

Symbolic Cover Designs

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About the Authors

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William L. Pew, M.D., immediate Past President of the American Society of Adlerian Psychology. At present Dr. Pew is Dean of the Alfred Adler Institute of Minnesota and staff psychiatrist at Hamm Memorial Psychiatric Clinic in St. Paul, Minnesota. A medical specialist in three areas including pediatrics, child and general psychiatry, he has pioneered family and marital therapy.

Rowena R. Ansbacher, Ph.D., associate editor of the "Journal of Individual Psychology" and student of Alfred Adler. She and her husband Heinz L. Ansbacher, Ph.D., have co-authored *The Individual Psychology of Alfred Adler* and *Adler's Superiority and Social Interest*. Her success in organizing and chairing the "First Workshop on the Training of Adlerian Counselors," highlighted the continuation of the tradition of Alfred Adler's Individual Psychology.

Jonell Folds Kirby, Ed.D., formerly Associate Professor at West Virginia University and present Chairman of Counseling and Guidance at Kanawha Valley Graduate Center, Nitro, West Virginia. Dr. Kirby has written extensive articles and books on group guidance and edits the "Servicer," journal of the West Virginia Personnel and Guidance Association. In April 1971 edition of PG she published an article entitled "Group Guidance."

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The symbols on the cover of the Individual Psychologist not only represent formulations set forth in cursory statements by Alfred Adler but also concepts which have been extended and more fully developed by contemporary Adlerians. Each symbol following from left to right consecutively by horizontal rows can be symbolically interpreted.

If a man is to contribute effectively to society he must be able to solve problems within the milieu that he operates. Adler viewed man living on the planet earth, associating with others of his kind, and depending upon sex for mankind's survival. Thus, there emerged work (symbol 1), social interest (symbol 5), and love (symbol 3), as the three tasks of life.

Adler contended that "none of the three problems of life can be solved separately" (Adler 1932). Contemporary Adlerians do not agree. Dreikurs and Mosak (1966) have postulated that failure to carry out the life tasks is attributed to lack of effective methods of coping with contemporary problems rather than ineffective life styles (symbol 6).

Whether it is possible for an individual to manifest many types of behavior within the same life style will depend upon our perception of it. On one hand life style is a mode of operation. On the other hand it is a way of living. If we consider the life style as a mode of living we are, as Dreikurs and Mosak (1966) explained, "probably justified in saying that while a mistaken life style certainly is not conducive to successful fulfillment of any life task, in some instances the individual may be able to operate adequately despite his mistaken concepts and limited social interest" (p. 20). Perhaps outwardly an individual may be able to function effectively and be regarded by his fellow men as a hero. Is outward adjustment sufficient? What if, for all his accomplishments in the eyes of others, he feels unsuccessful? Adler postulated that "the individual's first duty is to himself." Mosak and Dreikurs raise the question, "if this is true are there not other life tasks?" (Dreikurs & Mosak 1966). Neufeld apparently predicted a fourth life task—the self (symbol 9). Neufeld's proposal is emphasized by Adler (1935) writing about man and his relationship to the outside world: "he relates himself always according to his own interpretation of himself and his present problem" (p. 5). Man cannot isolate himself (symbol 9), for he must not only learn to get along with others and how to keep a job, but he must also "learn how to get along with himself, how to deal with himself" (Dreikurs and Mosak, 1966, p. 21).

Adler made reference to "living on the crust of this poor planet earth" (1935, p. 5). Do contemporary conditions require an extension beyond this planet? Dreikurs and Mosak (1966) believe there is such a need. They propose a fifth life task. "Each individual is confronted with the task of relating himself to the

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universe, which is becoming more and more clearly an extension of our life on this earth. We extend our life experience into the Universe (symbol 8) with the need to re-evaluate our place on this earth in relatedness to the universe, to space and time and to eternity" (Dreikurs & Mosak 1966 p. 22).

A fundamental principle of Teloanalytic Psychology is that all behavior is purposeful and goal-directed. The individual who finds a purpose in life and moves toward useful goals can only do so if he feels he has a place and is reassured. Therefore, man's constant struggle (symbol 2) is to find a place for himself. His first efforts to do so begin in the family (symbol 11) which is the first group in which he seeks belongingness. Finding his place here is helpful, but failure to do so does not necessarily preclude finding his place in the school and community group (symbol 12) which is the next phase in the individual's social development. Attainment of group membership assures man of the possibility of making full use of his potential. If he is excluded he is nothing. Man is able to withstand the most rigorous vicissitudes of life if he is able to share the hardships of his struggles with others.

Group membership was comparatively easy to achieve in a primitive society. However, emergence of so-called civilization brought about a new structure in man's society. A tribal and clan society gave way to a class and caste society and inevitable autocracy. With democracy emerging, one is immersed in a perplexing relationship with his fellow men that he can't handle competently. This inadequacy with concomitant feelings of inferiority is probably the underlying factor of most of mankind's suffering today. Lacking a feeling of group membership man spends a disproportionate amount of his energy defending himself against the demands of society. Dreikurs (1971) writes of our difficulty in gaining group membership because "the superior-inferior relationship characteristics of an authoritarian society is still too deeply entrenched in our customs and habits, in our thoughts and concepts. Private citizens as well as social and political leaders, still try to impose their will on others but as we move toward democracy this no longer brings lasting results (p. X, 80.).

Social interest stems from our feeling of belonging, the end result being unrestrained involvement. Inferiority feelings (symbol 7) prevent involvement (Dreikurs and Mosak, 1967; Dreikurs, 1956). Overcoming our inferiority feelings not only opens new vistas for increased social interest but "it alone permits the individual to function well in a social setting and to take the ups and downs of life in his stride without becoming frustrated, discouraged, demoralized, or sick" (Dreikurs, 1956 p. 22).

Even though the superiority-inferiority relationship of the autocratic era is still with us, there is a striving for equality within the entire fabric of our society. Labor and management, women and men, black and white, as well as children and adults struggle for equality. Long before the advent of the Women's Liberation masculine superiority threatened women and men alike. Adler coined the term "masculine protest" (symbol 10) to describe women's rebellion against masculine superiority, and "men felt frustrated by it, uncertain of their own

masculine powers and unable to feel like the strong men they were supposed to be" (Dreikurs, 1961 p. 55).

Friendship (symbol 4) is an extremely complicated relationship. As long as the heritage of the superior-inferior dichotomy persists, man's relationships to his fellow men are going to be uneasy. We form friendship for a variety of reasons some of which include superiority, security, selfishness, power, service, and social status. Friendships are destroyed by overemphasizing any of the above reasons in the relationship as well as by a feeling of insult or humiliation.

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An Alternative to Autocracy

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I suggest that we consider the potential impact of a national Adlerian movement concerning "Crisis of Authority" in our institutions and especially in our schools. Our National Goals Research Staff recognize the complexity and rapid change in our society, and they emphasize environmental and population problems and seem to overlook changes in human relationships as a primary problem. They give us only two procedures for coping with the new mood in our schools: (a) problem solving and individuation or (b) traditional knowledge transmission. I propose an alternative: equality. I agree that "the educational system is the crucial single institution for the development of our citizenry" (National Goals Research Staff, 1970), but I disagree that the underlying problem in education is one of growth—it is one of values, and this problem is reflected in changes in human relationships. In the relatively stable autocratic society of the past, people were unequal with a monarch at the top of the social structure who, with his "divine right," was seen as near to God, the ultimate authority. In families there was a similar, ultimate authority, the FATHER, who was lord and master, dictating to his wife and children.

Challenge to Authority

Our forefathers in launching a democratic society would never have dreamed what far-reaching implications democratic principles might have if applied to all human relationships. For example, the classroom was, and still is all too often, a small autocratic society with the teacher in a position of authority, the taskmaster, who not only can dictate goals and processes to the class but is also supposed to have the corner on knowledge. This authoritarian relationship was probably functional 200 years ago, but today our children are often better informed than their teacher, not only in the area of facts but in the area of human rights. So authority is challenged again. And, in my opinion, every authority will be and should be challenged if such authority is imposed on individuals or groups without involvement, participation, and consensus. The ideal in a new equilateral relationship would include full participation in decision making processes with a goal of reasoned and shared authority rather than imposed authority forced upon humans in inferior positions by superiors who happen to wield power over them.

In reality, many parents and teachers are not pleased with their assumed role of superior authority but, having taken on the trappings of a competitive culture, do not know how to remove themselves from the royal throne. If they sincerely want to change the relationship, abdication seems the only route—but all too often the abdication is only that, and is not abdication to some other position—namely to a position of human among humans, of equal among equals.