



Idaho Society of Individual Psychology

The ISIP Newsletter

Volume 38, Number 1

September/October 2015

Save the Date!

March 4 & 5, 2016
**ISIP ANNUAL
CONFERENCE**

Presenter:



Alyson Schafer, M.A., AAMFT

2015 Fall Training Calendar

– Series Workshops –

Fall Workshops - *The Series*

September 18 & 19	POCATELLO	#1 Adlerian Theory
October 9 & 10	BOISE	#2 Adlerian Psychotherapy
October 16 & 17	LEWISTON	#3 Adlerian Family Therapy

Fall Workshop - **Advanced** (open to Series graduates ONLY)

October 2 & 3	BOISE	<i>Case Conceptualization: An Adlerian Perspective</i>
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Wes Wingett, PhD, LMHP presenter

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

Maybell Memos Page

The “Maybell Memo” sections (page 3) of the ISIP newsletters are taken from the three packets that Steve Maybell created and are used by *The Series* presenters. Those of you who have completed all three in *The Series* will certainly recognize the source. If you have attended only one or two you may also recognize having seen them before. Starting in this newsletter, we are going to present an old New York Times article featuring Alfred Adler. Some of you may not have read it, or even if you did, we believe it is worth revisiting. It is a long article and will appear as a continuing series.

2016 Spring Training Calendar

– Series Workshops –

Spring Workshops - *The Series*

April 15 & 16	LEWISTON	#1 Adlerian Theory
April 29 & 30	POCATELLO	#2 Adlerian Psychotherapy
May 13 & 14	BOISE	#3 Adlerian Family Therapy

Spring Workshop - **Advanced**

(open to Series graduates ONLY)

April 22 & 23	BOISE	<i>Topic to be determined.</i>
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Presenter – Richard Watts, Ph.D. Richard has been president of NASAP and is a regular presenter at NASAP annual conferences. He will bring an informative and entertaining topic to add to your therapy tool kit.

BIG NEWS WEBSITE CHANGE!!!

ISIP determined that it was time to use its own domain name – only the suffix is changed... **Adleridaho.org** (not case sensitive). Your computer will probably want to fill the address name with the “.com” until it gets used to the “.org.”

You will see this change **CLEARLY noted** in your brochure registration data section. Please visit us and share your thoughts and suggestions. We will be adding more Facebook connections, links to informative Adlerian sites and probably a blog. We intended to make this easy to navigate and stay in the site. There will be ongoing changes and additions as it evolves into our own user-friendly site.

And, speaking of links. Please click on the link of next year’s Annual Conference presenter – **Alyson Schafer**. It is at the bottom of the home page under **2016 Annual Conference**. She is one of Canada’s most notable parenting experts and a best-selling author. We look forward to a great presentation and want to give you a “heads up” caution – this could be a sell-out registration. We are hopeful that Alyson will join the “return” engagement group of outstanding conference presenters of the ISIP conferences.



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.

2015-2016 ISIP BOARD

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The New York Times

February 28, 1971

by MAGGIE SCARF

“Do you think,” Alfred Adler once demanded of Freud, “that it is such a great pleasure for me to stand in your shadow for the whole of my life?” If Adler were alive today, he might well reiterate the question: it is chiefly as one of the great early Freudians that he is remembered. And yet he always insisted that he was not a disciple; he had never been psychoanalyzed by Freud nor attended his lectures. Indeed, Adler became so radically opposed to the basic tenets of Freudian theory that the two men severed all connections in 1911 and remained bitter enemies for the rest of their lives,

Adler’s school was the first major deviation from the psychoanalytical movement. The name he gave it – “Individual Psychology” – was meant to imply that man’s mind is not, as Freud had suggested, locked in a struggle between conscious and unconscious forces, but that each individual represents a unified and self-consistent whole, striving toward a goal which floats before him. No man, Adler believed, could be understood without reference to his (usually unconscious) goal, much as a drama could be understood only in the light of its finale. The goal a person shaped for himself, and the characteristic ways he struggled to reach it were what Adler termed his “style of life.”

This month marks the close of Alfred Adler’s centennial year, and a flurry of articles and tributes has not only reawakened interest in him but evoked a certain astonished recognition. For Adler’s fate has been paradoxical: while his personal fame has declined, his ideas are everywhere. His early book on organ inferiorities, with its insistence on the unity of body and mind, was a precursor

of psychosomatic medicine; many of his concepts, such as the “inferiority complex,” “compensation,” “overcompensation” and the significance of the child’s birth order in the family, are now crucial to the thinking of most psychotherapists.

The man who gave us “Inferiority Complex”, “Compensation”, “Over- Compensation”, “Aggressive Drive”, and “Style of Life”.

Individual Psychology, with its stress upon the creative power of the individual – who is seen as the “novelist” of his own character – anticipated today’s self-realization personality theorists; the late Abraham Maslow remarked, “For me Alfred Adler becomes more correct year by year.” Similarly, the movement of existential psychiatry toward viewing a person as the sum of his choices, or what Sartre calls his “projections” (projected goals), is much the same as seeing him in terms of his “style of life.” And, as Freud predicted they might, Adler’s ideas have had great impact upon psychoanalysis.

Adler believed that neurosis sprang from the individual’s attempts to adapt to the environment – which in human terms is always the social environment. Freud, who thought neurosis was caused by warring demands within the personality itself, denounced Adler’s approach as oversimplified: “...it concerns surface phenomena, that is, ego psychology.” The subsequent movement of psychoanalytic theory has, however, been toward an emphasis on the needs of the ego. Indeed, the very phrase “ego psy-

Alfred Adler: ‘His Ideas Are Everywhere’

chology,” which Freud used so scathingly, has lost its unpleasant connotations and become the dominant trend in modern psychoanalysis.

Nevertheless, Adler himself has received curiously little credit. As Henri Ellenberger points out in his massive history of dynamic psychiatry, *The Discovery of the Unconscious*: “It would not be easy to find another author from whom much has been borrowed from all sides without acknowledgment as Alfred Adler. His teaching has become, to use a French idiom, an ‘open quarry’... that is, a place where anyone may come and draw anything without compunction.”

Adler was born in the Viennese suburb of Penzing on February 7, 1870. Like Freud, he was the son of a middle-class Jewish merchant; but, while Freud was raised in the ghetto-like section called Leopoldstadt and remained forever conscious of his membership in a minority group, Adler took his background lightly. There were few other Jewish children in the area where he grew up, and his accent and general outlook remained more Viennese than Jewish. Nowhere in his writings was he ever to refer to anti-Semitism; Freud did so frequently.

There were other differences between these two men of similar class and stock: Freud was the darling eldest son of an adoring young mother; Alfred was his mother’s second son – and she was rather cold in personality, and seems to have preferred her eldest. Adler’s childhood was unhappy, embittered by jealousy of his older brother, despite the fact that four younger children were born to the family.

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

PSYCHOCLARITY/UNDERSTANDING

Psychoclarity is a neologism introduced by Powers and Griffith (1982) to improve **understanding** of the processes involved in psychotherapy.⁵ In his writings on psychiatric counseling Adler distinguishes the INDIVIDUAL PSYCHOLOGY method from any practice that assumes diseased or deficient constitutions. He focuses instead on ERRORS made in early childhood before acquisition of discriminating language, and so not subject to rational challenge. Such ERRORS are maintained, as if needed to SAFEGUARD a DISCOURAGED person from humiliation and defeat. Chief among these ideas is that of individual life as a solitary, SELF-BOUNDED project, the success of which requires a COMPETITIVE struggle against others. The corrective to this ERROR is an **understanding** of the community of human life, and ultimately of the cosmos itself, as the reality in which each plays a part, and the further development of which is the common task in which all personal value is to be found. This is the COMMUNITY FEELING/SOCIAL INTEREST, never completely extinguished by any PRIVATE MEANING, and always in need of cultivation, that is, of GUIDANCE and EDUCATION that is the legacy of culture. It is the task of the counselor to **clarify** and further this **understanding**, and so to stimulate the growth of COMMUNITY FEELING, the true COMPENSATION for all personal feelings of INFERIORITY.

Using the image of "mind" as the repository of **understanding** (and of misunderstanding) Powers and Griffith (1982) described the **psychoclarity** formula as: "You cannot change your mind until you know your mind; you cannot know your mind until you can speak your mind and your speech brings your PRIVATE SENSE into the COMMON SENSE world" (p. 1). This is the therapeutic encounter. The original ERRORS of a child, hitherto *unspeakable*, are put into words, examined, and subjected to correction by the shared COMMON SENSE of client and therapist. "When I know my mind I can see that, while the past behavior was understandable, it is no longer necessary." [See CONTEXT PSYCHOLOGY VS. DEPTH PSYCHOLOGY.]

[INDIVIDUAL PSYCHOLOGY theory] undisturbed by any inconsistency ... is different with the interpretation of the individual forms of expression, their **understanding** within a **clarified** self-consistent CONTEXT, and with treatment. In these respects artistic ability is a prerequisite ... [to] be attained only through self-knowledge, quick repartee, persuasiveness, conviction, and sufficient ability to GUESS, to identify, and to COOPERATE. Although all these abilities overlap, their development is different in everyone who practices INDIVIDUAL PSYCHOLOGY (Adler, 1979, p. 282).

This incontrovertible **clarification** of the errors in a LIFE STYLE, certainly no easy task, persuades and produces the new LIFE STYLE, which is actively adapted, not entirely to the existing reality, but to the growing, becoming reality (Adler, 1979, p. 293).

The stronger emphasis on **understanding** in our form of treatment, on comprehending MISTAKES... still generally human, prevents the counselee from becoming frightened (Adler, 1979, p. 300).

INDIVIDUAL PSYCHOLOGY wants to train fellow men; it must therefore prove its fellowmanship in its dealing with the erring. Only in this spirit can the erring individual be won for COOPERATION; only in this way is it possible to give him a **clear understanding** of his mistaken STYLE OF LIFE. The healing process... begins with winning the erring human child for COOPERATION. But the cure [is his] own work ... after he has gained adequate **understanding** (Adler, 1979, p. 306).

A real explanation must be so clear that the patient knows and feels his own experience instantly (p. 335).

We are far from denying that other schools of psychiatry have their successes... but in our experience they do so less by their methods than when they happen to give the patient a good human relationship with the physician, or above all, to give him encouragement.... The cure of all mental disorder lies in the... laborious process of making the patient **understand** his own MISTAKES (p. 343).

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@olypen.com

Edgar's Corner

The Only Child Family is Here to Stay

by Thomas E. Edgar, Ed.D.

Once upon a time – actually a rather short time ago – a one-child family was very uncommon. It was uncommon, at least by the choice of the parents. Often, only a few decades ago, having an only child usually meant some kind of medical or psychological problem with one or both parents. Most of us tended to wonder why a family would have only one child – what was wrong?

But all that has changed dramatically over the past twenty years or so. The one-child family, by the choice of the parents, is becoming quite common. As we have faced the real problems of world-wide over-population, the number of children per family in America has tumbled. Today the average stands at just under two children per family.

What is the impact of being an only child on the personality development of the child? Does rearing an only child present extra problems to the parents? More and more people today are concerned about the answers to both of these questions. The questions are so related they can hardly be answered or discussed separately in any meaningful way.

The myth from the past is that only children are spoiled, demanding, lonely, friendless and lacking in self-confidence. Recent studies show a very different picture of the only child. Perhaps the impact on the personality of the child depends more on the attitudes of the parents about having a single child than on the fact that a child may be reared without brothers and sisters. If they have chosen this course and are pleased with it, then there are probably no serious disadvantages.

Consider the special viewpoint of the only child for a moment. It is the child's conclusions and private views that may be most important in the child's personality development. The only child lives among adults much of the time. Single children develop language skills quickly and use larger words, have a bigger vocabulary. The only child may conclude that it is only reasonable that others exist just to serve and pay attention to him or her. But this interpretation is due largely to the way the parents choose to live with the child. If the parents behave as if the child is merely one person in a set of equals, as if the child has obligations, chores, responsibilities just as others do, the child is likely to conclude that he or she has an obligation to contribute just like everyone else.

Because an only child is reared with parents only, there is a good chance that an only child may conclude that personal

worth depends too much on the approval of others, or that one's place in the world depends on meeting the expectations of others, but if parents are wise enough to allow the child the latitude to be an imperfect human being, and to be loved even when the child's behavior is unacceptable, then the child may come to other interpretations. The child under these conditions may conclude that personal worth is not dependent on approval and that it is okay to make mistakes.

It could be easy for an only child to decide that there is no real need to share with others, if the parents create this climate in the home. This could lead to problems when the child leaves the confines of the home and goes to play with the neighborhood kids or enters school for the first time. But parents can just as well demonstrate to the child that everyone shares in the work of maintaining the home as well as in the benefits of family membership. They can expect the only child to have chores, to do a reasonable share of work, to share in the income at his own level – everyone in this regard.

It is easy for parents of only children to shower these children with material possessions and too much money. From this kind of experience, only children could easily conclude that they have the automatic right to have what they want and to feel that what they merely want they desperately need. Because the resources of the family can be focused on the child, it may be a difficult task for the parents to limit the allowance of the only child to be a reasonable amount. But it may be helpful to the growing child to understand through experience that all resources are limited.

Much of the difficulties of being an only child or of rearing one seems to be exaggerated and based on untested ideas out of the past. In fact, through recent research only children have been shown, as a group, to be self-confident, popular in school, successful in careers, happy in marriage and good parents.

Much of the difficulties of rearing an only child seems to derive from the parents' mistakes of creating a climate of over-indulgence coupled with exceptionally high demands; of giving too much and expecting too little; of failing in the courage to say, 'No'; and in treating the child as the very center of the known universe. In such an environment it is easy to see how an only child is likely to draw some very faulty and harmful conclusions about self, about life and about relationships with others.

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 2016 CONFERENCE

MARCH 4 & 5, 2016



Presenter - Alyson Schafer, M.A., AAMFT

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: Alyson Schafer is a therapist, author and internationally acclaimed parenting expert who empowers families by sharing her principles, rules and tools for raising happy and healthy kids. Parents can count on help from Alyson whether they are simply looking for a bite size tip to see them through a melt down or delve further to transform their family life. Her style is fast, witty, warm and encouraging. Alyson delivers her deep insights in ways that today's busy parents can easily understand and apply immediately.

Armed with years of research, clinical and field experience, Alyson can provide a new, positive understanding of your current family dynamic with actionable solutions that will give you the hope and confidence needed to transform your family.

DATE: March 4 & 5, 2016

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

FOR RESERVATIONS call: (208) 343-1871

For more information call (208) 344-7194.



Presenter: Alyson Schafer, M.A., AAMFT
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"Anyone trained in Adlerian Psychology knows what to do the first time they sit down with a client and through the process."
 -Mes Wingett & Steven Maybell

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