proposes to move one further step forward in TA theory through introducing and developing ideas using an holistic approach related to connectedness of individuals.

Two case studies are presented and discussed as examples for this understanding of counselling. The author suggests to reflect on the risk of pathologizing children through an individualizing theory naming the responsibility connected with this theoretical approach.

Key words: Identity, society, Holistic field, Pathologization, Individualization.

Questo articolo presenta riflessioni sulle sfide che il counselling deve affrontare nella società moderna, soprattutto dopo l'avvento del Corona virus. L'identità viene discussa come strumento psicosociale che collega le richieste individuali e quelle della società. L'autore propone di fare un ulteriore passo avanti nella teoria dell'AT per quanto riguarda la connessione delle persone, introducendo e riprendendo le idee su un campo olistico.

Due casi di studio sono mostrati e discussi come esempi di questa comprensione del counselling. La responsabilità di una teoria individualizzante per il rischio di patologizzare i bambini viene nominata e riflessa.

Parole chiave: Identità, società, Campo olistico, Patologizzazione, Individualizzazione.

abstract

I will talk about challenges for our clients and for us as counsellors that have increased by the pandemic but not caused. The pandemic asks us as counsellors to reflect on our habits, to look at our working tools with their open and hidden implications. In my view, this reflection is important and urgent even without any pandemic. Our professional practice with our acting, thinking and organizing, as I experience it, emphasizes individually focused narratives that I don't really think are sufficient enough to deal with the difficulties that come up in this changing world highlighted by the pandemic.

I will present some considerations on the subject of identity that are important for me as a counsellor. Then I will use 2 case studies to illustrate how I could or could not respond to pandemic and social conditions in counseling and supervision.

Our clients mostly come with a request of support for a single topic problem like quarrel with their chief, problem in the family or something similar. The background of this single topic request is their experience that their way of thinking, feeling, acting and being is no longer successful for the situation in which they are. In a deeper understanding they come with requests for support in developing themselves in and with their environments. In this professional setting we have to define together with the client, what is his/ her reality, what are problems and what development options or development directions. This is a co-constructive process in which our own consciousness and awareness of our own constructs is necessary and helpful for a successful partnership in different roles.

A central tool for counsellors is the concept of identity – this construct that people form each day anew and that helps them to have a 'tested idea' of themselves in the world. Identity is a central tool that helps to find a way to be effective and self-dominated in the world. It is a psychosocial tool to create a self that remains and acts in a flexible and changing world. 'Identity' as a relevant term and construct in literature cannot be found in literature before 15th century.

If we look at the birth of this I-identity or the individual, I refer to the Renaissance, which was first of all a time of gigantic political, economic and cultural change. The individual, society, the world, spirituality – everything was reorganised. Leonardo da Vinci's famous study of proportions (1492) fits here as a sign of the new world view. In it, the human being in his physical condition is placed in the centre and made the standard for a new system of order. In a certain sense, the Renaissance can be understood as the beginning of the modern anthropocentric world view.

A little later we find the first important German first-person novel: Der abenteuerliche Simplicissimus (Teutsch) is a so-called picaresque novel published by Hans Jakob Christoffel von Grimmelshausen (1625-1676) in 1668. This
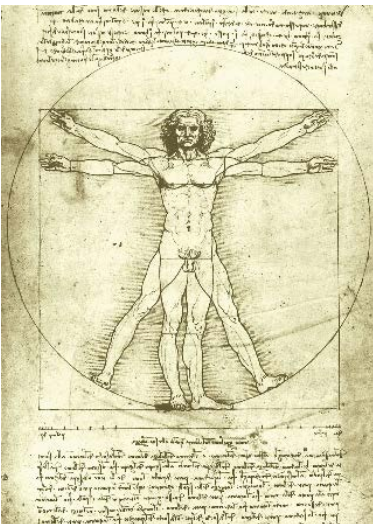
Figure 1
Da Vincis Proportionsstudie

novel is the most important work of its kind at that time. It is considered the first German-language adventure novel. It is a fascinating novel by a first-person narrator. The life of a single person is the central topic of this story of the 30 Years' War.

So, in this novel we have on the one hand the perspective of the I, the individual, and on the other hand we still have the individual as a vehicle for the story – in other words, only as a foil, so to speak.

Nowadays we find differentiated and rich theories about identity as an essential part of individuality and autonomy.

"Erik Erikson defines identity as a process 'localized in the core of the individual and yet also in the core of his social culture' (Keupp 2002, p.51). Jürgen Habermas emphasizes that identity must always be created and constructed anew, whereby

one's own must always be connected with the other. 'The successful ego identity means that peculiar ability of subjects capable of speaking and acting to remain identical with themselves even in profound changes in the personality structure with which it responds to contradictory situations. However, the characteristics of self-identification must be recognized intersubjectively if they shall be able to establish the identity of a person. Distinguishing oneself from others must be recognized by these others' (Habermas 1976, p.93)."[1]

Identity is to be understood as a fluid balance that helps to find one's way in the here and now. About the adult self with its conscious and unconscious parts, as well as with its clouded and unclouded parts, we regulate every day anew, who am I, who are the others and how does the world work. The way I greet the bus driver represents and reflects my relationship with the world. Every moment I am heard or overheard takes place on the basis of my "being heard" and thus confirms or changes it in a way possible in the moment.

This self-construction is not arbitrary. I cannot cut myself off

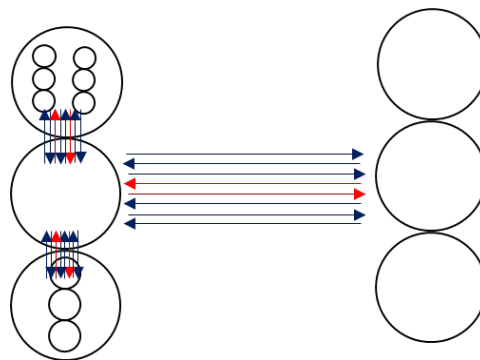Figure 3: Identity as intrapsychic and interpersonal balance with conscious and unconscious processes

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1   Everything keeps changing – counselling, identity and society , Peter Rudolph, in IAT Journal nn1-2-2017 p. 50

from my history, neither from my personal nor from that of my parents and ancestors. The neo-liberal hybris, "Be who you want to be," denies at its core the basic needs of bonding and belonging.

As you can see I do not put just two Transaction- arrows between the persons and the Ego-states but fields of arrows. We have to realize that the conscious part of our psyche is just a very small part of our actively regulating systems. "We have no conscious control over most of our actions, thoughts and sensations. Independent programs run in the impenetrable thicket of our neurons. Our consciousness – the 'me' that starts the engine when we wake up in the morning – makes up only the slightest idea of what's going on in our brains. ... (That) Consciousness is like a stowaway on an ocean liner claiming to steer the ship without even knowing the existence of the massive engine room."[2]

As an example (among many), David Eagleman reports on an experiment in which men were supposed to rank women's faces according to their attractiveness. What the men did not know was that half of the photos had been edited, so that the pupils of the women appeared slightly larger, the other half did not. The men were clearly more attracted to these women.

They didn't know why they made this choice – just something in their brain/body knew it was a sign of sexual arousal and willingness. The decision was made by this part they did not know – as well as many, many other decisions we make at any moment – such as stowaways whose influence on the steamer and its controls are minimal.

When we as counsellors support clients to steer their steamers and to form their identity into an increasing autonomy direction we have to consider that this idea just picks up a very small part of the process. The idea that we can decide who we are is as well an illusion – but a helpful and sometimes necessary illusion.

The next aspect we have to consider is the relevance of the historic and social connectedness of persons. The dyadic form of the relationship can only be understood on the background and in the context of polyadic bondage including historical roots.
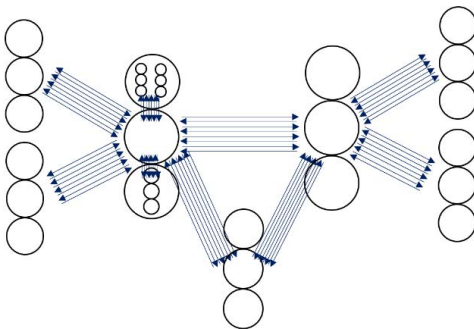
Figure 4:
Identity as sociohistorical balance

James M. Sedgwick for example emphasizes the vertical and horizontal planes of problem and reality definitions in his book 'Contextual Transactional Analysis - The Inseparability of Self and World' (2021 Oxon). The vertical level emphasizes the client-centered perspectives – the subjective history, as well as intrapsychic conflict dimensions. The horizontal level emphasizes the level of networking with external condi-

2   'Incognito', David Eagleman, Frankfurt am Main, 2020, p. 11.

tions – social relations, relationships, loyalties, entanglements, socio-economic conditions. Sedgwick works not to define subject- or context-oriented problems, but to develop models that integrate subject and world as a mutually dependent whole.

„Claiming that a clear point can be found where we end, and the world begins is neither possible nor necessary to understand ourselves even as the deeply ingrained habits of clinical theory may make it seem so. … Sweep away the borders and we have to understand autonomy differently."[3]

A short but necessary excurse:
As professionals we have to make a decision what the appropriate frame is to define problems and to work for solutions. It is self-evident that the decision which frame the professional prefers is in the responsibility of the professional – and in this definition he/ she becomes part of the system. It is self-evident, that if I understand the dysfunctional behaviour of a child as an effect of its genetic disposition or as an effect of unsolved early conflicts – that with these statements the professional is part of the reality that is constructed with all involved. When I now state that that the 'successful' identity is dependent of social, societal and ecological conditions – this is a world construction as well. In my view and experience it has advantages and picks up relevant aspects of reality but I'm clear that it is and stays a construction.

Tudor and Summers emphasize the connectedness explicitly with the visualization in "Escher's 'Drawing hands', in which two hands are drawing each other: each is bringing the other into existence. The South African word Ubuntu (translated or interpreted as 'I am because we are') also echoes this approach."[4]

"The relationality of man is thus an essential characteristic. It is man's reason for being"[5]. Korpiun and Korpiun summarize these considerations in a "relational personality model of man or basic model of intersubjectivity".[6]

All these authors refer in their theory development to the therapeutic or counselling dyade. Important for my topic is the view on the client with and in his world. If we understand the single person woven into such a network of vital and multilevel relations, we can continue to describe the connectedness more differentiated and finding more and more aspects of this connectedness. I propose to
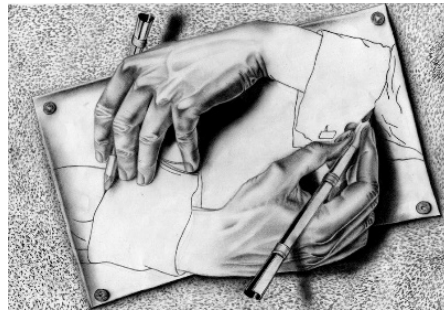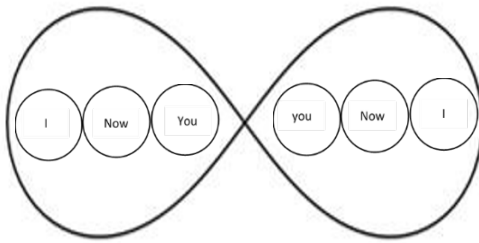
Figure 5

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3   'Contextual Transactional Analysis - The Inseparability of Self and World', James M. Sedgwick, S. 24, 2021 Oxon
4   Co-creative Transactional Analysis – Papers, responses, dialogues and developments, Keith Tudor, Graeme Summers, Routledge, New York, 2018, p. 20
5   'Relational Identity – What Makes Us As Human Beings Special and Unique' Michael Korpiun, Susanne Korpiun, p. 62 in 'Vom Ich zum Wir – Warum wir ein neues Menschenbild brauchen', Michael Korpiun, Nadine Tchelebi, Martin Thiele (eds.), Hamburg 2020
6   (ivi p. 107)

Figure 6
Basic model of intersubjectivity – adjusted
by Peter Rudolph in accordance
with M. und S. Korpiun, 2020

Schaubild 2: Professionelle Begegnung als Aneinanderkoppelung von Systemwirklichkeiten

Figure 7
The professional encounter, Bernd Schmid, 1994

switch the view from single person to the net of the persons without losing the depth of the understanding of the single person as TA models provide for our work.

I agree to Tudor and Summers who re-introduce field theory. "Co-creativity derives principally from two theoretical strands: field theory (Levin, 1952) and social constructivism (see Gergen, 1985)."[7] To understand and work with the interconnectedness of persons I propose to understand the single person and their relations as a holistic field with certain qualities. With this understanding I make a small but meaningful difference in the understanding of this field. While Tudor and Summers and other authors, for example Bernd Schmid speak of a field that the professional person and the client construct, I am convinced that the field between the two persons is an expression of a field that exists as well independent from their direct acting. Schmid's image that is present in most TA – trainings, I know, shows this dyadic field[8]

Thinking this field concept a little further, we have to add that the construction of this field is based on the reality of a field that is not between them but includes them. The encounter – field between them is one option to verify the social holistic field that client and counsellor live in and create as well.

The dyadic encounter is an expression and a product of a polyadic field and at the same time this dyadic encounter constructs the holistic field. They are connected in a dialectic relationship.

The field consists of

• the persons with their internalized history. In this element we refer to Tudor and Summers who emphasize that 'the past' is a construction of the presence. They understand past and presence as mutual influencing spheres of persons.

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7   Tudor, Summers, 2018, p. 2
8   "Wo ist der Wind, wenn er nicht weht?" Bernd Schmid, Paderborn, 1994, p. 45
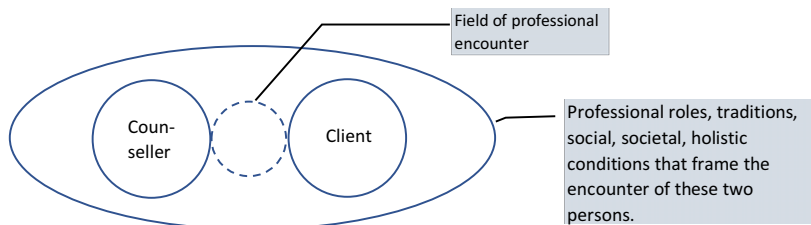
Figure 8 The holistic field P.R.

- the relationships and the patterns of transactions
- the socio-economic conditions
- political and cultural conditions
- ecological conditions

The exchange of information takes place via conscious and unconscious modes and on other channels. The effect of air-pollution for example must not be discussed openly. It has an impact on body and psyche as well without realizing it consciously. The physical impact and output that we have each day, the exchange of breath and smell have probably an impact to our feeling of belonging, feeling attracted, feeling safe and so on.

The information that each day 7000 children die by hunger has an impact to the organization of our self – if we know it consciously or not. As a German whose parents generation postulated that they did not know what happened in the third Reich, I have an idea about common dissociation and the prize that has to be paid for it.

We can ask for the qualities of this field:

- How adult are the persons connected?
- How Present-I Present I focused do they interact?
- How is the quality of their contact?
- How self-reflective are they organized?
- How is the capacity to learn and develop relationships?
- How sufficient is this field organized for the needs of the involved persons and groups?
- How fair, sustainable and just is this field organized? Does it include an okayness for I, You, They (near and far) and the external environment?

These are some of the questions with which I start to name and describe this field. With these qualities the field provides options for persons to develop an individual identity that is characterized by autonomy with its capacities of awareness, spontaneity and intimacy and on the other side by the qualities of Nestmann and Engel

"The success of this inner and outer design work leads for the individual person

- to experience *coherence and authenticity* as more inner quality features
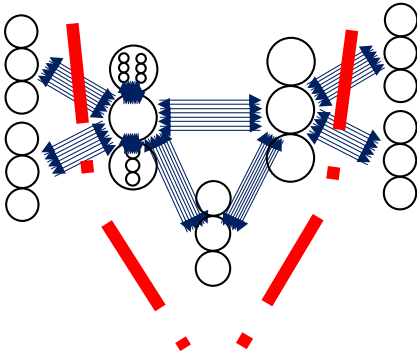- and externally to experience *recognition and competence to act*.

Figure 9
Pandemic interventions as a field problem

The creation and experience of these qualities can be described as a sign of "successful identity."[9] (Nestmann/Engel 2002, p. 62)

An adapted definition of ego-states would be:

An ego-state is part of a person, in which a person feels, thinks and acts (optionally) consistently and is part of a psychosocial field. An ego-state is in a dialectic mode part of the field – it generates the field and is generated by it.

Back to Corona – if we start from this field concept we can understand that all these deep experiences of being isolated or dominated have an impact to all those live and perceive in this field – independent if they are involved directly or not.

When we perceive and understand this attachment of the individual to the world, which is renewed and confirmed or developed at every moment, the intensity and enormity of the task that Corona poses to many persons becomes clearer. The ground of their identity has been pulled away from under their feet without anything outwardly violent having taken place. The flow of their daily "finding oneself" is interrupted and no new, equivalent river has emerged. **The corona-related burden is not a crisis of boredom or reorientation, it is a deep crisis of identity** in the cases I experience.

It is not really important if the interruption of contact affects me directly. It affects the field which I am part of. The interruption has an impact for me independent if I am aware of it or not. Awareness and consciousness can help to cope the crisis and to mourn losses.

A further option for this field concept is the linking with the concept of the system-levels of Urie Bronfenbrenner who describes social systems with the micro, meso, exo and macro level. With this concept we have an option with which we can describe and analyse relational processes from individual to society.

Short and not necessary excurse
In this context, I was pleased when I read about a so-called Google manifesto, in which the employees were asked to behave unusually. These prompts range from 'be confused' to 'have a cry' to 'feel like these are crazy times because these are crazy times'. For me, this manifesto suggests that these are not just pandemic-related burdens, but social changes that are being exacerbated by the pandemic. All the figures on mental illness also emphasize exactly this connection –

9   Nestmann, F. , Engel, F., Die Zukunft der Beratung, in: Engel, F, Nestmann, F., Die Zukunft der Beratung, Tübingen, dgvt Verlag 2002, p. 62

Corona is coming to a head, has special aspects, but the burdens have been there before, and the effects are growing steadily.

What significance do these considerations have for counselling under the conditions of the pandemic? First, I use two case studies to show how the burden of Corona sets its own priorities and challenges in counselling and supervision.

Case study 1 Ms. P

Ms. P came to me for counseling at the end of 2020. She is a primary school teacher, 52 years old, usually feels comfortable in her profession and experiences herself in it effectively and competently. Her school management, Ms. M, had previously left it up to her colleagues how they wanted to deal with the corona-related lockdown. Mrs. P is divorced and living alone. Her two daughters live in other cities.

She had experienced the stress with the lockdown as confusing and distressing. The demands at school and the many solitudes in her apartment were incomprehensible to her and she reacted with an increasing withdrawal. She experienced a diffuse, almost arbitrary foreign determination and on an emotional level a massive being left alone.

Over time, she developed a more adapted attitude, in which she implemented the respective orders and also fulfilled the Corona commandments of "social distancing" almost excessively. This adapted, avoidant attitude exhausted her in the long run, led to growing upsets and was then an occasion for her to come to counseling.

In my practice, I have also consistently offered face-to-face advice for individuals and couples. From my point of view, I have adhered to the hygiene rules correctly and sufficiently, without emphasizing them more than necessary.

In the process, it was helpful to first of all name the severity of the situation, the fears, the lostness, the confusion in the room, and also to give it emotional resonance. This created a space between us in which all this heaviness could be without the experienced isolation and external determination really taking place.

This resulted in what also takes place in "normal" consulting processes – a look at it and no longer being inside. "How do you feel now when you look at these situations and these moods?" The relationship between her and me became a space where she came back into contact with herself and also with me. The result was a coexistence that was a basis from which she could look at herself.

"Have a cry"

A moment of sadness and strong grief arose over the experienced forlornness, which was looked at from the "outside" in this moment of recognition. The client changed in her ego states, sometimes she was in the rigidity of the adapted child-ego state, sometimes she was in the perceiving, understanding and grieving attitude of her adult self. She was both and could decide which ego state she wanted to give more space to.

The lifting of concern was different from other counselling processes – somehow like lifting a veil, a trance was lifted – and yet behind this veil traces of heaviness, discouragement appeared, which were deeper and more resistant.

We clarified to what extent the topics of being isolated and being decreed

also had meaning for her from other contexts and it became clear that these were stressful topics of her early childhood, which she had already dealt with in psychotherapy.

Among other things, we worked with installation elements. She presented the topics as follows:

Note on the method – all positions (people, topics, goals,.m etc.) are distributed in space with ground anchors (laminated, writable sheets), including the intended viewing direction. The client then stands on these ground anchors, senses her state of mind in these positions and communicates them. In between, she detaches herself from it and reflects on her perceptions. Then she looks to see if the topics have changed in her positions. She somehow walked and moved in her self-field.

First position:
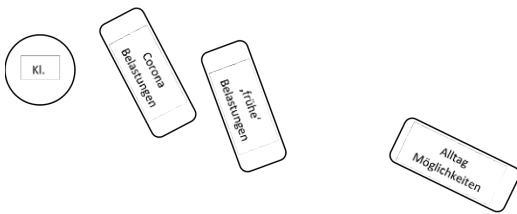
Figure 10
Cl. P – Constellation 1

She was dominated by the topic of corona burdens. This had activated her early themes of being isolated and being decreed (she had addicted parents and that had burdened and limited her for a long time and massively). Her reaction was paralysis and hopelessness. Distinguishing these two "stresses", namely "corona loads" and "early burdens", was an important step in their development process. To perceive the attitude of the three-year-old, who had decided early on, "I have to keep still, must not feel myself, because otherwise mother will go completely crazy", helped her in this process to distinguish the rigidity that had been triggered by the current pandemic situation and to deal with it as an adult woman from her adult position.

By discussing the situation, perceiving, recognizing, feeling, expressing and experiencing resonance, the client freed herself from solidification. She was able to recognize the different loads and distinguish and set them apart. The early stresses were significant, but from the moment they were visible and nameable, her competence in dealing with these issues became clearer to her again. She was able to put the "early burdens" a little further away, the "corona burdens" became a bit more realistic and the everyday possibilities reappeared in the perception at all. She stabilized herself in her adult self and used more of her resources, which she had already developed for herself earlier.

Second position:
After the session, in which she had developed the second position, she took on the task of reflecting for herself whether she was more likely to react in her experience of anxiety and freezing to the current stresses given by the pandemic and the respective new regulations, or whether she was in contact with her early childhood stress. For this purpose, she took two different stones from practice

with her, which represented these topics, so that she could also weigh up "physically". She positioned the topics in such a way that she acknowledged that both stress topics were part of her reality, which were sometimes closer to her and sometimes further away. At the same time, she had rediscovered everyday life and its possibilities as a resource for herself. She felt again that as an experienced teacher she could develop and implement ideas and options for her pedagogical actions, even if the implementation in and with the school was sometimes difficult. She no longer acted out of the child-ego cloudiness that it was dangerous to show oneself and act independently.
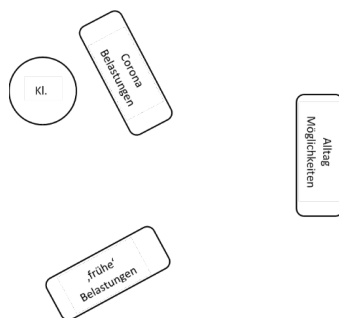

Figure 11
Cl. P – Constellation 2

At this point, it became clear to her that the crisis she was experiencing also prompted her to feel more clearly what she wanted in relation to herself and her contacts and what opportunities she had to take responsibility for the children for whom she was responsible at school and to free herself from the over-conformity into which she "slipped" again and again.

Third position:
Process reflection:

It was important to me not to go into a supervisory reflection on her professional possibilities with the client (e.g. to develop options on how to design reliable online and offline contacts with students within the framework of school), nor to take up the depth psychological aspects of her stress in depth.

My aim was to support them in:

Figure 12
Cl. P – Constellation 3

- to acknowledge the corona-related real burden and to become and remain aware of their own resources,
- to recognize the corona-related "problem trance" and to detach from it as well and reliably as possible,
- to perceive and acknowledge the inner-psychological stresses reactivated by the corona burdens and to reactivate or further develop resources in dealing with them.
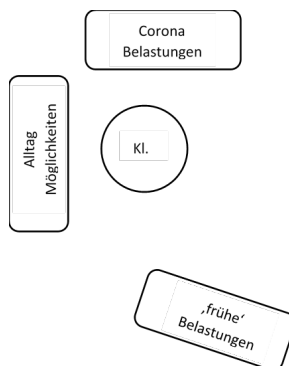
Ms. P had been massively torn out of her everyday executions by the conditions of the pandemic and no longer had all the moments and movements of everyday life at her disposal, with which she assured herself of her identity daily. She had fallen out of life like a piece, was no longer "herself". Counselling initially had the task of helping her to "find herself again". In the second step, she then came to the task that consulting usually has, namely, to find herself new and deeper.

Case study 2:

Supervision in an outpatient child and youth welfare company – 12-year-old girl, self-injurious behaviors, school avoidance, complex family structure. The girl has developed an ambivalent bonding relationship dynamic, but under Corona conditions she began to avoid contact with the pedagogue. Mother and stepfather are also avoidant. Their relationship is escalating conflictual – and it is unclear whether they will stay together. The man has massive cannabis use, the mother has early experiences of violence and loss and suffers from anxiety again and again. Under the conditions of Corona, the constant being together and the lack of alternatives, their symptoms worsened.

The pedagogue thinks about endangering the well-being of children and thinks about proposing an introduction to the psychiatrist, which is also accepted and carried out. There, an attachment disorder, and an anxiety disorder of the child are noted, and in addition to drug treatment, certain programs are proposed. The mother is now becoming more active. She supports her daughter, more than before, to participate in group appointments online – and where possible, to attend treatment appointments.

The child and adolescent psychiatrist focuses on the stabilization of the girl in her current everyday executions.

The question how the involved adults manage their grief, their anger, their fear, their hunger for contact switched more into an unseen background.

The moment the child was sent to the psychiatrist, something interesting happened to all those affected:

- Everyone had an idea of the situation that was conclusive for them (they had the idea to understand the situation)
- Everyone had the idea that they could be effective in the situation, they were no longer powerless.
- Everyone had the idea of doing something meaningful. They were all busy helping the 'sick child' to heal.

The common orientation meant that all participants had the idea to understand the situation, to be able to do something about it and that the action was meaningful. The 3 criteria that fit Aaron Antonovsky's Sense of Coherence[10] were met. All of them organized themselves coherently in the sense of salutogenesis and thus promoted their health and their harmonious experience. At this place we have to understand the problem that all involved persons and professionals acted correctly and worked for the best of the child. In their common thinking they were right to do so. As well the results justified their work and thinking. If the child improves in behavior and general development, they were right to do so, if the child develops worse, they would have to do more of their treatment. This systemic closeness was what we called in special education a closed frame of reference. The capacity that Bernd Schmid requested 1994 is not perceivable in this process: "According to a common metaphor, we would be at least 3 flying swans if necessary: one flies and experiences himself, a second flies alongside,

10   "Das Modell der Salutogenese", Rainer Tameling, Independently published, 2018

watches the first one and experiences himself; a third watches the second as he watches the first and experiences this as well."[11]

Unfortunately, the development of the adults was built on the burden/ pathologizing of the child.

- We don't know what it would have meant if parents had been able to express their fear of closer contact.
- We don't know what it would have meant if the educators had felt and mourned their own emotional sedation.
- What would it have meant if the educators had found and proposed forms for themselves and the family in which the family can become socially satisfied even under Corona?
- What would it have meant if the educators had mourned with the family appropriately about the hidden and massive burdens? Have a cry!

The approach of all participants was based on proven, traditional patterns of thought and action that established the dysfunctionality of a person – and that is a problem.

As professionals, we have too few concepts/samples/tools that help us to capture social homeostasis in their movements and to bring them to a common development. As a supervisor, it was not possible for me to move the process forward in a more open direction in time with appropriate concepts.

Have a cry
Questions and theses

As professional transactional analysts, it is important to make the assessment of the severity and dynamics of symptoms/problems flexible and open in such a crisis.

The framing of problem definitions must be reconsidered, especially under pandemic conditions, in order not to apply familiar patterns to unfamiliar situations (e.B. relapse into early decision patterns, not feeling and not being important / or recurrent reactive depressive episode).

Pandemic as a psychosocial process challenges us to reduce the individualization of problem attributions in order to prevent pathologizing in social systems and to perceive and stimulate social resources of systems more strongly.

As transactional analysts, we have a need to develop concepts that better capture people's psychological, social and physical connectedness and interconnectedness with and in their world – in order to avoid pathologizing simplifications.

Interventions that result from such a social space – thinking can be aimed at the child, at the parents, at the apartment, the milieu – there are diverse interventions at various levels.

The effectiveness of these interventions could possibly also be measured using key performance indicators, which also statistically record the decline or increase in the rate of psychiatric disorders. Which measures reduce this value

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11   "Wo ist der Wind, wenn er nicht weht" Bernd Schmid, Paderborn, 1994, p. 43

in relation to a city or a region? Which measures help to reduce deterioration at the family level, which at the individual level?

What would it mean, for example, to record the psychiatric illnesses of children per 100,000 inhabitants in a county or the rate of family violence – and then not to intervene individually, but to orient social space focused? Which transactional analytical concepts would help us to grasp and quantify these relationships?

If interventions are carried out for example such as public walks, music events, public TaiChi or similar more appropriate – how does this affect the **key performance indicators**? If the larger companies were asked and challenged to make targeted use of the opportunities that are also possible under Corona for face-to-face work, if universities would take more care to promote relationships instead of taking events online without the professors and students being visible – how does this affect the psychosocial KPIs?

What is the effect of a combination of person- and social space-related interventions? How do we check the effectiveness of such interventions?

These are questions that concern me. In my view, the extreme increase in the number of cases in child and adolescent psychiatry is also due to a failure of us as professionals – and not necessarily to the fact that all these children are sick in the original sense.

As a transactional analyst, as a consultant, I have the wish that we develop in a direction that focuses much more strongly on the interconnectedness of the individual with his world and that we develop concepts that express this interconnectedness more clearly and differentiated than, for example the concept of symbioses 2nd order.

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