

B. H. CARROLL THEOLOGICAL INSTITUTE

THE INDIVIDUAL PSYCHOLOGY OF ALFRED ADLER:
A THEORETICAL, THERAPEUTIC, AND THEOLOGICAL APPRAISAL

A PAPER PRESENTED TO
DR. SCOTT FLOYD
IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS OF THE COURSE
COUNSELING THEORY AND METHODS

BY
TOMMY VAUGHN

CONTENTS

INTRODUCTION	2
ADLER'S LIFE AND PERSONAL FORMATION	3
THEORETICAL APPRAISAL OF INDIVIDUAL PSYCHOLOGY	16
THERAPEUTIC APPRAISAL OF INDIVIDUAL PSYCHOLOGY	38
THEOLOGICAL APPRAISAL OF INDIVIDUAL PSYCHOLOGY	49
CONCLUSION	58
BIBLIOGRAPHY	62

Introduction

Alfred Adler, and his Individual Psychology, provides the theoretical underpinnings for much of current day thinking surrounding psychotherapy and associated theories. Perhaps few post-modern therapists identify with Individual Psychology or Adlerian ideas, however, few therapists escape the influence of Adler. Kottler and Montgomery note that many Adlerian contributions “would now strike you as rather obvious because they have formed the basis of so many other theories.”¹ Likewise, Sweeney presents Adlerian theory as the “forerunner of many other approaches” with the expansion of Adlerian influence to not only counseling and therapy, but also to education.² In his description of various applications of Adlerian theory, Corey lists a plethora of “spheres” from child guidance to correctional counseling that benefit from Adlerian concepts.³ Those who credit Adler as influential in their own theoretical schemata include Maslow, Frankl, May, Watzlawick, Horney, Fromm, Beck, and Ellis; thus, Corey concludes that Adler’s ideas “have found their way into most of the other psychological schools.”⁴ Many fail to give due credit to Adler for his influence; a situation Adler, himself, prophetically describes to those closest to him, yet none-the-less disturbed by this possibility.⁵

1. J. A. Kottler and M. J. Montgomery, *Theories of Counseling and Therapy: An Experiential Approach*, 2nd ed. (Los Angeles: SAGE Publications, Inc., 2011), 183.

2. T. J. Sweeney, *Adlerian Counseling and Psychotherapy: A Practitioner’s Approach*, 5th ed. (New York: Routledge/Taylor Francis Group, 2009), 31.

3. G. Corey, “Adlerian Therapy,” in *Theory and Practice of Counseling and Psychotherapy*, 9th ed. (Belmont, CA: Brooks/Cole, 2013), 102-129.

4. *Ibid.*, 128-129.

5. “There might come a time,” he said, “when one will not any more remember my name; one might even have forgotten that our school ever existed. But this does not matter because everybody working in our field will act as if he had studied with us!” G. J. Manaster, G. Painter, D. Deutsch, B. J. Overholt, ed., *Alfred Adler: As We Remember Him* (Chicago: North American Society of Adlerian Psychology, 1977), 33.

This responsive framework characterizes Adler's personal comportment and opens the passage through which any explorer of Adler, and his Individual Psychology, may enter without hesitation. The current appraisal of Adlerian thought accepts fully the openness of Adler to explore his concepts. In so doing, this work intends to provide a thorough appraisal of Adlerian theory for the purpose of effectively conveying Adler's theoretical points. This prepares the way for a presentation of the therapeutic workings of Individual Psychology, and finally, the analytical appraisal of Individual Psychology from a Christian, theological perspective. As a result of this appraisal, the thesis holds that Adlerian theory remains relevant as a framework for current practitioners in psychotherapy, as well as, lends itself to the integrative mechanisms of the Christian practice of psychotherapy.

Adler's Life and Personal Formation

There is a classical sense in which any person entering into the profession of counseling and psychotherapy understands the influence of early life and experiences on the personal, emotional, and psychical development of another. The influential nature of these early experiences certainly contributes, as well, to the theoretical formulations of those like Adler. Thus, any appreciation of Adler's views naturally begins with understanding Adler's early life and his upbringing.

Adler, born February 7, 1870, is the second of seven children. Prior to his birth, events on the European continent create an atmosphere readily contributing to Adler's notion of life and personhood. In Austria, a considerable cloud of repression exists under the rule of Prince von Metternich specifically limiting freedom of religious practice.⁶ For Adler's Jewish ancestors,

6. Edward Hoffman, *The Drive for Self: Alfred Adler and the Founding of Individual Psychology* (Reading, MA: Addison-Wesley, 1996), <http://www.questia.com/PM.qst?a=o&d=100983575> (online edition, accessed March 20, 2012), 3.

relief from such oppression comes with the revolution of 1848 and the lifting of civil sanctions against certain religious classes, the actions of which open vast opportunities for greater employment.⁷ As prejudices lessen, Jewish immigrants from surrounding countries move into Austria, among these, Adler's paternal grandfather Simon Adler, a Hungarian.⁸ As an immigrant from Burgenland, "a buffer zone between Hungary and Austria," Adler's grandfather is said to have likely spoken "German or Hungarian rather than Yiddish and closely emulated [his] gentile neighbors in accent and attire."⁹ Speculation suggests that Adler's father Leopold, born in 1835, immigrates with his family to Austria around the mid-1800s; there Adler's father meets a young Jewish girl of Czechoslovakian decent, Pauline Beer, and the two marry in 1866.¹⁰ Adler's paternal uncle David, a tailor, provides a reflective background for Adler's earliest writing, a book regarding work conditions in the tailor-trade.¹¹ Such social-mindedness becomes a hallmark for Adler and his theory-to-come.

Leopold and Pauline Adler likely spent the early years of their marriage living with her parents in Penzing near Vienna where Adler's maternal grandfather built a relatively successful grain business.¹² The Adler family includes seven children; Sigmund (1868), Alfred (1870), Hermine (1871), Rudolf (1873), Irma (1874), Max (1877), and Richard (1884); Manaster

7. Hoffman, *Drive for Self*, 3

8. *Ibid.*, 4.

9. *Ibid.*

10. *Ibid.*, 5.

11. "In his first publication [Adler] wrote about the health of tailors, and noted how the social conditions in which people worked and lived had a significant influence on the illnesses they contracted." T. Johansen, *Religion and Spirituality in Psychotherapy: An Individual Psychology Perspective* (New York: Springer Publishing Company, 2010), 22.

12. Hoffman, *Drive for Self*, 5.

inconsistently places Adler as the third child with an older brother and sister.¹³ Rudolf dies as a toddler after succumbing to diphtheria, thus traumatizing the “four-year-old Alfred” who awakens “one morning and found Rudolf lying dead in the bed beside him.”¹⁴

Not long after the death of his brother, Adler contracts pneumonia when an older male ice-skating partner leaves him alone on the ice, but the anxious Adler summons enough energy to make his way home only to later overhear the attending physician tell his father, “Your boy is lost.”¹⁵ The following summarizes Adler’s health issues as a child and the contribution of these to his theory:

Early rickets ‘impeded his movements and made him heavy during his childhood.’ ‘A mild form of spasm of his vocal chords . . . caused a feeling of inferiority.’ This latter he apparently conquered and as a schoolboy he had a ‘strong interest in classical and popular music . . . a good, strong, dependable voice and a good gift for delivery.’ A brush with death due to pneumonia at about the age of 4 made him resolve to become a doctor. Such stories, over time, tend to sound apocryphal, but their importance cannot be shrugged off in that they undoubtedly contributed as the basis of his theory.¹⁶

Though Adler hails from Jewish ancestry, religious influences play a limited role in his life. While Adler’s skepticism about God and religious ideas continues throughout his lifetime, Adler does find “the Bible to be a source of psychological wisdom.”¹⁷ Adler’s daughter Alexandra states “we had to go to religious instruction of course, I don’t think any of us liked it particularly. But my father said, ‘Religion is something that has been yours always—and I think it would be quite interesting for you to study it.’”¹⁸ This sentiment presents with Adler’s children

13. Hoffman, *Drive for Self*, 5-6; Manaster et al., *As We Remember Him*, 9 (Who may use Furtmüller).

14. *Ibid.*, 7.

15. Hoffman, *Drive for Self*, 8; Corey, *Theory and Practice*, 102.

16. Manaster, et al., *As We Remember Him*, 10.

17. Hoffman, *Drive for Self*, 9.

18. Manaster, et al., *As We Remember Him*, 18.

much as it did in his own childhood. With anti-Semitic prejudices still in play, Adler's family finds predominantly gentile neighborhoods more appealing for their family so Adler experiences the early influence of Protestant beliefs.¹⁹ Adler recalls "only a few early episodes related to his Jewish heritage and these were not uplifting."²⁰ However non-religious, Adler speaks regularly of spiritual and religious concerns. A close follower of Adler informs him of a growing interest in Holland for the lectures of Fritz Künkel, an Adlerian protégé, who incorporates Christian ideas into Individual Psychology. The follower suggests that Adler integrate additional material into his own lectures regarding religious concerns, but to this admonition Adler responds, "But what do people want? Don't I show in every word I say or write, and do I not prove with everything I do, that I am a man of God—what do I say—that I am a *servant* of the Lord?"²¹ At the end of a lecture in New York City, an attendee asks about religion prompting Adler to answer that "we try to live in a way that, if there is a God, he must be satisfied with us."²² Among his later writings and lectures, Adler references "biblical tales to illustrate" various concepts and is known to "teach his children to value the Bible for its insights into human nature."²³

Early education for Adler entails the classic Viennese scholastic model. His family encourages young Adler from early days to excel educationally as a "means to provide a better future" and garner a professional career so that Adler would be insulated from "the inevitable up and downs of business activity."²⁴ Such educational success and completion of a university

19. Hoffman, *Drive for Self*, 8.

20. *Ibid.*, 9.

21. Manaster, et al., *As We Remember Him*, 66.

22. *Ibid.*, 73.

23. Hoffman, *Drive for Self*. 9.

24. *Ibid.*, 12.

degree potentially opens access and inclusion into the broader Viennese gentile culture.²⁵ For Adler, early achievement in primary grades falters as he enters the *Gymnasium* or preparatory school. Grey describes Adler's performance as "not auspicious," and difficult due to "the academic competition."²⁶ Mathematics, according to Grey, proves particularly demanding, and Adler fails the first year in the *Gymnasium* and repeats this academic year.²⁷ Adler does finish the preparatory process, though he acknowledges his general dislike of the academic setting, and he garners admission to the medical school at the University of Vienna in 1888.²⁸

It is during the medical school years that Adler's socialist interest sprout. As a medical student, Adler favors social interaction and political discussion to the "long hours of study" including "experimentation and diagnostic exactitude," and as a result, his theory takes shape during "lively discussions with his friends and colleagues about problems of the day."²⁹ Most of Adler's interaction with medical school professors proves frustrating given the "cold-blooded approach" to medical practice.³⁰ One positive influence on Adler during medical school is Hermann Nothnagel, a physician whose passion for humanistic treatment connects with Adler's interests in the societal good of all.³¹ Adler graduates from medical school with lackluster style in 1895 and begins his medical career initially as an ophthalmologist, but quickly expands "to

25. Hoffman, *Drive for Self*, 12.

26. L. Grey, *Alfred Adler, The Forgotten Prophet: A Vision for the 21st Century* (Westport, CT: Praeger, 1998), 1.

27. *Ibid.*

28. *Ibid.*, 2.

29. *Ibid.*

30. Hoffman, *Drive for Self*, 21.

31. Nothnagel's dictum, "only a good man can be a great physician," resonates with Adler. Manaster, et al., *As We Remember Him*, 10; Hoffman, *Drive for Self*, 21.

general practice, and eventually, psychiatry.”³² With Hungarian ancestry and citizenship, securing a position as a physician in the General Hospital of Vienna is not possible for Adler, and he instead must take a non-paying position in the Poliklinik, a smaller hospital, near the Prater, a rather large amusement park.³³ The patients of the Poliklinik prove instrumental in the formulation of Adler’s theory as do those who become his patients in his private practice.

Among his patients were many who worked at the Prater restaurants, as well as waiters, acrobats and artists whose livelihood depended on bodily skills. Their ailments exposed physical weaknesses and helped Adler to develop his theory of overcompensation. In the same way he had had a physical voice problem which he overcame to sing heartily, so many of his amusement park patients had physical inadequacies which they overcame and utilized them to make a career.³⁴

The Poliklinik’s provision of free medical care for blue-collar families in Vienna also promotes Adler’s social interest.³⁵

Socialist themes permeate the writings and theoretical underpinnings of Adler with Marxist thought influencing him tremendously.³⁶ Adler’s first published work condemns the working conditions of garment workers. The meetings Adler attends not only provide the fertile environment for exploring his socialist leanings, but also connect Adler with a young Russian immigrant named Raissa Timofeivna Epstein a student relocating to Vienna.³⁷ About this time, anti-Semitic hostilities blossom in Vienna especially on the University campus and routinely

32. M. P. Maniacci, “An Introduction to Alfred Adler,” in *Alfred Adler Revisited*, ed. J. Carlson and M. P. Maniacci (New York: Routledge/Taylor & Francis Group, 2012), 2.

33. Hoffman, *Drive for Self*, 21-22; Manaster et al., *As We Remember Him*, 10.

34. Manaster, et al., *As We Remember Him*, 10-11.

35. Hoffman, *Drive for Self*, 22.

36. K. A. Adler, “Socialist Influences on Adlerian Psychology,” *Journal of Individual Psychology* 50, no. 2 (June 1994), 131.

37. W. F. Santiago-Valles, “Context and Impact of Raissa Epstein’s Ideas on Alfred Adler’s Social Imaginary (1897-1935),” *Journal of Individual Psychology* 65, no. 4 (Winter 2009): 360.

reports surface of violence against Jews.³⁸

There is no evidence that Adler was ever victimized by these anti-Semitic gangs, but their presence helped to unify those students who were not German nationalists into sympathizing, albeit loosely, with the internationally oriented socialist cause. Although raised in a religiously nonobservant household, Adler as a Jew harbored little attraction for German nationalistic striving. Instead, the socialist movement offered many young Jewish intellectuals like him the alluring values of economic justice and concern for the disadvantaged with an emphasis on rationality and progress.³⁹

Among the leaders of this socialist movement is Viktor Adler (no relationship to Adler) who leads socialist reform in Vienna.⁴⁰ According to Adler's son Kurt, the socialist aims of reform, egalitarianism, and humanism shape his father's concept of *Gemeinschaftsgefühl* ("to feel a part of the community of man").⁴¹

Adler's socialist leanings clearly influence his theoretical concepts of psychological development, but also as noted, Adler's involvement in socialist groups brings him into juxtaposition with Raissa Epstein. "She was a Russian migrant from Moscow and the daughter of a Jewish family of merchants and railroad tycoons who owned several houses and much land."⁴² Experiencing similar religious histories and prejudices, Adler and Epstein draw close to each other and Adler is seen often with Epstein in his company.⁴³ Epstein's migration to Vienna occurs in 1897 and in this same year she is married to Adler in "Smolensk, a Jewish community

38. Hoffman, *Drive for Self*, 23.

39. *Ibid.*

40. *Ibid.*, 23-25.

41. K. Adler quotes Marx and Engels' book *The Holy Family* as supporting this notion, "if correctly understood, 'interest' is the basis for all morality. The issue is to make one's private interest coincide or be in harmony with social interest, interest in mankind;" K. A. Adler, "Socialist Influences," 131-132.

42. Santiago-Valles, "Context and Impact," 366.

43. Manaster, et al., *As We Remember Him*, 11.

in Lithuania.”⁴⁴ Adler, twenty-seven, and Epstein, twenty-four, marry in a festive Jewish wedding ceremony including various family and friends.⁴⁵ According to Hoffman, this is possibly the last formal Jewish religious ceremony Adler attends.⁴⁶ The new couple return to Vienna and fail to find adequate living arrangements so Adler’s parents temporarily vacate their home in Vienna until “their son and daughter-in-law could obtain something more permanent.”⁴⁷

The energetic influence of Raissa continues as she and Adler hold closely to their socialist friends. Raissa’s “strong will and self-emancipation” also encourage Adler to support “women’s and worker’s rights.”⁴⁸ Following Adler’s original work on the conditions of the tailor-trade, he writes critical papers addressing colleagues’ lack of concern for social and health conditions in Vienna. Adler turns this concern into an opportunity to provide advocacy for better working conditions as well as calling for regular analysis of the connection between diseases, emotional problems, and the work site.⁴⁹

Less than one year after marrying Raissa, the Adler’s first daughter Valentine is born in August of 1898; the family culminates with three additional children, Alexandra (1901), Kurt (1905), and Cornelia, “Nellie” (1909). Both Alexandra and Kurt follow in their father’s career path as psychiatrists. Daughter Alexandra describes the warmth of the Adler home as both encompassing others and providing support for the children.

There were always people in our home, people to dinner. The children always

44. Santiago-Valles, “Context and Impact,” 366.

45. Hoffman, *Drive for Self*, 30.

46. Ibid.

47. The Adler’s did locate a first home in “Vienna’s Ninth District” fairly close to hospitals where Adler sees patients. Ibid., 30-31.

48. Santiago-Valles, “Context and Impact,” 368.

49. Ibid., 367.

participated; we were not separated at a children's table, but were invited to sit in as long as we liked. We could participate in the discussions if we wanted, but we always felt we had nothing to contribute. It was usually much above our heads. We went to bed whenever we wanted and were sleepy. We just walked off and went to bed.⁵⁰

Alexandra goes further in describing her relationship with her father.

My father liked classics, and he liked to read them to us. We were not as interested in the classics as he was, but he read them very beautifully. Often we made music. He sang and played the piano. He had a beautiful voice and we accompanied him and played duets and so on.⁵¹

Adler's son Kurt is similarly demonstrative in his descriptions of the family.

I have been asked how we got along in our family—did we avoid battles? We didn't entirely, but there was no self-righteousness and no pomposity. There was no pressure to conform or to agree, but only friendly explanation as to what our parents felt was right. Everybody felt respected as an individual and nobody had to 'search for his identity.' Everyone knew that he had it anyway, and the emphasis was to harmonize self-interest with the common interest. We did that—more or less. As soon as it became obvious that one of our actions was counter to the welfare of the family, we desisted and tried to modify it, but not to suppress it. When we did realize that it was against the common interest, it didn't seem to the individual to be necessary to the self-interest either. This is difficult to explain, when, in reality, it flowed along very easily.⁵²

Others describe Adler's personable manner as warm and inviting, "a fatherly figure . . . who met people not with a part, but the whole of his personality, without a single barrier in between. It was meeting from soul to soul."⁵³ The Adler home flourishes with the movement of others entering and regular discussions about politics and the state of the world. In general, it appears that Adler is a charismatic person to whom others are easily drawn. In describing himself, Adler says, "As far as I can look back, I was always surrounded by friends and comrades, and for the most part, I was a well-loved playmate. This development began early and

50. Manaster, et al., *As We Remember Him*, 18.

51. *Ibid.*

52. *Ibid.*, 21

53. *Ibid.*, 41.

has never ceased.”⁵⁴ The influence of Raissa remains strong in Adler’s writing, his participation in rallies, and meeting attendance. As Adler’s life and career grow, he attracts the attention of Sigmund Freud.

How Adler comes to Freud’s attention is not known exactly. In 1902, Freud invites Adler to join a professional discussion group. Historically, two ideas receive mention in the literature. The most oft reported version hints that Adler supports the work of Freud in an article, however, such an article lacks substantiation.⁵⁵ The second scenario posits that Freud engages Adler’s assistance in treating Freud’s half-brother who apparently suffers from a complicated case of pneumonia and is given up as a lost cause by his physician.⁵⁶ Following a positive cure, Adler endears himself to Freud. In the latter case, the invitation comes to Adler as someone known to Freud, but in the former, Adler is relatively unknown to Freud. A third more obscure version indicates that Adler serves Freud as a personal physician.⁵⁷ Regardless of the motivation for the invitation, Adler accepts Freud’s request to join the group, and begins to attend what is early termed the Wednesday Psychological Society (later renamed the Vienna Psychoanalytic Society). Adler remains closely associated with the Society and becomes the first president of the Society in 1910.⁵⁸ During the meetings, Adler’s ideas of an integrated person seem to permeate his thinking. With diverse thoughts, Adler and Freud develop contentious interaction over theoretical ideas. This establishes a fatal divide that culminates in the Society voting eleven

54. Hoffman, *Drive for Self*, 5.

55. Grey, *Forgotten Prophet*, 5.

56. K. Adler, “Socialist Influences,” 132

57. Grey, *Forgotten Prophet*, 5.

58. Maniacci, “Introduction,” 3.

to five in the fall of 1911 to dismiss Adler.⁵⁹ Historically, Adler's association with Freud portrays the relationship as Adler being a Freudian protégé, however, "Adler was not a disciple" of Freud.⁶⁰ "Many texts refer to Adler as a disciple of Freud. This erroneous classification was deeply disturbing to Adler, and he denied it many times."⁶¹ According to Grey, Adler keeps a notecard from Freud in his possession documenting the relationship as collegial not pedagogical.⁶²

Hoffman describes Adler's life following the separation from Freud as "an extremely productive period in his life."⁶³ Shortly after the break from Freud, Adler founds the Society for Free Psychoanalytic Study.⁶⁴ Adler renames the group the Society for Individual Psychology. His overall work slows during World War I while Adler serves as a military physician. Originally, Adler exempts from the military given his prior reserve service with the Hungarian military, however, in 1916 after changes in military regulations, Adler receives a draft notice and begins serving in a hospital in Summering about 50 miles from Vienna.⁶⁵ Adler builds on his theoretical formations while serving in the military by making observations of the sleeping positions of the soldiers in the hospital which is "further validation for his notion that one's personality can always be discerned through subtle gestures and movements."⁶⁶

59. Grey, *Forgotten Prophet*, 6.

60. Maniaci, "Introduction," 3.

61. F. G. Goble, *The Third Force: The Psychology of Abraham Maslow* (Chapel Hill, NC: Maurice Bassett Publishing, 2004), 140.

62. Grey, *Forgotten Prophet*, 5.

63. Hoffman, *Drive for Self*, 78.

64. "Apparently, the *free* meant free from Freud" (italics in the original), Maniaci, "Introduction," 4.

65. Hoffman, *Drive for Self*, 97-98.

66. *Ibid.*, 99.

After placement in Summering, Adler transfers in 1917 to a hospital in Cracow, Poland that proves more suitable to Adler, yet he remains disquieted by the results of war.⁶⁷ In the latter part of 1917, Adler transfers again to the northern sector of Vienna where his communications outline the formulation of the concept of *Gemeinschaftsgefühl*.⁶⁸ Adler's assignment to a hospital in Switzerland provides more time for reflection and writing which includes critical articles about governmental military policies.⁶⁹ Nineteen-eighteen marks a year of prolific writing for Adler as well as the end of World War I on November 11th.

"After the war," Adler's "chief reputation soon became established in the applied field of child psychology."⁷⁰ In 1922, Adler opens the first of thirty-two child guidance clinics in Vienna, and sets himself apart for his influence on educational reform.⁷¹ This educational influence becomes an Adlerian hallmark. Adler remains tremendously active in reform and writing. Jelliffe translates Adler's work *Study of Organ Inferiority and Its Psychological Compensation* into English in 1917. This translation leads to continued publication outside of Austria and ultimately opens access for Adler to the United States.

By the mid-1920s, Adler had become increasingly recognized in Central Europe as a leading figure in the field of child psychology and family relations. Reflecting this newfound influence, in 1925 he was invited to contribute a chapter to a new anthology on marriage . . . *The Book of Marriage* was initially published in German and then translated into English the following year.⁷²

Shortly after Adler's contribution to *The Book of Marriage*, he writes an article for an American

67. Hoffman, *Drive for Self*, 100-101.

68. Ibid., 101-102.

69. Ibid., 102.

70. Ibid., 124.

71. Manaster, et al., *As We Remember Him*, 13.

72. Hoffman, *Drive for Self*, 139.

newspaper and subsequently begins an American lecture tour which only materializes after Adler learns to speak English.⁷³

The first visit for Adler to the United States occurs likely in December of 1926.⁷⁴ About this same time discontent grows among Adler's followers in Vienna, and over the course of several years some of Adler's closest supporters leave the fold often with significant animosity toward Adler.⁷⁵ In his typical manner, Adler musters his efforts to move ahead seemingly unaffected by the rifts that often stem more from political and religious differences than theoretical arguments.⁷⁶ In part, this schism in the Vienna followers seems to propel Adler forward in his world-lecture tour.

Adler lectures in the United States from December of 1926 until April of 1927 with stops at Harvard and Columbia Universities, the New School for Social Research, and the Community Church in New York City.⁷⁷ For the next several years, Adler travels between Vienna and the United States where he lectures and develops child guidance clinics.⁷⁸ His lecture schedule and writing continues with proliferation during these years. By the mid-1930s, Adler's awareness of growing threats in Europe, with the developing threat of Nazism, pose concern. In 1934, the Austrian government is overthrown in favor of fascism and Adler relocates permanently to the

73. C. Furtmüller, "Alfred Adler: A Biographical Essay," in A. Adler, *Superiority and Social Interest: A Collection of Later Writings*, ed. H. L. Ansbacher and R. R. Ansbacher (New York: W. W. Norton & Company, 1979), 384.

74. Ibid.

75. Bottome, describes how one of Adler's group "ran through the streets of Vienna with tears streaming down his cheeks asserting loudly, to all the friends who crossed his path, that Adler had been cruelly unkind to him and betrayed their friendship;" P. Bottome, *Alfred Adler: A Portrait from Life* (New York: The Vanguard Press, 1957), 170.

76. Bottome, *Portrait*, 173; Furtmüller, "Biographical Essay," 388.

77. Bottome, *Portrait*, 202.

78. In 1929, Adler receives an appointment to Columbia University as a visiting professor, and later 1932, is named the chair of Medical Psychology at Long Island Medical College; Manaster, *As We Remember Him*, 14.

United States in 1935.

Adler returns to Europe and England for lectures. He departs in April of 1937 to commence a series of lectures in France, Belgium, Holland, and Scotland. In the latter days of May, Adler speaks to medical students at the University of Aberdeen. Prior to meeting for a lecture on May 28th, Adler “took a walk along the streets near his hotel. He collapsed from a heart attack and died in the ambulance taking him the hospital.”⁷⁹

Adler’s death marks the end of his personal influence with Individual Psychology, however, the contributions of his work continue to current days. By reviewing Adler’s life, clearly his experiences formulate the core of Adlerian theory. No assessment of Adlerian thought is complete without fully considering the life of Adler given that his life and experiences are inextricably intertwined with his theory.

Theoretical Appraisal of Individual Psychology

Bottome identifies 1910 as “Adler’s launch into freedom” with this marking a time in which Adler finds an open door to express his own ideas and give unique identity to his own work.⁸⁰ The final break occurs in 1911 with Adler’s complete dismissal from Freud’s psychoanalytical society. From this point, Adler concentrates on the exclusive practice of psychiatry and the formulation of his theory.

Understanding the theoretical concepts of Individual Psychology begins with a correct understanding of Adler’s use of the word “individual.” Due to issues with translation of the word from German and Latin into English, Adler’s intent is lost. *Individuum* in the Latin best translates as “indivisible” so Maniacci says Adler’s theory “should have been *Indivisible*

79. Manaster, et al., *As We Remember Him*, 15.

80. Bottome, *Portrait*, 79.

Psychology.”⁸¹ In Adler’s words, indivisible means “the *unity and self-consistency of the personality.*”⁸²

By starting with the assumption of the *unity of the individual*, an attempt is made to obtain a picture of this unified personality regarded as a variant of individual life-manifestations and forms of expression. The individual traits are then compared with one another, brought into a common plane, and finally fused together to form a composite portrait that is, in turn, individualized.⁸³

This hallmark concept differs drastically from the Freudian concept of determinism and innate drives.

Equally as important to the basic theoretical concept of a unified personality is the sense of belonging or as Adler describes it “*community feeling.*”⁸⁴ *Gemeinschaftsgefühl* serves the descriptive purpose of conveying Adler’s intention, and becomes perhaps the unique word most closely associated with Adlerian theory. However, much like the confusion with “individual” there is also misunderstanding of the meaning of “community feeling.” Typically interpreted as “social interest,” Adler admonishes that his meaning is much more than interest in “a larger circle which one should join.”⁸⁵

Social interest means much more. Particularly it means *feeling with the whole, sub specie aeternitatis*, under the aspect of eternity. It means a striving for a form of community which must be thought of as everlasting, as it could be thought of if mankind had reached the goal of perfection. It is never a present-day community or society, nor a political or religious form. Rather the goal which is best suited for perfection would have to be a goal

81. Maniaci notes that this problem with the translation of “individuum” into English would prove a “curse to Adler and his writings to the present day;” Maniaci, “Introduction,” 4.

82. A. Adler, *Superiority and Social Interest: A Collection of Later Writings*, ed. H. L. Ansbacher and R. R. Ansbacher (New York: W. W. Norton & Company, 1979), 24. (italics in the original)

83. A. Adler, *The Practice and Theory of Individual Psychology*, trans. P. Radin (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1925; repr., Mansfield Centre, CT: Martino Publishing, 2011), 2. (italics in the original)

84. *Ibid.*, 9.

85. Adler, *Superiority and Social Interest*, 34.

which signifies the ideal community of all mankind, the ultimate fulfillment of evolution.⁸⁶

Adler's explanation of social interest here also points to another of the core theoretical concepts associated with Individual Psychology—the sense of striving for perfection which is directly associated with Adler's concept of the inferiority complex. Simply put, a person's "attempts to express the great upward drive."⁸⁷

In an attempt to outline the basic assumptions of Adlerian theory, Sweeney aptly employs three words—Socio, Teleo, and Analytic.⁸⁸ For Sweeney, "Socio" refers to the "social feeling" aspect, "Teleo" addresses the goal or future striving notion of the theory, and "Analytic" notes the Adlerian assumption that behavior reflects unconscious or unknown material. Dinkmeyer and Sperry similarly employ the word "socioteleological," and relate this to the "purposive nature of behavior" as well as the stimulation of social interest.⁸⁹ Previously Dinkmeyer, Dinkmeyer, and Sperry summarize the basic assumptions of Adlerian theory: "people are indivisible, social, and decision-making beings whose actions and psychological movement have purpose."⁹⁰ Dreikurs designates Adlerian counseling as a "social rehabilitation therapy" which focuses on the "educational process," thus, "the person learns to understand himself and his life."⁹¹

86. Adler, *Superiority and Social Interest*, 34-35. (italics in the original)

87. H. L. Ansbacher and R. R. Ansbacher, ed., *The Individual Psychology of Alfred Adler: A Systematic Presentation in Selections from His Writings* (New York: Harper Perennial, 1956), 103.

88. Sweeney, *Adlerian Counseling*, 9-12.

89. D. Dinkmeyer Jr. and L. Sperry, *Counseling and Psychotherapy: An Integrated, Individual Psychology*, 3rd ed. (Upper Saddle River, NJ: Prentice-Hall, Inc., 2000), 59-60.

90. D. C. Dinkmeyer, D. C. Dinkmeyer Jr, and L. Sperry, *Adlerian Counseling and Psychotherapy*, 2nd ed. (New York: Macmillan Publishing Company, 1987), 9.

91. R. Dreikurs, "Individual Psychology: An Adlerian Point of View," in *Concepts of Personality*, ed. J. M. Wepman and R. W. Heine (Chicago: Aldine Publishing Company, 1963), 255.

Carlson, Watts, and Maniacci seek to clarify the basic characteristics of Adlerian therapy by identifying it as “brief and time limited, present and future oriented, directive, integrative, and eclectic.”⁹² These authors also expand their explanation by pinpointing that Adlerians see behavior as “socially embedded,” understand ideas as “screened through his or her own life style,” read the personal life style as “built on private logic,” and believe behavior is “goal oriented.”⁹³

Adler also relates important psychical responses to a person’s position in the family. This particular influence is well seen in Adler’s life itself. “While many theorists have discussed birth order, only Adler addressed this concept as a family constellation—it’s not only the position into which one is born but *how* one interprets the position, or how it manifests as behavior.”⁹⁴ According to Sweeney, Adler posits that across families children in similar birth positions are more alike than those within a family constellation, thus the position of the person in the family takes on more importance in Adlerian theory.⁹⁵

Distinctive as well to Adlerian thought is the interpretation of dreams. Though Freud also emphasizes dream interpretation, Adler differs from Freud by identifying dreams as an expression of a person’s striving toward a goal.⁹⁶

Uniquely in the world of psychology Adlerians understand the dream as purposeful, creating an emotion. The purposive nature of the dream is the emotion created. Emotions are energizers of behavior, dynamic forces that produce movement. We learn to use

92. J. Carlson, R. E. Watts, and M. Maniacci, *Adlerian Therapy: Theory and Practice* (Washington, DC: American Psychological Association, 2006), 8-10.

93. *Ibid.*, 11-14.

94. G. D. McKay, “Position in Family Constellation Influences Lifestyle,” in *Alfred Adler Revisited*, ed. J. Carlson and M. P. Maniacci (New York: Routledge/Taylor & Francis Group, 2012), 71.

95. Sweeney, *Adlerian Counseling*, 14.

96. D. E. Peven, “Dreams and Dream-Interpretation,” in *Alfred Adler Revisited*, ed. J. Carlson and M. P. Maniacci (New York: Routledge/Taylor & Francis Group, 2012), 157.

emotions as strategies in the pursuit of our private goals.⁹⁷

Adler says of dream interpretation, “the justification for this method is that our dream life is just as much a part of the whole, as our waking life—no more and no less.”⁹⁸

Dreikurs outlines the major life tasks identified in Adlerian theory. Originally, Adler lists three life tasks; work, friendship, and love.⁹⁹ Even though Adler only identifies three life tasks himself,¹⁰⁰ Adler does allude to at least two others that Mosak and Dreikurs incorporate into Adlerian theory; coping with oneself and spirituality.¹⁰¹ Of the life tasks, Adler remarks, “for a long time now I have been convinced that all the questions of life can be subordinated to the three major problems—the problems of communal life, of work, and of love.”¹⁰²

This brief review summarizes the most important concepts of Adlerian theory and assists with providing some sense of insight into the theoretical underpinnings of Individual Psychology. For the purpose of this work in organizing a theoretical appraisal of Individual Psychology, Sweeney’s Socio-Teleo-Analytical approach offers a logical and comprehensive outline for presenting Adler’s thoughts in a theoretical format.

Adler’s sense of social connectedness is seen most obviously by his use of the word *Gemeinschaftsgefühl*. For Adler, humans are an integrated part of a larger order in which all

97. Peven, “Dreams,” 157.

98. A. Adler, *The Science of Living* (London: George Allen & Unwin Ltd., 1929), 154.

99. Dreikurs, “An Adlerian Point of View,” 234-235.

100. A. Adler, *Social Interest: A Challenge to Mankind*, trans. J. Linton and R. Vaughan (London: Faber and Faber, Ltd., 1938; repr. Mansfield Centre, CT: Martino Publishing, 2011), 42.

101. H. H. Mosak and R. Dreikurs, “Spirituality: The Fifth Life Task,” *Journal of Individual Psychology* 56, no. 3 (Fall 2000): 257; Mansager and Gold argue against the efforts of Mosak and Dreikurs to add to Adler’s life tasks and hold to Adler’s original three life tasks while not denying the importance of considering those posited by Mosak and Dreikurs, E. Mansager and L. Gold, “Three Life Tasks or Five?” *Journal of Individual Psychology* 56, no. 2 (Summer 2000): 155, abstract.

102. Adler, *Social Interest*, 42.

people exist. Human beings expose their personal nature by social interaction. There is “only one single standard by which we can form an estimate of a human being—*his movement when confronted with the unavoidable problems of humanity.*”¹⁰³ In order to gain insight into the psyche of an individual person, “it is necessary to consider his attitude toward his fellow men.”¹⁰⁴ Personal significance arises from interaction with the world and interpreting one’s place in the world based on the meaning or interpretation given to those interactive events. These events may be positive or negative, affirming or diminishing. Adler states this position thusly, “so far then as man’s meaning about himself and about the external world is concerned, this can be best discovered from the significance he finds in life and from the significance he gives to his own life.”¹⁰⁵ Feist and Feist note the defining characteristic of social interest as “a feeling of oneness with all humanity,” and as a member of the larger community, a sense of empathy and concern for others leading to the betterment of all through cooperation.¹⁰⁶

Human beings naturally move toward life in societal connections and form cooperative groups in order to face the world with collective strength. Difficulties overwhelm individuals who “feel inadequate in certain situations,” however, a person overcomes the sense of “inadequacy and inferiority” by joining with others.¹⁰⁷ From this notion, arises one of Adler’s earliest and best known concepts, that of the inferiority complex. From the life reflections, Adler is known to start his medical career in the Poliklinik where patients from a nearby Prater

103. Adler, *Social Interest*, 13. (italics in the original)

104. Ansbacher and Ansbacher, *Selections*, 127.

105. Adler, *Social Interest*, 16.

106. J. Feist and G. J. Feist, “Adler: Individual Psychology,” in *Theories of Personality*, 7th ed. (New York: McGraw-Hill Company, 2009), 75.

107. Adler, *The Science of Living*, 60.

amusement park come for treatment. Adler notices that some with specific medical conditions seem to find ways to overcome their physical inadequacies by compensating in other ways. Similar compensation is seen among soldiers whom Adler treats during World War I as well as children Adler treats medically. For Adler, his first attempt at verbalizing this phenomenon occurs with his publication in 1907 of *Studie über Minderwertigkeit von Organe und die seelische Kompensation* (translated into English in 1917 by S. E. Jelliffe as *Study of Organ Inferiority and Its Psychological Compensation*). Of this work, Adler explains,

I arrived at the notion that inferior organs might be responsible for the feeling of psychic inferiority . . . the purpose of the work was to show that children born with hereditary organic weaknesses exhibit not only a physical necessity to compensate for the defect, and tend to overcompensate, but that the entire nervous system, too, may take part in this compensation; especially the mind, as a factor of life, may suffer a striking exaggeration in the direction of the defective function . . . so that this overemphasized function may become the mainspring of life, in so far as a “*successful compensation*” occurs.¹⁰⁸

Inferiority feelings, thus, grow out of a recognition of differences between the self and the remainder of society. Logically, some bestowments provide stronger capacities to perform and others less capacity. Adler’s experience with this phenomenon starts in his own family with competition with his older brother Sigmund who “was a far more formidable figure.”¹⁰⁹ As the eldest son in a Jewish family, Sigmund holds a favored position which only goes further to dominate the frail and sickly Adler during his childhood. Bottome reports one of Adler’s earliest remembrances, “one of my earliest recollections is of sitting on a bench, bandaged up on account of rickets, with my healthy elder brother sitting opposite me. He could run, jump and move about quite effortlessly, while for me movement of any sort was a strain and an effort.”¹¹⁰

108. A. Adler, “Individual Psychology,” in *Psychologies of 1930*, ed. C. Murchison (Worcester, MA: Clark University Press, 1930), 395.

109. Hoffman, *Drive for Self*, 6.

110. Bottome, *Portrait*, 30.

Adler makes the important connection between inferiority and social interaction by stating that “the beginning of social life lies in the weakness of the individual.”¹¹¹ The sense of social connectedness supports human compensation for perceived inadequacies. Human beings find purpose for existence within a social network—both where a person compensates as well as finds a place to belong. Adler explains the overall notion of compensation,

Nature forms from inferior organs, under the influence of compensation, apparatuses of more variable function and morphology, which show themselves in many cases to be quite capable functionally and even at times somewhat better adapted to external circumstances, since they have derived their increase in strength in overcoming these external obstacles and have consequently stood the test.¹¹²

Of the greater influence and importance of society in compensation, Adler writes,

“Because of this fact we cannot expect to find that the abilities and faculties of all human beings in society are equal. But a society that is rightly adjusted will not be behindhand in supporting the abilities of the individuals who compose it. This is an important point to grasp, since otherwise we would be led to support that individuals have to be judged entirely on their inherited abilities. As a matter of fact an individual who might be deficient in certain faculties if he lived in an isolated condition could well compensate for his lacks in a rightly organized society.”¹¹³

In Adlerian thought, there is no insight into a person without first seeing the person and their actions within the social context—“we must always look at the whole social context.”¹¹⁴

Furthermore, Adler posits that fully understanding abnormal behavior only occurs in social context, and therefore, psychological repair also plays out only in social context—“social training is the basic method by which we can all overcome our feelings of inferiority.”¹¹⁵ By

111. Adler, *Science of Living*, 61,

112. A. Adler, *Study of Organ Inferiority and Its Psychical Compensation*, trans. S. E. Jelliffe (New York: The Nervous and Mental Disease Publishing Company, 1917). 56.

113. Adler, *Science of Living*, 61.

114. *Ibid.*, 62-63,

115. *Ibid.*, 63-64.

joining the greater societal group, human beings share in “the pooled intelligence of the social group,” and gain common sense training to overcome personal feelings of inferiority.¹¹⁶ This notion leads Adler to “define human progress as a function of a higher development of social interest.”¹¹⁷ Rattner explains, “where communal ties prevail, a person transcends his biological limitations,” which produces Rattner’s conclusion that “civilization is the site of all useful compensations and overcompensations.”¹¹⁸ Lack of social mindedness, for Adler, is psychological atrophy. Rattner sees the ill-development of social mindedness as causative with neuroses, criminal behavior, various social incapacities, as well as psychoses.¹¹⁹ In society, no group continues toward entropy, but will move toward a more spontaneous direction of health and wholeness.

The generational aspect of this type of movement asserts the following with the birth of each new generation:

We find all the previous useful contributions which have been supplied by our forebears. We find human beings in their bodily and mental development, social institutions, art, science, lasting traditions, social relations, values, schooling, etc. We receive all these and build upon them, advancing, improving, and changing, always in the same sense of a further durability. This is the inheritance from our forebears which falls to us for administration. It is their contribution in which their spirit lives on immortally after the body has fallen.¹²⁰

Each successive generation influences the environment just as each generation is influenced, as well, by the society.¹²¹ This mutuality forms a core construct of Adlerian theory and the

116. Adler, *Science of Living*, 64.

117. Adler, *Superiority and Social Interest*, 25.

118. J. Rattner, *Alfred Adler*, trans. by H. Zohn (New York: Frederick Ungar Publishing Co., 1983), 4.

119. *Ibid.*, 4-5.

120. Adler, *Superiority and Social Interest*, 26-27.

121. *Ibid.*, 27-28.

influential nature of the interaction reflects the basic evolution of moving from a perceived negative state to that of a more positive state.

The noted interaction of the personal unity of the individual and the requirement of social interest or participation provides the interplay in which other formative concepts develop in Adlerian theory. Inferiority sets the tone for the individual development of a self-perception. Whether a person perceives themselves as adequate and capable depends on the sense of inferiority, where the person fits into the family constellation, and ultimately the perceptual framework or meaning the person gives to life. Inferiority and superiority serve as the primary motivators. The family constellation is the most influential and formative social network for a person. It is in the family that the basic notions of life and existence find formation. While Adler clearly notes the influence of the external world on an individual, his initial work reflects the importance of the family as well as the child's place in the family constellation. For his focus on the family constellation, Adler receives credit as one of the earliest contributors to family systems theory.¹²²

Several Adlerian concepts find subsumption under the heading of the family constellation. Primarily, family constellation discussions focus on birth position, but also integral to the family constellation focus is the development of what Adler terms a *prototype*,¹²³ or the core structure of the style of life or lifestyle.¹²⁴ Additionally, Adler borrows from Vaihinger, the concept of fictionalism and “as if.”¹²⁵

Within the family, a child experiences life, and from these experiences meaning is given

122. Corey, *Theory and Practice*, 121, 437-438; Sweeney, *Adlerian Counseling*, 275.

123. Adler, *Science of Living*, 35.

124. Sweeney, *Adlerian Counseling*, 9-10.

125. Ansbacher and Ansbacher, *Selections*, 76-77.

to the world and how the world operates, or at least, how the child perceives the world to operate. The core concepts of life and functioning naturally form in the family constellation given the family is the first social network in which the child receives exposure. Here the child learns to value others and empathize with others. Depending on the child's birth position and family experiences, the child develops a personal cognitive framework for life, known as the style of life. Often, social interaction, formulates a child's sense of inferiority and lack. Inferiority seeks compensation and correction within the confines of society and/or the family. Additionally, family exposure and experiences provide various observations from which the child determines how the world must work. Though often faulty and inadequate, these observations, none-the-less, serve as the motivating platform from which a child acts. Thus, Vaihinger concludes that these "mental structures" force the child to "act as if" the idea is actually true no matter how faulty and maladaptive the "mental structure" may prove.¹²⁶

Meaning given to life naturally grows from the healthiness or faultiness of the mental structure. "Behind any question regarding the meaning of life resides a more pervasive issue—cognitive mistakes regarding reality that delude one from discovering a richer meaning of life than one based upon confused misperceptions: fictions."¹²⁷ Stone further demonstrates the social connotations,

what we think may or may not be what we express openly and what we speak may or may not reflect our deeper thoughts. We may not even be aware of deeper thoughts until we speak. Some speakers ponder an idea thoughtfully as they converse, others rattle off nonsense or cliché after cliché. People may sometimes demonstrate a disconnection between their speech and the meaning intended . . . the problem is not just what is

126. H. Vaihinger, *The Philosophy of "As If: A System of the Theoretical, Practical and Religious Fictions of Mankind*, (New York: Harcourt, Brace and Company, 1925): *passim*, quoted in Ansbacher and Ansbacher, *Selections*, 77-78; see also A. Fine, "Fictionalism," *Midwest Studies in Philosophy* 18, no. 1 (1993): 1-18.

127. M. K. Stone, "The Meaning of Life and Adler's Use of Fictions," *The Journal of Individual Psychology* 67, no. 1 (Spring 2011): 13-14.

popularly labeled ‘a failure to communicate’ but the more complex matter of expressing in words what one actually means.¹²⁸

Fictions, thus, interpret life and serve as the basis from which life is given meaning. Meaning in life is a universal question, “and so the question belongs to everybody.”¹²⁹

Adler verbalizes how this inner life and meaning develop in the following:

This apparatus, which we are simply calling ‘inner life,’ can be roughly compared to a machine capable of action and purpose. It is, of course, infinitely more complex, a thousand times better equipped to attack and to evade; and in the structure of the organs and the capacity of their function, it incorporates the life experience of the individual as well as that of his forebears. Primarily an agent of attack, collecting useful experiences, exercising self-control, acting with foresight, attempting to protect its tasks by a wide safety coefficient, and never losing sight of its goal—that is how we see the inner life of a human being.¹³⁰

While Adler’s thoughts show evolution over time, he did not abandon the basic tenants of determining “how individuals develop their personalities and what moves them to become the people they are in adulthood.”¹³¹ These formulations develop into the personal “style of life” for the individual who subsequently “acts as if” these formulations are accurate. Depending on how the individual tends to interpret sensory data, a personal interpretation or meaning attaches to each piece of data. Each person “privately” applies meaning “solely from the subjective personality (style) of the individual.”¹³² Adlerians term this the “private logic” of the individual. Observation of behavior and interaction, as well as, communication with others, provides an outsider’s window into the “private logic” of the person. “Generalizations and concepts are

128. Stone, “Meaning of Life,” 15-16.

129. *Ibid.*, 17.

130. A. Adler, “The Child’s Inner Life and a Sense of Community,” trans. by L. Fleisher, in T. Kottman and M. Heston, “The Child’s Inner Life and a Sense of Community,” in *Alfred Adler: Revisited*, ed. J. Carlson and M. P. Maniacci (New York: Routledge/Taylor & Francis Group, 2012): 122-127.

131. Kottman and Heston, “Child’s Inner Life,” 115.

132. Stone, “Meaning of Life,” 20.

notoriously suspect by their fictive applications.”¹³³ The potential for the fictional application of concepts results from assignment of words to sensory experiences, and the understanding of these words which may be only fully known to the person privately.¹³⁴ Stone elaborates, “living in the world necessitates giving meaning to these sensations, especially the ones we consider important.”¹³⁵ Either privately or within the social context, an individual gives meaning to the experiences by assigning a word to describe the experience which results in a presumption that a name fully validates and affirms the truth of the experience whether accurate or not.¹³⁶ The personal private logic serves as the individual’s focus of motivational control, even when other logical and rational thoughts may suggest a better option, and therefore, the private logic rises to a place of dominance in guiding the individual’s life—“a cherished Holy Writ.”¹³⁷

Rattner summarizes the Adlerian concept of “meaning of life” in noting “it is the task of psychology to show people the true meaning of life . . . individual psychology is capable of setting up criteria for stable life values,” thus, a therapist is able to assist a person in untangling anxieties and overcoming inferiorities.¹³⁸ Ultimately, the individual “acts as if” the anxieties and inferiorities no longer play a role in controlling the individual; the outcome of which is for the person “to begin acting as if they were already the person they would like to be.”¹³⁹

133. Stone, “Meaning of Life,” 21.

134. Ibid.

135. Ibid., 22.

136. Ibid.

137. B. H. Shulman and H. H. Mosak, *Manual for Life Style Assessment* (New York: Brunner-Routledge, 1995), 3-4.

138. Rattner, *Alfred Adler*, 54.

139. R. E. Watts, P. R. Peluso, and T. F. Lewis, “Expanding the Acting As If Technique: An Adlerian/Constructivist Integration,” *The Journal of Individual Psychology* 61, no. 4 (Winter 2005): 381.

Another major contributing factor involving the family constellation concerns the place an individual occupies in the family—birth order. Eckstein reviews research supporting the notion that birth order provides unequivocal influence in personality formation.¹⁴⁰ Sweeney points out, also, that birth position encompasses not only the physical position of the child, but also the psychological position.¹⁴¹ On the issue of sibling order, Rattner states,

One of Adler's most important discoveries concerns the influence of a person's position in the sibling order on his subsequent emotional development. The situation in which a child grows up is exemplary for the attitude toward life which he formulates early on and by which he lives more or less unconsciously. Next to all the other factors that have already been mentioned, a child's relationship with his siblings is of the greatest importance.¹⁴²

Adler presents the constructs he observes regarding birth order throughout his writings. Particular focus on birth order and the character influences appears readily in *Guiding the Child*.¹⁴³ McKay aptly summarizes Adler's birth position constructs.¹⁴⁴ The following from Dinkmeyer and Sperry captures the construct, "Birth order, then must be explained dynamically by considering how much the child influences the other members of the family and how they influence the child."¹⁴⁵ In conclusion, Rattner writes, "it can be shown that every psychological ailment contains elements of the position that the patient occupied among his siblings in early childhood."¹⁴⁶

140. D. Eckstein, "Empirical Studies Indicating Significant Birth-Order-Related Personality Differences," *The Journal of Individual Psychology* 56, no. 4 (Winter 2000): 481-494.

141. Sweeney, *Adlerian Counseling*, 14.

142. Rattner, *Alfred Adler*, 124.

143. A. Adler, *Guiding the Child: On The Principles of Individual Psychology*, trans. B. Ginzburg (London: George Allen & Unwin Ltd., 1930; repr. Mansfield Centre, CT: Martino Publishing, 2011), *passim*.

144. McKay, "Position in Family," 71-73.

145. Dinkmeyer and Sperry, *Counseling*, 30-31.

146. Rattner, *Alfred Adler*, 127.

Sweeney identifies the basic interpretations of birth position with the following outline:

1. The oldest child can be typified as *ruler of the day*.
2. The second child introduces sibling rivalry and must overcome the first born.
3. The middle child may *feel squeezed* and fight for position.
4. The youngest child, as the baby, is a charming, chosen child.
5. The only child is mature and *never dethroned* from the chosen position.¹⁴⁷

Adler consistently demonstrates the core need for social belonging and a sense of fulfillment. This originates in the infantile years with the family and builds to a continuous sense of meaning as a contributing adult to the betterment of the greater society. Shifron reinforces this belonging as “the key for well-being.”¹⁴⁸ Ferguson, likewise, affirms the formative nature of belonging by stating, “when the individual from early childhood experiences a sense of belonging as an equal and contributing member of the family and later feels belonging to the wider community, the person actualizes the ‘need to belong’ with striving to contribute to the human community.”¹⁴⁹ The primary buffer against inferiority is social interaction and a sense of belonging such that movement toward superiority produces the ability to effectively confront “real problems” and contribute “to the welfare of mankind.”¹⁵⁰ Overholser suggests that Adler’s theory of social belonging poses an effective antidote to mental illness.¹⁵¹ Sweeney and Witmer

147. Sweeney, *Adlerian Counseling*, 14-16.

148. R. Shifron, “Adler’s Need to Belong as the Key for Mental Health,” *The Journal of Individual Psychology* 66, no. 1 (Spring 2010): 10.

149. E. D. Ferguson, “Adler’s Innovative Contributions Regarding the Need to Belong,” *The Journal of Individual Psychology* 66, no. 1 (Spring 2010): 1.

150. J. E. Crandall, “A Scale for Social Interest,” *The Journal of Individual Psychology* 47, no. 1 (March 1991): 106.

151. J. C. Overholser, “Psychotherapy That Strives to Encourage Social Interest: A Simulated Interview With Alfred Adler,” *Journal of Psychotherapy Integration* 20, no. 4 (2010): 348.

incorporate social feeling and belonging into a conceptual framework for health and wellness which the authors present as a “Wheel of Wellness and Prevention.”¹⁵² Ultimately, “emotionally healthy people possess social feeling in strong measure and are able to encourage it in others.”¹⁵³

Social feeling begins in the structure of the family and manifests itself most effectively in a sense of wholeness and unity within an individual. It leads to positive social interactions with others as seen in the task of friends and provides a springboard from which a person is able to launch a fulfilling career. The development of fulfilling love with a mate is also contingent upon a healthy social interest. Whether an individual develops what Adler terms superiority or not depends on early experiences and the meaning given to these experiences. A person who gathers a sense of inferiority strives to overcome the inferiority by overcompensation or what manifests as a superiority complex. Maladjusted overcompensation proves debilitating and leads to neurotic symptoms and in the worst cases psychotic expression. The alternative, a healthy sense of superiority and social interest, leads to health and wellbeing. It is for an individual a striving for a more positive, well-adjusted place in life.

Sweeney’s second descriptive term, *teleos*, reflects a sense of achievement and striving for an end goal. Adler describes the teleological nature of Individual Psychology as follows:

The science of Individual Psychology developed out of the effort to understand that mysterious creative power of life—that power which expresses itself in the desire to develop, to strive and to achieve—and even to compensate for defects in one direction by striving for success in another. This power is *teleological*—it expresses itself in the striving after a goal, and in this striving every bodily and psychic movement is made to cooperate. It is thus absurd to study bodily movements and mental conditions abstractly without relation to an individual whole.¹⁵⁴

152. T. J. Sweeney and J. M. Witmer, “Beyond Social Interest: Striving Toward Optimum Health and Wellness,” *The Journal of Individual Psychology* 47, no. 4 (December 1991): 529.

153. R. A. King and C. A. Shelley, “Community Feeling and Social Interest: Adlerian Parallels, Synergy and Differences with the Field of Community Psychology” *Journal of Community and Applied Social Psychology* 18, (2008): 103.

154 Adler, *Science of Living*, 32. (italics in the original)

Dreikurs contributes further in the following statement:

Alfred Adler stresses the fact that all living things move, and that every movement must have a goal. So, according to Adler, all living things seek a goal. With regard to man in particular, Alfred Adler declares that it is impossible for us to understand his behavior and actions unless we know their goal.¹⁵⁵

In addition to this explanation, Dreikurs notes that the teleological nature of Adlerian theory is the core concept that contributes to the rejection of such thoughts given that, as a philosophical paradigm, teleological thought fails to meet the scientific standards for empirical substantiation of a theory.¹⁵⁶ “The theory that a connection other than that between cause and effect may be at the root of any observed occurrence is extremely difficult to grasp.”¹⁵⁷ Dreikurs ties this teleological goal back to the underlying fictive goal an individual comes to incorporate into their view of the world.¹⁵⁸

Adler further defines the goal-orientation of Individual Psychology, “this teleology, this striving for a goal, is basic to the concept of adaptation, and the life of the psyche is inconceivable without a goal toward which all our efforts are directed.”¹⁵⁹ Human expression and behavior are sensible as seen through the lens of the individual’s goal, and are predictable when viewing the behavior as goal driven.¹⁶⁰ Likewise, the teleological nature of Adlerian theory “reveals the optimistic, encouraging nature of the position.”¹⁶¹

155. R. R. Dreikurs, *Fundamentals of Adlerian Psychology* (Chicago: Adler School of Professional Psychology, 1989), 11.

156. Ibid.

157. Ibid.

158. Ibid., 46.

159. A Adler, *Understanding Human Nature* (London: George Allen & Unwin Ltd., 1927; repr., Mansfield Centre: CT, 2010), 19.

160. Sweeney, *Adlerian Counseling*, 11.

161. Ibid.

Adler presents a case example with a child and the overly strong connection of the child with the mother. “If we look carefully we will see that all the little things to which the psychologist pays attention form part of a consistent plan of life. Hence when we can see the goal—in the child’s case, to be always tied up with his mother—we can conclude a great many things.”¹⁶²

Ansbacher and Ansbacher tie the Adlerian goal orientation with the development of the style of life.¹⁶³ The expression of the goal is not overt, but requires interpretation from that which is observed.¹⁶⁴ “The goal, although unknown to the individual, directs unobtrusively and unshakably all psychological expressive forms,” accordingly, the depth of the personality structure finds expression, and from this knowledge “one can comprehend the personality, because one knows its frame of reference to the tasks of life.”¹⁶⁵

Dreikurs declares the importance of Adler’s discovery of an alternative explanation of human movement and drive, “Adler cut the Gordian knot when he found the motive force of every human action in the goal of the action.”¹⁶⁶ As a fundamental law of psychic development, movement, “cannot be thought of without goal and direction.”¹⁶⁷ Movement gives insight into the, perhaps, unknown sense of inferiority with which connects directly into the style of life. The style of life manifests in activity within the three core tasks—friendship, work, and love.

The third aspect Sweeney mentions is the *analytical* nature of Adlerian theory, and this

162. Adler, *Science of Living*, 141.

163. Ansbacher and Ansbacher, *Selections*, 180-181.

164. *Ibid.*, 181.

165. Adler, *Superiority and Social Interest*, 72.

166. Dreikurs, *Fundamentals*, 12.

167. Adler, *Superiority and Social Interest*, 52.

ties directly to the style of life and its manifestation in the three life tasks. Mosak and Maniacci classify the analytical aspects of Individual Psychology into these two primary parts. First, the therapist needs to fully understanding of the individual's style of life; the second, it requires discovery of the manner in which the style of life manifests itself in an individual's life as interpreted through the three life tasks.¹⁶⁸

Interpretation of this material relates specifically to an understanding of Adler's description of the unconscious and conscious. Sweeney points out that Adlerian theory differs from the Freudian concept of the unconscious in that the unconscious is not unavailable, but may not be readily understandable.¹⁶⁹ Analysis, thus, brings those often unknown motivators to the surface allowing for interpretations to guide corrective work. Adler asserts that "man knows more than he understands."¹⁷⁰ In describing the unconscious, Adler writes, "the unconscious is nothing other than that which we have been unable to formulate in clear concepts."¹⁷¹ As a connector to the style of life and life goal, Adler further states, "man understands nothing about his goal, but still he pursues it. He understands nothing about his style of life, yet he is continually bound to it."¹⁷² For Adler, conscious and unconscious form a unified substance, and not two distinct entities of contradiction.¹⁷³

Interpreting the style of life is "an open door through which we get a glimpse into the workshop of the mind," and this "glimpse" provides distinctive insight into the various fictions

168. H. H. Mosak and M. P. Maniacci, "Adlerian Psychotherapy," in *Current Psychotherapies*, 9th ed., ed. R. J. Corsini and D. Wedding (Belmont, CA: Brooks/Cole, 2011), 86.

169. Sweeney, *Adlerian Counseling*, 12.

170. Ansbacher and Ansbacher, *Selections*, 232.

171. *Ibid.*

172. *Ibid.*

173. *Ibid.*, 358-359.

or fantasies underlying the style of life.¹⁷⁴ It is possible the individual fails to recognize the connection between the style of life and these fantasies.¹⁷⁵ Fantasy serves the purpose of compensating at the point of the weak and inferior thought so analyzing the fantasy opens a door into the unknown.¹⁷⁶ For the purpose of delving into the individual's world of fantasy, day-dreams and night dreams are important tools. Adler insists that movement does not cease during sleep, but "continues uninterrupted."¹⁷⁷ Therefore, the analysis of both day-dreams and night dreams is useful.

The dream is left to the discretion of imagination, which is tethered to the style of life. At other times, also, we find the imagination struggling on behalf of the style of life when a problem confronting the individual is beyond his powers, or when common sense—the individual's social feeling—does not intervene because it does not exist in sufficient strength.¹⁷⁸

Rattner amplifies the concept of dream interpretation in stating, though dreams "may have a regressive aspect here and there," a dream is none-the-less a "psychic progression" which assists the individual in "coming to terms with the problems of life."¹⁷⁹ In apt manner, Rattner summarizes Adler's thoughts regarding dreams, "a dream during sleep *essentially shows nothing else than a person's thinking, feeling, acting, and fanaticizing during his wakeful state.*"¹⁸⁰ According to Adler, dreams do not hold prophetic power, nor do dreams show forth the future or provide a picture of that which is not capable of being known, thus, a dream has limits that are

174. Adler, *Social Interest*, 244.

175. *Ibid.*

176. *Ibid.*, 247.

177. *Ibid.*, 251.

178. *Ibid.*, 252.

179. Rattner, *Alfred Adler*, 99.

180. *Ibid.* (italics in the original)

bound by the inherent capabilities of the individual experiencing the dream.¹⁸¹ For Adler, dreams likely present material mostly uncomfortable to the dreamer, but just as likely to provide a directive for solving the uncomfortable situation.¹⁸² Adler says the dream's purpose is to create a mood that leads toward corrective or compensational action or thought.¹⁸³ From this foundation, Adler lists three self-deceptive "dream devices" that aid in self-protection—selection of certain pictures, similes and symbols, and simplification.¹⁸⁴

1. Selection of certain pictures—the explanation is not to be found in the pictures but in their selection; i.e. the dreamer is guided by a tendency in the selection of his thoughts.
2. Similes and symbols—in the psychological structure of the simile the inclination toward self-deception is also contained.
3. Simplification—this is the significant device of self-deception, to narrow down a problem so much that nothing is left but a small 'harmless' remainder.¹⁸⁵

Unique to Adlerian theory is the use of early childhood recollections as a means of exploring an individual's personality. "Memories thus serve much the same purpose as dreams."¹⁸⁶ Adler identifies the special meaning of early recollections by explaining that these recollections "show the style of life in its origins and in its simplest expressions."¹⁸⁷ Rattner details the nature of early recollections, "memory and recollections are not simply a depot of impressions and sensations but components of purposeful emotional life."¹⁸⁸ The style of life

181. Adler, *Practice and Theory*, 214.

182. Adler, *Superiority and Social Interest*, 214.

183. *Ibid.*

184. *Ibid.*, 214-215.

185. *Ibid.*

186. A. Adler, *What Life Should Mean to You*, ed. A. Porter (London: George Allen & Unwin Ltd., 1932; repr. Mansfield Centre, CT: Martino Publishing, 2010), 73.

187. *Ibid.*, 74.

188. Rattner, *Alfred Adler*, 92.

and early recollections are inextricably associated with each other as the early recollections reveal an individual's "nature, since from a wealth of impressions those things are selected that provide an impetus or a deterrent but in any case a confirmation of the chosen style of life."¹⁸⁹

Per Adler,

We may deduce that all recollections have an unconscious purpose within themselves. They are not fortuitous phenomena, but speak clearly the language of encouragement or of warning. There are no indifferent or nonsensical recollections. One can evaluate a recollection only when one is certain about the goal and purpose which it subserves. It is not important to know *why* one remembers certain things and forgets others. We remember those events whose recollection is important for a specific psychic tendency, because these recollections further an important underlying movement.¹⁹⁰

The most influential of all memories Adler asserts is "the first memory" since this reveals the individual's "fundamental view of life; his first satisfactory crystallization of his attitude."¹⁹¹

Early recollections indicate the presence or absence of social feeling and provide insight into the core of the individual's style of life.¹⁹² Along with the guiding format of the style of life, memories reflect an event that serves as the core of an individual's psychic leanings.¹⁹³ Adler provides an example from his own life associated with his childhood bout with pneumonia, "I came to choose the occupation of physician in order to overcome death and the fear of death."¹⁹⁴ The ultimate manner in which Adler displays this personally is through his strong commitment to bettering life for all.

Therefore, early recollections "are not merely reports about a person's early life; they

189. Rattner, *Alfred Adler*, 92.

190. Adler, *Understanding Human Nature*, 48-49.

191. Adler, *What Life Should Mean*, 75.

192. Adler, *Social Interest*, 210.

193. *Ibid.*, 212-213.

194. Ansbacher and Ansbacher, *Selections*, 199.

reveal belief, basic mistaken attitudes, self-defeating perceptions, and unique laws of psychological movement.”¹⁹⁵ In conclusion, “memories can never run counter to the style of life.”¹⁹⁶

In addition to dreams and the use of early recollections, Adler lists three other approaches to completing a full analysis of the individual’s character; birth position, childhood disorders, and outside factors that cause the illness or disorder.¹⁹⁷ With a complete analysis of these five pieces of data, Adler submits that a therapist stands ready to progress with therapeutic interventions.

Therapeutic Appraisal of Individual Psychology

Perhaps Rattner best explains a general framework for the practice Individual Psychology in the following statement:

To individual psychology, psychotherapy is a free collaboration between the therapist and the patient. They sit opposite each other [in contrast to Freud’s couch] and carry on the psychological interview, with the patient being considered a partner of equal value and with equal rights. The analytic work is regarded as collaboration and teamwork whose purpose is the patient’s self-exploration as guided and inspired by the therapist. In contrast to adherents of other psychological schools, the individual psychologist for the beginning counteracts his authority with the patient. As a matter of principle he places himself on the level of human fellowship, and he must make every effort to avoid any authoritarian position, which, according to Adler, is bound to lead to failure.¹⁹⁸

Subsequently, several basic goals of Adlerian counseling arise, and from this, four stages of counseling emerge. The four goals and subsequent stages include the following:

1. Establishing an empathic relationship between the counselor and client, in which the client feels understood and accepted by the counselor.

195. Dinkmeyer, Dinkmeyer, and Sperry, *Adlerian Counseling*, 107.

196. Adler, *What Life Should Mean*, 74.

197. Ansbacher and Ansbacher, *Selections*, 328; the three remaining approaches proffered by Adler are presented elsewhere in this work or subsumed other topics, i.e. childhood illnesses are included in the discussion of organ inferiority and compensation, and birth order is explored under the topic of family constellation.

198. Rattner, *Alfred Adler*, 182-183.

2. Helping clients understand their beliefs and feelings, as well as their motives and goals that determine their lifestyle.
3. Helping clients develop insight into mistaken goals and self-defeating behaviors.
4. Helping clients consider alternatives to the problem behavior or situation and make a commitment to change.¹⁹⁹

Sweeney, employing more contemporary wording, lists the four stages accordingly—relationship, psychological investigation, interpretation, and reorientation.²⁰⁰ Adlerians contrast counseling and psychotherapy as well. Here also, Sweeney provides a precise explanation. “In the case of counseling, behavior change within the existing lifestyle is the goal. In psychotherapy, change in the lifestyle is the desired outcome, making one’s place in a new way with corresponding attitudes, emotions, and behaviors.”²⁰¹ Though the outcome or level of change is a variant with counseling and psychotherapy, the four stages remain consistent.²⁰²

Stein expands the stages of Adlerian therapy to twelve. These are: (1) empathy-relationship, (2) information, (3) clarification, (4) encouragement, (5) interpretation and recognition, (6) knowing, (7) group and marathon, (8) doing different, (9) reinforcement, (10) social interest, (11) goal-redirection, and (12) support and launching.²⁰³ In these stages, Stein sees an artful strategy on the part the therapist who engages the client with “sensitive timing, gentleness, and creativity.”²⁰⁴ Ansbacher and Ansbacher simplify the basic process of Adlerian therapy by detailing three parts: (1) understanding the lifestyle of the patient, (2) explaining the

199. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 61.

200. Sweeney, *Adlerian Counseling*, 118; see also, Mosak and Maniaci, “Adlerian Psychotherapy,” 84; Corey, “Adlerian Therapy,” 113.

201. Sweeney, *Adlerian Counseling*, 115.

202. *Ibid.*, 117.

203. H. T. Stein, “Twelve Stages of Creative Adlerian Psychotherapy,” *The Journal of Individual Psychology* 44, no. 2 (June 1988): 138.

204. *Ibid.*, 139.

patient to himself, and (3) strengthening social interest.²⁰⁵

For this work, the four stages provide ample detail for understanding the therapeutic concepts of Adlerian therapy. With the initiation of therapy, the counselor must fully engage and connect with the client. Rattner implores that creating a trusting environment is “absolutely necessary.”²⁰⁶ Adlerian practitioners seek collaborative interaction with clients “that grows into caring, involvement, and friendship.”²⁰⁷ One way in which the Adlerian therapist seeks to build the client connection is to focus on the client’s story and less on the presenting problem.²⁰⁸ This approach diverges somewhat from classic training for therapists in which the therapist typically asks immediately of the client, “Tell me what brings you to therapy!” The Adlerian approach proves pivotal when the trust and connection develop strongly. The alignment strengthens when the therapist places aside “any personal ambitions or sensibilities,” and works to maintain “companionable benevolence, equable helpfulness, and an infinite amount of patience” with the client.²⁰⁹

The second phase of therapy includes an analysis of the dynamic, psychological characteristics of the client’s personality. To formulate a complete and insightful analysis, a therapist explores a number of areas with the client. The most common analytical tool Adlerian’s employ is the Lifestyle Assessment. Sweeney remarks that the Lifestyle Assessment is most thorough when including a review of the family constellation, early recollections, and

205. Ansbacher and Ansbacher, *Selections*, 326.

206. Rattner, *Alfred Adler*, 183.

207. Corey, “Adlerian Therapy,” 113.

208. *Ibid.*

209. Rattner, *Alfred Adler*, 184.

observations of the client.²¹⁰ The primary goal for the therapist with the Lifestyle Assessment is to gather a clear understanding of the individual's private logic which is the person's "invisible road map" for charting "goals, plans, and actions without an awareness of the rationale" the person is following.²¹¹ Stein suggests this information gathering stage may last as many as five to ten therapy sessions and may cover presenting problems, life tasks, early childhood memories, generational influences, as well as, religious and cultural concerns.²¹²

Dreikurs mentions two levels of information to gather in this period of exploration—the subjective situation and the objective situation. In the subjective situation, Dreikurs covers a phenomenological or narrative exploration of the client's life.²¹³ In the more objective sphere, Dreikurs collects data surrounding a person's movement and actions such as may be seen in the three life tasks.²¹⁴

Among data gathering will be information regarding birth order and the family constellation. To gather this data, the therapist may ask some of the following questions:

1. Who was the favorite child?
2. What was your father and mother's relationship with the children?
3. Which child was most like your father? Your mother? In what respects?
4. Who among the siblings was most like you? In what ways?
5. What were you like as a child?
6. How did your parents get along? How did they handle disagreements?²¹⁵

During the stage of psychological exploration, the therapist asks about early recollections. Shulman and Mosak offer details for engaging adequately in exploring early

210. Sweeney, *Adlerian Counseling*, 98.

211. *Ibid.*, 99.

212. Stein, "Twelve Stages," 139-140.

213. R. Dreikurs, "Holistic Medicine," *The Journal of Individual Psychology* 53, no. 2 (June 1997): 187.

214. *Ibid.*

215. Corey, "Adlerian Therapy," 115.

recollections.²¹⁶ To prompt the client in exploring an early recollection, Corey suggests a leading remark such as, “I would like hear about your memories. Think back to when you were very young, as early as you can remember (before the age of 10), and *tell me something that happened one time.*”²¹⁷

The analytical investigation may include reports of dreams as well. Adler upholds that dreams are mostly deceptive in nature and not necessarily amenable to interpretation by the one dreaming, and as goals and motivations are “inconsistent with reality, the more likely that person’s dreams will be used for self-deception.”²¹⁸ These self-deceptions are the motivating forces that influence the lifestyle by forming the content of the client’s private logic. With this material in hand, the therapist is able to move the interpretation stage of therapy.

Sweeney details the interpretation stage,

The third stage, the Adlerian interpretation process, involves the use of tentative inferences and observations made by the clinician. Having listened to the individual discuss concerns, possibly exploring family constellation and/or early recollections, uncovered rules as noted above, and having observed behavior in the counseling and/or elsewhere, the counselor tentatively will offer observations that are descriptive of the individual and may have implications for meeting the individual’s life tasks.²¹⁹

Diagnostic labeling proves contrary generally for Adlerians, thus the effort of exposing the client to various analytical interpretations is to create an understanding or explanation of behavior.²²⁰ Alder ranks this as “the most important component in therapy.”²²¹ In this stage, “by

216. Shulman and Mosak, *Life Style Assessment*, 179-220.

217. Corey, “Adlerian Therapy,” 116.

218. Feist and Feist, “Adler,” 88-89.

219. Sweeney, *Adlerian Counseling*, 125.

220. Ibid.

221. Ansbacher and Ansbacher, *Selections*, 334.

correctly interpreting the psychological condition of the person seeking guidance, as well as his history and his personal problems, the therapist influences his patient and lays a fresh foundation for his further psychological development.”²²² Additionally, Rattner reinforces the importance of encouragement during this time as the client releases the old life style and reorients to another more functional life style.²²³ Dinkmeyer and Sperry affirm the importance of the lifestyle assessment given that it provides insight for the therapist, and conveys a sense of empathy and understanding to the client.²²⁴ This supportive connection provides the entrée for the therapist to assist clients in realizing that “behavior develops not from what we are, but from what we believe we are; that is, behavior is not the result of our experiences but how we interpret them.”²²⁵

The careful nature of sharing interpretations is an artful process for the therapist. Too forceful maneuvering with interpretations may push the client away. Orgler outlines the gentle manner in which the interpretation is made, “we consider it particularly important not to force our interpretation upon the patient, for we are of the conviction that the only thing that will help him is the knowledge he gains through his own work.”²²⁶ The ultimate goal for the Adlerian therapist is to assist the client in gradually coming to terms with the fact “that he has not been able to solve all or some of the life problems because he had a wrong goal and an erroneous view of life.”²²⁷ Rightful interpretation allows the client “to see the pattern of movement and its

222. Rattner, *Alfred Adler*, 185.

223. *Ibid.*

224. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 98.

225. *Ibid.*, 98.

226. H. Orgler, *Alfred Adler: The Man and His Work* (New York: Capricorn Books, 1965), 169.

227. *Ibid.*

meaning.²²⁸

The *recognition reflex*—a knowing smile or laugh, facial acknowledgment, or verbal elaboration—is used to affirm the accuracy of psychological hunches based on the counselee’s lifestyle information, one’s knowledge of human motivation, and one’s intuitive sense of the internal dialogue used by the individual (private logic) to make a place among others and cope with life’s tasks.²²⁹

Once effective interpretations proceed with the client, the therapist is able to move to the third stage of treatment—reorientation. In this final phase of psychotherapy, the client works to re-educate and reorient themselves to a more functional and effective way of living. This outcome is noticeable specifically in the three life tasks—social and friendship, work, and love. Though change proves desirous for the clients, Sweeney recommends entering the reorientation stage carefully for even when the client expresses a desire to change, the client’s actual commitment to the change process may be limited.²³⁰

To guide the reorientation process forward, the therapist may employ several therapeutic techniques with clients as a way to encourage and support the client’s progress. One helpful technique to use early in the change process is “spitting in the soup” of the client, or as Dreikurs calls it “stealing the innocence.”²³¹ Adler’s term for this technique is “besmirching a clean conscience” which Adler borrows from a grade school act in which a person spits in the soup of another person in order to take that person’s soup.²³² The technique challenges the tendencies of a client to fall back into previously ineffective patterns. The counselor “must determine the purpose and payoff of the behavior and spoil the game by reducing the behaviors pleasure or

228. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 99.

229. Sweeney, *Adlerian Counseling*, 125.

230. *Ibid.*, 137.

231. *Ibid.*

232. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 107.

usefulness in the client's eyes."²³³

Another technique from Adler is the prescription of the symptom. Various identified as paradoxical intention or "antisuggestion," the intervention encourages the client to heighten the level of emotion for which there is a complaint. "The irony, of course, is that when invited to do their 'thing' they find themselves incapable of doing it."²³⁴ Antisuggestion is capable of making the thoughts, emotions, or behaviors "appear so ridiculous that the client finally gives them up."²³⁵

Much of the reorientation process, as well as other stages of counseling, includes encouragement. The basic intent of the counselor is to offer "both verbal and nonverbal procedures that enable a counselee to experience and become aware of his own worth."²³⁶ Thus, Sweeney lists encouragement as the most influential force in bringing about change in a client's beliefs.²³⁷ In this final stage of counseling, encouragement serves primarily to build courage in the client.²³⁸ "The counselor encourages him [the client] in this respect by letting him know it is all right to try."²³⁹ A counselor employing immediacy, another technique, expresses to the client how the counselor is "experiencing the client in the here and now."²⁴⁰ Immediacy is a somewhat confrontational intervention and its use requires a delicate work on the part of the counselor, but

233. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 107.

234. Sweeney, *Adlerian Counseling*, 141.

235. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 106-107.

236. D. C. Dinkmeyer, "Use of the Encouragement Process in Adlerian Counseling," *Personnel and Guidance Journal* 51, no. 3 (Nov. 1972): 177.

237. Sweeney, *Adlerian Counseling*, 105.

238. *Ibid.*, 106.

239. Dinkmeyer, "Use of Encouragement," 181.

240. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 105.

when a client's behavior or communication is incongruent, the counselor is able to point out the incongruent aspects of the client's life. "Healthy, mature people communicate congruently."²⁴¹

Taking from Adler's interest in Vaihinger, "acting as if" prescribes that the client "act as if" something is true. In this intervention, the client may well protest that "acting" is a deception. However, Mosak says "we show him that all acting is not phony pretense, that he is being asked to try on a role as one might try on a suit. It does not change the person wearing the suit but sometimes with a handsome suit of clothes, he may feel differently, and perhaps behave" in like manner.²⁴² "The expectation is that the plan will work. If it doesn't, you explore what kept it from being a good experience."²⁴³

When clients tend toward victimizing roles, Adlerians may employ the "push-button" technique. This intervention demonstrates to the client that it is the client who has control over their emotions. By visualizing both positive and negative situations, clients come to realize that emotional reactions are created within their own realm of thinking. This technique associates the important connection between thoughts and emotional reactions.²⁴⁴

As the therapy progresses, a useful technique to introduce to clients involves "catching oneself" in the act of moving toward change. Often clients "catch themselves too late," but this allows the client to take note of the triggers for a behavior and "learn to anticipate the situation."²⁴⁵ The result of the intervention provides insight for a client, and therefore, a client is

241. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 105.

242. H. H. Mosak, "Adlerian Psychotherapy," in *Current Psychotherapies*, 2nd ed., ed. R. J. Corsini (Itasca, IL: F. E. Peacock Publishers, Inc., 1979), 71.

243. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 107.

244. Mosak and Maniaci, "Adlerian Psychotherapy," 92.

245. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 107-108.

able to avoid triggers or respond differently in the presence of the triggers.²⁴⁶

Adlerians recognize the need to motivate and guide clients to an effective outcome. Thus, the therapist seeks to grow the client's commitment to counseling and change. Task setting allows the therapist and client to agree on reasonable and obtainable goals which are often reinforced with homework assignments.²⁴⁷ Creating movement may also result from the counselor's use of surprise. A somewhat paradoxical intervention, the therapist agrees with the client and plays into the client's pattern of thinking.²⁴⁸

Collectively, Adlerian theory and the associated therapeutic interventions provide a comprehensive base for addressing a host of counseling concerns. As noted in the introductory remarks, Adler's theory applies to a variety settings and across the age span. Adler himself qualifies as the father of school guidance counseling with the introduction of his child guidance centers.²⁴⁹ Likewise, Adler serves as one of the earliest proponents of family influence, and most consider Adler to be the father of modern systems theory. "Adler and Dreikurs were among the first to see the entire family as a *system* whose structure and interactions were intertwined."²⁵⁰

With love as the third of Adler's life tasks, working with couples in relationships and love naturally fits Adlerian theory as well.²⁵¹ Unlike the insistence in systems theory that all members of the system are present, Adlerians prefer for all to be present, but do not insist on

246. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 107-108.

247. Sweeney, *Adlerian Counseling*, 142-143.

248. Dinkmeyer and Sperry, *Counseling and Psychotherapy*, 108.

249. For a thorough consideration of Adler's influence with child guidance see, A. Adler, *Guiding the Child: On the Principles of Individual Psychology* (London: George Allen & Unwin Ltd., 1930; repr. Mansfield Centre, CT: Martino Publishing, 2011), 9-27.

250. Sweeney, *Adlerian Counseling*, 275.

251. *Ibid.*, 255-270. See also B. B. Grunwald and H. V. McAbee, *Guiding the Family: Practical Counseling Techniques*, 2nd ed. (Philadelphia: Accelerated Development, 1999), 1-20.

the attendance of all family members.²⁵² Abramson concludes regarding the family influence,

The suffering and difficulties people experience are not intrapsychic, nor do they occur in a vacuum. Rather, they take place in the social arena and are expressed first and foremost in the individual's family life and intimate relations. Therefore, misconceptions, mistaken interpretations, and feelings and behaviors that need to be changed are best treated in the context of the group that shares a common field with the individual on a daily basis.²⁵³

As with family therapy, Adler's influence is also strongly associated with group psychotherapy. Initially added to the child guidance programs, Dreikurs extends group psychotherapy work to his practice, and popularizes group therapy in the United States.²⁵⁴ Group interaction is particularly helpful given the social nature of Adler's theory so "the group provides the social context in which members can develop a sense of belonging, social connectedness, and community."²⁵⁵

Adlerian theory integrates as well with addressing spirituality in counseling. Johansen provides the following synopsis:

Adlerian psychology offers a unique, yet appropriate, approach to working with religious individuals . . . Most schools of psychotherapy have had either a neutral or a negative position toward religion. In contrast to these systems, Individual Psychology takes an optimistic and positive stance in regard to religion and spirituality . . . it is arguably the most religion-friendly.²⁵⁶

It is this religious and spiritual context of Adlerian theory that provides a springboard for the remainder of this work as the theological aspects of Adlerian theory lead to an appraisal of the theory's adaptability to the integration of Christian counseling.

252. Z. Abramson, "Adlerian Family and Couples Therapy," *The Journal of Individual Therapy* 63, no. 4 (Winter 2007): 374-375.

253. *Ibid.*, 386.

254. Corey, "Adlerian Therapy," 121-122.

255. *Ibid.*, 122.

256. Johansen, *Religion and Spirituality*, 41.

Theological Appraisal of Individual Psychology

As a major life task in Individual Psychology, spirituality plays a potentially core role in the personal development of individuals and the greater society.²⁵⁷ For Adlerians, the discussion of spirituality is not only relevant to the practice of Individual Psychology, but also allows for the dynamic participation in the “broader discussion” of spirituality with contributions “to it from their unique perspective.”²⁵⁸

Discussions of the interaction between religion, spirituality, and psychology yields fodder for debate and outright hostility. “Psychologists traditionally have been loathe to discuss this task, their reluctance deriving partially from the feeling in some quarters that such a topic is more legitimately within the provinces of philosophy and theology.”²⁵⁹ It is among Adlerians, however, that a respect for the significance of spirituality and religion leads to the possibility of successfully integrating theoretical concepts into a distinctively Christian approach. Yet, any Christian appraisal of a secular theory requires caution and thoughtful analysis.

The most simplistic appraisal of Adlerian psychology in the context of a theological appraisal reveals that Adler’s theories have no basis in a Christian worldview. Adler’s view of humanity is a reflective construct of his own observations, and therefore, not consistent with a biblical anthropology. Specifically, “Adler’s view may be too optimistic or positive, paying insufficient attention to the darker side of human nature that is fallen and sinful.”²⁶⁰ Paul’s

257. Mosak and Dreikurs, “Spirituality,” 257-265.

258. E. Mansager, L. Gold, B. Griffith, E. Kal, G. Manaster, G. McArter, R. L. Powers, L. Schnebly, M. F. Schneider, and N. N. Silverman, “Spirituality in the Adlerian Forum,” *The Journal of Individual Psychology* 58, no. 2 (Summer 2002): 177.

259. Mosak and Dreikurs, “Spirituality,” 257.

260. S. Tan, “Adlerian Therapy,” in *Counseling and Psychotherapy: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 2011), 76.

testimony is, “for there is no distinction: for all have sinned and fall short of the glory of God.”²⁶¹

While Adler’s concept of inferiority and compensation reflect a movement from a negative position to a more positive position, there is no sense that a lower position indicates humanity’s state of sinfulness before God. Thus, movement toward the positive is all of humanity’s work and none of grace through salvation. Of Christian grace Paul writes, “But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.”²⁶² Paul expresses similar sentiment to the church at Ephesus, “For by grace you have been saved through faith. And this is not of your own doing; it is the gift of God.”²⁶³ Given that humans overcome their inferiorities by their own work, Adler’s theory “can be somewhat superficial and simplistic” from a biblical perspective.²⁶⁴ As a phenomenological approach, Individual Psychology tends to lead to a humanistic view that human beings create their own reality, thus, the need for God or salvation is mute.²⁶⁵ “Psychology is, as a rule, convinced that man can free himself from his conflicts, or that the psychotherapeutic treatment can do so.”²⁶⁶

Adler’s socialistic tendencies and the focus of social feeling prove respectable, yet ignore the greater “community of God, the *unio mystica*.”²⁶⁷ Some concerns associated with humanity and its issues are not correctable merely through human ingenuity and work.²⁶⁸ Though Adler

261. Rom. 3:22b-23, ESV. Unless otherwise noted, all Scripture quotations are *The Holy Bible, English Standard Version*[®] (ESV[®]) Copyright © 2001 by Crossway, a publishing ministry of Good News Publishers.

262. Rom. 11:6.

263. Eph. 2:8.

264. Tan, “Adlerian Therapy,” 77.

265. Corey, “Adlerian Therapy,” 104.

266. E. Jahn, quoted in Adler, *Superiority and Social Interest*, 273.

267. *Ibid.*, 274.

268. *Ibid.*

holds a religious upbringing, and did take Protestant baptism, “for Adler, God is a human idea; for Christians, God is revealed.”²⁶⁹ Generally, the conclusion remains that Adler “was a decided agnostic” who does not embrace God nor the Bible as divine revelation.²⁷⁰ Adler does, however, maintain close relationships with local clergy and suggests that religious groups provide an important outlet in which social feeling may be well expressed.²⁷¹

Adler explains how the concept of God fits within the scope of Individual Psychology, and humanity’s “contemplation of a deity,”

To strive towards God, to be in Him, to follow His call, to be one with Him—from this goal of striving (not of a drive), there follow attitude, thinking, and feeling. God could be recognized, could reveal Himself, only within a thought process which moves toward the quality of height, toward the guiding idea of greatness, omnipotence, omniscience as redemption from oppressing tensions, from inferiority feelings.²⁷²

In response to Jahn’s editorial comments on Individual Psychology, Adler affirms that his theory and religion share many commonalities with specific similarities in addressing thoughts, emotions, human will, and particularly the striving for perfection in humanity.²⁷³ Baruth and Manning point out that Adler’s general beliefs about God “should not be considered to imply that [Adler] did not place a serious importance in his conception of God.”²⁷⁴

Adler does stumble across the nature of sin without recognition of his discovery in describing humanity’s striving for superiority and perfection. “Man has always taken this path, for, with his bodily and psychological disposition, he must strive continuously towards self-

269. Jahn, quoted in Adler, *Superiority and Social Interest*, 274.

270. Rattner, *Alfred Adler*, 18.

271. *Ibid.*

272. Adler, *Superiority and Social Interest*, 275.

273. *Ibid.*, 281.

274. L. G. Baruth and M. L. Manning, “God, Religion, and the Life Tasks,” *The Journal of Individual Psychology* 43, no. 4 (Dec. 1987): 430.

preservation and ascendancy.”²⁷⁵ This is the descriptive essence of the fall of humanity in Genesis and the release of sin into the world. Ironically, Adler, even observing the character of the sin nature in humans, fails to relate this to the historical accounts of original sin. In fact, Adler confirms that the only “true” known to human beings is the “true” humans create to fulfill “the purposes and aims of human beings.”²⁷⁶ The conclusion Adler posits, “there is no other truth than this; and if another truth existed, it could never concern us; we could never know it; it would be meaningless.”²⁷⁷

From a theological perspective, Adler’s greatest flaw evidences in his thinking regarding biblical accounts of God’s revelation and the manner in which he discredits Christian theology as truth. Certainly without this foundation, the remainder of Adler’s precepts fall short of fully integrating into a Christian worldview. This does not, however, dismiss any of the various concepts of Individual Psychology which do parallel biblical precepts. With any consideration of these integrative prospects, it must always hold, though, that Adler’s theory is ultimately void of the basic tenants of the Christian faith. As with Jahn, however, there is room for “comparison, the deepening, and the achieving of understanding for one another’s viewpoints.”²⁷⁸

To produce a theoretical basis for integrating Adlerian concepts effectively into an acceptable theological platform, this work proposes a revision of the life tasks formulated by Adler and subsequently expanded by Mosak and Dreikurs. This view borrows from Sperry and Mansager who address various taxonomies for spiritually oriented counseling with a description of a taxonomy in which “the psychological and spiritual domains of human experience and

275. Ansbacher and Ansbacher, *Selections*, 461.

276. Adler, *What Life Should Mean*, 4.

277. Ibid.

278. Jahn, quoted in Adler, *Superiority and Social Interest*, 274.

development are different, though at times overlapping, with the spiritual having primacy.”²⁷⁹

With this reorientation of Adler’s three life tasks, friends, work, and love take a subsumptive position with spiritually taking the primary, formative position. Thus, the tasks of friends, work, and love fail to come to fruition unless empowered by the work of God through the Holy Spirit. The core development of this mindset hinges on understanding the original state of humanity as in the image of God—*imago Dei*. Muller defines *imago Dei* as “that likeness or resemblance to God in which man was originally created,” which belongs “to the original human constitution and intrinsic to it.”²⁸⁰

This is the first of several points that coincide with Individual Psychology. Mathews points out the error of seeking to dichotomize the image of God as material and spiritual²⁸¹, a mistake similar to Freud’s deterministic, compartmentalizing of human nature. To the contrary, Mathews affirms the historical Hebrew notion of a “unified whole.”²⁸² The sense of humans as a whole, unified entity is at the core of Individual Psychology. “We see that both mind and body are expressions of life: they are parts of the whole of life.”²⁸³ Hammett adds that a “correct understanding of [*imago Dei*] is the basis for truly Christian human relationships.”²⁸⁴ While Adler does not employ this biblical concept, the importance of human relationships is the

279. L. Sperry and E. Mansager, “The Relationship Between Psychology and Spirituality: An Initial Taxonomy for Spiritually Oriented Counseling and Psychotherapy,” *The Journal of Individual Psychology* 63, no. 4 (Winter 2007): 363-364.

280. R. A. Muller, *Dictionary of Latin and Greek Theological Terms* (Grand Rapids, MI: Baker Book House Company, 1985), 143.

281. K. A. Mathews, *The New American Commentary: Genesis 1-11:26*, ed. E. R. Clendenen (Nashville: Broadman & Holman Publishers, 1996), 166-168.

282. *Ibid.*, 167.

283. Adler, *What Life Should Mean*, 25.

284. J. S. Hammett, “Human Nature,” in *A Theology for the Church*, ed. D. L. Akin (Nashville: Broadman & Holman Publishing Group, 2007), 351.

defining characteristic of Adler's *Gemeinschaftsgefühl*. Green describes similar frames for *imago Dei*—"the most fundamental moral claim of Judaism and its basis for a universal interpersonal ethic"—a format for ethical consideration of others.²⁸⁵ Rietveld points out that such ethical treatment of others "comprised the essence of [Adler's] religiosity."²⁸⁶ These concepts likely carry in some part the influence of Adler's early Jewish upbringing. Additionally, Rietveld promotes Adler's "striving for perfection" as holding important Jewish constructs.²⁸⁷

Watts addresses the commonalities between the biblical concept of *agape* and social interest by concluding, "the similarities between Biblical *agape* and high social interest are remarkable."²⁸⁸ Watts employs 1 Corinthians 13:4-7 as the core description of biblical *agape*, and then parallels these descriptors with Crandall's constructs of social interest.²⁸⁹ Crandall validates a core of descriptive words that are consistent with language Paul utilizes in 1 Corinthians 13:4-7 to define Christian *agape*—helpful, sympathetic, respectful, generous, tolerant, trustworthy, forgiving, cooperative, patient.²⁹⁰ Ansbacher also summarizes the constructs of social interest with several consistent terms relating to biblical concepts of love and concern for others.²⁹¹

285. A. Green, *These Are the Words: A Vocabulary of Jewish Spiritual Life* (Woodstock, VT: Jewish Lights Publishing, 2000), 183-184.

286. G. Rietveld and E. Ham, trans., "Similarities Between Jewish Philosophical Thought and Adler's Individual Psychology," *The Journal of Individual Psychology* 60, no. 3 (Fall 2004): 216.

287. *Ibid.*, 214-215.

288. R. E. Watts, "Biblical *Agape* as a Model of Social Interest," *The Journal of Individual Psychology* 48, no. 1 (March 1992): 39.

289. *Ibid.*, 36-38.

290. Crandall, "A Scale for Social Interest," 108; these are also noted among the "fruit of the Spirit" in Gal. 5:22-23.

291. H. L. Ansbacher, "The Concept of Social Interest," *The Journal of Individual Psychology* 47, no. 1 (March 1991): 40-41.

Rietveld lists “striving for perfection” as a similarity, also, between Jewish thought and Adlerian theory.²⁹² The concept of striving for perfection relates specifically to the teleological framework of Individual Psychology. The theological ramifications of *teleos* arise when reviewing the term from a biblical perspective: τελειός—“having attained the end or purpose, complete, perfect.”²⁹³ Paul writes of this striving from a Christian mindset in Philippians chapter three. “Not that I have already obtained this or am already *perfect*, but I press on to make it my own, because Christ Jesus has made me his own.”²⁹⁴ Here Paul uses a derivative of *teleos* to convey forward striving. In this passage, Paul continues his remarks with a more specific reference to pressing forward. “Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and *straining* forward to what lies ahead, I press on toward the *goal* for the prize of the upward call of God in Christ Jesus.”²⁹⁵ These Pauline statements perhaps better than any Scripture convey not only Adler’s concept of “striving for perfection,” but also associates striving with a positional movement from the negative (I do not consider I am already perfect) toward the positive (straining forward, I press on toward the goal).

A strong sense of social connection and striving play out naturally, according to Adler, in the three life tasks. The first life task of social connectedness or friendship finds many links to historical theological concepts. Grenz formulates a distinctive view of theology proper as only fully understandable in the community.

Our identity ultimately can only be derived from a reference point outside the world. As

292. Rietveld, “Similarities,” 214-215.

293. W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., trans. and revised by W. F. Arndt, F. W. Gingrich and F. W. Danker (Chicago: The University of Chicago Press, 1979), s.v. τελειός, 809.

294. Phil. 3:12. (italics added for emphasis)

295. Phil. 3:13-14 (italics added for emphasis)

Christians we know this transcendent reality to be God. We have an identity, therefore, because God our Creator is the origin of our personal existence and of the human essence we are called to share.²⁹⁶

Grenz' sense of community best manifests itself in *koinonia*—κοινωνία: association, communion, fellowship, close relationship.²⁹⁷ This reflects the epitome of Adler's sense of community-mindedness, and also Adler's push for experiencing personal wholeness only through relationship with others. For example, Adler offers the emotion of joy a characteristic best expressed relationally, he writes, "joy . . . cannot stand isolation," but seeks the company of others and desires to engage others in play, in communication, and in the sharing of the fun.²⁹⁸ Perhaps no other biblical interaction typifies the strength and need of friendship than that between David and Jonathan.²⁹⁹

Adler's second life task, that of work, is demonstrative of a greater involvement and contribution to society. Grudem, in his review of the *imago Dei*, describes three basic constructs for explaining the image of God. Of these, the functional view relates to humanity having dominion over creation and responsibility for working.³⁰⁰ "The Lord God took the man and put him in the garden of Eden to work it and keep it."³⁰¹ Psalm 104:3 states, "man goes out to his work and to his labor until the evening." For faithful Christians, work brings ultimate reward, "I heard a voice from heaven saying, 'Write this: Blessed are the dead who die in the Lord from

296. S. J. Grenz, *Theology for the Community of God* (Nashville: Broadman & Holman Publishers, 1994), 197.

297. Bauer, *Lexicon*, s.v. κοινωνία, 438-439.

298. Ansbacher and Ansbacher, *Selections*, 226-227.

299. See 1 Sam. 20:42 for a reflective interaction between David and Jonathan.

300. W. Grudem, *Systematic Theology: An Introduction to Biblical Theology* (Grand Rapids, MI: Zondervan Publishing House, 1994), 443.

301. Gen. 2:15.

now on.’ ‘Blessed indeed,’ says the Spirit, ‘that they may rest from their labors, for their deeds follow them.’”³⁰² Paul leans toward the Adlerian concept of “mental health” resulting from healthy expression of the life tasks—“and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure.”³⁰³ While Paul does not verbalize the exact concept of Adler here, he does show a demonstrative connection between a person’s attitude or emotional fortitude and work. Thus, work is certainly a supportive and emotionally strengthening activity.

The last of Adler’s life tasks is love. In this task, humans are seen in significant emotional bond with others, often the mate relationship. “Our first finding in the problem of love is that it is a task for two individuals.”³⁰⁴ This is not only cooperation for the fulfillment of the two, “but a cooperation also for the welfare of mankind.”³⁰⁵ For Adler, marriage is a lifetime commitment. “It is impossible to have the real intimate devotion of love if we limit our responsibility to five years, or regard the marriage as a trial period. If we contemplate such an escape, we do not collect all our powers for the task. We cannot love and be limited.” Fulfilling marriage requires the commitment of two people who are “more interested in the other than in himself.”³⁰⁶ Mutual submission, as seen in this Adler quote, plays a central role in the Pauline description of marriage.³⁰⁷ Ultimately, “the way a person loves is only an expression of his whole personality.”³⁰⁸ Therefore, an assessment of an individual’s intimate, love relationships is a

302. Rev. 14:13.

303. 1 Cor. 4:12.

304. Ansbacher and Ansbacher, *Selections*, 432.

305. *Ibid.*

306. *Ibid.*

307. See Eph. 5:21-33.

308. Orgler, *Alfred Adler*, 92.

useful tool for understanding the person's style of life in whole.³⁰⁹

From these core constructs of Adlerian theory, the original thesis that Individual Psychology integrates effectively with Christian theology finds support. While Adler did not practice distinctively as a Christian, his Jewish heritage and biblical knowledge may inform his theoretical framework. At a minimum, Adler did not deal with issues of faith, religion, or spirituality in a hostile manner. When considered through the lens of Christian theology, Adler's constructs fit well within a Christian worldview. Thus, a counselor may easily find Adler's Individual Psychology useful with clients, and remain faithful to biblical tenants. While there are some cautions as Kanz identifies, an Adlerian therapist need not feel uncomfortable even when working with conservative Christian client's from a theoretical framework of Individual Psychology.³¹⁰ Watts also affirms the use of Adlerian approaches with Christian clients.³¹¹

Conclusion

The opening lines of this work herald the application of Adlerian theory to current psychotherapy practice, as well as, to the integration of Christian counseling. Adler's Jewish ancestry easily expose the young child to biblical constructs and a larger interest in humanity. Adler is never to lose this fundamental view of life. While Adler does not hold to some primary tenants of the Christian doctrine, he is not without knowledge of these constructs given his baptism into the Protestant church in the early 1900s. It is arguable that Adler did indeed frame the tenants of Christian faith in his theory without acknowledgment of such.

To effectively integrate Individual Psychology with a Christian worldview and hold to a

309. Orgler, *Alfred Adler*. 92.

310. J. E. Kanz, "The Applicability of Individual Psychology for Work with Conservative Christian Clients," *The Journal of Individual Psychology* 57, no. 4 (Winter 2001): 351.

311. R. E. Watts, "Biblically Based Christian Spirituality and Adlerian Psychotherapy," *The Journal of Individual Psychology* 56, no. 3 (Fall 2000): 326.

strong theology, the themes of Adlerian theory require revision in their formatting. The most difficult matter with integration is Adler's dismissal of Scriptural inerrancy. Adler supportively affirms biblical precepts, but he does not hold these in any higher esteem than any other worldly notions. Thus, redrawing lines of connectivity among Adler's most important concepts is a must if the theory is to fit well into a Christian theology. Since Adler does support the notions of religion and spirituality, this opens a door for integration that is more inviting than with other theories of counseling.

This is also important given that Adlerian theory remains relevant in current theoretical circles. Specifically, Watts and his colleagues present Adlerian theory in the realm of constructivist theory. "The Adlerian approach resonates with social constructivism regarding the sociocultural origins of human psychological development . . . affirms cognitive constructivism's emphasis on the importance of humans as active agents creatively involved in the co-construction of their own psychology."³¹² Kottler and Montgomery place Adlerian psychology among the cognitive therapies within the outline of their textbook.³¹³ Therefore, Individual Psychology is a force within the psychotherapy world that is useful and relevant to current practice.

Adlerian therapy provides a therapeutic approach consistent with depth therapy. Adler, as distinctive from Freud, assumes that while material may not be overtly available to a person, the framework for discovering an underlying style of life is not deeply protected by various dynamic

312. R. E. Watts, "Adlerian Therapy as a Relational Constructivist Approach," *The Family Journal: Counseling and Therapy for Couples and Families* 11, no. 2 (Apr. 2003): 139-147; see also R. E. Watts and K. A. Phillips, "Adlerian Psychology and Psychotherapy: A Relational Constructivist Approach," in *Studies in Meaning 2: Bridging the Personal and Social in Constructivist Psychology*, ed. J. D. Raskin and S. K. Bridges (New York: Pace University Press, 2004); R. E. Watts, D. Williamson, and J. Williamson, "Adlerian Psychology: A Relational Constructivist Approach," *Adlerian Society of the United Kingdom Yearbook* (2004).

313. J. A. Kottler and M. J. Montgomery. "Adlerian Therapy." In *Theories of Counseling and Therapy*, 2nd ed. (Los Angeles: Sage, 2011), 182.

defense mechanism. According Adlerian thought, this accounts for the ambivalence recognizable in clients who express a desire to change, but meet obstacles along the way. Adlerian theory makes better use of resistance by seeing it as a part of a functional struggle, thus, avoiding harsh confrontation of client's about their defenses. Instead, Adlerians use of encouragement recognizes the barriers and resistances, but limits critical feedback. The use of encouragement also demonstrates an additional manner in which Adlerian theory is spiritual in its constructs.³¹⁴

Milliren, Clemmer, and Wingett apply specific concepts of Adlerian theory to counseling supervision. The model emphasizes "equality between the counselor supervisee and supervisor. The cooperative encounter of supervision would lend itself to both shared knowledge and personal growth."³¹⁵ In this format, arrangements of the content of supervision occur mutually between the supervisee and supervisor.³¹⁶

Kurt Adler presents five case studies to demonstrate techniques that shorten therapy.³¹⁷ Brevity of therapy is not an Adlerian trademark, however, Adler reports that two of the cases he mentions in this article were seen only twice.³¹⁸ In the descriptive outline of the therapy, Adler does not vary from the classic format of Adlerian psychotherapy, but is able to fit the format into a brief therapy process.³¹⁹

314. S. E. Cheston, "Spirituality of Encouragement," *The Journal of Individual Psychology* 56, no 3 (Fall 2000): 301-303.

315. A. Milliren, F. Clemmer, and W. Wingett, "Supervision: In the Style of Alfred Adler," *The Journal of Individual Psychology* 62, no. 2 (Summer 2006): 90.

316. *Ibid.*

317. K. A. Adler, "Techniques that Shorten Psychotherapy: Illustrated with Five Cases," *The Journal of Individual Psychology* 45, no. 1 and 2 (March/June, 1989): 62.

318. *Ibid.*, 74.

319. *Ibid.*, 62-65.

Stein admonishes that movement away from Adler's core tenants may jeopardize the future of Individual Psychology.³²⁰ Mosak lists the core tenants, "holism, teleology, phenomenology, non- or soft determinism, choice and individual responsibility, and the social context of behavior."³²¹ Stein notes, "at the heart of Individual Psychology is Adler's belief that everything can be different: We all can change. Not merely change a symptom, modify our behavior, or acknowledge our mistakes, but change our core personality."³²² This core Adlerian concept is also at the core of biblical revelation—core personality change is possible, but only through Christ. In her discussion of Adlerian theory, Ferguson describes Adlerian ideas as "Ahead of Its Time," and outlines the manner in which social influences need to override the problematic issues observable in society.³²³ Ferguson concludes that current problems do not have to remain, but core cultural change is possible; this likewise, is the primary hope of Christians, the eschaton.

Adler's warm, inclusive manner reflects in this theory. His magnetism draws many to him. His theory is a theory of people and community. Neither of which are inseparable from each other. From antiquity, God chose a people to make a nation. In this, God demonstrates a love for community and its people. In forming people in the image and likeness of God, Divine character manifests in the relational nature of human beings. Recognizing that human beings are only truly fully human in relationship to others is instrumental in understanding both the Scriptures and Adlerian theory.

320. H. T. Stein, "Adler's Legacy: Past, Present, and Future," *The Journal of Individual Psychology* 64, no. 1 (Spring 2008): 4.

321. H. H. Mosak, "The 2002 Heinz L. and Rowena R. Ansbacher Memorial Address: Adlerian Psychology: Looking Backward and Forward," *The journal of Individual Psychology* 59, no. 1 (Spring 2003): 12.

322. Stein, "Adler's Legacy," 4.

323. E. D. Ferguson, "Individual Psychology is Ahead of Its Time," *The Journal of Individual Psychology* 56, no. 1 (Spring 2000): 18-19.

By a restructuring of the tenants of Adlerian under an umbrella of Christian spirituality, a therapist easily is able to make use of Adler's constructs. In doing so, a Christian counselor not only remains true to biblical principles, but also engages clients in a manner that demonstrates Christian interest and feeling, the likes of Adler's social feeling or interest. The end result for the client, like a client of Adler, is a moral framework from which to operate in life. Thus, a healthy emotionality produces a more healthy spirituality. This clearly affirms the original intensions of this work in demonstrating the current applicability of Adlerian theory, as well as, supports the contention that Adlerian theory is easily integrated into Christian counseling. In conclusion, this makes a therapist both Christian and Adlerian.³²⁴

324. J. R. Bitter, "Am I an Adlerian?" *The Journal of Individual Psychology* 63, no. 1 (Spring 2007): 3-31; L. Sperry, "To Be or Not To Be Adlerian: The Personal and Organizational Dynamics of Establishing One's Theoretical Orientation," *The Journal of Individual Psychology* 63, no. 2 (Summer 2007): 126-135.

BIBLIOGRAPHY

Books

- Adler, Alfred. *Guiding the Child: On The Principles of Individual Psychology*. Translated by B. Ginzberg. London: George Allen & Unwin Ltd. 1930. Reprint, Mansfield Centre, CT: 2011.
- _____. *The Neurotic Constitution: Outlines of a Comparative Individualistic Psychology and Psychotherapy*. Translated by B. Glueck and J. Lind. New York: Moffat, Yard and Company, 1921.
- _____. *The Pattern of Life*. Edited by W. B. Wolfe. New York: Cosmopolitan Book Corporation, 1930. Reprint, Mansfield Centre, CT: 2011.
- _____. *The Practice and Theory of Individual Psychology*. Translated by P. Radin. London: Kegan Paul, Trench, Trubner & Co., Ltd., 1925. Reprint, Mansfield Centre, CT: Martino Publishing, 2011.
- _____. *Praxis und Theorie der Individualpsychologie* (Munich: Verlag von J. F. Bergmann, 1920).
- _____. *The Science of Living*. London: George Allen & Unwin Ltd., 1929.
- _____. *Social Interest: A Challenge to Mankind*. Translated by J. Linton and R. Vaughan. London: Faber and Faber, Ltd., 1938. Reprint, Mansfield Centre, CT: Martino Publishing, 2011
- _____. *Study of Organ Inferiority and Its Psychical Compensation*. Translated by S. E. Jelliffe. New York: The Nervous and Mental Disease Publishing Company, 1917.
- _____. *Superiority and Social Interest: A Collection of Later Writings*. Edited by H. L. Ansbacher and R. R. Ansbacher. New York: W. W. Norton & Company, Inc., 1979.
- _____. *Understanding Human Nature*. Translated by W. B. Wolfe. London: George Allen & Unwin Ltd. 1927. Reprint, Mansfield Centre, CT: Martino Publishing, 2010.
- _____. *What Life Could Mean to You: The Psychology of Personal Development*. Translated by C. Brett. Oxford. UK: Oneworld Publications, 1992.
- _____. *What Life Should Mean to You*. Edited by A. Porter. London: George Allen & Unwin Ltd. 1932. Reprint, Mansfield Centre, CT: Martino Publishing, 2010,

- Adler, Alfred, and Henry T. Stein, ed. *The General System of Individual Psychology: Overview And Summary of Classical Adlerian Theory and Current Practice*. Bellingham, WA: The Classical Adlerian Translation Project, 2006. PsycINFO, EBSCOhost (accessed January 29, 2012).
- _____. *The Neurotic Character: Fundamentals of Individual Psychology and Psychotherapy*. Translated by, CeeKoen. Bellingham, WA: The Classical Adlerian Translation Project, 2006.
- Ansbacher, Heinz L., and Rowena R. Ansbacher, eds. *The Individual Psychology of Alfred Adler: A Systematic Presentation in Selections from His Writings*. New York: Harper Perennial, 1956.
- Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Translated and Revised by W. F. Arndt, F. W. Gingrich and F. W. Danker. Chicago: The University of Chicago Press, 1979.
- Bottomo, Phyllis. *Alfred Adler: A Portrait from Life*. New York: The Vanguard Press, 1957.
- Carlson, John, and Michael Maniaci, eds. *Alfred Adler Revisited*. New York: Routledge/Taylor & Francis Group, 2012.
- Carlson, John, Richard E. Watts, and Michael Maniaci. *Adlerian Therapy: Theory and Practice*. Washington, DC: American Psychological Association, 2006.
- Dinkmeyer, Don C., Don C. Dinkmeyer, Jr., and Len Sperry. *Adlerian Counseling and Psychotherapy*, 2nd ed. New York: Macmillan Publishing Company, 1987.
- Dinkmeyer, Don C., Jr., and Len Sperry. *Counseling and Psychotherapy: An Integrated, Individual Psychology Approach*, 3rd ed. Upper Saddle River, NJ: Prentice-Hall, Inc., 2000.
- Dreikurs, Rudolf R. *Fundamentals of Adlerian Psychology*. Chicago: Adler School of Professional Psychology, 1989.
- Goble, F. G. *The Third Force: The Psychology of Abraham Maslow* (Chapel Hill, NC: Maurice Bassett Publishing, 2004).
- Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, VT: Jewish Lights Publishing, 2000.
- Grenz, Stanley J. *Theology for the Community of God*. Nashville: Broadman & Holman Publishers, 1994.
- Grey, Loren. *Alfred Adler, The Forgotten Prophet: A Vision for the 21st Century*. Westport, CT: Praeger, 1998.

- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan Publishing House, 1994.
- Grunwald, Bernice Bronia, and Harold B. McAbee. *Guiding the Family: Practical Counseling Techniques*, 2nd ed. Philadelphia: Accelerated Development, 1999.
- Hoffman, Edward. *The Drive for Self: Alfred Adler and the Founding of Individual Psychology*. Reading, MA: Addison-Wesley, 1996. On-line ed. Available from Questia, <http://www.questia.com/PM.qst?a=o&d=1000983575> (accessed December 17, 2011).
- Johansen, Thor. *Religion and Spirituality in Psychotherapy: An Individual Psychology Perspective*. New York: Springer Publishing Company, 2010.
- Manaster, Guy J., Genevieve Painter, Danica Deutsch, and Betty Jane Overholt, ed. *Alfred Adler: As We Remember Him*. Chicago: North American Society of Adlerian Psychology, 1977.
- Mathews, Kenneth A. *The New American Commentary: Genesis 1-11:26*. Edited by E. R. Clendenen. Nashville: Broadman & Holman Publishers, 1996.
- Mosak, Harold H., and Michael P. Maniaci. *A Primer of Adlerian Psychology: The Analytic-Behavioral-Cognitive Psychology of Alfred Adler*. New York: Routledge/Taylor and Francis Group, 1999.
- Muller, R. A. *Dictionary of Latin and Greek Theological Terms*. Grand Rapids, MI: Baker Book House Company, 1985.
- Orgler, Hertha. *Alfred Adler: The Man and His Work*. New York: Capricorn Books, 1965.
- Rattner, Josef. *Alfred Adler*. Hamburg, Germany: Rowohlt Taschenbuch Verlag, 1972.
- Rattner, Josef. *Alfred Adler*. Translated by H. Zohn. New York: Frederick Ungar Publishing Co., 1983.
- Shulman, Bernard H., and Harold H. Mosak. *Manual for Life Style Assessment*. New York: Brunner-Routledge, 1995.
- Sperber, Manès. *Masks of Loneliness: Alfred Adler in Perspective*. Translated by K. Winston. New York: Macmillan Publishing Co., Inc., 1974.
- Stone, Mark H., and Karen A. Drescher, ed. *Adler Speaks: The Lectures of Alfred Adler*. New York: iUniverse, Inc., 2004.
- Sweeny, Thomas J. *Adlerian Counseling and Psychotherapy*, 5th ed. New York: Routledge/Taylor and Francis Group, 2009.

Book Chapters

- Adler, Alfred. "Individual Psychology." In *Psychologies of 1930*, Edited by C. Murchison, 395-405. Worcester, MA: Clark University Press, 1930.
- Corey, Gerald. "Adlerian Therapy." In *Theory and Practice of Counseling and Psychotherapy*, 9th ed., 123-135. Belmont, CA: Brooks/Cole, 2013.
- Dreikurs, Rudolf. "Individual Psychology: The Adlerian Point of View." In *Concepts of Personality*, Edited by J. M. Wepman and R. W. Heine, 234-256. Chicago: Aldine Publishing Company, 1963.
- Feist, Jess and Gregory J. Feist. "Adler: Individual Psychology." In *Theories of Personality*, 7th ed., 64-96. New York: McGraw-Hill Company, 2009.
- Furtmüller, Carl. "Alfred Adler: A Biographical Essay." In *Superiority and Social Interest: A Collection of Later Writings*. Edited by H. L. Ansbacher and R. R. Ansbacher, 309-394. New York: W. W. Norton & Company, 1979.
- Hammett, John S. "Human Nature." in *A Theology for the Church*. Edited by D. L. Akin, 340-408. Nashville: Broadman & Holman Publishing Group, 2007.
- Kottler, Jeffrey A., and Marilyn J. Montgomery. "Adlerian Therapy." In *Theories of Counseling and Therapy*, 2nd ed., 182-193. Los Angeles: SAGE Publications, Inc., 2011.
- Mosak, Harold H. "Adlerian Psychotherapy." In *Current Psychotherapies*, 2nd ed. Edited by R. J. Corsini, 44-94. Itasca, IL: F. E. Peacock Publishers, Inc., 1979.
- Mosak, Harold H., and Michael P. Maniaci. "Adlerian Psychotherapy." In *Current Psychotherapies*, 9th ed. Edited by R. J. Corsini and D. Wedding, 67-112. Belmont, CA: Brooks/Cole, 2011.
- Tan, Siang-Yang. "Adlerian Therapy." In *Counseling and Psychotherapy: A Christian Perspective*, 58-79. Grand Rapids, MI: Baker Academic, 2011.
- Watts, Richard E., and Kati A. Phillips. "Adlerian Psychology and Psychotherapy: A Relational Constructivist Approach." In *Studies in Meaning 2: Bridging the Personal and Social in Constructivist Psychology*. Edited by J. D. Raskin and S. A. Bridges, 267-289. New York: Pace University Press, 2004.

Journal Articles

- Abramson, Zivit. "Adlerian Family and Couples Therapy." *The Journal of Individual Psychology* 63, no. 4 (2007): 371-386.
- Adler, Kurt A. "The Relevance of Adler's Psychology to Present-Day Theory." *American*

- Journal of Psychiatry* 127, no. 6 (1970): 773-776.
- _____. "Socialist Influences on Adlerian Psychology." *The Journal of Individual Psychology* 50, no. 2 (1994): 131-141.
- _____. "Techniques that Shorten Psychotherapy: Illustrated with Five Cases." *Journal of Individual Psychology* 45, Nos. 1 and 2 (1989): 62-74.
- Allen, Thomas W. "Adlerian Interview Strategies for Behavior Change." *The Counseling Psychologist* 3, no. 1 (1971): 40-48.
- _____. "The Lifestyle Interview: Notes from the Golden Age and Current Possibilities for 'the Rest of Us.'" *The Journal Individual Psychology* 59, no. 4 (2003): 366-375.
- Ansbacher, Heinz L. "The Concept of Social Interest." *The Journal of Individual Psychology* 47, no. 1 (March 1991): 28-46.
- Baruth, Leroy G., and M. Lee Manning. "God, Religion, and the Life Task." *The Journal of Individual Psychology* 43, no. 4 (1987): 429-436.
- Bitter, James R. "Am I An Adlerian." *The Journal of Individual Psychology* 63, no. 1 (2007): 3-31.
- Cheston, Sharon E. "Spirituality of Encouragement." *The Journal of Individual Psychology* 56, no. 3 (2000): 296-304.
- Crandall, James E. "A Scale for Social Interest." *The Journal of Individual Psychology* 47, no. 1 (1991): 106-114.
- Dinkmeyer, Don C. "Use of the Encouragement Process in Adlerian Counseling," *Personnel and Guidance Journal* 51, no. 3 (1972): 177-181.
- Dreikurs, Rudolf. "Holistic Medicine." *The Journal of Individual Psychology* 53, no. 2 (1997): 127-205.
- Ferguson, Eva Dreikurs. "Adler's Innovative Contributions Regarding the Need to Belong." *The Journal of Individual Psychology* 66, no. 1 (2010): 1-7.
- _____. "Individual Psychology Is Ahead of Its Time." *The Journal of Individual Psychology* 56, no. 1 (2000): 14-20.
- Eckstein, Daniel. "Empirical Studies Indicating Significant Birth-Order Related Personality Differences." *The Journal of Individual Psychology* 56, no. 4 (2000): 481-494.
- Fine, Arthur. "Fictionalism." *Midwest Studies in Philosophy* 18, no. 1 (1993): 1-18.

- Gold, Leo, and Erik Mansager. "Spirituality: Life Task or Life Process?" *The Journal of Individual Psychology* 56, no. 3 (2000): 266-276.
- Kaplan, Howard B. "A Guide for Explaining Social Interest to Laypersons." *The Journal of Individual Psychology* 47, no. 1 (1991): 82-85.
- Kanz, Jason E. "The Applicability of Individual Psychology for Work with Conservative Christian Clients." *The Journal of Individual Psychology* 57, no. 4 (Winter 2001): 342-353.
- Kern, Roy M., and William L. Curlette. "Creative Applications and Conceptualization of Individual Psychology." *The Journal of Individual Psychology* 62, no. 1 (2006): 1-2.
- _____. "Individual Psychology: New Insights, Questions, and Applications." *The Journal of Individual Psychology* 65, no. 1 (2009): 1-3.
- King, Russell A., and Christopher A. Shelley. "Community Feeling and Social Interest: Adlerian Parallels, Synergy and Differences with the Field of Community Psychology." *Journal of Community and Applied Psychology* 18, (2008): 96-107.
- Manaster, Guy L., Michael B. Weinfeld, Frank C. Richardson, and Mark Mays. "The Absence of Self in Adlerian Research." *The Journal of Individual Psychology* 55, no. 4 (1999): 474-484.
- Maniaci, Michael P. "The *DSM* and Individual Psychology: A General Comparison." *The Journal of Individual Psychology* 58, no. 4 (2002): 357-362.
- Mansager, Erik. "Individual Psychology and the Study of Spirituality." *The Journal of Individual Psychology* 56, no. 3 (2000): 371-388.
- _____. "Religious and Spiritual Problem V-Code: An Adlerian Assessment." *The Journal of Individual Psychology* 58, no. 4 (2002): 374-387.
- Mansager, Erik, Leo Gold, Brian Griffith, Edmund Kal, Guy Manaster, Gloria McArter, Robert L. Powers, Lee Schnebly, Mary F. Schneider, and Norman N. Silverman. "Spirituality in the Adlerian Forum." *The Journal of Individual Psychology* 58, no. 2 (2002): 178-196.
- Mansager, Erik and Leo Gold. "Three Life Tasks or Five?" *The Journal of Individual Psychology* 56, no. 2 (2000): 155-171.
- McBrien, Robert J. "Expanding Social Interest Through Forgiveness." *The Journal of Individual Psychology* 60, no. 4 (2004): 408-419.
- Milliren, Al, Fern Clemmer, and Wes Wingett. "Supervision: In the Style of Alfred Adler." *The Journal of Individual Psychology* 62, no. 2 (2006): 90-105.

- Milliren, Al, Julia Yang, Wes Wingett, and Jennifer Boender. "A Place Called Home." *The Journal of Individual Psychology* 64, no. 1 (2008): 83-95.
- Mosak, Harold H. "The 2002 Heinz L. and Rowena R. Ansbacher Memorial Address—Adlerian Psychology: Looking Backward and Forward." *The Journal of Individual Psychology* 59, no. 1 (2003): 3-14.
- Mosak, Harold H., and Rudolf Dreikurs. "Spirituality: The Fifth Life Task." *The Journal of Individual Psychology* 56, no. 3 (2000): 257-265.
- Nash, Elizabeth M., and John K. Nash. "Individual Psychology and Individual Differences in Psychophysiology." *The Journal of Individual Psychology* 66, no. 3 (2010): 253-269.
- O'Connell, Walter E. "Natural High Psychospirituality: Stalking Shadows with 'Childlike Foolishness.'" *The Journal of Individual Psychology* 43, no. 4 (1987): 502-509.
- _____. "The Radical Metaphors of Adlerian Psychospirituality." *The Journal of Individual Psychology* 53, no. 1 (1997): 33-41.
- Overholser, James C. "Psychotherapy That Strives to Encourage Social Interest: A Simulated Interview with Alfred Adler." *Journal of Psychotherapy Integration* 20, no. 4 (2010): 347-363.
- Polanski, Patricia J. "Exploring Spiritual Beliefs in Relation to Adlerian Theory." *Counseling and Values* 46, no. 2 (2002): 127-136.
- Powers, Robert L. "Robert L. Power's Original Contribution to 'Spirituality in the Adlerian Forum.'" *The Journal of Individual Psychology* 59, no. 1 (2003): 84-85.
- Rietveld, Gert, and Eeuwe Ham, trans. "Similarities Between Jewish Philosophical Thought and Adler's Individual Psychology." *The Journal of Individual Psychology* 60, no. 3 (2004): 209-218.
- Santiago-Valles, W. F. "Context and Impact of Raissa Epstein's Ideas on Alfred Adler's Social Imaginary (1897-1935)." *The Journal of Individual Psychology* 65, no. 4 (2009): 360-379.
- Shifron, Rachel. "Adler's Need to Belong as the Key for Mental Health." *The Journal of Individual Psychology* 66, no. 1 (2010): 10-29.
- Slavik, Steve, and James Croake. "Feelings and Spirituality: A Holistic Perspective." *The Journal of Individual Psychology* 57, no. 4 (2001): 354-362.
- Sperry, Len. "To Be or Not To Be Adlerian: The Personal and Organizational Dynamics of Establishing One's Theoretical Orientation." *The Journal of Individual Psychology* 63, no. 2 (2007): 127-135.

- Sperry, Len, and Erik Mansager. "The Relationship Between Psychology and Spirituality: An Initial Taxonomy for Spiritually Oriented Counseling and Psychotherapy." *The Journal of Individual Psychology* 63, no. 4 (2007): 359-370.
- Stein, Henry T. "Adler's Legacy: Past, Present, and Future." *The Journal of Individual Psychology* 64, no. 1 (2008): 4-20.
- _____. "Twelve Stages of Creative Adlerian Psychotherapy." *The Journal of Individual Psychology* 44, no. 2 (1988): 138-143.
- Stone, Mark H. "Immanuel Kant's Influence on the Psychology of Alfred Adler." *The Journal of Individual Psychology* 64, no. 1 (2008): 21-36.
- _____. "The Meaning of Life and Adler's Use of Fiction." *The Journal of Individual Psychology* 67, no. 1 (2011): 13-30.
- _____. "The Task of Work in Individual Psychology." *The Journal of Individual Psychology* 63, no. 1 (2007): 96-109.
- Sweeney, Thomas J., and J. Melvin Witmer. "Beyond Social Interest: Striving Toward Optimum Health and Wellness." *The Journal of Individual Psychology* 47, no. 4 (1991): 527-540.
- Watts, Richard E. "Biblical Agape as a Model of Social Interest." *The Journal of Individual Psychology* 48, no. 1 (1992): 35-40.
- _____. "Biblically Based Christian Spirituality and Adlerian Psychotherapy." *The Journal of Individual Psychology* 56, no. 3 (2000): 316-328.
- _____. "Embracing Both a Constructivist Counseling Approach and a Specific Religious Tradition: Is It a Leap of Faith?" *Counseling and Values* 56 (2011): 3-9.
- Watts, Richard E., Paul R. Peluso, and Todd F. Lewis. "Expanding the Acting As If Technique: An Adlerian/Constructivist Integration." *The Journal of Individual Psychology* 61, no. 4 (2005): 380-387.
- Wingett, Wes, and Al Milliren. "'Lost? Or Stuck?' An Adlerian Technique for Understanding the Individual's Psychological Movement." *The Journal of Individual Psychology* 60, no. 3 (2004): 265-276.

Other Publications

- Dreikurs, Rudolf. *Character Education and Spiritual Values in an Anxious Age*. Chicago: Alfred Adler Institute, 1952. Reprint, 1971.
- Wingett, Wes. *Divining a Path: A Lifestyle Workbook*. Norfolk, NE: Adlerian Counseling and

Training, 2010.

_____. *Finding a Way: A Workbook About Loss, Grief, and Resolution*. Norfolk, NE: Adlerian Counseling and Training, 2011.

_____. *Intimacy: A Task for Two*. Norfolk, NE: Adlerian Counseling and Training, 2010.

Wingett, Wes, and Tom Edgar. *Family Structure: My Family's Framework*. Norfolk, NE: Adlerian Counseling and Training, 2011.