

## PROCEEDINGS

### 12TH ANNUAL CONFERENCE OF THE AMERICAN SOCIETY OF ADLERIAN PSYCHOLOGY

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#### PRESIDENTIAL ADDRESS

*Individual Psychotherapy in Schizophrenia*  
by Bernard H. Shulman, M.D. (Chicago)

The practical goals of therapy with the schizophrenic are twofold: 1) to help him find a basis for a better rapprochement with life and 2) to help him avoid the use of psychotic and autistic mechanisms which drive a further wedge between himself and life. The strategy of therapy is to first win the patient over to the use of common sense (consensuality) rather than private logic and then to help him change those assumptions which have driven him to train himself away from communality. There are mistaken assumptions about himself and his worth, life, people and his chances in life. The tactics of therapy include consistent, reliable, open-faced by the therapist, his ability to intrigue the patient by being unconventional or novel, by demonstrating insight, by holding out hope and by being himself an attractive person (not in the sexual sense). The patient is taught to use common logic and language and his problem is "specified" for him by explaining events, exposing his tricks and "labeling" his confusing experiences with common every-day words. He is treated as a human being worthy of dignity and respect. The therapist refuses to patronize, treat him as "crazy" or "inferior." One admits that he has had discouraging life experiences, but shows him his high flown goals and accuses him of vanity, pride, envy and wanting to be superman. The therapist constantly holds out to the patient the hope that there are alternatives to his behavior and then confronts the patient with his subterfuge, his secret purposes, the self-defeating consequences of his behavior and his *choice* to be "sick."

The patient must also learn to be "human" by practicing it. He must learn that he can belong, be liked, influence others, solve problems, be useful, change himself and enjoy life.

As too much food on a child's plate impairs his appetite by discouraging him, so the therapist never asks the patient to change more than a little at a time. Relapses are made part of the game by treating them as a "vacation" from the work of changing.

The therapist should use few words, simple interpretations and always in common sense terms. One should not replace the patient's mysticism with a pseudoscientific one. He should insist on being decently treated and should return the compliment. It is easier to talk to a therapist who is imaginative and stimulating rather than to one who is dull and stuffy. The therapist should not try to push the patient into usual conventional modes but help him to use his imagination constructively. A patient, returning to a discouraging life situation, should be warned that he might react negatively so that he should not be overly discouraged by a relapse.

*On the Authentic Life-Style: at the Cross-road  
Between "Existentialism" and Individual Psychology  
by Irvin Neufeld, M.D. (New York)*

Whatever will be the eventual role of existentialism, phenomenology,—or of the combination of both — in the behavioral sciences, arts, literature, and even in other fields of human existence, one fact can already be established; namely, that existentialism as well as phenomenology induced many theorists and practitioners of the various disciplines in the behavioral sciences to recognize that human existence can neither be understood nor explained by chemical, physiological or other mechanical formulas or by any hypothetical concept of pure Reason (Vernunft).

Although there are almost as many phenomenologies and existentialisms as there are phenomenologists and existentialists, and "many of the available publications are more confusing than enlightening" many affinities may be found between the existential-phenomenological schools on the one hand and practically all major psychological schools of thought on the other.

Despite the generally pessimistic outlook of many existentialists and the generally optimistic outlook of all true Adlerians the phenomenological-holistic concept in understanding human existence may be recognized as a common basic theoretical as well as practical back-ground.

Mode of existence, analysis of the individual human beings' "world", and life-style may be looked upon as comparable phenomenologic-hermeneutic constructs.

Clarification of the concept of authenticity — a repeatedly and often confusingly appearing term in almost all existentialistic writings — is the main purpose of this presentation. A preliminary report will be given on the use of what the writer termed epitedeigram — (epitedeios=friend) a survey of the patient's friendly relations throughout his entire lifetime — as one of the many means of reconstructing the patient's significant social relationships as an important aspect of his lifestyle.

*The Heritage of Alfred Adler:*

*★ Comparison between Individual Psychology and Existentialism.  
by Alfred Farau, Ph.D. (New York).*

Existentialism is the striving for a personal meaning of an individual's life in a completely meaningless world. It is no philosophy at all. It refers to experience and not results of experience. Proponents of existentialism do not even agree with each other. Their mutuality lies in their all pervading dread of death and their perception of Man as fearful, despondent and lonely.

The problem of human existence was the core of Adler's work. There was a greater affinity between the forerunners of existentialism and Individual Psychology than the present existentialists. For example, both Adler and Kierkegaard believed that man must make decisions. For Adler the decision must be democratic and human, for Nietzsche morality does not enter at all. Present existentialism and Adlerianism have in common a holistic view of man within a social context. The existentialist deals with life style but believes that he makes deeper interpretations than the Adlerian analyst who

explains the style of life to the patient. Existentialists are full of despair even in their courage while Adler is full of courage even in despair. Existentialism was born as heroic nihilism during the time of the French Resistance—it neglects the fact that times have changed.

While existentialists are related to metaphysics, it is the realistic Adlerian who is much more related to it—even though unknowingly—by the concept of social feeling. It consists not of a theoretical demand for brotherhood but rather a sense of relatedness that mankind is a unit and that man can only find himself by losing himself in a higher goal than himself. Adler's heritage of *Gemeinschaftsgefühl* leaves us with a spiritual message and meaning for mankind.

*The Teaching Methods of the Near Future  
As They Affect the Child at Home and at School  
Manford Sonstegard, Ph.D. (Iowa)*

It is likely that the teaching methods of the future will be influenced more by new thinking rather than by either innovations such as programmed instruction or the expedients such as ungraded elementary schools and ability grouping. In the new approach, the academic areas will not be neglected, but primary consideration will be given to the condition of the human organism to profit from the instruction. There is a preponderance of evidence that the purposes or goals the child is pursuing, the concept he has of himself as a person, and the trust, the believing, and the confidence in him that he feels the person who is guiding his learning has, is prerequisite to the intake of knowledge and the development of skills. The responsibility for the optimum condition for learning must be shared in proper dimension by all the interacting personalities in the child's social environment.

*Holistic Theory and the Concept of Social Interest.  
Heinz L. Ansbacher Ph.D. (Vermont.)*

A holistic theory of personality requires a unitary theory of motivation. Consequently, and Adlerian theory being holistic, social interest can not be understood as a primary dynamic force which would oppose a self-centered striving for personal superiority. Rather, social interest can logically only be a potentiality. When it is developed, it becomes a capacity or ability to make contact, to cooperate, to relate to others in a useful way, etc. Only secondarily does social interest also acquire motivational properties. This position is expressed or implied in Adler's late, although not in his earlier writings.

*A Course in Individual Psychology in the Liberal Arts Curriculum  
Heinz L. Ansbacher, Ph.D., (Vermont)*

The syllabus of the course taught at the University of Vermont is discussed. THE INDIVIDUAL PSYCHOLOGY OF ALFRED ADLER is the textbook, with Hall and Lindzey, Allport, and Rollo May as secondary readings. A continuous effort is made to demonstrate that Adler is the prototype of an entire cluster of kindred personality theories, representing al-

ternatives to Freudian and behavioristic theories. The students frequently are relieved to learn for the first time that such alternatives exist so that the course may be considered to serve mental hygiene in addition to educational purposes.

*Group Therapy With Marital Couples*  
by Danica Deutsch (New York)

Pre-marital Counseling and group therapy with married couples is an outgrowth of our Child Guidance program. In the background of the children's problems loomed very often the disunity of the parents. We started with mothers' group discussions and later developed parents' groups in which the parents still focused more or less on the problems with their children. Soon it became quite evident that the children were only used as pawns in their own chess game, and that the parents fought out their problems on the backs of their children. Therefore it seemed appropriate to start a group of couples with the focus on their marital problems. This group includes now couples with and without children. The group members are of different religious, cultural and economic background.

The therapeutic value of any group, especially of such a heterogeneous one lies in the opportunity for a recognition that it is not the circumstances alone which make for the marital discord. The focus shifts back and forth from inter-personal to intra-personal problems. Members gain insight into their own life goals and life styles and into the use they are making of their partners to reaffirm the image they have of themselves. Each one of them, therefore, gradually gains the insight that the consideration of the partner as an individual in his own right is the only way to a satisfactory marital relationship.

The tools that we are using for the understanding of the dynamics are: (1) the premarital questionnaire, (2) early recollections to define the life style of the person, (3) dream interpretations and (4) the family constellation — (Toman).

*First Interview with Children who Refuse any Contact*  
by Emery I. Gondor, (New York)

This paper deals with those children who present great difficulties at first contact. They seem unable to speak, they become panicky, cry bitterly, have temper tantrums, and sometimes do not even want to look at the therapist. Some of them are mentally retarded, or brain injured, or neurotic or psychotic. Any attempt to speak to these children is met with great fear and panic.

During the last fifteen years we have used a special technique in the clinics to contact these children. Most of them responded very favorably to this technique and demonstrated that they have social feelings and could respond to the playful approach of the psychotherapist. This technique has been taught to psychologists in training and to psychiatric residents.

A paper zoo, which was cut out in a very simple way in the presence of children, was accepted by them and induced them to copy it and to make

their own fantasy creatures. These paper toys represented the family situation and the children's feelings about their family situation: sibling rivalry, inferiority feelings, aggressiveness, and so on, were mirrored immediately in their play. In this way it was possible to get information about the perception and comprehension affect condition of those children whom we could not test.

*Group Methods of Influencing School Children*  
by Nahum Shoobs, M.A. (New York)

Social feeling and re-orientation supplement each other. Teaching children social skills and leadership is not enough unless pupils gain social interest in this training. Children fall back on a reservoir of usages, practices and guide points that may lead them to assume responsibilities and leadership. Thus, security of personality may evolve from security of action.

The group leader through his own social feeling establishes a healthy rapport with his class. He develops a stimulating but not competitive environment and protects the children from excess stresses of group living. He evokes pupil effort to mutual aid so necessary for cohesiveness and acceptance of responsibility. In this comfortable atmosphere based on respect for the individual and his rights, a child soon realizes that the rights of the group are, at times, as important as his own rights. He may voluntarily accept control of his rights with a feeling of self-esteem.

Re-orientation is a learning process. Most problems of children originate from their not knowing how to meet daily situations. Therefore, instead of revealing to them the unknown motivation underlying their behavior pattern, the group leader teaches them what to do and how to do it. He teaches principles of living and the psychodynamic concepts of behavior as purposes of others, as multiple causation and a system of values. He must not only help a child to choose a more desirable response to the immediate situation but to organize and manipulate situations to face him with common daily conditions.

*Three Years Therapy With Offenders*  
by Nicholas S. Ionedes, M.D., (Washington, D.C.)

Correctional institutions and forensic clinics fail to attract many therapists. Pessimism, ignorance, misunderstanding and the wrong approach to treatment are the main causes.

For the last 3 years, I treated 80 offenders in individual or group psychotherapy. During this time none of these offenders got into trouble with the law, none violated his probation or parole and six of them are now enrolled in college. After 3 years experience with offenders, I am not so pessimistic but I am more Adlerian than ever before.

Offenders are very angry people who feel that the society is mistreating them. I treated them as confused people but as human beings. They need kindness and firmness. I treated them, not as a courageous people but as insecure and suffering from an inferiority complex. They responded beautifully. They were not treated as suffering from a "penis envy" or an "Oedipus complex" but as individuals who lost their position in the society and who

refused to follow the socially acceptable ways of living. Psychoanalytic and non-directive techniques do not apply here. Adlerian principles work with offenders.

*Ordinal Position in the Family in Relation  
To Guidance and Counseling of College Students  
by William P. Angers, Ph.D. (New Jersey)*

The first 150 freshman students coming for guidance and counseling who were the oldest, middle or youngest child in their family were used for the purpose of this study. The general hypothesis, as described by Alfred Adler, that the oldest might be more independent and mature as opposed to the youngest who might be less independent and less stable was supported by the data presented in this study. The middle child group profiles, also in keeping with Adler's findings, resembled half the oldest and half the youngest group.

The oldest child in the family made vocational choices indicating anticipation of being first or in a position of authority, received a larger number of A's on the Strong Vocational Interest Test, wished to pursue higher education and had very few drop-outs. The youngest child made vocational choices indicating anticipation of being in a secondary position to authority, received fewer A's on the Strong Vocational Interest Test, showed less interest in pursuing higher education and had the larger number of drop-outs. The middle child split on vocational choices in that career choice showed more resemblance to the youngest but like the oldest anticipated being first or top man, received fewer A's on the Strong Vocational Interest test than the oldest but more than the youngest, showed interest in higher education and had fewer drop-outs.

*J. F. Kennedy's Mental Hygiene Bills and Adlerian  
Theory: A Potential Mutual Challenge.  
by Joseph Meiers, M.D. (New York)*

President Kennedy's proposed mental health bills under consideration by Congress creates a totally new situation in this field. The program's dual targets are forceful promotion of community mental health centers and concentrated attacks on the problem of mental retardation. This program challenges the initiatives of Adlerians since they are indisputably the pioneers of the following original and unified practices in the field mental hygiene: (1) holism, (2) importance of organ inferiority for mental dysfunctions and their correction, (3) goal directedness of human behavior, (4) emphasis on prevention, (5) emphasis on encouragement, (6) early grouptherapy directedness of Adlerian work, (7) emphasis on Gemeinschaftsgefühl and (8) that Adlerianism alone is characterized by close cooperation between healing and education.

*An Adlerian Conception of Contemporary Politics,  
by Leo Rattner, Ph.D. (New York)*

This paper examines the cold war that characterizes the post World War Two era from the point of view of Individual Psychology. It emphasizes the

conviction that both East and West are engaged in neurotic competition, are conducting a destructive struggle for power and prestige. A narrow, dogmatic and exclusive concept of Gemeinschaft is seen as the major problem on both sides. In conclusion, the paper suggests that a more universal Gemeinschaftsgefühl must be developed that transcends the boundaries of race, nationality and political conflict. Adler's statement that we are our brother's keepers must guide us in our dealings with our political opponents, if we want to see more progress in international relations.

*Social Interest — a Challenge to Adlerians*  
by Gerd H. Fenchel, Ph.D. (New York)

A distinction is made between social interest as a reified concept which may be attributed to good personality traits and social interest as the end result of a process of 'becoming.' The biological, psychosocial infant-mother unit was examined to explore the roots of Gemeinschaftsgefühl. Examples were cited from research studies and clinical practice. The contention was made that the infant's nervous system interacting with the more complex parental system will set the pattern for the potentiality of social interest. At different stages of maturational development, different patterns of social interest are appropriate. Careful consideration must be given that social feelings is not confused with "obedience."

Finally, Adlerians were seen as having blind spots when they interpret social interest with agreement. The dangers were pointed out of having Adlerian theory develop in a vacuum directed against other theories. Suggestions were made to overcome such impedance and encourage Adlerian theory to keep in step with empirical evidence and other theories contributing to an amelioration of the human condition.

*The Concept of Social Interest*  
by Bernard Shulman, M.D. (Chicago)

Whereas for Freud repression was the driving force behind civilization and for Hobbes men gathered into groups for self-presentation; for Adler after 1916, gemeinschaftsgefühl was a force for civilization. The concept of gemeinschaftsgefühl is present in the writing of many non-Adlerians. Examples are: Fromm's relatedness Horney's feeling of belonging, Sullivan's "using other people for satisfaction and security," Jaspers' "working out the meaning of existence in loving strife," Sartre's "l'eu soi pour l'autrui," Buber's dual mode, Burrows' "species solidarity" and Heidegger's "Dasein" (which is *being here*, and *here* is always the social situation). Masserman discusses man's belief in his fellow man as one of man's *Ur-defenses*.

Dreikurs states that the more social interest, the less inferiority feeling. This relationship can be expressed by the formula  $Gg.Gg$  (gemeinschaftsgefühl)= $1/I.F.$  (inferiority feeling). Gemeinschaftsgefühl is not "love thy neighbor as thyself," it is rather "no man is an island." There are bonds that connect us all. In psychological terms, it is a matrix in which I secure and enhance myself—lest I lose myself when I lose my commonality.