

come still more powerful, and get a sense of significance in defeating our personal and group aims. Let us not be guilty of stimulating his striving in this mistaken direction. Who gave us authority over our fellow beings? We are equally responsible to the group. Understanding will encourage contribution, but force discourages it and engenders resistance; compulsion does not increase social feeling and "sense of community." We "educate" only when we correct the mistaken conceptions a child may have of the problems of social-relatedness. Anyone can domineer and suppress weaker individuals, but education is the art of increasing social feeling and social awareness.

THE FIRST INTERVIEW
(THREE APPROACHES TO GUIDANCE)

Charles Alfred Adler

Success or failure in guidance work depends on the worker's attitude toward three constituent factors of democratic living: cooperation, regard for the individual in his uniqueness, the use of intelligence as a method of approach. It is assumed that the goal a modern guidance worker is driving at is the more and more adequate, and more inclusive meeting of basic human needs as these have been formulated by recent investigation such as that of Daniel A. Prescott in "Emotion and the Educative Process."¹ If met in a democracy, needs are to be determined (a) cooperatively. There must be an opportunity for everyone to offer his cooperation in co-determining needs. No individual alone, no group by itself can do the determining. Scientific research, even, is only a help, not a dictate in this. In order to feel emotionally ready for cooperation, an individual must be convinced that he is really wanted, needed, enjoyable, and actually enjoyed for his (b) personal uniqueness. To be enjoyed means also to be (c) understood--there must be a rational awareness of an individual's needs. Is he successful? Is he not? If yes--in what respect is he successful? If no--is his failing rooted within himself, or in the situation, or in what

1. American Council on Education, 1939

respect is he failing anyway? Perhaps his failing is a useful indication that changes are necessary--that he himself has to change, or that others have to change. His failure may be a pointing towards the frontier for more satisfactory human relations.

Guidance work may seem vague, intangible, discouragingly intricate. In reality, it is nothing more and nothing less than the persistent reassertion of the three constituent factors of democratic life. This is not an easy task, yet it is a possible one. It is possible to insist methodically that a major problem of our society is not how to reach complete personal rugged independence, but how to reach the stirring awareness, intellectually as well as emotionally, of the fact that all aspects of culture are completely interrelated. We may think we know that, and that it is a commonplace. Yes, "but such is the character of what everyone knows that no one knows it with enthusiasm."² It is possible to do justice to an individual by understanding him as a unique configuration of forces with regard to which a situationally minded guidance worker will find it almost unnecessary to differentiate those forces working inside from those working outside of the individual.

The within and the without are logical dichotomies and conceptual antitheses, losing rapidly in importance.³ They are antiquated Aristotelian modes of thought--Korsybsky would call them poisonous. Each situation, though interrelated, is unique in its configuration, each individual is unique, not as a matter of politeness, but as a matter of fact. It is possible to create the awareness of this state of things in young people of today, victims torn in the (alas! bloody)arena of conflicting unrelated standards and requirements, and who are consequently in need of integrating guidance.. It is possible to do this in clear, simple language, and to do a great deal of it in a very short time. And here are three ways how it may be attempted.

2. Archibald MacLeish, in the foreword to "The Fall of the City (quoted by Robert S. Lynd, "Knowledge for What?" 1939, p.16.)

3. Kurt Lewin, "A Dynamic Theory of Personality." 1935

I.

No matter what the situation is like in which the first guidance contact takes place.--be it in the office of the guidance worker by appointment, or informally around the school, after assembly, after a meeting of student government, at an excursion to the Art Institute, in an automobile, in a drug store after having seen a movie together--the difficulty is not likely to be formulated with satisfactory accuracy. This is not the purpose of the first interview. As a start for the interview, it is assumed that Gordon, a 16-year-old junior in a private progressive school finds it difficult to talk things over with his father, a wealthy business man who has always treated the boy with utmost kindness. The important point is to create the understanding that the problem which may seem to have arisen out of one specific field of experience, can be looked at as arising out of more than one, possibly out of all fields of experience, and thus is affecting and being affected in all directions.

The fields of experience are listed on the basis of Caroline Zachry's "Study of Adolescence."⁴

This is the course which the interview happens to take:

Problem: He finds it difficult to talk things over with his father.

Points arrived at through the interview:(following Table I)

At that age young people usually refuse to admit their parents into complete confidence (5A), usually adults other than parents are pretty much in the same boat.(6A) This is natural because our adult society considers rugged independence as an indication of adulthood (5B, 6B). There are some delicate topics which make it pretty difficult to discount parental cooperation---the choice of a vocation makes it desirable (7A), and just

4. Has begun to be published with "Reorganizing Secondary Education," by V.T.Thayer, C.Zachry, and R.Kotinsky, 1939

how much does a fellow have to spend if he wants to have a good time? (8A). Yet there is more to it than that. In a way, we reject our parents at that age, in a way we seem to have a feeling of guilt when we face them. A lot of different things flash through our head now, quite different from what it used to be (2A). When girls are becoming interesting for a boy (4A), he gets "girl conscious" in ways experienced through his body (1A) quite as much as by his thinking--and he expects no longer to be understood by his Victorian dad (5B). Of course if he were able to express his changed thinking with the convincing force of a poet or orator (2B) it would be different. That is the trouble,--that adults are used to react favorably only to problems which are expressed in so many out-and-dried words (9B). It would be necessary to make Dad understand that there are ways other than verbal to express ourselves (9C), that's why art, music, and things like that are emphasized so much in the school where Dad pays the tuition. Well, people ought to be educated, to understand, even if you don't shout into their ears (10C). Other fellows don't like to tell their dads everything either (3A). One thing is sure, whatever job I'll have, I'll try to make people feel good--employees, customers, and so on--even those who do not do so much fine talking (7C). Maybe there is a real need to find ways of making people feel good, and to give them a chance, especially those who don't have their heart on the tip of their tongue (7C).

This approach to a first interview has the disadvantage of being too general to reach the individual in his uniqueness. It has the definite advantage to make a young person realize that no matter at what angle he begins to evaluate his situation, he cannot do it without the cooperation of whatever tools of knowledge are available in no matter what field of experience. Whatever he does, in reality he affects everything. In a world of interrelated functions, he is responsible for everything in an inappreciable, yet self-evident way. Such a realization is mental hygiene for a young mind in that it gives the actions of an individual in his dignified uniqueness significance for the whole mankind. It is mental hygiene in so far as it makes the individual realize that his actions are nothing in themselves unless visualized in interrelation with the total concrete social situation. The problem which we took as a start

may possibly not be very basic in Gordon's personality--the course of the interview may have chained together links of more with links of lesser relevance--this does not invalidate the integrating mental hygiene of inter-relational guidance.

II.

Another approach to the first interview is equally general, equally inadequate with regard to reaching the individual himself, equally usable from the point of view of interrelation, yet with exclusive emphasis on the horizontal column C in Table I. Table II is emphasizing interrelational aspects of the meeting of basic needs, specifically physiological, social, and integrative, as outlined by Daniel A. Prescott.

Problem: Dorothy's father is Jewish, her mother a Catholic. Both are jealous of the child's affections.

The discussion: (evaluated according Table II) Tolerance is taken for granted in Dorothy's house. Yet is it really practiced, and deeply felt? Her father seems to distrust unconsciously her mother's family, and vice versa. Why do people not feel much more like pointing out what they all have in common, instead of feeling uncomfortable about surface differences (4A)? Her father has had a rather orthodox upbringing; he did not really know people of different creeds well enough before he got married (5A). His concept of tolerance has been a matter of each-one-minding-his-own-business. This concept is too narrow. He ought to progress towards a more adequate symbol of tolerance (7A,4B). His prejudice against people of creeds different from his comes out in the food question (1A). Certain dishes are considered as unclean from an orthodox point of view, food to which her mother has no objection (6A). This is especially difficult when guests are invited, either the father's or the mother's friends. As it stands now, the family has reached the point of almost never inviting anyone to dinner. Dorothy feels inhibited whenever she wants to return an invitation of one of her schoolmates (2A, 3A, 4A, 5A, 6A). What is she going to do? Whatever she decides to do is likely to meet with the disapproval of one or the other parent (8A). Lately the

father is not well; he is suffering from stomach ulcers, and has to keep strict diet. Dorothy is to observe the same diet because she, too, shows evidence of intestinal inflammation (1B). The food is now neither "Jewish" nor non-Jewish," and in a way the consideration for the father's health makes it more acceptable and excusable not to invite guests. Diet cannot very well be served. The father's stomach difficulties did not come on purpose, of course, but would he be equally ready emotionally to develop the symptoms if the home atmosphere were friendlier? Is his illness physiological (1B)? Is it the result of a lack of affection around him (2B)? Or both? Does Dorothy have feelings of guilt towards the father, and is thus readier on her side to develop intestinal inflammations in order to punish herself (1B, 2B, 3B, 6B)? And the mother? She feels pretty useless in a house where the work is done by servants, and where the child does not seem to need her very much. In order to feel less out of function, she continues to make the child feel that the father is stern, and really somebody to be afraid of (3B), for which the father is compensating by spoiling the child out of antagonism against the mother. What can Dorothy do? She can do very much, indeed. She can learn about cultural conflicts (7C), she can try to seek the contact in school of children of various creeds (5C), try really to like them (4C, 6C); she can do creative writing on the subject, show it to her parents, ask them to comment on it (8C, 2C), point out in her writing that cultural conflicts of belonging, and likeness (3C, 4C) are valuable, in a way, because if people are able to even this out in the circle of a family, they are better equipped to say something pertinent when it comes to settling these problems as citizens of an enlightened democracy (2C, 3C, 4C, 5C, 6C, 7C, 8C).

III.

The third approach to a first interview is represented in Table 3. It shows immediately the specific worries of the individual, yet it cannot be used without a sufficient familiarity with analytic techniques. It presupposes the acceptance of the following two principles of Alfred Adler's "Comparative Individual Psychology": (a) an individual is acting as if he were doing everything for a specific, yet not consciously verbalized, purpose: (b) the purpose which governs the action

of the individual is largely determining the selection of the individual's experiences. He selects, drops, retains in memory just the experiences which suit his purpose, and just in the way in which they suit his purpose.

Problem: Rose is afraid that she will not be able to adjust to life in the new school. She is a junior, and has never before been happy in school. Her stepfather ignores that she knows that he is not her father. (The following points correspond to the numbers of Table III)

1. My mother and I on a shore, in bathing suits, running away from other people dressed for the street.

2. I cried so much the first day in school that my mother had to take me home.

3. I felt that my dancing seemed awkward, so I quit before the end of the dance.

4. I want to live with friends on the West Side (a poor district). My parents are not to know about this contact.

5. I do not belong. I need to get away from groups who seem to sneer at my inadequacy. My mother cannot make me feel like belonging either. At her best, she, too, helps me to get out. I feel like quitting and I am always ready to quit.

6. Situations where she is likely to be snobbed are especially dangerous for her.

7. Being with people to whom she is likely to give social status (4), yet as long as such a situation has something attractively mysterious (the parents are not to know).

8. One suggestion has been to let her study the situation in a settlement, and to point out to her she should not yet mention all of the details of her study to her family--because they may be shocked, they may not yet understand.

9. Suggestion under 8.

10. When she gives a report on fiction about human relations, let the teacher point out to the class that Rose's findings may seem shocking to some "less experienced" members of the class who are urged to adopt as openminded an attitude as they can, while Rose is giving her report.

11. Let her make a study of pictures where naked misery is dignified.

12. Let her be a member of a committee about sport standards of boys and girls.

13. Did she ever do any thinking about the social changes forced upon us by the development of the means of communication? What does it mean to "get out of..." in a world of the airplane, television and radio?

14. She may be able to cooperate with 13.

15. Compare 10.

CONCLUDING GENERALIZATIONS

1. If this third approach is used by guidance worker, he has to be familiar with analytic techniques, yes, with psychoanalysis in the broadest sense of the word. The very existence of analytic methods seems to show that we live in a society where mutual distrust is so basic, that the need has been felt to develop techniques of uncovering our hidden motives. If our personal objectives were open for everybody to look at and if they were honest attempts to meet basic human needs, there would be less rigidity about the arcana of "schools" and wizards who behave as if they were sitting with us in a room of poisonous wall papers--they, the wizards, being the only ones who seem to know about the poison, yet being jovially unwilling to tell.

2. From the guidance point of view, it is essential to differentiate what children and young people are taught, and what they actually learn. They learn what the emotional tone of the total concrete situation conveys to them. A Latin teacher may teach her class pontifically, pompously, and with the breathtaking acrobacy of a snake charmer. The tone conveyed by such a class

TABLE I.
PSYCHOLOGICAL PROBLEMS CLASSIFIED ACCORDING TO FIELDS OF EXPERIENCE.

| | 1. our changing body | 2. our changing intellect | 3. our own sex | 4. the opposite sex | 5. the family | 6. adults (other than parents) | 7. the vocation | 8. recreation | 9. values (moral religious) | 10. wider social issues |
|--|----------------------|---------------------------|----------------|---------------------|---------------|--------------------------------|-----------------|---------------|-----------------------------|-------------------------|
| A. Emotional tone created by this problem of | 1 A | 2 A | 3 A | 4 A | 5 A | 6 A | 7 A | 8 A | 9 A | 10 A |
| B. Reasons for the emotional tone created by this problem of | 2 B | 2 B | 3 B | 4 B | 5 B | 6 B | 7 B | 8 B | 9 B | 10 B |
| C. Suggestions for directing this emotional tone towards the meeting of basic needs | 1 C | 2 C | 3 C | 4 C | 5 C | 6 C | 7 C | 8 C | 9 C | 10 C |

TABLE II.
PSYCHOLOGICAL PROBLEMS DIRECTED TOWARDS THE MEETING OF BASIC NEEDS

| | 1. Physiological needs | 2. Affection | 3. Belonging | 4. Likeness to others | 5. Contact with reality | 6. Harmony with reality | 7. Progressive symbolization | 8. Increasing self-direction | 9. Fair balance between success and failure | 10. Attainment of selfhood |
|---|------------------------|--------------|--------------|-----------------------|-------------------------|-------------------------|------------------------------|------------------------------|---|----------------------------|
| A. Emotional tone created by this problem with regard to | 1 A | 2 A | 3 A | 4 A | 5 A | 6 A | 7 A | 8 A | 9 A | 10 A |
| B. Reasons for emotional tone created by this problem with regard to | 1 B | 2 B | 3 B | 4 B | 5 B | 6 B | 7 B | 8 B | 9 B | 10 B |
| C. Suggestions for improving our attitudes towards this problem with regard to | 1 C | 2 C | 3 C | 4 C | 5 C | 6 C | 7 C | 8 C | 9 C | 10 C |

TABLE III.

| NAME | | Rose | | | | | | | |
|---------------------------|---|---|-----------------------------|-----------------------------|----------------------------|--------------------------------|------------------------------|--|--|
| 1. Earliest Memories | 2. Memories about facing new social tasks | 3. Memories about facing new physical tasks | 4. Expectations | 5. Dangers | 6. Common elements | 7. "Red Lights" | 8. "Green Lights" | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 9. The next steps to take | 10. the teacher of social Studies | 11. the teacher of English | 12. the teacher of the Arts | 13. the teacher of Phy. Ed. | 14. the teacher of Science | 15. the teacher of Mathematics | 16. the teacher of Languages | | |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | | |

is probably: "It seems to be necessary in our society to undergo the ritual of belonging to the Latin-scanning cast of 'eastbound' sailors". This is the lesson which the children learn; it is not, let us hope, what the mysterious lady has meant to teach them.

3. In schools where snobbish standards of "culture" are an integrating part of the curriculum, guidance teachers should know what they want to do with "sacred cows"--worship or just milk them. Aeneas' respect for his father--what about it? Is it to be admired through organized mental prostration, is it to be evaluated as the expression of patriarchal imperialism at an age when dynastic thinking was prevailing so much that Aeneas is described as carrying his old father on his shoulder, leading his hopeful offspring by the hand and, leaving his wife Creusa behind, by the ruthlessly opportunistic will of the Roman gods?

4. The deep stirring awareness of the interrelatedness of all problems cannot be taught in courses of study. It is, and has to be, the result of intense living in many fields of experience. The responsibility of teacher-training is to provide opportunities where a keen sense of living in various fields of life can be developed. Chained to the dead rock of institutions, eaten by the eagle of insecurity, the average teacher is a wretched Prometheus. Let him be like the real one, who in the midst of a thousand agonies, saved his secret, his knowledge, about life or death of Zeus and the future.
