

get along with himself, how to deal with himself. This, then, seems to us to be the fourth life task.

And there seems to be a need to consider yet another task of life, besides those mentioned before. Each individual is confronted with the task to relate himself to the Universe, which is becoming more and more clearly an extension of our life on this earth. We are no longer merely "living on the crust of this poor planet earth" as Adler phrased it. We extend our life experience into the Universe, with the need to re-evaluate our place on this earth in relatedness to the Universe, to space and time, to eternity.

The problem is not new. Man always established his relationship with transcendental powers and forces in his religions. But our changing concepts of the Universe, of life and of ourselves makes it necessary to re-evaluate concepts and beliefs which were handed down to us throughout the ages. We can, therefore, speak of a fifth life task, the need to adjust to the problems beyond the mere existence on this earth and to find meaning to our lives, to realize the significance of human existence through transcendental and spiritual involvement.

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SOCIAL INTEREST IN ACTION: A REPORT ON ONE ATTEMPT TO IMPLEMENT ADLER'S CONCEPT

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It seems appropriate that, soon after the publication of the Ansbacher's most recent book (1), an article should appear dealing with a concrete instance of the abstraction to which Alfred Adler referred. He described "social interest" as, "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 re-

ligious form. Rather the goal which is best suited for perfection would have to be a goal which signifies the ideal community of all mankind, the ultimate fulfillment of evolution." (2) This is all very well for mankind as a whole, one may reflect, but what is its benefit to the individual? Adler further explains that, "This goal of perfection must contain the goal of an ideal community, because everything we find valuable in life, what exists and what will remain, is forever a product of this social feeling." (3)

It should be noted, before commencing the direct account, that Adler's thesis was shared by the exponent of an entirely separate tradition, and expressed in the following manner: "We may say quite truly that, beneath the pathological facts and the social injustices, there exists something more profound which, for the sake of simplicity we may call the soul of humanity. Something which responds from soul to soul, which may be aroused from the depths of subconsciousness like a surprise, which may be touched and reveal itself in an outburst of affection previously hidden and unsuspected." (4)

Often, perhaps always, the history of a specific event begins long before its visible inception. Such was the case with a modest six-week summer pre-integration program, sponsored by the Human Relations Council of a large Florida city, henceforth to be referred to as "Southville." In 1944, the Southern Regional Council was chartered in Atlanta, Georgia, successor to the Commission on Inter-racial Co-operation. Since that time, the Southern Regional Council has helped to establish a Council on Human Relations in each of twelve Southern states, of which Florida was one. As one of its basic functions, the state-wide Council seeks to establish local Human Relations Councils and, in "Southville," one was founded in 1956. This was providential in at least one respect because, four years later, it provided the only channel of communication between the races during a local riot. Three years after that, in a city less than an hour's drive away which had no Human Relations Council, a much more serious racial conflict occurred the results of which are yet to be ameliorated. The potential importance of "Southville's" Human Relations Council was not lost on some of its most responsible citizens and they have since sought, in various ways, to implement a 1951 declaration by the Southern Regional Council, which stated: "The South of the future toward which our efforts are directed, is a South freed of stultifying inheritances from the past. It is a South where the measure of a man will be his ability, not his race; where a common citizenship will work in democratic understanding for the common good; where all who labor will be rewarded in proportion to their skill and achievement; where all can feel confident of personal safety and equality before the law; where there will exist no double standard in housing, health, education, or other public services; where segregation will be recognized as a cruel and needless penalty on the human spirit, and will no longer be imposed; where, above all, every individual will enjoy a full share of dignity and self-respect in recognition of his creation in the image of God." (5)

Accordingly, "Southville's" Human Relations Council began consideration of a program designed to ease the transition from

segregated to integrated schools, for the Negro children thus affected. At the time these discussions were begun (the winter of 1964-65), only grades one and two of the public school system were required by law to admit all children solely on the basis of residence and without regard to race. It was known, also, that the third grade would be added in the fall of 1965. (Note: During the course of the summer project, a court order was issued which increased the number of grades to be integrated in the fall to four.) (6)

Thus, the program as initially conceived would have provided essentially remedial experiences to the Negro children in two different communities who would be entering either the first, second or third grades in the fall of 1965. It was also intended to work closely with their parents as a means of stimulating continued interest when the program itself had ended. The hope was that a follow-up program on these children would be undertaken and all necessary assistance to them continued during the school year. The program's main purposes were to increase motivation for educational achievement, both in the children and his parents; to ease the transition from home-life to school routine, which is usually accomplished by kindergarten; and to bridge the academic gap for children transferring from segregated to integrated schools where they would find themselves generally less well prepared than their white classmates.

The program for pre-schoolers was to focus on major areas of child development and provide a foundation in listening, manual creativity in various media, verbal communication, bodily development and group participation. For those transferring from all-Negro to integrated schools, the emphasis was to be on overcoming deficiencies in: verbal expression; correct pronunciation; reading ability and enjoyment; and arithmetic skill and understanding. These aims indicated the need for a very low student-teacher ratio and, thus, would have limited the numbers of children who could be served by the number of professional personnel involved in the program. This was not considered to be a serious difficulty because it was expected that the parents of eligible children would have to be urged strongly and thoroughly convinced before sending their progeny to be helped. However, this problem never arose.

It was decided, by a majority of the professionals involved, that it would be in the best interest of the children, their parents and their community to sacrifice intensive, individual instruction to a more broadly based program of "summer enrichment." It was in this way that we began our undertaking with a range of ages from four to sixteen, and a "split-session" which accommodated kindergarten through third grade in the morning and fourth through junior high in the afternoon.

The schedule was established as: 9:30 A.M. to noon and 1 P.M. to 3 P.M., Monday through Friday. Pre-schoolers constituted the largest single group and, eventually, those below the age of five had to be eliminated because of non-adaptibility to the program. Next in number were those entering second grade; then third, then fourth. Surprisingly, those entering fifth grade constituted a larger group than the year immediately below them, and the sixth grade was only

slightly smaller. Perhaps one way to account for this is that those two grades attended in the afternoon, along with the junior high boys and girls. Those entering seventh, eighth, ninth and tenth grades were grouped into a single unit and then divided into two parts arbitrarily. This enabled two teachers, one a specialist in English and the other in history, to alternate between the two groups of adolescents, and give each a more intensive exposure to their respective disciplines. One afternoon, Mr. "A" would have one group and Miss "B" the other; the next day, they would reverse.

After two weeks had elapsed, the minister of a nearby white church came forward to offer the use of their Sunday school facilities for the kindergarten group. This was eagerly and gratefully accepted. From the standpoint of our staff, it meant expanded physical facilities for the morning session. Far more significant, though, it represented local participation by a white church group, our original sponsors and hosts being a Negro church. This was followed, in less than a week's time, by yet another offer of classroom facilities in another nearby white church. These latter were sufficient to accommodate the remaining three grades of the morning group, but no additional quarters were available during the afternoons. Thus, our "school" was spread among three different locations: two white churches in the morning and the original Negro church in the afternoon. In this manner we continued for the remaining three weeks of the program. A transportation committee of housewives transported the kindergarten children from our central gathering place at the Negro church to the rooms provided for them, and returned them to the same spot at noon each day by private automobile. The other three grades were carried in a hired school bus, paid for by the Human Relations Council. Three separate excursions were also undertaken. The first, including all those entering the second, third and fourth grades, was to a private dairy farm owned by a man who had already suffered some economic reprisal for his support of integration activities. His invitation was the more significant because of that. The children's enthusiasm revealed their hunger for new experience.

Next, the afternoon group, composed of those entering grades five through ten, was taken to the zoo. As aides, we had local white high school students hardly older than those they were to escort. This proved to be more of an experience in camaraderie than zoology and was the more valuable for that reason. Near the end of the final week, the kindergarten was taken, with the assistance of many housewives, to see the same wild animals. For many of them, this was their first zoo, but their poise and orderliness did credit to the teacher who had had them in her charge the six weeks previous. Also, the trip served to enlarge their view of the world beyond the small community in which they live. The older children had gained an expanded world-view, partly from the content of the class work but mostly from their contact with friendly and helpful white persons, both from their own locality and distant parts of the country. It may have been noted by the children, as it was by this writer, that Southerners of both races have more in common with each other than they have with people whose origins are elsewhere. One would

hope that this kind of regional identification becomes more widespread, as for example, when Dr. Martin Luther King referred to President Johnson as a "fellow Southerner." This is one small but indispensable step on the road to acknowledging a common humanity.

All told, about forty local white persons assisted the professional staff in various capacities. Many of these were recruited through such service organizations as the League of Women Voters and B'nai B'rith, or through such religious bodies as: Baptist, Catholic, Episcopalian, Methodist, Presbyterian, Quaker and Unitarian. Both laymen and clergy were involved. Representatives of the local branches of the NAACP, Urban League and classroom teachers groups gave orientation lectures to the out-of-town professionals, who came from such widely scattered places as: Seattle, Washington; Berkeley, California; Chicago, Illinois; New York City; and Boston, Massachusetts. They were augmented by local teachers from both the Negro and white school systems, who each devoted some portion of their summer vacation to teaching in the program. The effect upon the whole "Southville" community in terms of improved racial relations is impossible to measure, but it is noteworthy that groups and individuals which had never previously involved themselves in inter-racial activities came forth to do so on this occasion. Perhaps it is reasonable that it should begin with programs to assist segregation's most innocent victims first; children are congenitally hopeful and forgiving.

What of the direct effect of this program on the children of "Coolwater" and their families and neighbors? The most succinct and insightful comment on this question was made in the form of a quotation by a distinguished member of the "Southville" community, as follows:

Who can see the wind?
Neither you nor I,
But we know when it has passed by.

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