



Idaho Society of Individual Psychology

The ISIP Newsletter

Volume 39, Number 3

January/February 2017

Save the Date!

March 3 & 4, 2017
**ISIP ANNUAL
CONFERENCE**

Presenter:



Marion Balla, MEd, MSW, RSW

2017 Spring Training Calendar

– Series Workshops –

Spring Workshops - The Series

April 14 & 15	LEWISTON	#3 Adlerian Family Therapy
April 21 & 28	POCATELLO	#1 Adlerian Theory
May 5 & 6	BOISE	#2 Adlerian Psychotherapy

Spring Workshop - Advanced (open to Series graduates ONLY)

April 28 & 29 BOISE *Presenter and topic to be determined*

**This is open to all graduates of the Series who have received their
Certificate in Professional Studies of Adlerian Psychology.**

Please check our website for more information, or email or call
Tom McIntyre – (208) 344-7194 Email: adleridaho@gmail.com

Thank you to our

Conference Sponsors!



ISIP thanks and is grateful for their support!

2017 Fall Training Calendar

– Series Workshops –

Tentative

Fall Workshops - The Series

Sept. 22 & 23	POCATELLO	#2 Adlerian Psychotherapy
October 13 & 14	BOISE	#3 Adlerian Family
October 20 & 21	LEWISTON	#1 Adlerian Theory

Fall Workshop - Advanced

(open to Series graduates ONLY)

September 29 & 30 BOISE *Topic to be determined.
Presenter – Wes Wingett, PhD*

FOR SALE! CONFERENCE DVDs!

Conference DVDs have been shipped. Pix-n-Flix have captured the Alyson Schafer presentation and mastered the 4 DVD set into a truly memorable and must have-learning experience. Alyson comes to life on the stage just as if you were there! For those who missed the event, it can now be appreciated as it happened. This means that anyone can learn the fabulous Adlerian approach to Families and Parenting from a third generation Adlerian! Alyson brought the concepts into practical use through her Demonstrations and wonderful examples that clarified Adler's ideas in fun and memorable ways.

Owners of both Alyson's, and Wes' Conference DVDs from the 2015 event, are deeply appreciative of the quality captured in these sets. Each of us can learn so much by having gentle reminders of the Adlerian Approach to working with Clients and setting ourselves up to be positive supports.



You can get yours by sending in your order form to Tom McIntyre, 828 E. Pennsylvania Ave, Boise, ID 83706. See the website for further information and the forms.



Q We are contemplating adding a "Question & Answer" column in future issues. Please drop us a note at the P.O. Box, and let us know if you would like to see this. Feel free to start sending and questions you may have about Adlerian Individual Psychology.

WHAT IS ISIP?

The Idaho Society of Individual Psychology is an organization of people in Idaho who are interested in furthering the concepts of Individual Psychology, the psychology of Alfred Adler.

What is Individual Psychology?

Individual Psychology is a philosophical approach to understanding human behavior based on the teachings of Alfred Adler. Individual Psychology helps us understand that all of our behavior is purposeful and the purpose for behavior is to find a meaningful place in any group.

Individual Psychology is also based on the idea that all human beings have goals for themselves as demonstrated by their behaviors and those goals can help the individual achieve meaningfulness in their life.

Individual Psychology emphasizes behavior that is based on mutual respect, social interest and cooperation.

SIGNIFICANT ADLERIAN CONTRIBUTORS

Each year at the ISIP Conference, we recognize individuals who have shown a commitment to the principles of Adlerian psychology through their work, in their family, or in their life. Adlerians are "born", as well as "trained", and many of us know effective and successful parents, community leaders, and compassionate people whose lives show such commitment.

Each year we strive to recognize someone from the professional category as well as the non-professional category. We cannot do this without your help.

Being recognized as a Significant Adlerian Contributor is an experience . . .



Please send us your nominations. Nominations need to include the name and description of contributions the person has made in their family, their workplace, their spiritual life, or their community.

Mail your nominations to ISIP, P.O. Box 284, Boise, Idaho 83701-0284, or phone us at (208) 344-7194

Being recognized as a Significant Adlerian Contributor is an experience one never forgets. Wouldn't you like to give that opportunity to someone special you know?

ISIP WEBSITE

You will find a full range of professional articles, workshop and conference announcements, news postings, conversation forums, and additional resources. Please visit regularly and check us out!

www.adleridaho.ORG

The ISIP Newsletter

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ISIP membership and newsletter subscription is included in Annual Conference registration. Non-Member subscription rate is \$10.00 per year.

We encourage readers to send news, suggestions, ideas and opinions.

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The New York Times

February 28, 1971

by MAGGIE SCARF

Continued....

Once, when I was helping out at a demonstration, a child refused to speak or even look at him. To establish rapport, my father softly asked him, "What do you think, how old am I?" The child turned to my father right away and answered."

Adler's method of therapy was essentially a gentle manipulation of both the patient and his environment. First, he would engage the child in a friendly, engaging conversation. Its aim was to guide the child subtly toward an understanding the real goal of his behavior and toward discovering how that goal determined his painful attitudes and thoughts. As the English novel is Phyllis Bottome, Adler's patient and biographer, has written: "... Every child reacted differently to the treatment, [but] I never once saw a child either distressed or bored by it. The invariable effect... seemed to be relief and interest."

After his initial talk with the child, Adler generally asked the parents, and sometimes other family members, into the lecture hall to join the discussion the patient's teacher and members of the audience would also participate. Together, the group consulted on ways both child and family might "try something a little different" to see what affect alternative approaches might have on everyone concerned. Adler's methods, pragmatic and eminently workable, won him the affection and respect of the city's school teachers; to this day, his reputation remains highest among professionals "on the firing line," such as teachers, counselors and social workers.

Viewed with hindsight, the Vienna clinics stand out as a remarkable early attempt to treat the individual within a group setting, and is a functioning part of his social milieu. The notions that

not only the doctor but lay people could aid in the healing process, and that the patient must be seen in the context of his family group are, of course, both current in today's milieu therapy and in the entire therapeutic community approach.

Adler was the only member of depth psychology's "first triumvirate" (Freud, Adler, Jung) to spend a considerable time in the United States. He first visited here in 1926, and after that, sojourned for longer and longer periods of teaching, lecturing and practice; soon he was spending only his summers in Vienna. With the rise of Hitler, he foresaw a coming catastrophe and believed that if his psychology were to survive anywhere it would be in America. There were no individual psychology groups all over the world, including Germany. (Adler, when invited to speak to the Berlin society and offered protection during his stay, ask the messenger to "tell them I laughed.") In 1934 the Fascist Government in Austria suppressed the child-guidance clinics. Shortly afterward, Adler managed to sell his family's home and left Vienna for good.

He had already excepted the chair of medical psychology have Long Island College of Medicine and was becoming a widely known popular lecturer. "Once," recalls his daughter Alexandra, "I arrived with him at a building where he was to give a talk, but the place was so crowded that they wouldn't admit us. My father tried to tell them he was the lecturer, but the ushers said others had already tried that silly trick on them. It took quite a bit of talking until we were finally allowed to go in."

Adler always spoke without written notes; he felt that in this way he reached his listeners more directly. He

Alfred Adler: 'His Ideas Are Everywhere'

had a style that was at once informal, serious and personal, and he had the born lecturer's knack for dealing easily with the unexpected. Once, at the meeting of a medical society in England, the chairman introduced him with some remarks that were so hostile that the audience sat staring in amazement. Adler, saying nothing, rose to his feet with a benevolent smile. Before starting his talk he walked over and patted the chairman gently on the shoulder. The entire group burst into applause.

Adler's teaching and thought were moving increasingly in a direction that had far-ranging appeal: they were becoming a curious blend of psychology, sociology and ethics. His ever-growing emphasis on *Gemeinschaftsgefühl*, social feeling, gave to Individual Psychology a quasi-religious air; his critics said sourly that Adler was no longer teaching but preaching. Fellow professionals looked askance at his habit of becoming friendly with his patients (something Freud carefully avoided) and then expecting them to become missionaries of his psychology. His carelessly organized writings were simply dismissed by many as mere "surface psychology" – a psychology, as one detractor remarked, for traveling salesman.

Adler's new emphasis on social feeling was only half understood by many and often considered a mere mouthing of platitudes about "adjustment." He had, in fact, become convinced that each individual must be seen as part of his larger social whole – that life is first and foremost social life. "No psychologist," he insisted, "is able to determine the meaning of any experience if he fails to consider it in its... relation to society." *Article to be continued.*

THE LEXICON OF ADLERIAN PSYCHOLOGY

What is a lexicon? From the book itself, "A lexicon is a stock of terms used in a particular profession, subject, or style; a vocabulary."

Jane Griffith/Robert L. Powers

GUILT FEELINGS/GUILT COMPLEX

Guilt feelings are experienced and expressed AS IF they were serious judgments imposed upon oneself of moral failure or short-coming. Their meaning can be understood in their consequences, which are to stall and provide a substitute in place of forward MOVEMENT and CONTRIBUTION on THE USEFUL SIDE OF LIFE, while at the same time SAFEGUARDING one's FEELINGS of self-worth and SUPERIORITY. The statement, "I **feel guilty** because I don't do what I know I should do," can be translated into, "I **feel guilty** *instead* of doing what I know I should do." This veils the individual's retreat from useful participation. Another statement, "I **feel guilty** of the same faults I see in others," should be seen as including a HIDDEN MEANING, "but at least I have the decency to admit it." **Guilt feelings** and their **complex** of deception, pretense, and hidden claims to SUPERIORITY differ from contrition, which is an acceptance of responsibility for past ERRORS, combined with a readiness to make restitution where possible, and an intention to use any present opportunity to behave more honestly, usefully, and COOPERATIVELY in the present situation.

Of a patient obsessed by **guilt feelings** who prostrated himself and shouted to a large congregation at church, "I am the greatest sinner of all men!", Adler said, "His **feelings of guilt** were [the] means to make him appear more honest than others and in this way he was struggling to achieve SUPERIORITY" (Adler, 1980, p. 33). In another instance, illustrating Adler's way of reducing the dramatic power of a disturbance, a young man confessed, "I masturbate, and I **feel guilty**," to which Adler replied, "You masturbate *and* **feel guilty**? It's too much. Either masturbate or feel guilty" (K. A. Adler, personal communication, n. d.). [SEE HESITATING ATTITUDE/DISTANCING.]

Preference for the hinterland of life is notably SAFEGUARDED by the individual's mode of thinking and argumentation, occasionally also by COMPULSIVE thinking or by fruitless **guilt feelings** (p. 273).

In the majority of NEUROTIC cases the fact is that a **guilt complex** is used as a means to fix its maker on THE USELESS SIDE OF LIFE (p. 272).

HESITATING ATTITUDE/DISTANCING

Hesitation is one of four "distancing" maneuvers Adler identified as SAFEGUARDING devices; the others are moving backward, standing still, and the construction of obstacles (pp. 273-276). Adler regarded **hesitation** as a sign of a person's diminished courage to do what the situation requires. It may show itself in a variety of ways: in laziness ("Laziness indicates the **hesitating attitude**. We can deduce from it that the child no longer believes that he can advance" [p. 391]); in misbehavior ("There is only one reason for an individual to side-step to THE USELESS SIDE: the fear of a defeat on THE USEFUL SIDE" [p. 157]); in depression ("INDIVIDUAL PSYCHOLOGY sees in this type the pronouncedly **hesitating** individual who does not have the confidence to overcome difficulties and to advance, but who initiates his further steps with the greatest caution and who prefers to stand still or to turn back rather than to take any risk" [p. 170]). The idea of **hesitation** is not to be confused with or mistaken for the psychoanalytic concepts of ambivalence or intrapsychic conflict, here seen as rationalizations offered as excuses to account for the failure of COURAGE expressed in **hesitation**. [See COMPULSION/COUNTER-COMPULSION.]

The essential tendency of the NEUROTIC is the STRIVING from the FEELING OF INFERIORITY toward "above." The resultant combination ... [is] a NEUROTIC constant back-and-forth, a half-and-half (p. 273).

This peculiar process is demonstrable in all NEUROSES and PSYCHOSES, and has been described by me in detail as the "**hesitating attitude**" (p. 273).

The patient never deviates from the road of evasion, which he paves with good intentions or feelings of GUILT. "Conflict" only means a standstill (p. 307).

If an individual cannot decide whether he should do this or do that, one thing is certain, namely, that he does not move (Adler, 1979, p. 93).

Capitalized words refer to a cross reference to other terms in the Lexicon.

Page number quotations are from A. Adler (1946a) *The Individual Psychology of Alfred Adler*.

Readers of the ISIP Newsletter may purchase a copy of The Lexicon of Adlerian Psychology for \$50.00 plus \$6.00 S&H.

Send payment and inquiries for bookstore or group discounts to: Adlerian Psychology Associates, Ltd., PO Box 1450, Port Townsend, WA 98368 – Email: Adlerpsy@olympen.com

Edgar's Corner

The Personal Priorities We Pursue in Life

by Thomas E. Edgar, Ed.D.

While life may be defined as movement, that movement is not chaotic nor random. Humans have the ability to give meaning and direction to their own lives. That direction can be seen as following the personal priorities of the individual, which are too often unknown to the person. When the priorities being pursued become known to the person, they can be changed. Our movement in life can also be interpreted as moving away from that which is to be avoided at all costs. But with a change in the priorities pursued in life will certainly come a change in the direction of movement.

The most common personal priorities are: comfort, control, pleasing, and superiority. Today, we will examine and attempt to identify the priorities we are each pursuing in our lives. Each priority has a price, and each has a gain for the person. When the cost begins to exceed the gain, the person feels unhappy, or discontent. Let's look at each priority in some depth now.

Importance to belonging in life

Comfort

Pleasing

Control

Superiority

To be avoided at all costs

Stress

Rejection

Humiliation

Meaninglessness

Every priority will be achieved at some price, and will evoke certain reactions in those who are most close to us. Different people will seek different ways to move in the direction of their own priorities. Here is a short summary of the prices paid, the common reactions of others, and the outward appearances common to each priority:

Superiority

Others often feel inferior or guilty.

Forms: being competent, being right, being a martyr (see how nobly I suffer).

The price is over-involvement, over-responsibility, fatigue, stress, and uncertainty about one's relationships with others.

Control

There are really two forms – self control and control over circumstances and over others.

1. Others feel, in the presence of a person with the priority of self control, frustration and annoyance, usually leading to distancing and isolation.

2. Around a person bent upon controlling others and circumstances, are feelings of frustration, challenge, and resistance.

The price is distance from others, loneliness, and isolation. Another cost is diminished spontaneity and creativity.

Pleasing

Others do not respect them, since they do not respect themselves. There are two kinds of pleasers – active ones and passive ones. The active pleaser will seek ways of pleasing others, while the passive ones will go to almost any length to avoid displeasing others. Often there are feelings of frustration, disgust, and exasperation in those around the pleaser.

The price is stunted growth, retribution, and alienation from others. Personal needs are unmet.

Comfort

To others it appears that comfort seekers will go to any length to get what they want **now**, with disregard for the interests of others. They appear self-centered. Annoyance is the most common reaction.

The price to a person with this priority is diminished productivity, since comfort-seekers often shirk responsibility and the challenges that go with it.

First Printed 2006

Tom Edgar, Ed.D., is a Professor Emeritus from Idaho State University. One of his areas of expertise is Adlerian Psychology. He has authored numerous articles in the Journal of Individual Psychology.

ISIP 2017 CONFERENCE MARCH 3 & 4, 2017



Presenter - Marion Balla, MEd, MSW, RSW

WHO SHOULD ATTEND? Counselors, Social Workers, Corrections, Case Managers, Psychologists, Nurses, Child Care Providers, Teachers, Parents.

WHY? This is a unique opportunity to learn from an outstanding Adlerian practitioner and teacher. Basic and underlying principles of Individual Psychology will be wrapped in Adlerian strategies of resilience and strength building.

ABOUT OUR PRESENTER: Marion Balla has gained recognition across Canada and internationally for her expertise, her dynamic speaking style, and her skills as a facilitator, workshop leader and trainer. Marion has built her credentials over a 35-year career in counseling and consulting. With a Master in Education (Counseling) and a Master in Social Work (Direct Intervention), she specializes in family, individual and couples therapy.

As a consultant, presenter and trainer with clients in government, public health and social institutions, business and various professions, Marion is an expert in a broad range of workplace and organizational performance issues, including team building, communication skills, conflict resolution and principles of progressive leadership. She has delivered keynote addresses and workshops on leadership, creative collaboration, work-life balance, parenting and many other subjects at national and international conferences. Marion became involved in Adlerian Psychology in the early 1970's and founded The Adlerian Counseling Group.

LOCATION: The Riverside Hotel, 2900 Chinden Blvd, Garden City, Idaho 83714

FOR RESERVATIONS call: (208) 343-1871

For more information call (208) 344-7194.

**Mark Your
CALENDAR!**

IDAHO SOCIETY OF INDIVIDUAL PSYCHOLOGY ANNUAL CONFERENCE
Presenter - Marion Balla, MEd, MSW, RSW

"Anyone trained in Adlerian
Psychology knows what to do the
first time they sit down with a client
and through the process."
Wes Wingett & Steven Maybell

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P.O. Box 284
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