



NORTH AMERICAN SOCIETY OF ADLERIAN PSYCHOLOGY

Encouraging . . . Connecting . . . Contributing . . .

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NEWSLETTER SUBMISSIONS

Submissions for *The NASAP Newsletter* are always welcome. Let NASAP members know the great work that you, your NASAP affiliate, and other Adlerian colleagues are doing.

All submissions are due on the 15th of even-numbered months and should be in Microsoft Word format or a compatible word processing format.

Send them to **Susan Belangee**, the editor, via email to susanbelangee@aol.com. Submissions can also be sent via regular mail to Susan Belangee, 25 Springfield Drive, Collegeville, PA 19426. If you send your submission via regular mail, please include a computer disk with your submission on it.

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Non-member subscriptions: \$20/year.

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Adler Graduate School Announcement

Continuing our tradition of contributing to the community and after years of research and preparations, the Adler Graduate School is proud to announce a new area of emphasis - an accredited Online Master of Arts Degree in Adlerian Counseling and Psychotherapy, with an Emphasis in Adlerian Studies. The Adler Graduate School is seeking to bring the practical wisdom of Adlerian principles to both future helpers and to persons who are already serving their communities, without requiring them to leave their families, military units, or job responsibilities.

Students who wish to sample the Online Adlerian Studies emphasis area or who want to enhance their knowledge of Adlerian psychology may be able to take up to two courses as a student-at-large. Financial aid is available for those who qualify.

We are also in search of a several new online faculty members. A successful candidate will have an advanced degree in psychology or related field, a strong Adlerian educational and practice background, experience in post-secondary teaching, experience in and appreciation for distance education. More details will be provided upon inquiry.

For more information about program and courses, contact Adler Graduate School at 612-861-7554 (ext. 162) or 1-877-432-3178 (ext. 162). You may also e-mail us at online@alfredadler.edu or find information at http://www.alfredadler.edu/academics/online_adlerianstudies/index.htm For admission criteria related to this new program call Evelyn Haas at 612-861-7554 (ext. 103) or e-mail her at ev@alfredadler.edu

Please share this exciting opportunity with your friends and colleagues!

Executive Director's Column



I recently lost a lot of weight...Most people would be happy about that, but for me it is bittersweet. You see, it is about 4,000 pounds, and as I write this, it is on its way to Minneapolis. Specifically, I'm speaking of four thousand pounds of precious NASAP archives, files and memories!

In late 2001, a group of Board members gathered in Chicago and we really thinned out the NASAP office. In these past nine years, I have tried desperately to keep things streamlined, but you know how easily it creeps back up over time (especially if you are having fun doing it). And then it is so hard to get rid of it! That's where the bittersweet comes in.

The bitter part is giving up my regular connection with many NASAP members, working so closely with Carol and Deb in the office, and hosting the COR and Board meetings in my hometown of Hershey. The sweet part is that I will have more time to devote to my full time teaching at Penn State and my part-time psychology practice. Also, I will continue on the Board and serve as Conference Coordinator.

I have had a unique opportunity to work with so many presidents who sincerely walk the Adlerian talk: Jim Sulliman, John Newbauer, Dan Eckstein, Erik Mansager, Mel Markowski, Teal Maedel, and Al Milliren. As conference chair, I will work closely with the future leadership and with your new Executive Director, Roger Ballou, whom I have total faith in and respect for!

Thank you for allowing me to serve you!

Sincerely,
Becky LaFountain, Executive Director

Endings...and Beginnings

It is truly with mixed emotions that I faced the end of my job at the NASAP Office in Hershey. Much to the envy of many of my friends and family, I have often stated that I was in the job of my dreams with the 'boss' from heaven. I will miss talking to members on the phone or interacting via email. It's been interesting to have met so many of you personally at the annual conference (it's always nice to be able to put a face with a name and a voice).

I would like to take this opportunity to thank each of you for your patience and understanding with me over the years, knowing you will extend the same to Rachel Holtzer as she takes over member services at the NASAP Office in Minnesota. I would especially like to thank Becky LaFountain for her guidance, patience and friendship during my years with NASAP. I feel blessed to have worked for her for the last 9 years and know we have a friendship that will last a lifetime. So, looking at the years ahead, I hope to get caught up on my reading, travel, spend more time with friends and family, do some volunteering and attend the annual NASAP conference to see many of you again. Thank you all for making my years at the NASAP Office in Hershey so enjoyable!

Truly,
Carol Salwocki

Call for Nominations - President-Elect

The Nominating Committee presents **Joyce DeVoss** and **Richard Watts** as candidates for the position of President-Elect. In accordance with the NASAP By-Laws, Section 3, Article 3.1.3 other candidates may be nominated by any member through the submission of nomination forms with the supporting signatures of at least 10 general Members of NASAP. Nomination forms may be obtained from the NASAP office and need to be returned by January 15th, 2011.

Anyone intending to submit these forms should also prepare a brief 500-word (maximum) biography explaining his/her experiences with Adlerian psychology and NASAP and his/her purpose in running for this important position. Candidates will also send a recent picture for inclusion alongside the biographical statement. This biography and picture will be published in the January-February issue of *The NASAP Newsletter*. If you have questions, please contact the NASAP office.

In Memory of Mica Katz

Rachel Shifron

I have known Mica for almost thirty years. I met her first when I returned to Israel with a “fresh” American Ph.D. Mica was at that time the head of the Adlerian clinic for adults in Israel. I felt strongly that I wanted to work with and to learn from the outstanding woman that I met.

Mica worked for many years as a co-therapist with Professor Rudolf Dreikurs during his frequent visits to Israel. She was on the staff of ICASSI for years and was known all over the world for her brilliance in understanding a person’s lifestyle. Her work with early memories emphasized her creative artistic abilities. ICASSI participants who were fortunate to attend her workshops remember well the unique experience: Mica’s abilities to listen well; to choose the precise timing to respond always right to the point; and to maintain a warm accepting attitude.

Mica was a psychologist who actualized in her personality and her attitude to others Adler’s wish for real Adlerian professionals.

I was interviewing Mica during 2008 for several months in order to capture some of her ideas. A part of these interviews was published in the Journal of Individual Psychology of Spring 2009 in the section: “ADVICE FROM THE MASTERS”. When I asked Mica if she had few tips for the beginner therapist, she said:

- “To read! To read! And To read!
- To fill the brain with the theory and research that was done in Adlerian psychotherapy.
- To join workshops where the theory is formed into practice.
- Supervised experience is essential.
- To find an experienced therapist who is known for his/hers integration of Adlerian Theory and practice.”

How lucky I was to work with her and learn from her. All of us, Adlerians in Israel miss Mica’s contributions to the helping profession.

CALL FOR LIVE AUCTION ITEMS

At the 2011 NASAP Conference in beautiful Victoria, BC, we will hold an abbreviated Live Auction at the Friday Night Banquet. Wanted are a few “high end” items to be auctioned off such as Bed and Breakfast opportunities, a few nights at your vacation house, Parenting Program Kits, etc. We would like to highlight these in the newsletters that precede the conference so that attendees can plan. Please send a notice of your intended donation to NASAP at info@alfredadler.org. A big thank you in advance!

Basking in Israel

Paul Rasmussen

In June I had the opportunity to travel to Israel where I gave the keynote address at the annual meeting of the Israel Association of Adlerian Psychology (“Roads to Joy: The Adlerian Map”). In addition to the talk, I conducted two-days of workshop at the Adler Institute in Tel Aviv. In is entirely impossible for me to express the joy associated with this visit. Not only did I get to share my own ideas to a receptive audience and enjoy the company of many wonderful people, I also got to revel in the joys associated with being pampered; I hope it didn’t spoil me.

Let me begin this description by reporting how impressed I was with the school, the program of study at the school, the general organization and the people associated with Adlerian Psychology, including the administration, faculty, students and everyone in attendance at the meeting. Many Adlerians are familiar with the Israeli school and with those from Israel who attend various international meetings and publish in the Adlerian literature. Their presence originates from a solid organization headed by such individuals as Anabella Shaked, Osnat Harel and others.

The trip itself was extraordinary. To begin, I arrived to find Israel encompassed in a deep yellow haze. I was greeted at the airport by my good friends Rachel and Gadi Shifron. Rachel assured me that the weather wasn’t normal, informing me that dust storms from the desert had encompassed the entire country. After taking a nap at Rachel and Gadi’s and having a wonderful lunch, Anabella and I drove to the North. I would like to say that the sightseeing was spectacular, but other than being able to read the road signs signifying proximity to many ancient locations, I didn’t get to see much. Anabella and I stopped at a coffee shop overlooking the Sea of Galilee. We sat outside to enjoy a coffee and Anabella went inside to get a postcard with a picture taken from the very spot we were sitting. In the picture I could see the beautiful blue waters of the Sea of Galilee. In reality, all I saw was yellow haze. But, at least I could imagine what it would look like.

Fortunately, the haze lifted the next day and I was able to see all the extraordinary sights. After our short stop, we continued to the North to the home of Yoav and Donna Shoham. After a couple of wonderful days visiting with Joav and Donna and their family and seeing many spectacular sights in the North (Wow!), Anabella and I returned to the Tel Aviv area. The following morning, Anabella and I made a trip to Masada and the Dead Sea (Amazing!). The next day I was able to visit the ancient city of Jerusalem with a friend of Anabella’s who does individualized tours of the city

(Incredible!). This was during the flotilla crisis and so I got to see the city under unique circumstances. I would like to describe these visits in detail, but I'll keep those in memory. Next, Anabella took me to the ancient port of Ceasarea. While there are many positive things to say about this visit, I particularly remember that Anabella was pleased when I told her I needed to make a restroom stop; she smiled and said "good, you are finally drinking enough water." I will tell you that with all the wonderful attention and concern, the pressure to do a good job in the workshops and address was increasing exponentially.

At the institute I had the opportunity to work with groups of intelligent, motivated students who laughed at most of my jokes, regardless of how good they were. I can only hope that they got as much from my workshops as I got from their enthusiasm. It was clear that they all had a solid and deep foundation in Adlerian thought and a tremendous enthusiasm to learn more. The Congress was held in a wonderful auditorium near Tel Aviv. Over 350 people were in attendance and the audience was energized, attentive and enthusiastic, and "yes," they laughed at most of my jokes as well. There was a stimulating discussion following the talk with about 150 individuals who remained after the address for a follow-up workshop. The insights and knowledge fueling the questions made this breakout session extremely stimulating; I hated to have it end. Following the talk and workshop, I had the opportunity to sit and sign copies of "Meet Stevie." I was so happy that I didn't have to take any copies back home with me.

There are many experiences had on this trip that I would enjoy writing about, but as I said, I will keep those in memory and hope to share them with all my Adlerian associates when we meet in other settings. I also hope very much to go back to Israel some day and take in more of the culture and history, but even more than the sights, I hope to go back and revel in the joys of being with all my friends in Israel and basking in their enthusiasm, insights and knowledge.

New Translation of Article

"How I Chose My Career," an article by Alfred Adler, has been added to the Classical Adlerian subscription site. Written in 1937, the inspiring article reveals Adler's earliest memories, and the recurrent themes of: personal organ inferiority, family influences, and his persistent struggle to overcome difficulties. For more information, visit the website at www.Adlerian.us.

ATI: Taking Adler Around the World

The Adlerian Training Institute (ATI, Inc.) faculty continues in their efforts to introduce organizations and groups around the world to the applications of Adlerian Psychology in both counseling/therapy and school settings. This year has been particularly productive.

USA: Dr. Jim Bitter presented a full day workshop for the Maryland Adlerian Psychology Society in October 2010 on the Mistaken Goals of Adults with Children's Behavior. Jim is also completing the editing of a special issue of *JIP* on Adlerian Family Counseling for fall 2011. Meanwhile, Bill Nicoll presented a series of 3 workshops for the Florida Counseling Association's annual conference in October providing further training for Florida counselors in Adlerian based approaches to brief counseling/therapy as well as the prevention of bullying in schools.

Bill also is presenting a workshop at the spring 2011 ACA Convention in New Orleans on "Resilience Based School Counseling."

Europe: ATI continues to provide on-going training in Adlerian Psychotherapy for cohort programs in both Athens, Greece and Bratislava, Slovakia. This fall, both groups will complete their 3-year training programs; this is ATI's second cohort of Adlerian Psychotherapy trainees in both countries. Gerry Mozdierz taught the last course in Slovakia this summer, Ethics in Counseling & Therapy and Dr. Nicoll will return in November to assist with evaluating the final exit/competency exam for the trainees along with representatives from the Slovak Psychotherapy Society. Meanwhile Dr. Mozdierz provided a one-day workshop in Athens this past September for ATI and students; the Greek cohort will complete their final course in the fall term with Peggy Pelonis, LMFT.

Last spring Dr. Nicoll was invited to do a 1-1/2 day workshop for counselors in Geneva, Switzerland via the graduate program in counseling at Webster University-Geneva. An evening presentation for area mental health professionals entitled, "Resilience Based Brief Therapy: Transcending the DSM/ICD paradigms" was very well attended by local mental health practitioners.

This past June, Bill Nicoll presented a 2 hour lecture on fostering resilience in the classroom for teachers in Malta. This "trial run" was quite successful as the teachers met in a classroom at the University of Malta while Bill spoke from his office at Florida Atlantic University. Skype linkages and projectors to large screens at the front of the room allowed

students to see and ask questions of Dr. Nicoll while at the same time powerpoint materials were projected on a second screen. This appears to open up a whole new method for delivering Adlerian training around N. America and the world at a very low cost! We are looking into further live online video training this fall and spring! If interested for your local group contact Bill via ATI (adleriantraining@aol.com).

In July, ATI again presented its annual Summer Study and Travel Professional Development program. This year we were invited to use the facilities of Webster University-Geneva. Two concurrent workshops were offered by the faculty of Erik Mansager, Peggy Pelonis, and William Nicoll. The first, intensive 5-day workshop focused on teachers and school personnel, "The Transformative Classroom," while the second workshop was for counselors and therapists on "Resilience Based Brief Family Counseling." Participants came from such nations as the USA, Switzerland, Germany, Russia and Austria.

ATI is currently in the process of bringing its summer program "back home" for 2011. A five-day training program is being planned for SE Florida where ATI began some 15 years ago. Look for further information this fall!!

Saudi Arabia: William Nicoll was invited this past summer by an international education agency to form and chair a team of educators to develop the College of Education curriculum for a new 40,000 student, bi-gender university in Saudi Arabia. This has provided a unique opportunity to introduce Adlerian ideas into the training of Saudi Arabian elementary and secondary teachers, special education teachers, school counselors and pre-school teachers; a rare opportunity indeed. The initial course sequence and descriptions have been enthusiastically accepted by the Saudi university.

Latin America: Bill Nicoll continues to provide consulting and training for international schools and families via the U.S. Dept of State's Office of Overseas Schools. Of particular concern has been the issue of addressing problems of bullying and social aggression; a problem that increases in high achieving schools and diverse student populations. Bill has worked to help schools in Santiago Chile, Quito and Guayaquil Ecuador as well as both US and British international schools in Bogota and Cartagena, Columbia. Bill's training has focused on why the current anti-bullying programs and interventions don't work as well as introduce the staff to more comprehensive, systemic models that are successful in changing the school culture and developing social-emotional competence in children and adolescents (aka: Social Interest).

India: Bill Nicoll was the invited keynote plenary session speaker at a conference for school administrators in India at their annual Conference to be held in Lavasa, India (outside Mumbai). His keynote address was entitled, "Developing the Transformative Classroom."

He also presented two breakout workshops on "Revisiting the Special Education Paradigm: Are we helping or hurting students" and "Effective Leadership: How Personality style affects leadership style."

Port Au Prince, Haiti: At the request of the U.S. Dept of State's Office of Overseas schools, Bill Nicoll spent four days in Haiti working with teachers and staff of the International school as they attempt to re-open the school after last January's devastating earthquake. Bill introduced the staff to a resilience-based approach for post trauma support; teachers enthusiastically embraced the model as more optimistic and helpful for their own recovery. Bill also worked with local Haitian school staff and those attempting to help children in the tent cities. This October, Bill and Monica Nicoll returned to Haiti as a team to again assist students, teachers and parents as they experience the realities of re-opening school after the earthquake trauma. Bill and Monica are scheduled to return to Haiti regularly for follow up assistance during the coming year.

ATI has been very active in bringing Adlerian based strategies to mental health and education professionals around the world. Most, if not all, had no prior exposure to Adler and have embraced the training especially when linked to other models and the emerging research in education and counseling/therapy.

Consider joining us at one of our upcoming training workshops. Contact ATI, Inc. to be placed on our email list.

New Translation of Self-Help Book

R. John "Jack" Huber, professor of psychology at Meredith College in Raleigh, N.C., has recently completed a translation of a best-selling self-help book from German into English. The book, which is being published later this month, is called "Encouragement Makes Good Things Happen" and it focuses on the effects of negativity, and teaches readers to encourage themselves and others by focusing on the positive. It will be published by Routledge Press in December 2010. Huber has taught at Meredith College since 1974. More details are available on the Meredith website at http://www.meredith.edu/enews/announcement_details.php?id=8377

Notes to NASAP

Rob Guttenberg

1. The Parent Encouragement Program (PEP), in Kensington, Maryland held a successful workshop in November featuring guest speaker, Po Bronson, who spoke on the topic of his New York Times bestselling book, "Nurture Shock: New Thinking About Children."

2. Rob Guttenberg performed a series of concerts recently promoting disability awareness and social equality:

- For employees at the American Speech, Language and Hearing Association in Rockville, Maryland.
- For employees at the United States Census Bureau in Suitland Maryland at an event sponsored by their Equal Employment Opportunity Enforcement Division
- For children attending Sidwell Friends Lower School in Bethesda, Maryland (President Obama's youngest daughter Sasha was in attendance at the concert.)

Rob has been selected to have his photo profile displayed on the U.S. Department of Labor's Office of Disability Employment Policy (ODEP) website as a way to showcase the diverse talents people with disabilities bring to America's workplaces and communities. The profile will post beginning in January, 2011.

3. McAbee Adlerian Psychology Society (MAPS) held their 2010 Fall Conference with Dr. James Bitter at the American Film Institute (AFI) Theater, in Silver Spring, Maryland. Dr. Bitter spoke on the topic of "From Conflict to Cooperation in Adult-Child Relationships," and conducted two live counseling demonstrations as part of the workshop.

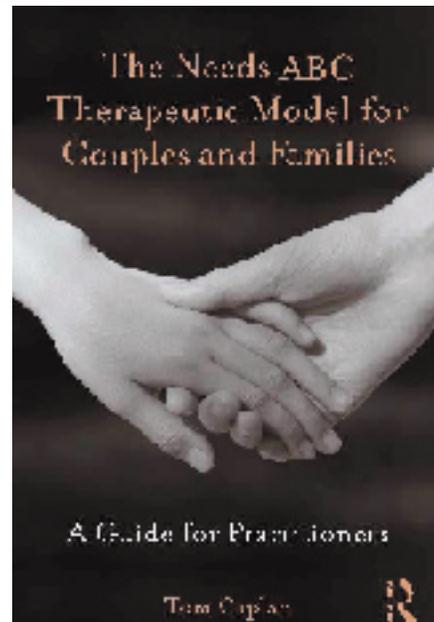
REMINDER TO ALL NASAP MEMBERS

The NASAP office is moving from Hershey, PA to Minneapolis, MN and operations under Roger Ballou, the new Executive Director, will begin in early January, 2011. NASAP's new address is:

NASAP Office
1120 80th St. East, Suite 200
Bloomington, MN 55425

New Book for Practitioners

Tom Caplan has written a new book, published by Routledge in October 2010, aimed at helping professionals to enhance their work with couples and families. It is available through www.amazon.com.



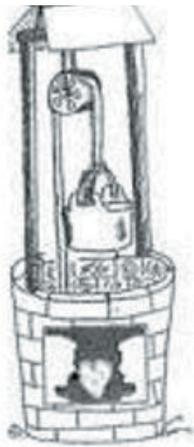
The 2011 Certificate Program from PSAS and NASAP

The dates and topics for the 2011 Certificate Program for Professional Studies in the Psychology of Alfred Adler have been announced. This program is offered every year through Puget Sound Adlerian Society and the North American Society of Adlerian Psychology. The dates and times are:

February 4 - 5 The Basics of Adlerian Theory and Practice
April 8 - 9 Personality Development and Dynamics
September 23 - 24 Individual Psychotherapy
November 18 - 19 Couple, Family, and Child Therapy

This certificate program features well-known Adlerians Jane Griffith and Robert Powers. Continuing Education (CE) Hours are offered as follows:

For each course, 14 CE hours for mental-health professionals, or 14 clock hours for educators and school counselors, are included in the course tuition. Certificates for a total of 56 hours are awarded for completion of the program. Participants may take any one or more courses and need not register for the entire program. Questions: psas@att.net, 206-527-2566. Registration after 10/22/10: www.pasadler.org/certificate.pdf.



WELLNESS FOR LIFE

By Lois B. Marecek M Ed., MGC, LPC

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Wellness for Life

Lois Marecek

Crossroads

When it came to writing this column's entry, my mind's 'connectiveness', (not sure if this is a word, however, hopefully there will be a feeling connection), was blank. I usually have a concept or direction. This not only affected the column's contents but also the submission timeline. Susan will attest to this!

It wasn't until I started to reflect on recent events/happenings, personal and otherwise, that a ray of light shown before me. You might say I was at a "crossroad." We seemed to be constantly faced with crossroads. I don't know about you, but the term crossroads doesn't usually come to the forefront of my mind. Yet, for some reason, it clicked.

How are crossroads viewed? Their basic components are choice and decision. Dreikurs seemed to be conscious of this when he said, "We all do only what we decide." They come in different forms. Everyday life is filled with crossroads. It can be of conscious thought or automatic reaction. It can take the form of deciding what to wear or having that cup of coffee first thing in the morning.

As a sign of the economic times I was recently asked to consult at a local business that was laying off 38 employees. My experience is not with this type of counseling. However, I was up to a new challenge. My immediate thoughts were of loss that is associated with grief. The goal was to re-establish their foundation as an individual with self-worth and contribution, as well as provide feelings insight. In other words, how to self-empower and renew: understanding of self via interests, values, passions, hobbies, and new educational opportunities that we refer to so much as 'the filling of the glass of life.' Ultimately, they can draw from their strengths, finding ways to reinvent themselves.

I was talking with a dear friend the other day by the name of Arnold Mendez. I always enjoy engaging in conversation with him and admire his overall enthusiasm, passion. Some of us may recall the expression, "Living the American Dream." You see, Arnold is one person who has truly brought this expression to life. He and his family came to this country fleeing Cuba in 1962 with literally the clothes on their backs. He is a proud American and a highly respected, successful businessman, who in turn DOES give the shirt off his back. He often speaks of values and more

specifically, freedom. When you've been without freedom, he says you gain a higher sense of appreciation. He likes to point out how precious freedom is and how the choices we make affect it. Spiritually speaking, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." GALATIANS 6:9 KJV. Let's face it, life can throw us a few discouraging curve balls. There's a natural feeling of giving up. Here I am on a path approaching a crossroad. I take a moment to reflect. The path behind me is of depression and problems with no clear, positive solutions in sight. Faith can have a way of assisting moving forward in a positive direction.

Let me leave you with this, as the holidays come and go, and there are new crossroads before us. This story many of us have come across over the years. The main character may have been an elderly Native American, a little girl or a young man in slightly different versions. However, it is one whose beauty gives us "food for thought." After reading, I'll share a little known fact.

The Starfish Story

By Loren Eiseley

Once upon a time, there was a wise man who used to go to the ocean to do his writing. He had a habit of walking on the beach before he began his work. One day, as he was walking along the shore, he looked down the beach and saw a human figure moving like a dancer. He smiled to himself at the thought of someone who would dance to the day, and so, he walked faster to catch up. As he got closer, he noticed that the figure was of a young man, and that what he was doing was not dancing at all. The young man was reaching down to the shore, picking up small objects, and throwing them into the ocean. He came closer still and called out, "Good morning! May I ask what it is that you are doing?" The young man paused, looked up, and replied, "Throwing starfish into the ocean," "I must ask, then, why are you throwing starfish into the ocean?", asked the somewhat startled wise man. To this, the young man replied, "The sun is up and the tide is going out. If I don't throw them in, they'll die." Upon hearing this, the wise man commented, "But, young man, do you not realize that there are miles and miles of beach and there are starfish all along every mile? You can't possibly make a difference!" At this, the young man bent down, picked up yet another starfish. And threw it into the ocean. As it met the water, he said, "It made a difference for that one."

Loren Eiseley was the 'wise man' in the story.

HAPPY & HEALTHY HOLIDAYS with BRIGHTER BEGINNINGS!

Warm Fuzzies

Section News: Education

Introduce and Understand

Howdy! My name is Julie Chancler. I am here to serve as a section representative in the area of education. I live in a very small Texas town near Kingsville. I work as an assistant high school principal in Corpus Christi, about 30 miles from home.

That's my personal introduction, now I'll explain my introduction to Adlerian psychology. I came across Adler as I conducted internet searches for emotional intelligence, positive discipline and cooperative education. As I read about the components of Adler, I was hooked! Then, the great shock occurred. I found out "...this stuff is psychology! Oh, crap!"

As in most Colleges of Education, students must take introductory courses in psychology. My psychology course did not impress me in a positive way. But, then again, that psychology course did not include Adler!

Educators in public schools struggle in ways which are not comparable to educators who work in the college setting. To understand the K-12 teacher's workload is similar to watching a 3 ring circus, but add about 5 more rings! I want to illustrate to other NASAP professionals a conversation I had with an educator at this year's conference.

To paraphrase, the teacher said, "I feel kind of awkward at these things" - meaning NASAP conferences. I said, "Why? Everyone is so nice." The teacher agreed the information from the conference was beneficial but also felt that finding time to "work in one more thing" into the school day along with all of the other mandatory local, state & federal guidelines would be just too much. How might this be accomplished? What is the best method for incorporating Adlerian psychology into K-12 classes?

Seek first to understand. Understand that Adlerian components are hands-on, day to day dealings, more like common sense approaches to daily living. Understand basic tenets of Adler – the need to belong, significance of birth order, encourage students, focus on student strengths, stress personal responsibility, set & work toward goals and the importance of making positive contributions to the school.

We would like to hear how other educators are using Adlerian approaches in their classes. Let us remember that famous quote we regurgitated in typing class day after day, "now is the time for all good men to come to the aid of their

country." Members of the education section – the call is being made to you! Now is the time for all good educators to share their knowledge of how to best use Adlerian techniques in schools!

Please feel free to email your ideas to me. I hope to contribute in the best way possible.

Thanks!

Julie

juliechancler@usa.net

Was ist "das Ich"?

An interview with Henry Stein on Alfred Adler

Susan Bridle

[Retrieved on 5 January 2010 from: <http://www.enlightennext.org/magazine/j17/stein.asp>]

Henry Stein, Ph.D., is a classical Adlerian psychotherapist, training analyst, Director of the Alfred Adler Institute of San Francisco and the author of numerous articles on Adler's philosophy and approach to clinical practice. For the past seven years, he has been the primary editor for the soon-to-be-completed twelve-volume series *The Collected Works of Alfred Adler*. Integrating Alfred Adler's and Abraham Maslow's visions of human health and potential, Stein has developed several innovative treatment methods for cognitive, affective and behavioral change.

WIE: Could you please explain Alfred Adler's understanding of what the ego is?

HENRY STEIN: Adler was very influenced by a German philosopher named Hans Vaihinger, who wrote about how every discipline—psychology, sociology, law, you name it—establishes fictions to try to describe things. And after a while, we tend to think of these fictions as having reality to them. And when we talk about the ego or self, we're basically trying to hone in on a region of functioning that in fact doesn't exist. When we talk about the ego or self, what we're trying to do is get to a mysterious core of something in a way that I don't think a neurobiologist could, you know, if they would try to cut a person open to find the self. Where is it located? Is it in the head, is it in the stomach, in the heart? But if you respectfully accept the idea of a fiction, you could say that the ego is the entire person—as they function. Adler equated the ego with the entire self or personality.

Adler disagreed with Freud on a number of issues, particularly regarding the division of the personality into

ego, id and superego. Freud hypothesized a division of the personality into these so-called segments or dynamic parts, but Adler said that there is no division, that the personality is a complete unity. Adler believed that you could not accurately look at the personality as subdivided, that you had to look at it only as a whole, as an organized whole without contradictions. Freud made a distinction between conscious and unconscious. But Adler didn't feel that there was such a distinction. He felt that there was a kind of fluidity there, because what seems to be unconscious can be raised to consciousness very rapidly under certain circumstances. Freud indicated that there was a conflict or war between the parts of the personality, between the id and the ego and the superego. But Adler said that that is an erroneous assumption. He felt that there is no internal war or conflict, and that the individual moves only in one direction, even if it appears contradictory. In other words, you can have a person who seems to be in deep internal conflict, but that internal conflict is an illusion because the conflict has been developed largely to simply prevent action. But the main thing was that Adler believed that the personality was organized around a single "fictional final goal." This fictional final goal is unique to each person and pretty much guides and dictates most of the individual's actions. So you might say it defines the ego and sense of self. Adler said that everything within the personality, whether it's thinking, feeling, memory, fantasy, dreams, posture, gestures, handwriting—every expression of the personality—is essentially subordinate to this goal. This is pretty much Adler's way of getting a sense of the person.

WIE: Can you explain what this fictional final goal is?

HS: It's like an imagined final position or result. It's sort of like if you were a playwright, it would be your curtain line. It's where everything is leading toward as an imagined fulfillment. Now, this goal gets formulated even without words in early childhood and becomes what Adler called the "childhood prototype." The child imagines some time in the future when they will grow up, when they will be strong, when they will overcome insecurity or anything else that bothers them. So if they feel that they are ugly, they will be beautiful. If they feel that they're stupid, they will be brilliant. If they feel that they're weak, they'll be strong. If they're at the bottom, they'll be at the top. All of this is conceived without words as a way of living in the insecurity of the present that may be uncomfortable or unbearable. It would be unbearable to say that these feelings of insecurity or inferiority are a permanent condition for you. So what the child does, and eventually what the adult does, is they imagine that the future will bring a redemption, will bring relief from the inferiority feeling. The future will bring success, significance, a correction—a reversal of everything that's wrong. It's very purposeful. This fictional final goal is

an embodiment of their vision of the future. It's similar to a hologram insofar as each little piece of it carries the whole story in miniature. Each part is a reflection of that whole.

WIE: Why did Adler feel it was important to see the human being as an undivided whole?

HS: Responsibility. Otherwise, you could say, "One part of me wanted to do this, another part did not," or "The devil made me do it," or "This little voice in me said . . ."—basically, "I'm not in control; I'm not responsible." This is all grounds for mischief. Adler was saying, "It's you!"

WIE: There's fundamentally one person in there calling the shots.

HS: Yes, calling the shots and having an intention. It's not instinct, and it's not something like the universal unconscious that is affecting you. You have chosen to do this, at some point. Now when you chose it, it may have been a guess as to the best way to go, but then what happened is that it became automatic and like a habit, and then you just kept doing it. And it may not function very well anymore, but you keep doing it anyway.

This idea of singularity is very important when it comes to treatment. In treatment, how in the world do we deal with the person who has fifteen different symptoms and all these little bad habits and problems? My God, we're going to be busy for years. They've got emotional issues and they've got cognitive issues and behavioral issues and you could say, "Hey, this is not going to be done in six weeks, this is going to take six years." It's sort of like trying to put a whole bunch of puppies in a basket—one jumps out as you put the next one in—you get the emotions under control and then the physical symptoms act up.

WIE: If you approach it in this way, it can be a lifelong project to straighten all this out.

HS: Yes. Adler says, "Wait a minute. If in fact there is a single goal and this single goal is causing the symptoms and problems and is, in a sense, orchestrating everything, you don't work on the fifty-two different subcategories of symptoms, you work on the goal." When you change the goal, everything else begins to shift, the symptoms begin to vanish. People get goose bumps when they come to the realization that they can change their life so dramatically and that it isn't an overwhelming, laborious, lifelong task. That's the good news. There's bad news: The bad news is that you now have responsibility. And that's a trade-off. When people are willing to accept this responsibility, they almost have a sense of being reborn, and the sense of freedom and empowerment is wonderful. And then they accept the

responsibility very willingly; it's not a burden. But other people—who don't want the responsibility—will back off, and what they'll do is they will either forget the insight or they will argue with it or sabotage it.

WIE: What is Adler's definition of conscience, and how is it different from Freud's concept of superego?

HS: Freud's superego is an external pressure: the parental voice, the culture's expectations about what you should do or should not do. It's based on the assumption that there is a very unruly, selfish, aggressive, sexual little child in us who will do a lot of damage if not controlled. Adler's concept of conscience is very different, much more optimistic and positive. Adler said that the core issue is social feeling or the feeling of community. This starts out in a child as a sense of contact with a person, usually the mother, who is absolutely reliable, who is safe, who is encouraging and nurturing. It starts out as a feeling, but eventually it can become cognitive. If the child, and eventually the adult, develops this sense of connection and contact—this sense that there are other worthwhile, reliable human beings with whom they have a feeling of trust and safety, who they want to be near—and if they are also given enough encouragement and training, they learn to reciprocate, and this leads to a very good result. Now, this starts out as a feeling or as an action; it starts out in a noncognitive way. Eventually, when the child begins to think about bigger issues, when they begin to think about conscience and morality, there is a sense in which this gives cognitive support to what they already feel. From the Adlerian standpoint, you don't help a person develop a conscience by moralizing, by threats, by "shoulds" and control. What you do is you build that sense of contact, connection, trust and empathy, and out of that you build a logic of conscience and morality. You see, the cognitive side cannot contradict the emotional side. What I'm saying is that no matter how you indoctrinate somebody intellectually, no matter how much you preach to them, no matter how much they read, if there is not at the core a feeling of caring and connection, you will never get genuine conscience.

You see, Adler said that when you feel connected to people, you then begin thinking in a commonsense way, and in a moral way because it makes a lot of sense—you care about them. And you feel in that direction. He doesn't make a sharp distinction between what you feel and what you think because once a person develops the sense of connectedness, the thinking and feeling sort of work together like music and lyrics. So, for Adler, this would be a prerequisite for genuine spirituality and religious practice because without it what you get are contradictions. I have a number of clients who are very devoted to their religion, but their life is a contradiction of the religion's teachings. They're caught

up in a compelling inner image that is stronger than their religious influence. And this causes them a certain amount of aggravation; but until they develop that sense of real connectedness, not just to a spiritual practice but with other people, they really can't go very far, in spite of their efforts.

WIE: Many religious traditions view the spiritual quest as a war between different parts of the self, between the opposing inclinations toward good and evil within the individual. In the Koran, Muhammad, upon returning with his warriors from battle said, "Now we return from the lesser holy war to the greater holy war—the war against the ego." In many religious teachings, the word "ego" is used to describe the baser instincts that we confront in this war, particularly selfishness, narcissism and the fundamentally aggressive need to always see ourselves as separate from others. These traditions see the ego as the enemy on the spiritual path, as that which thwarts our higher aspirations. It is the source of the seven deadly sins in Christianity and the five poisons in Buddhism. In Adlerian psychology, is there an understanding of a noble battle against the ego in this sense?

HS: No, there's not a battle against the ego. Adler said you don't have to fight against aggressive impulses and selfishness. That would imply a war with, essentially, a negative self, and that's not the case. What you do is, you bring out a person's feeling of connectedness. If you bring out the sense or feeling of community, if you bring out the courage of an individual, without even addressing issues of egocentricity and aggression, these things vanish. You don't have to fight them, you don't have to root them out. I look at them as crutches; you know, when your leg heals, you drop the crutches. No one has to tell you, "You better throw those away." There is an assumption there about the core nature of the human being, that the human being is essentially bad and has to be broken of bad habits and has to learn to be good. Adler said, "No, the individual is potentially very good but needs to be trained."

At the same time, one can certainly look at the early tendency for a child to be egocentric. This is a natural thing, but we could say that as you grow up, what you must learn to do is to conquer your egocentricity. This is not saying, though, that you're conquering your ego. This is an aspect of your behavior, of your attitude. And you must conquer your egocentricity and learn to develop consideration for other people. Now if you do this, you can hold on to your ego—and by this I mean the sense of the direction of the person in terms of how they envision their development in life—and you'll be fine.

WIE: Many contemporary therapists and popular self-help teachers and authors have put a great deal of emphasis on

the idea that we all have “wounded egos.” They encourage us to get in touch with the wounds and traumas of childhood, to unconditionally love and accept ourselves just as we are, and to stop judging ourselves in order to heal our fragile and damaged egos. In Adler’s view, however, it seems that the movement from seeing oneself as a victim to seeing oneself as fundamentally free and responsible for one’s own life and choices is essential for psychological health and maturity. Do you think that contemporary therapeutic approaches that emphasize our woundedness and victimhood are helpful in furthering self-development? Or do you think they have the potential of promoting a kind of developmental arrest?

HS: It depends on whether, in fact, there was abuse. If there was such an experience, then it has to be dealt with. And I’ve worked with people like this. They have been terribly abused, and what they need is a corrective experience. If in fact there was this wounding, there has to be a healing. But I don’t assume that that’s always the case. There are many people who have not been wounded as children; they have simply been spoiled rotten. Sometimes very spoiled people imagine that they’ve been wounded. And do you know what the wounding consists of? It consists simply of the termination of pampering. So you’ve got to be pretty clear. As you look at a person’s past, you have to realize that there’s frequently a high degree of distortion.

WIE: In light of this, it sounds like you would not support the blanket approach of unconditional self-acceptance that is becoming very popular.

HS: I think the idea of unconditional self-acceptance is very seductive, especially to people who have a great wish to be pampered. If you wake up and look at the world, you see that there is a lot of stuff that people do that is really not very good—and they should stop doing it. This brings up Adler’s idea of guilt: There’s good guilt and bad guilt. Good guilt is when you feel really crappy and you stop doing it. Bad guilt is when you feel guilty but you keep doing it. So, unconditional self-acceptance? No. I think sometimes it’s good that a person feels crappy about what they’ve done. Maybe it’s time to change that. Now it may be that they are debilitating themselves by the degree of self-hatred or self-rejection, and that I would try to pull back on. But there may need to be retained a certain amount of, you might say, dissatisfaction. There’s nothing wrong with that. We don’t try to simply get rid of it; we try to use it to push you into doing something about it.

WIE: What is Adler’s highest vision of self-development or human potential?

HS: Adler really believed that we need ideals. Adler’s work is very appealing philosophically, I must say, because it’s

one of the few really value-oriented psychologies. It puts its values up front as a philosophy. We’re not saying that all truths are equal, that everything is fine. No, we’re saying that there are certain values that are important and that are healthy, and Adler even said that these are the ones that are most important. Adler’s ideal was for the individual to fully develop as much as possible the feeling of community within them, as I’ve been speaking about, with a high enough degree of activity and courage to carry it out. Someone who has developed this sense of connection does things for mutual benefit. And their sense of responsibility, their sense of connectedness with people, grows into a larger and larger circle. They have a very deep-seated, very positive, very natural concern about the welfare of others that becomes almost as natural as breathing. Adler said that this feeling of community starts out simply as cooperation or consideration and eventually can become a feeling of being connected with the whole, with humanity, and a cognitive perspective on the welfare of mankind. Not everybody develops this, but it’s entirely possible. And it goes even farther than that, oddly enough, in terms of what’s possible. This feeling of connectedness can extend as far as the cosmos. And as if that wasn’t enough, he said that this feeling should also extend to the past—through looking back in time and seeing a vision of what all of these people did who brought the world to where it is now, in the positive sense, and appreciating that.

Adler sometimes used the image of being in the stream of evolution. And he said, “Here you are in the stream, and it’s brought your life to where it is now. What will you add to this?” He said that it’s not enough just to adapt. In fact, he said that mere adaptation is a form of exploitation. Adler asks: “What are you going to add for the future? What would you improve upon?” And it doesn’t have to be something spectacular because we don’t need spectacular things all the time; we need lots of little improvements. So, in this respect, there is a sense of: Where do I belong on this earth? What’s my role? Where do I fit? What do I do? And Adler’s answer is, “You contribute, you invent.” This is also why he emphasized our creative power. For our time, for our place, for our circumstances and for who we are, even with our disabilities—we have creative power. Invent a solution to the problems.

WIE: What did Adler feel was the best way to encourage or promote this in people?

HS: Probably the best thing that pulls us toward this is a good example. This is one of the things that we stress again and again in Adlerian training: You have got to live what you’re talking about. There are some therapies that are largely technologies, where it’s not so important what kind of character you have but only how skillful you are in

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Susan Belangee, TNN Editor

Website: www.alfredadler.org • E-mail: info@alfredadler.org
614 Old West Chocolate Avenue, Hershey, Pennsylvania 17033
Phone (717) 579-8795 • Fax (717) 533-8616
Becky LaFountain, Executive Director

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the technique you are using. And I find that remarkably absurd. Adler would say that you really cannot convince or persuade anybody until you are able to show them as well what you mean: You have to do and be what you talk about. And it's the same thing with parents. Be a good example, number one. But that's not enough, though certainly that is helpful. The other thing is encouragement. People need an incredible amount of encouragement. To be there to encourage the person to go beyond what they believe is their limit at the moment—that is important. Everybody needs encouragement, and encouragement is not a very widespread skill—real encouragement, which is patient and not generalized and not just trivialized with buzzwords. And eventually what a person needs, beyond the good example and the encouragement, is some information or stimulation of an ideal of what is possible.

WIE: What did Adler feel was the role of religion or spirituality in representing this ideal?

HS: Adler felt that religion can represent a concrete image or embodiment of human perfection, not to be taken literally but as a stimulation and as a kind of a prodding tool to improve ourselves. It's probably the most beautiful and crystallized form of that perfection that we have.

Conference Updates for NASAP 2011

The 59th Annual Conference of the North American Society of Adlerian Psychology will be held in Victoria, BC, Canada at the Fairmont Empress hotel May 12 - 15, 2011. The conference programs are chosen and the preparations are well underway for another promising conference. Some of the highlights include a two-day workshop with Dan Siegel scheduled for May 11 - 12, keynote presentations from Dr. Martin Brokenleg, worldwide consultant and Dean of the Circle of Courage Institute, and Raffi, the children's singer and advocate.

The Fairmont Empress Hotel sits on Victoria's Inner Harbour and is centrally located to many restaurants, shops, and other recreational options. You could even indulge in their world-renowned Afternoon Tea (reservations are recommended). Information on room rates will be included in the program brochure, which should be out in the next month. For those who missed it in the last newsletter, here is some information compliments of Maxine Tobin, on how to get to the island.

There are numerous options to get across the water from Vancouver and Seattle to Victoria, located on Vancouver Island, all of which allow an excellent view of our beautiful corner of the world. Unfortunately, there is not a bridge, so driving is out.

From Vancouver, the most popular option is the BC Ferry (www.bcferries.com) from Tsawwassen to Swartz Bay, both a 30 minute drive from each downtown. The ferry transports both vehicles and foot passengers; if you need transportation to and from each ferry terminal Pacific Coach Lines (www.pacificcoach.com) provides complete bus service from downtown to downtown. Alternately, both Westjet (www.westjet.com) and Air Canada (www.aircanada.com) fly from Vancouver International Airport to Victoria International Airport. If you're brave enough to fly in a seaplane, Harbour Air (www.harbour-air.com) offers a harbour to harbour flight and if you've always wanted to fly in a helicopter, Helijet (www.helijet.com) offers exciting downtown to downtown flights.

From Seattle, the Clipper (www.clippervacations.com) offers passenger-only ferry transportation directly into Victoria Harbour (one block away from the Fairmont Empress) from downtown Seattle. The Coho ferry (www.cohoferry.com) offers both vehicle and passenger transportation to Victoria Harbour from Port Angeles, WA, which is about a 2 hour drive from Seattle. The Washington State Ferry (www.wsdot.wa.gov/ferries) offers seasonal service from Anacortes, WA to Sidney, BC, 25 minutes north of Victoria. If you're looking to fly directly from Seattle International Airport, Alaska Air (www.alaskaair.com) flies into Victoria International Airport and for those seaplane daredevils, Kenmore Air (www.kenmoreair.com) flies directly into Victoria Harbour.

Whichever way you decide to get to Victoria, it's sure to be a great start to your west coast adventure. I highly recommend browsing Tourism Victoria's website (www.tourismvictoria.com) for more information on how to get to Victoria, things to do when you get here and details on events you won't want to miss. We're looking forward to seeing you May 12 - 15, 2011!