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A Comparative Analysis of Adlerian and Theocentric Philosophies

Daniel A. Briggs

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WALDEN UNIVERSITY

DISSERTATION APPROVAL

A COMPARATIVE ANALYSIS OF ADLERIAN AND THEOCENTRIC PHILOSOPHIES

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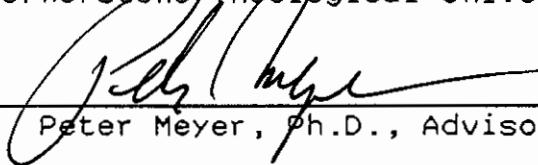
ABSTRACT

A COMPARATIVE HISTORICAL ANALYSIS OF ADLERIAN
FREUDIAN AND THEOCENTRIC SYSTEMS OF
PSYCHOLOGY

By

Daniel A. Briggs

Th.B., Indiana Bible College, 1990
M.S., Cornerstone Theological University, 1991


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Minneapolis, Minnesota

A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy

Walden University

August 1994

ABSTRACT

This research was a comparative historical analysis of Adler's Individual Psychology, Freud's system of psychoanalysis, and Theocentric Psychology. It was assumed that Adlerian constructs are very distinct from Freud's and are greatly influenced by Judaism and Judeo-Christianity. It was further assumed that if these distinctions and influences could be elucidated via historical research, Adlerian Psychology would seem more palatable to Apostolics (an Apostolic is any individual that adheres to the Apostle's fundamental dogma as presented in the book of Acts chapter two and Hebrews chapter six) as well as more compatible with Theocentric Psychology.

Some of the various theories, constructs, and paradigms that were explored were personality, holism, creativity and choice, teleology, finalism, phenomenology, social interest, inferiority versus superiority, family systems, lifestyle, normal and abnormal psychology, comparative psychology, social psychology, behavior modification, group psychology, and psychopharmacology.

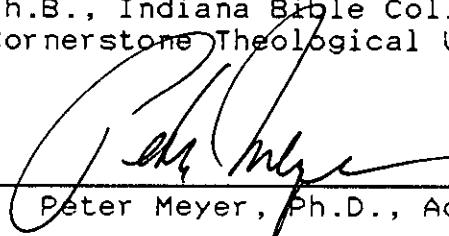
The author validated his assumptions by utilizing the scholarly inquiry method of historical research that employs several research tools, e.g., examination of intentional and unintentional documents and producing audio and video recordings of personal interviews. These tools disclosed implicit and explicit statements that aligned with the author's assumptions for the study.

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TABLE OF CONTENTS

ACKNOWLEDGMENTS	ii
EPIGRAPH	iii
CHAPTER	
I. STATEMENT OF THE PROBLEM	1
Statement of the Problem	4
Background of the Problem	5
Purpose of the Study	7
Operational Definitions	16
Research Question for the Study	23
Significance of the Study	23
Assumptions for the Study	23
Limitations of the Study	24
CHAPTER	
II. REVIEW OF THE LITERATURE	27
Adler Biographies	27
Adler's Theoretical Contributions	27
Primary Sources	27
Adler and Religion	28
Analyses of Adler by Adlerian Theoratcians	29
Adler and Religion	31
Comparative Analyses of Adler and Freud	33
Works that Analyze or Critique Adler	39
Theocentric Philosophies	44
Religion and Psychology	45
Theocentric Philosophies and Individual Psychology	47
CHAPTER	
III. METHODOLOGIES	49
Data Gathering Methods	49
Oral History	51
Adlerian Bulletins and Catalogs	51
Data Analysis	52
Method for Selecting Questions	52
CHAPTER	
IV. RESULTS	55
Religious Philosophies and Attitudes	58
Anti-Freudian	80

Fictional Final Goal	84
Individuality	88
Social Interest	95
Degree of Activity	101
Lifestyle	104
Movement	105
Early Recollections	108
Human Issues	115
Love and Marriage	115
Addiction.....	118
Group Psychotherapy	133
CHAPTER	
V. SUMMARY, CONCLUSIONS, LONG RANGE CONSEQUENCES RECOMMENDATIONS	164
Restatement of the Problem	164
Summary of the Findings	166
Discussion of the Findings and Applications to the Precinct of ACC/P	168
Long Range Consequences	187
Recommendations for Further Research and Practice	195
APPENNDICES	197
A - SELECTED QUESTIONS, PRINTED TRANSCRIPTS OF INTERVIEWS, AND COMPLETED QUESTIONNAIRES	198
B - APOSTOLIC HISTORICAL OUTLINE	267
C - HUMAN PERSONALITY OUTLINE AS SEEN BY THEOCENTRIC PSYCHOLOGY	273
BIBLIOGRAPHY	276
VITA	283

EPIGRAPH

To the statistician, the mass observer, you are one unit in a crowd. To a physicist you are a mathematical formula, to the chemist a compound of substances, to the biologist a specimen. The behaviorist sees you as an animal modified by conditioned reflexes ... So significant you are, so universally relevant. But how and by what right? Beware of asking; that way lies theology.

Ronald Knox, *Stimuli*
Reprinted in *Modern Healers and the People they Heal*, p 5.

... --the philosophy of Freud--is in direct contradiction to Christianity ... when he goes on to talk general philosophy he is speaking as an amateur ... I have found that when he is talking off his own subject and on a subject I do know something about (namely, languages) he is very ignorant. But psychoanalysis itself, apart from all the philosophical additions that Freud and others have made to it, is not in the least contradictory to Christianity. Its technique overlaps with Christian morality at some points and it would not be a bad thing if every parson knew something about it: but it does not run the same course all the way ...

C.S. Lewis, *Mere Christianity*, p 84.

CHAPTER I

STATEMENT OF THE PROBLEM

Alfred Adler's Individual Psychology had its beginning in Vienna at the turn of the century. He began private practice as an ophthalmologist in 1898, but later became a general practitioner and eventually turned to neurology (Ansbacher 1956). His first psychological paper, "The Physician as Educator," was published in 1904. Medical scholars immediately perceived the relevance of its dominant theme. Adler emphasized the importance of the "child's faith in his own strength," in connection to training afflicted or pampered children (Adler 1904). He believed that the child's most sacred treasure was the individual courage to compete with life (Baruth, Eckstein, 1981).

After Adler had written several psychological papers he joined Freud and Jung in their pioneering effort to carry medical diagnosis into the depth of an assumed unconscious dimension. The spatial metaphor of depth was meant to suggest a concealed ethereal (psychic) reality lying not only beneath the surface of observable behavior, but also beneath even the subjective, unconscious. If discerned, and understood, it might yield the reason for (perhaps even the cause of) all the irrational, bizarre, and otherwise inexplicable actions human beings exhibit. Even more challenging was the thought that this assumed psychic reality might be entered through some access. Upon

discovering its secret dynamic, it was hoped that clinical correctives could be applied to its disorders.

In Adler's era the only language available for communicating scientific thoughts and theories was a language of soul and body, mind and matter. It carried a variety of associations, Biblical, Platonic, Aristotlelian, and Newtonian. To adapt the frame of reference of the new discipline and profession of scientific medicine, especially of its newest branch, psychiatry, to a language rich with connotation, further complicated the almost inextricably difficult task of the pioneering trio. However, Adler, Freud, and Jung were moving beyond the social changes of their time.

Adler, Freud, and Jung also had to take into account the new Darwinian assumptions of a continuity between "nature" and "human nature" and do this against the dualism implied by much of their language. In addition, they were working in a time of mounting democratic critiques of venerable institutions and hierarchical structures hitherto reversed as inherent in the requirements of social order. Traditional ideas about the individual's place in society were being called into radical question, especially ideas of "high" and "low," "superior" and "inferior."

These men took on enormous tasks, challenging all their considerable powers of intellect and creativity, appealing to their voluminous personal ambitions, and

drawing upon their often unexamined values and biases. It cannot be of any wonder that the trio came to disagreements (Ansbacher 1979; Jung, 1976).

Disagreements arose first between Adler and Freud; soon after between Freud and Jung. However, Adler's writings do not record disagreements with Jung's Analytic Psychology in any respect. Jung later wrote of his respect of Adler's work, which included a recommendation to his own disciples that they also study Adler.

The disagreements of interest, therefore, are those that ended the collaborative relationship between Adler and Freud, which freed Adler to put forth his own psychology as a theoretical system distinct from Freud. Both Adler's association with Freud and Freud's prolificacy have clouded Adler's most original ideas for **Apostolic Clerical Counselors/Psychotherapists (ACC/P)**. (Note: Most highlighted words in this research paper are defined in the Operational Definitions section.)

Ellenberger (1970) cited Hans Hoff who submitted that

- * Adler inaugurated modern psychosomatic medicine,
- * was the forerunner of social psychology and the social approach to mental hygiene,
- * was a founder of group psychotherapy,
- * conceived the idea of the creative self, and
- * was the father of ego psychology.

He believed Adler was the founder of the first unified system of concrete psychology on record. Still, large clerical sects, particularly ACC/P, ignore Adler's work because of his association with Freud, whom they reject (Briggs, 1992; Lewis, 1952) or because they have little or no knowledge of Adler's theoretical contributions (Biddle, 1955; Stern, 1954).

It would appear that the problem is that facts found in history and the common and venerated opinions of who started what, when and where are polarized and have never been solved (Biddle, 1955; Nordby and Hall, 1974; Prochaska, 1979; Stern, 1954). Furthermore, the cause for Adler departing from Freud is more than menial incompatibilities --although not yet commonly accepted.

Statement of the Problem

The problem in this study was to discover the contributions of Alfred Adler's Individual Psychology to the precinct of Apostolic clerical counseling and psychotherapy by discovering the theoretical differences between Adler and Freud and the compatibility of Adlerian theories to Theocentric Philosophies (TP). ACC/Ps assume that Adler's theories are implicitly contained in or are bi-products of Freud's theories and are therefore Freudian. Because these facts are misconstrued by ACC/Ps and because they are notoriously suspicious of nonparochial, agnostic

or atheistic scholars, they unfairly reject Adler's theories by thinking that said theories merely Freudian theories or Freudian spin-offs (Briggs, 1992). It was, therefore, critical to this research to separate Adler from Freud, expurgate and illuminate Adlerian theories and constructs compatible with TP, and demonstrate how they are efficacious to the ACC/P. However, Alfred Adler was not a prolific writer like that of his former colleagues, Freud or Jung; and most of the information on Adler's theories are derived from transcripts of his lectures or descriptions of his demonstrations later published by other professionals or scholars in the field of psychology. Adler's partially published concepts together with deficient dissemination caused a great deal of misunderstanding relative to the theoretical constructs of Adler's work, misinformation, and, in some cases, no information at all to be dispersed among ACC/P. Ansbacher (1956) proposed that the dominant problem for the modern psychology student is that Adler's theoretical constructs were never put forth in a methodical style. Consequently, a need for a comprehensive work of Adler's theories was imperative.

Background of the Problem

Although, to ACC/P, Adler appears to be no more than a disciple of Freud who became a schismatic and pursued

variations of psychoanalysis, his work is well noted among professionals in the fields of Educational and Individual Psychology. Adler revealed the frame of his hypothesis in a publication which predated his conflict with Freud (Ellenberger 1970). While the reason for Adler joining Freud is not completely clear, Freud invited him to attend his Wednesday evening discussion group in 1902 after Adler had written two defenses of Freud's theories. It would appear more factual to state that Adler was a colleague of Freud, for evidence implies that each was affected with some aspect of the other's ideology (Papanek, 1967). Unfortunately, Adler never thoroughly documented his own theoretical constructs into a comprehensive and systematic work (Ansbacher, 1956).

Nonetheless, Albert Ellis, founder of Rational Emotive Theory (RET) and member of the North American Society of Adlerian Psychology, identified Adler as "one of the first humanistic psychologists." Ellis increasingly identifies with Adlerian principles (Allen 1969). Adler is considered one of the original field theorists in a dynamic or depth psychology system (Ellenberger, 1970). His contributions also contain a comprehensive theory of human growth and development at a time when psychoanalysis was being born. Therefore, Adler not only has a great deal to offer the Apostolic clerical community, but the entire human services professions. It was proposed that this research would

expand and exhibit Adler's work in a unified system distinct from Freud and thus help current and future ACC/P improve patient diagnosis, prognosis, and applied clinical correctives.

Purpose of the Study

The purpose of this study was four-fold: 1) examine the historical writings of Alfred Adler, by collecting and assembling discoveries in a systematic form, 2) clarify the distinctions between Adler's and Freud's theoretical constructs, 3) study how various Adlerian Institutes have historically trained their students, and 4) investigate the efficaciousness of Adlerian theories and constructs compatible to ACC/P's philosophies. The first part dealt with late 20th century ACC/P being denied access to a sufficient and systematic presentation of Adler's concepts. This researcher proposed to examine the historical writings of Alfred Adler, a pioneer in psychology, collect and assemble discoveries in a systematic form.

Unfortunately, most of the writings attributed to Adler are derived from lectures or demonstrations later written by other professionals and scholars in the field of psychology. Therefore, there is a lack of a unified representations of his theoretical constructs. This has prevented current ACC/P from adopting many valuable Adlerian theories and constructs compatible with TP.

Because of the sparseness and fragmentation of Adler's publications, there are significant gaps in our understanding of his theoretical constructs. Consequently, a need to produce a systematic and comprehensive presentation of his work is essential.

This research proposed to find its way into the rare and fragmented writings of Alfred Adler's theories of psychology. Adler called his Personality Theory "Individual Psychology" because he theorized each person formulates their individual goal of superiority, of overcoming, in answer to and in compensation for his individually experienced feelings of inferiority and thus shapes his individual, unique personality (Dreikurs and Mosak, 1974). All earlier ideas of psychology focused on types of personalities, with genotypes, with generalizations into which the Freud and others then tried to measure, cut, press, and fit the individual into an assumed correct mold.

Even Freud's psychoanalytic theories, which in many respects went much further in individualization than did earlier theories, suffers from its insistence on "general symbolisms," the universality of the "Oedipus Complex," the inevitability of passing through homosexual and other stages, and many other such generalizations. Yet, in Individual Psychology every individual is examined as to what their ideas and attitudes are and have been since

childhood, about themselves, about other people, and about their relations with others (Adler, 1929).

According to Adler, when a therapist contemplates and tries to understand the structure of a personality the major difficulty is that its unity, its particular style of life, and its goal are not built upon objective reality. The goal is built upon subjective perceptions that the individual believes are the facts of life --such a conception, such a view of the facts is never the fact itself. Therefore, human beings, though they live in the same world of facts as everyone else, mold themselves very differently.

Adler elucidates further by asserting that each individual conducts themselves according to their personal perception of the facts (Adler, 1930). Some views are more sound, in that they are more in alignment with reality than others. When contemplating the development of a human being, it must always be taken into consideration that mistakes are often made according to a subjective interpretation of reality. It is especially important to take into account misinterpretations made in early childhood, because they persist most tenaciously during the course of life, unless lucid insight, usually accomplished by therapy, offers alternative views more in harmony with objective reality. When people speak of drives, of instincts as the deciding factors in life, the poor ego,

according to Adler, is shoved into the background. It is the self which questions, searches, thinks, feels, decides, and is goal-directed.

It appears that by bolstering the instinct theory, drives are substituted for functions which only the self can perform. All genetic possibilities and all influences of the body, all educational influences are perceived, assimilated, digested, altered, and answered by a living and striving human being. People strive to accomplish an individualized concept of a successful adaptation. The subjectivities of the individual, the unique style of life and perception of life molds, carves and alters all the incoming influences. The individual assembles all these influences and uses them as blocks to build a totality moving toward a successful achievement, in regard to external problems, and to a minor degree, some internal ones.

The underlying theme of Adler's Individual Psychology is that humans like all living creatures must drive and strain to adapt to the environment (Mosak, 1958). In human beings this is largely accomplished by developing through trial and error ideas, concepts, and modes of behavior on how adjustment is best accomplished and how problems and issues are best overcome, according to individual--conscious and unconscious analysis of the circumstances.

Adler named this innate striving for better adjustment

the striving for mastery, for overcoming, for superiority (Ansbacher, 1979). The lack of adjustment or the maladapted he called a posture of inferiority. A posture which always in the individual creates an uncomfortable feeling of inadequacy or inferiority and motivates the individual to mortify it.

This struggle for comfort motivates the individual to gain better adjustment and it can be assumed that the distant goal towards which this striving is headed is a destination of superiority (Adler, 1930). It is justified in assuming such a goal of superiority as a hypothesis because human beings are always moving and behaving "as if" they were striving towards such an objective. Understanding human behavior is enhanced when therapists assume that such a goal orientation exists, detects it and defines it for themselves, and, at some appropriate time, for the patient as well.

Take for example the trial and error method the child uses in her/his first blind, but nevertheless restless, attempt to adjust. This method is necessitated by the fact that the child does not know instinctively what the best ways are or what the best methods are (Dreikurs and Soltz, 1964). Nonetheless, the child eventually adopts those that seem the most appropriate. That the child, or for that matter the adult, may easily make errors in his/her judgment about which choice is the best goes without §

saying. According to Adler, these choices, based on concrete goals which a person sets in life and towards which one strives, can always be seen as having a commonality in that they all are directed toward an assumed ideal, albeit often a fictional ideal, motivated by a striving for superiority.

These ideals, as well as solid objectives, are always unique for every person because they were formulated in response to

- * urgent needs to overcome or undo individually felt inferiority of his/her body, mind, and soul,
- * the individually experienced obstacles in their concrete or abstract environment,
- * the individually felt difficulties in their relationships with that environment, and
- * the individual perception and assimilation of the facts.

Some views are more sound than others. These views are largely developed in early years and are subject to misinterpretation but persist tenaciously.

The personality of individuals becomes obvious only from observing what individuals make of themselves. All that is seen, such as the attitudes, behavior, character traits, and so on, are the creation of children themselves. However, Adler felt that children were forgotten to a large degree in so many psychologies. Children should not be

considered as passive receptacles of stimuli, as, for example, some advocates of the frustration-aggression hypothesis view children, as do many psychoanalytic schools of thought. Current ideas argue that children are persistent personality systems with a high capacity for self-repair and selectivity. In the last analysis an individual is intrinsically guided, directed, and moving toward the final goal--superiority (Ansbacher, 1979).

This is evidenced by

- * the body and mind endlessly striving and straining to overcome situations and feelings of discomfort, inadequacy and of inferiority, and
- * observable striving and straining of individuals to gain a place of repose.

The second part dealt with the constant denial of Adler's work in spite of psychological professionals utilizing Adler's most original ideas and asserting that they were implicitly contained in the works of Freud (Stern, 1954). This researcher proposed to clarify the distinctions between Adler's and Freud's theoretical constructs affording ACC/P the privilege of adopting or rejecting Adlerian theories independent of Freud.

Although Adler's name does not evoke the same kind of recognition among the clergy as that of Jung's or Freud's (Biddle, 1955; Lewis, 1952; Stern, 1954), his work is distinct among professionals in the fields of Educational

and Individual Psychology (Corey, 1990; Corsini, 1984; Dreikurs, 1967; Ellenberger, 1970; Prochaska, 1979). Dreikurs, Mosak, and Shulman (1952) traced the similarities and differences between Adler and various philosophers and psychologists over the years. Ellenberger (1970) believed the impact of Individual Psychology upon contemporary psychology stands beyond any doubt. These perceptions on the pervasiveness of Adler's pull without political apperception of the facts is consistent with Adler's theory and predilection, i.e., for others to discover his ideas efficacious was more important than for them to remember their origin.

It would appear that the problem is that facts found in history and the common and venerated opinions of who started what, when and where are polarized and have never been solved. The cause for Adler departing from Freud is more than menial incompatibilities --although not yet commonly accepted.

The third part looked more specifically at how various Adlerian Institutes have historically trained their students. It is known that Kurt Adler, son of Alfred Adler, appears not to be in a philosophical line with the "Chicago School," a prominent Adlerian training and educational facility in the Adlerian precinct. Do individual institutes teach differing methods? If so, what

are the distinctions? Which training method is more compatible with Apostolic clerical counselors?

The fourth part of the purpose dealt with the overall effectiveness of Adlerian theories and constructs that may be adopted by ACC/Ps. Given that Adler is considered one of the original field theorists in a dynamic or depth psychology system, he has a great deal to offer current and future ACC/P. Since his contributions represent a comprehensive theory of human growth and development at a time when psychoanalysis was being born, it is imperative that further research be conducted in order to elucidate Adlerian theoretical constructs in a systematic manner. If one examines the historical implications from which counseling, psychotherapy, and psychoanalysis derived its theoretical knowledge in the last two decades, e.g., feelings of inferiority and insecurity, striving for self-esteem, women's issues, neurotic symptoms as ego defenses and forms of aggression, one can clearly see the theoretical constructs of Adler.

Would examining the work of Alfred Adler and systematizing it assist ACC/PS in advancing patients to improved emotional and spiritual maturity and wholeness? It was hypothesized that it would.

This researcher hypothesized further that many of Adler's theoretical constructs are efficacious for the ACC/P and would assist current and future ACC/P to better

diagnose patients and develop more comprehensive treatment planning. The overall contributions of Adler to the field of Apostolic clerical counseling, psychotherapy and psychoanalysis would be considerable and thus he is worthy of further consideration.

Operational Definitions

The following terms will be used in this study.

Action Direction (AD). Life movement directed by a goal.

Adamic Nature. The sociocultural predisposition to sin; that which appears innate due to early learning beginning even in the womb.

Agapao. (Greek for "love"; Mark 12:30; Ephesians 5:25): Love in a social and moral sense, i.e., a deliberate assent of the will as a matter of principle, duty, and propriety.

Agape. (Greek for "love"; Romans 5:5): Love, i.e., heartfelt deep affection or benevolence, a love-feast.

Aphesis. (Greek for "remission"; Acts 2:38, 10:43, etc.) Freedom, pardoned, provides a clean suneidesis.

Apperception. Subjective dichotomized impressions.

Apostolic Clerical Counselors/Psychotherapists (ACC/P). This term is used by this researcher and means any individual who is an Apostolic clergyman or clinician who embraces Apostolic TP and provides professional,

paraprofessional or quasi counseling/psychotherapy for parishioners and/or patients. The modern sect of Apostolics began around the turn of the century in Topeka, Kansas with an outpouring of the Holy Spirit via glossolalia on theological students at a Methodist bible college--Bethel Bible College. National and international expansion began as a result of the Azusa Street revival in 1906 at the Apostolic Faith Gospel Mission in the industrial section of Los Angeles, California. From this movement the Assemblies of God (AG) was formed as well as many other smaller groups. In 1916 a creed was established by the AG to eliminate monotheistic theologians. These expelled theologians formed their own organizations which have become known as Apostolics. Apostolic clergy number around 15,000 with a constituency of between 2 and 5 million (See Appendices A & B for more Apostolic demographics and philosophies).

Basar. (Hebrew for "flesh"; Ezekiel 37:8): By extension a person and the physiological body parts. One of the three unified components of a complete human personality.

Chay. (Hebrew for "living"; Genesis 2:7): To live, to revive, to come to fullness of life.

Conscience. The part of the memory that constitutes the MEF.

Dianoia. (Greek for "mind"; Mark 12:30): Deep thought; properly the faculty; from dia and nous, i.e., through the intellect or mind. The aggregate of the nous, kardia and suneidesis. One of the three unified components of a complete personality.

Dunamis. (Greek for "power"; Acts 1:8): Force; miraculous power, endowed upon man as a result of receiving glossa.

Early Recollections (ER). Early memories that reveal AD.

Emphusio. (Greek for "breathed"; John 20:22): To puff, what Jesus did to his disciples as a prophetic sign concerning the promised glossa experience.

Expulsion. Adam and Eve expelled from Eden after error.

Faith. Substance of things hoped for evidence of things not seen, eternal saving quality versus mere belief system.

Fictional Goals or Finalism. This term is used by Adler, which shows the influence Vaihinger had on Adler, and is closely related to teleology. It is the opposite of physiological reductionism and leads to the philosophical position of teleology and finalism. It is here in this position that Adler was in danger of parting from the scientific basis and approaching theology. To properly understand Adler's use of it one must first examine the

attributes of Vaihinger's use of it. By this term Adler rejected "hard" determination not "soft" determination.

Glossa (lalia). (Greek for "tongues"; Acts 2:4): Speak an unlearned language via spirit endowment and guidance, what happened when God breathed pneuma (same as neshamah) upon man.

Hupodikos. (Greek for "guilty"; Romans 3:19): Under sentence, i.e., condemned, guilty, the feeling one gets when h/she violates her/his MEF and which evokes guilt-depression.

Iron Logic. This term is used by Adler and is cited by Ansbacher who submits that he used it to describe experience of life as making demands upon an individual forming the only absolute human experience.

Kardia. (Greek for "heart"; Mark 12:30): The heart, i.e., the thoughts and feelings of the mind, similar to dianoia.

Katharismos. (Greek for "purged"; 2 Peter 1:9) A washing off, i.e., ablution, an imputed divine metaphysical act of God needed to relinquish hypodikos.

Kethaoneth. (Hebrew for "garments"; Genesis 3:21): A shirt, a covering Adam and Eve attempted to make to cover their hypodikos suneidesis.

Krino. (Greek for "condemned"; John 3:17): To distinguish, i.e., by implication to try, condemn, and punish, similar to hypodikos.

Labash. (Hebrew for "clothed"; Genesis 3:21): To wrap around, i.e., clothe. The covering provided by God for Man's sin and *hypdikos suneidesis*.

Logos. (Greek for "expression"; John 1:1): God's future plan of himself as God incarnate, Jesus Christ.

Man. The Apostolic view of humankind that is gender inclusive.

MEF. The Moral and Ethical Foundation of a persons belief system.

Naphach. (Hebrew for "breathed"; Genesis 2:7; Ezekiel 37:9): To puff, what God did to Adam to make him a "living soul."

Nephesh. (Hebrew for "soul"; Genesis 2:7): A breathing creature, what Man is when God gives him *neshamah*.

Neshamah. (Hebrew for "breath"; Genesis 2:7): A puff, i.e., wind, angry or vital breath, divine inspiration, intellect, blast, one of the three unified components of a complete human personality.

Organ Dialect. Physical symptoms stimulated by repressed feelings and unconfessed aggression or guilt.

Pampered. When a capable child is prevented from performing cooperative social tasks.

Phileo. (Greek for "lovest"; John 21:15-17): To be a friend, i.e., to have affection of the heart, different than *agape* and *agapao* (social interest).

Pneuma. (Greek for "Ghost"; John 20:22): Current of air, i.e., breath (blast or puff), what God gave to Man to help restore him to complete psychological wholeness. Same as Hebrew neshemah.

Psuche. (Greek for "soul"; Mark 12:30): Breath, i.e., spirit, corresponding exactly with nephesh and ruwach.

Psychology. For early theorists it meant the study of the soul.

Reconstruction. For Adler, pathological persons must gain clarity of their perceptions of self and fictional goals towards which they strive. This new perception developed as an outcome of therapy has a tendency to produce self actualization, no matter how slight --the individual will never be the same again.

Ruwach. (Hebrew for "breath" and "spirit"; Genesis 7:15; 6:3; Job 12:10; Ecclesiastes 11:5; Ezekial 37:6, 8-10; etc.): Wind; by resemblance breath, similar to neshamah. (Idiom for life.)

Social Adaptation. This is a term used by Adler in reference to his ideal of evolution as it relates to his concept of superiority striving and social interest.

Suneidesis. (Greek for "conscience"; 1 Timothy 4:2; etc.): Co-perception; a prolongation form of suneido, i.e., to understand completely. Similar to Freud's or Adler's ideas of the conscious and/or unconscious.

Teleology. This term is in reference to Adler's belief in the purposive nature of individuals--as moving towards an end driven or guided by the subjective creative self.

Theocentric Philosophies. This term is used by this researcher and encompasses major philosophies embraced by Apostolic clergy and constituents, namely, 1) The irrefutable existence of an invisible eternal, holy, omnipresent, omniscient and omnipotent deity who created humanity with a soul in HIS image via omniscient foreknowledge and that this deity was in Jesus Christ. 2) That when an individual verbally confesses his unrighteous deeds to God, God will forgive and will purge the mind and soul, bring peace and abolish guilt. 3) That faith in and allegiance to this deity will afford deprived humanity reconciliation and eternal salvation, i.e., eternal life, thus emotional, spiritual and physical wholeness. 4) That humanity's main life task is singular yet tri-directional, namely, to love--God, neighbor and self. 5) That a human being (personality) is an expression of his/her thoughts and feelings and can be perceived by their "fruit" (movement or lifestyle) and/or discerned by their verbalizations. Theocentric philosophies encompass Theocentric Psychology.

Research Question for the Study

Examining, elucidating, and systematizing the work of Adler would distinguish Adlerian and Freudian theoretical constructs and provide the ACC/P with compatible and efficacious theoretical constructs that would improve patient diagnosis, prognosis, and treatment planning.

Significance of the Study

Many studies have been conducted on various Adlerian constructs and philosophies--data from these have not only been conflicting in general, due in large measure to methodological shortcomings, insufficient insight, Freudian encroachment, and the fact that many of Adler's writings are not uniform (as evidenced by Ansbacher's works), but were never publicized, made available to or disseminated among ACC/P, or conducted by an Apostolic.

However, the present study is significant in that it provides a major historical contribution to the arena of knowledge, offers systematized, compatible, and efficacious theoretical constructs palatable to the Apostolic clerical community, and eliminates much suspicion because it was conducted by an ACC/Ps.

Assumptions for the Study

1. Adlerian and Freudian theories vary sufficiently so that Adler might be widely accepted by ACC/Ps.

2. Adlerian theories could be a valuable source of knowledge for ACC/Ps regarding theories and techniques of psychotherapy.

3. Current ACC/P are committed to providing their patients with congruous care and could benefit from compatible Adlerian theoretical constructs and would seem palatable if said theories were cleansed from humanistic overtones.

4. Historical review of Adler's theoretical constructs is a suitable and dependable methodology for collecting, purging, and systematizing his work.

5. An exhaustive and expurgative approach to Adler's works can offer current and future ACC/P additional and more factual data enhancing diagnosis, prognosis and therapeutic interventions that will advance their patients to better spiritual and emotional maturity and wholeness.

6. The major underlying principles of Adlerian theoretical constructs were influenced by Judaism or Judeo-Christianity, whether or not conceded by Alfred Adler, and if shown would be more palatable to ACC/Ps.

Limitations of the Study

This study was limited because most of Adler's original works (primary sources) were in the form of demonstrations or lectures and many of them are not yet translated from German to English. It is also known that

when translations are poorly done they can detract from a theory's complete meaning. This is not common to other studies where English translations are readily accessible to researchers or other theorists. This made it difficult to develop a fully organized format. Albeit, the works that were available in English indicated that a systemization of his writings could be accomplished. This study did not attempt to assess the impact of non-translated writings on the systemization of Adler's theories.

According to Dinkmeyer (1987), Kurt Adler has confirmed that many articles written by Alfred Adler and translated into the English language were inadequately translated due to poor language translations. At this time in history Adler's followers do not have the sufficient funds or expertise to provide exhaustive and accurate translations.

Ironically, the impact of Individual Psychology stands beyond refutation. It would be difficult to find other theorists from whom so much has been borrowed or plagiarized (Ellenberger, 1970).

However, this study endeavored to investigate the writings of the German psychiatrist, Alfred Adler, within the framework of historical research. The author was able to bring distinction to Adler's work separate from Freud and provided a number of Adlerian, systematized,

theoretical constructs compatible to TP in transcript form
suitable for publication and dissemination among ACC/P.

CHAPTER II

REVIEW OF THE LITERATURE

Adlerian Biographies

Bottome (1957) was Adler's official biographer. She gives a complete history of the life of Adler. However, her biography contains minimal insight into Adler's theoretical constructs and religious influences. The three other biographies of Adler, by Manes Sperger, Hertha Ogler, and Carl Furtmuller, are derived mostly from memories and hearsay and marred by numerous inaccuracies (Ellenberger 1970).

Adler's Theoretical Contributions

In reviewing the published literature on Individual Psychology one quickly discovers that Adler's theories "desperately needs research" (Pew, 1976). Very few primary sources are available in the English language and empirical evidence gained by careful research was almost totally omitted from Adlerian literature. Smith (1975) showed that less than 3 % of those interviewed in a recent study utilized an Adlerian approach in their practice due to the complexity of his theory.

Primary Sources

Adler's (1929) book, A Problem of Neurosis: A book of case-histories, presents his theory of the neurotic process

and neurotic development. The author illustrates with many case examples.

Adler's (1931) book, What Life Should Mean to You, is an easy reading book covering subjects of everyday life together with numerous examples and is one of his few works done in English. As stated earlier, Adler was not a prolific writer and most of his writings were done in German.

A few of Adler's articles have been translated into English by different translators and can be found in journal publications, e.g., "The Progress of Mankind" in Individual Psychology: Journal of Adlerian-theory, research and practice (1991), "Fundamentals of Individual Psychology" in TACD-Journal (1988), "Personality as a Self-Consistent Unity" in Individual Psychology: Journal of Adlerian-theory, research and practice (1988), "The Child's Inner Life and a Sense of Community" in Individual Psychology: Journal of Adlerian-theory, research and practice (1988), "Problem Children" in Individual Psychology: Journal of Adlerian-theory, research and practice (1988) and "Social Influences in Child Rearing" in Individual Psychology: Journal of Adlerian-theory, research and practice (1986).

Adler and Religion

Although Adler made numerous references or inferences to religion and the concept of God, he never actually addressed this subject by himself in any comprehensive form. However,

Ernst Jahn (1933), a Protestant minister, developed a small book in a sort of discussion form, which included Adler. The discussion focused on guidance and psychotherapy from the religious and Individual-Psychological points of view. According to Jahn, the main difference between the two points of view was that for Adler God is an idea and for the cleric God is reality.

Analyses on Adler by Adlerian Theoreticians

The most exhaustive collection of Adler's theoretical constructs was discovered in the work of Ansbacher (1956), which addressed the writings of Adler from 1907 to 1936. Ansbacher summarized Adler's main tasks of life as being love (marriage), work (occupation), and relationships (relationship of the "I" to the "you") revealing the degree of social interest. Some of the other major theories discussed were 1) compensation and confluence, 2) masculine protest, 3) fictionalism and finalism, 4) striving for superiority, 5) social interest, 6) degree of activity, 7) the style of life, 8) psychology of use, 9) the neurotic disposition, 10) neurotic safeguarding behavior, 11) the onset of neurosis, 12) the dynamic unity of mental disorders, 13) understanding and treating the patient, 14) early recollections and dreams, 15) the origin of the neurotic disposition, 16) understanding and treating the problem child, crime and related disorders, 17) general life

problems, and 18) problems of social psychology. From this work, questions arise regarding Adler's influence on past and present Apostolic clerical counseling and psychotherapy and its future.

Ansbacher's (1979) book, Superiority and Social Interest focuses on Adler's writings from 1928 to 1937. This work was a response to the new interest generated by his former work, The Individual Psychology of Alfred Adler (1956). Nine of the papers that appear in Ansbacher's (1979) latter work are original translations, one from an unpublished manuscript.

In addition to translating and editing Adler's works Ansbacher has authored and co-authored a number of his own works as well, e.g., "Individual Psychology" in Personality theories, research and assessment (1983), "Alfred Adler's Concepts of Community Feeling and of Social Interest and the Relevance of Community Feeling for Old Age" in Individual-Psychology: Journal of Adlerian-theory, research and practice (1992), "Alfred Adler, Pioneer in Prevention of Mental Disorders" in Individual Psychology: Journal of Adlerian-theory, research and practice (1992), "Alfred Adler's Influence on the Three Leading Cofounders of Humanistic Psychology" in Journal of humanistic psychology (1990), and Dreikur's Four Goals of Children's Disturbing Behavior and Adler's Social Interest--Activity Typology" in Individual

Psychology: Journal of Adlerian-theory, research and practice
(1988).

Adler and Religion

Based on the research conducted by this author, there are few works known to him that deal specifically with Adler and Religion, other than Jahn (1933) mentioned above.

Wohlgelernter (1988) traces the psychological development of Job. Immediate goals that Job sets for himself and his overall fictional goals (i.e., fantasies he establishes that guide his movements in thoughts and feelings throughout his life-crisis) are considered. Adler's concept of goal-directedness is emphasized. The changes that Job goes through are reflected in the goals he sets up and how they are altered from being self-centered to almost elevated in nature; he moves from frustration and despair to acceptance and reconciliation.

Baruth and Manning (1987) discuss five life tasks either stated or implied by Adler as providing a system for the counseling process in the framework of Adler's view of God and religion. The tasks are connected with society, work, sex, coping with oneself, and the spiritual.

Mosak (1987) illustrates the use of religious allusions in psychotherapy to help religious patients and patients dealing with religious issues to get past fixation points in therapy. In another article Mosak (1987) defines guilt

feeling from an Adlerian perspective and outlines the purposes of said feelings. Interventions are suggested for use when a person feels guilty. The main thrust is to substitute regret for guilt feeling.

Kaplan (1987) suggests that important similarities are found between the traditional rabbinical approach to personality theory and the Adlerian paradigm. Kaplan believes that both approaches emphasize the strengthening of social interest in the therapeutic milieu. In another article Kaplan (1984) interprets the maxim "If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when?" by the Jewish teacher Hillel (30 BC-AD 9), using Adler's system of Individual Psychology. Kaplan believes Hillel has shown an insight into human psychology that anticipated the modern approach toward understanding behavior.

Weiss-Rosmarin (1990) takes a look at Adler's optimistic, nondogmatic religion-like and will-emphasizing psychology-and the premises and the point of view of Western religion that are based on the Hebrew Bible. It is proposed by the author that one of Adler's aims of Individual Psychology was to show that it is "heir to all great movements whose aim is the welfare of mankind." Topics discussed include 1) reactions to the family, 2) conception of God, 3) the inferiority feeling, 4) social feelings, 5)

irreconcilability of Freud and religion, and 6) striving for perfection.

Comparative Analyses on Adler and Freud

Based on the research conducted by this author he discovered that most works that analyze Adler compare Adler to Freud in some way or other. However, a few authors known to this researcher specifically outlined a number of comparisons.

Runyon (1984) presents a comparative analysis of the concepts of Adler and Freud with regard to differences in the area of personality theory. The focus was on the processes of induction whereby relations, theories and systems are developed from selected empirical observations. The author chose this method so as to expose the logical interrelatedness of elements within the theoretical systems of Adler and Freud, while at the same time exposing their differences. Runyon proposes that in developing a theory of personality, Freud's goal was the development of a scientific model of the nature of the humand mind, while Adler's goal involved more attention to reforming personalities for the long-term betterment of the human race. The author presents a table as a graphic illustration of how the personality theories of Freud and Adler can be categorized according to five levels of conceptual analysis: empirical observation;

relationships, laws and low-level theories; theoretical systems; metascience; and ontological commitment.

Mosak (1984) gives a brief overview of the major constructs of Individual psychology. He also gives a brief comparative analysis on Adler and Freud covering fourteen major areas. A few areas are objectivity versus subjectivity, physiological substratum for theory versus a social psychology, causality versus teleology, and reductionism versus holism.

Prochaska (1979) provides a transtheoretical analysis of nine major systems of psychotherapy. In this work he also points out that Alfred Adler began as an ophthalmologist and then switched to a general practice which he maintained long after he became known as a psychiatrist. As a psychiatrist in Vienna, he obviously heard of and considered the theories of Freud which were creating quite a stir and much criticism. The author purports that Adler was quick to appreciate Freud's ideas and courageously defended the controversial system. Prochaska further suggests that due to this supposed defense Freud then responded by inviting Adler to join his Wednesday evening discussion circle.

Prochaska (1979) elucidates that even though frequently cited as a student of Freud, Adler was a strong-minded colleague who was in harmony with Freud on some issues and in conflict on others. In fact, when Adler first introduced the aggression instinct theory in 1908, Freud disapproved. It

was not until long after Adler rejected his own aggression instinct theory that Freud incorporated it into psychoanalysis in 1923.

By 1911 the friction between Adler and Freud was increasing and their differences were becoming irreconcilable. At a series of meetings Adler discussed his criticisms of Freud and faced heckling and jeering from the most ardent of Freud's followers. Following the third meeting of Adler's criticism of Freud, Adler resigned as president of the Vienna Psychoanalytic Society and soon resigned as editor of the society's journal. However, Adler quickly established himself as the leader of an important emerging approach to therapy and was the first person to formulate how feelings of inferiority could stimulate the striving for superiority.

However, Prochaska (1979) criticizes Adlerians as being unable to decide whether they are social learning theorists who attribute maladaptive behavior to such dynamics as family constellations or mystics who attribute distorted lifestyles to a creative self that sounds much like a soul. He further criticizes the Adlerian school as a strange combination of a theory that could achieve scientific respectability and a religion that dedicates the soul to social interest. He concluded by accusing Adlerians of believing that if one just has faith, hope, and charity they can live successfully--very

similar to some of the fundamental tenets of Apostolic Christian dogma.

In his book, Current Psychotherapies, Corsini (1984) offers a brief overview of ten major therapies including one written by Harold Mosak on Adler's Individual Psychology. The overview includes Adler's personality theory and therapeutic system, which views the person holistically as a creative, responsible, "becoming" individual moving toward fictional goals within one's phenomenal field. The individual with "psychopathology" is considered discouraged rather than sick, thus the therapeutic task is to encourage the person, to activate one's social interest, and to develop a new life-style through relationship, analysis, and action methods.

Corsini (1984) also submitted that for the Adlerian the "maladjusted" child is not a "sick" child but a "discouraged" child and that the Adlerian is not interested in curing sick individuals or a sick society, but in reeducating individuals and in reshaping society so all people can live together as equals in a free society. Since they prefer the goal of prevention to that of healing, Adlerians function extensively in the area of education.

Corey (1990) illuminates that while Freud was developing his system of psychoanalysis, a number of other psychiatrists also interested in the psychoanalytic approach were independently studying the human personality, namely Alfred

Adler and Carl Jung. These three thinkers attempted to collaborate, but it became evident that Freud's basic concepts of sexuality and biological determinism were unacceptable to Adler and Jung. Freud believed that sexual repression caused neurotic disorders while Adler contended that the basic problem pertained to individuals struggling to become. Adler emphasized a psychology of growth, rather than a psychology of the abnormal personality. When the three parted company after about nine years of association, Freud took the position that the others deserted him.

Corey (1990) also discussed that a number of other psychoanalysts deviated from Freud's position and followed Adler's concepts, namely Karen Horney, Harry Stack Sullivan, and Erich Fromm. Even though the positions of Horney, Sullivan, and Fromm are usually called neo-analytic, it would be more logical to call them neo-Adlerian, since they moved away from Freud's deterministic point of view and toward Adler's sociopsychological view of human nature.

Corey (1990) briefly reviews the key concepts of Adlerian theory, e.g., view of the person, holism, creativity and choice, phenomenology, teleology, social interest, inferiority/superiority, role of the family, lifestyle, and behavioral disorders, but discusses at length Adler's impact on group psychotherapy as a way of facilitating insights into each participant's lifestyle.

Ellenberger (1970) brings clarity to the fact that Adler and Jung had their own ideas before meeting and collaborating with Freud, "contrary to common assumption," and that neither Adler nor Jung are psychoanalytic deviants nor are their systems mere distortions of psychoanalysis. He warns that when studying Adler, one must momentarily set aside all psychoanalytic learning and adjust to a quite different way of thinking.

Ellenberger (1970) believed that Freud influenced Adler negatively and that Adler used Freud as an antagonist who helped him to find his own path. Ellenberger further implies that this antagonism inspired Adler in opposite ways of thought. In fact, Ellenberger gives a list of thirteen specific points of opposition.

Ellenberger (1970) summarizes the fundamental difference between Adlerian and Freudian theory by submitting that Freud's aim was to amalgamate into scientific psychology those concealed human ethereal realms grasped intuitively by the Greek tragedians, Goethe, Shakespeare, and other great writers. Adler concentrated on incorporating the field of *Menschenkenntnis*, i.e., the concrete, pragmatic knowledge of man, into scientific psychology.

Ellenberger (1970) also provides an excellent historical sketch of Alfred Adler. However, he expresses that the difficulty in writing about Adler is the shortage of autobiographical notes.

Works That Analyze or Critique Adler

Manaster and Corsini (1982) present Adlerian psychology in a textbook style. Their book is the first textbook in English by two students of Rudolf Dreikurs. Corsini was the former editor of the Journal of Individual Psychology and Manaster succeeded him. Their book, although written in much simpler style, covers more-or-less the same material as the Ansbacher and Ansbacher text (1956). However, two features of this work make it unique: it contains the single most complete Adlerian psychotherapy case summary published, at least that is known to this researcher and there is a section abstracting the more significant research studies published in the field of Adlerian psychology.

Christopher (1992) discusses the limitations of Vaihinger's "as if" to address Adler's account of the lifestyle. The author argues that the lifestyle is a true aspect of the functioning of the individual's subjectivity. The "as if" lacks explanatory power; it is a promissory note for the explanation that offers clinical utility. Christopher designed an explanation to make unnecessary the continued use of the "as if," which considers 1) how implicit properties can inhere in a functional system, 2) the nature of children's representations, and 3) how a variation and selection constructivism encourages the continuum and stability of the earliest responses to the environment.

Duncan (1993) explores the main proposition of contextual theory, a theory that states all people live within contexts, and examines it from an existential, person-centered, and Adlerian perspective; the larger context consists of geography and cultural, political, and social influences, while the individual context encompasses the personal structure of a person's life. All contexts are held together by connections between the individuals and other component parts. Other principles of this theory are that the self is at the center of the context in which one is existing, the contextual approach has a spiritual quality to it, and it will be multi-disciplinary. Therapy helps clients understand themselves as they relate to themselves and their contexts to help them form beneficial relationships, stop self-mistreatment, and resolve painful issues.

Mosak (1991) discusses how psychology as a whole deemphasizes the normal person and normal behavior and how Adlerian Psychology identifies with this position. A psychology that goes beyond an obsession with abnormal behavior is encouraged, i.e., normal behavior. Psychologists are generally concerned with the four mistaken goals of children and with the "basic mistakes" of adults. A normal behavior is proposed to include the following topics: 1) developmental theories, 2) social topics such as group processes, 3) community outreach, and 4) poverty; the study of life subtasks such as retirement, the study of values, and

the study of perception and apperception. It is further suggested that Adlerians must discover where all the normal people have gone and make them also a focus of their study.

In another article Mosak (1991) considers Adlerian psychology as an alternative that, in contrast to other contemporary approaches, insists on a social dimension, on responsibility for oneself and others. Adler recommended that what is in the social interest is in our best self-interest. Some of the principles discussed include: 1) confidence, 2) courage, 3) contribution to human welfare, 4) compassion, 5) caring, 6) choice, 7) creativity, 8) closeness, 9) commitment, and 10) cooperation.

Mosak (1989) argues that the language of schizophrenic individuals ("schizophrenese") can be understood and used for therapeutic intervention. It is the author's belief that psychotherapy with these individuals can be conceptualized as an exercise in interpersonal communication. The therapist's first task is to join clients in their personal worlds and then gradually move toward a more flexible, consensual world. The therapist learns schizophrenese to reestablish contact, move clients toward accepting integration and common sense, and begin the process of developing social interest. The author presents guidelines for incorporating such a process into practice.

Krausz (1989) explores the dynamics of compulsions and obsessions in the neuroses. The author focuses on the

processes by which compulsions and obsessions are constantly reinforced (reified). A case of a young man with character neurosis provides clues to the question of how compulsions are reified and how they may have a neutralizing effect on unbearable external pressures. A second case of a woman in her late thirties with a duodenal ulcer illustrates ecological factors in a psychosomatic disorder.

Massey (1990) examines Adler's theory, the development of a neo-Freudian/neo-Adlerian tradition, and similarities between Adler and E. Berne (published 1961-1977). Specific comparisons between Adler and Berne include the self (personality structures, energy and cathexis, defensive reactions, conflict versus unity, and ego states) and social relations (style of life and scripting, social interest, interpersonal dynamics and transactions, tasks of life, work, and motivations for relationships). The author proposed that Adler launched a more socially oriented investigation into personality development and functioning, while Berne explored new areas.

In his book Child Guidance and Education, Dreikurs (1974) presents a compilation of original papers reflecting Adlerian theory which allows the student to glimpse the true characteristic flavor and the way subjects were dealt with over the years. He writes of the many theories surrounding the maladjusted child and ways to re-educate and re-shape the maladjusted child within the context of the classroom. Corey

(1990) believed that to completely apprise the development of the practice of Adlerian psychology, one must acknowledge the contributions of Rudolph Dreikurs, who was largely responsible for propagating Adler's ideas in the United States.

The book, Psychodynamics, Psychotherapy, and Counseling, by Dreikurs (1967) is another compilation of unaltered papers dealing with various Adlerian theories and their effectiveness to the practice of medicine, psychiatry, psychology, psychotherapy, and counseling. These papers were intentionally left unedited allowing students to view how subjects were dealt with throughout the years.

Obuchowski (1988) explores how the principles of Adler's Individual Psychology correspond to those in humanistic psychology. The evolution of the American form of Individual Psychology is also examined, along with differences between the disciplines in the historical, phenomenological, and clinical areas.

Maniacci (1988) describes the language skills group (LSG), i.e., a psychotherapeutic, psychoeducational group, that was conducted weekly at a psychiatric day treatment center serving mostly patients diagnosed with schizophrenic, schizoaffective, or bipolar disorders. The LSG attempts to teach clients verbal and written communication skills and organization and differentiation of incoming information and to provide the opportunity to practice constructive

interactions. The theoretical premises of and the techniques used in the LSG are discussed, and subgroups dealing with specific types of communication are identified. A clinical example involving a client (aged in his thirties) with a diagnosis of bipolar disorder is presented.

Papanek (1967) examines Adler's main constructs. The author makes several bold statements regarding the distinctness of Individual Psychology in regards to Freud's system. A few quotes are provide herein below, in chapter four of this research.

Theocentric Philosophies

Briggs (1992a & 1992b), founder of the Apostolic usage of the term Theocentric Philosophies, succinctly presents foundational doctrines embraced by Apostolics. This work gives the reader a doctrinal tour through the Apostolic fundamentals and is an excellent source for introducing researchers to Theocentric ideas and their relationship to Judaism, Christianity and Psychology.

Clanton and Coon (1984) also provide a good outline of Apostolic fundamentals. Chalfant (1979), Ewart (1936), Graves (1977) and many others elaborate on specific Apostolic doctrines, e.g., monotheism, Modalism, new birth, the gospel, eternity, salvation, life after death, etc. However, based on the research of this author, it was discovered that an

exhaustive systematic theology of Apostolic dogma is not known to this researcher.

Religion and Psychology

Although there are numerous works that address religion and psychology, this researcher selected only a few. It was discovered in this researcher's investigation that most works that do address this subject do not specifically deal with Individual Psychology and religion. Therefore, these works were only marginally helpful to this present research. The few works found by this researcher that do specifically address Adler and religion are provided above.

Nonetheless, by reading C.S. Lewis (1952) one can easily see that the religious community knew little or nothing of Adler. Lewis's book focuses on Christianity's perspective of human nature, morality and various Christian dogmas, some of which are both contrary to Apostolic and Judaic beliefs, namely Trinitarianism. However, he does submit that Christianity and psychoanalysis itself, separate from all the philosophical additions made by Freud and others, are reasonably aligned, i.e., that they both claim to be a technique for putting the human machine right.

In his book The Third Revolution, Stern (1954), who is a Catholic Psychiatrist, submits that just as the nineteenth-century controversy between biology and religion would never have started without Darwin, the present-day controversy

between psychiatry and religion would never have started without Freud. To the uninitiated, Freud's papers on psychology read for the most part like straight pornography and his pamphlets on religion represent sheer atheism.

It is further pointed out by Stern (ibid) that psychological concepts implying morality as being a matter of biological evolution is completely opposed to the Christian idea of morality. Yet, he appears to contradict himself later in his book by implying that it is surprising that psychoanalysis is considered a vicious onslaught against Christianity, in fact against any religious belief. Stern (ibid) discusses Freud at length, Jung briefly, and does not even mention Adler. This is because he either knew little or nothing of Adler, or the significance of his work. In fact, he considered Jung and others (those that adhere to phenomenological ideas, which would include Adler) as split-offs or derivative schools.

In his book Integration of Religion and Psychiatry, Biddle (1955) writes of the common ground shared by religion and psychiatry. He points out that back through the history of Man (see Operational Definitions) medicine and religion were administered by one and the same individual. The ancient priests took care of both the spiritual and medical needs of the people. Jesus Christ, priest/king, was also considered the "great physician." In later times religion and psychiatry have become separate and distinct professions,

though both deal with human relations. It is here that the paths of both clergyman and psychiatrist must converge. Both are motivated by a desire to help others in attaining personal happiness. Neuroses as well as normal problems involving anxiety and guilt are brought to the attention of both clergyperson and psychiatrist. The most severe psychotic disturbances are also the concern of both professions. In order to provide a maximum of help to those who look to them for support, it is necessary for both clergyperson and psychiatrist to understand the relationship between serious disturbances of the personality and its profound religious experiences.

Wilson and Pescor (1939), Strecker and Ebaugh (1940), O'Conner (1948), and Myerson (1927) were examined for religious and Adlerian influences. Religious and Freudian influences were obvious and discussed openly. Adlerian influences were noticeable but not directly cited.

Ansbacher (1956) mentions a small comprehensive presentation regarding religion and the concept of God in the form of a discussion held jointly with Ernst Jahn, a Protestant minister, and Adler. However, this researcher knows of no other such works or presentations.

Theocentric Philosophies and Individual Psychology

Based on the research conducted by this author, he knows of no published material discussing compatibilities or

integrative possibilities of Theocentric Philosophies and Individual Psychology or the Apostolic religion and Individual Psychology. Therefore, one can conclude that, for the Apostolic, efficacy is not the dominant interest but rather general knowledge and compatibility. If compatible, then interest in efficaciousness will follow. The intent of this chapter has been to show that Adler was distinct from Freud, that Adler deserves consideration, and that many of Adler's theories are compatible to Theocentric Philosophies. In sum, cautious optimism is in order when thinking of the prospective Adlerian contributions to the precinct of Apostolic clerical counseling and psychotherapy.

CHAPTER III

METHODOLOGIES

This chapter covers the methods and procedures utilized in this study, including 1) historical data gathering methods, 2) oral history, 3) method of data analysis, 4) Adlerian bulletins and catalogs, and 5) method for selecting questions.

This study employed the methodology of historical research (Borg & Gall, 1979). The work of Alfred Adler was examined to discover and resolve the theoretical differences of Freud and Adler and the compatibility and contributions of Adler to the precinct of Apostolic clerical counseling and psychotherapy. Many forms of Adler's writings, such as lectures, notes, demonstrations, articles and books were examined in order to present a more lucid, methodical, and palatable system, i.e., a system that is clearer, more readable and more agreeable to ACC/Ps. This author believed that the historical method would help him find data that would confirm or negate his assumptions for the study, i.e., statements that align with said assumptions. Chapter four of this paper discusses the results of the study, i.e., the confirmation or negation of author's assumptions utilizing citations and discussions.

Data Gathering Methods

The author of this study believed that historical research (Borg & Gall, 1979) would furnish this study with

an excellent format in discovering, collecting, expurgating, elucidating, and systematizing the work of Adler. Chapter four of this paper discusses in detail how the historical research method proved to be a superb apparatus for discovering and documenting data that validated assumptions for the study.

The most popular forms of historical data gathering are documents such as audio and video recordings, memoirs, diaries, notes, memos, yearbooks, business records, and institutional files. This study employed "Intentional documents" and "informal" sources, i.e., notes, both in the form of Adler's lectures, and documents written or recorded by others describing the work of Adler. These and other documents are located and available to researchers at various Adlerian Institutes and libraries located throughout the United States. Intentional documents are printed materials that were printed as a historical record, i.e., manuscripts, in order to record information for public use. Informal documents are reports prepared by others. They are important in that they delineate information about the individual or group (Borg & Gall, 1979).

An audio recording of an interview with Kurt Adler, developed by William Moore, and a video recording of an

interview with Kurt Adler, developed by Howard Garrell, were significant documents reviewed by this researcher.

Oral History

Another important source of data is oral history. This researcher applied this method of research (Borg & Gall, 1979) by interviewing persons who have information connected with Apostolic Philosophies (see Operational Definitions) and the theoretical constructs and paradigms of Adler's work.

Particularly important to this study was an interview with William Moore who is a certified psychoanalyst, licensed clinical counselor, founder of The American Institute of Adlerian Psychoanalysis, control analysand of Kurt Adler, and an authority in the field of Adlerian Psychology. He also conducted historical research on Alfred Adler.

Another important aspect of this study was an interview with the son of Alfred Adler, Kurt Adler. This interview sheds light on clerical concerns.

Adlerian Institute Bulletins and Catalogs

The North American Society of Adlerian Psychology (NASAP) and the National Association for the Advancement of Psychoanalysis have a directory that includes many Adlerian Training Institutes. Given that this researcher is

president of a NASAP affiliated 501(c)(3) corporation, getting said information was relatively easy. This provided valuable historical information as well.

Data Analysis

In following the process of data gathering, this researcher developed a series of questions from many historical sources and printed the information in the form of questions and questionnaires relative to the various concerns Apostolics would raise when considering Adler's theoretical constructs (Table 1 & 2).

Method for Selecting Questions

General Adlerian theories and constructs were categorized and compiled into a table (Table 1). This table was narrowed to areas of possible compatibility between Adlerian clinicians and ACC/Ps and placed into a table (Table 2). Literature relating to this research (see review of the literature in chapter two of this research) was then examined to find information that addressed areas found in Table 2, thus reducing redundancy. After said examination, questions were developed for Apostolic clergyperson. This procedure was utilized for three reasons: 1) to affirm this researcher's assumptions regarding Apostolic clergyperson 2) to eliminate

unnecessary questions and 3) to aid the development of more pertinent questions in areas considered to be more compatible. Questions were then developed for William J. Moore, who conducted historical research on Alfred Adler (in 1990) and is moderately familiar with Apostolic dogma. This procedure further eliminated unnecessary questions and aided the development of more pertinent questions for Kurt Adler.

TABLE 1

Areas of General Interest

<u>Apostolic Concerns</u>	<u>Related Adlerian Constructs</u>
Observing "Fruit"	Movement/Life-Style
Discernment	Clinical Guessing
God	Humanism
Theology	Finalism
The Human Soul	Psychology
Sins of the Father	Early Interjects
Life Task	Gemeinschaftsgefühl
Conscience	Unconscious
Homosexuality/Lesbianism	Masculine Protest
Jesus Style Training	Adlerian Training
Transference	Transference
Adulterous Clergypersons	Counter-Transference
Healing by Confession	Therapy
Atheism	Reductionism
Exorcism	Psychosis
Healing	Psychosomatic Medicine
Perfection	Inferiority/Superiority
Divine Healing/Intervention	Reconstruction/Re-Education
Life After Death	Superiority
Family Order	Family System
Marriage	Cooperation of Sexes
Dreams	Dreams
Capitol Punishment	Aggression/Criminology
End Times	Futurism
Predestination vs Free Will	The Creative Self
Child Rearing	Child Rearing
Normal Child/Adolescent	Abnormal Child/Adolescent
Behavior	Behavior
Guilt	Psychology of Use

TABLE 2
Question Categories Selected
Areas of Compatibility

<u>Apostolic Concerns</u>	<u>Related Adlerian Constructs</u>
Observing "Fruit"	Movement/Life-Style
Discernment	Clinical Guessing
Sins of the Father	Early Interjects
Life Task	Gemeinschaftsgefühl
Conscience	Unconscious
Homosexuality/Lesbianism	Masculine Protest
Jesus Style Training	Adlerian Training
Transference	Transference
Adulterous Clergypersons	Counter-Transference
Healing by Confession	Therapy
Divine Healing/Intervention	Reconstruction/Re-Education

The goals of this procedure were (a) to gain valuable insight from those who knew Alfred Adler on a professional and personal basis, (b) to interview Kurt Adler, the son of Alfred Adler and a renowned psychiatrist in his own right, on his father's Individual Psychology; (c) identify and clarify Adlerian philosophies, theories, and techniques most relevant to the Apostolic clerical community by differentiating some from other psychoanalytic and psychological schools of thought within and outside of the Adlerian community; (d) to create a written presentation readily accessible to the Apostolic clerical community; and (e) to find implicit and/or explicit data that would either confirm or negate assumptions for the study.

Developed questions, questionnaires, transcripts of interviews, and responses to questionnaires may be found in

CHAPTER IV

RESULTS

Anything true is part of truth itself. It is the quest of truth, the truth about Adler's and Freud's theoretical origins and their potential integrativeness with TP, that initiated this research and motivates you the reader to examine the results. Both Adler and Freud will be discussed throughout this chapter since they are so historically intertwined. However, a distinction between the two theorists was critical to this research. It was also a vital part of this study to elucidate Adler's blatant rejection of Freud as well as various rejections made by TP regarding both Adler and Freud. This researcher identifies as many rejections as feasible and submits possible reasons for these rejections. This process requires a side by side comparison. Furthermore, when and where it is applicable, potentially integrative theories are identified. (Note: A summary of the interviews and questionnaires is not provided, but the interviews and questionnaires are used as regular citations in this chapter and in chapter five.)

This researcher discovered explicit data that confirmed his assumptions for the study regarding the distinction between Adler's and Freud's system of psychology and that

* historical research was a suitable and dependable methodology to collect said data;

* historical research can provide a means to purge, compare, analyze, and systematize Adler's work.

For example, Ellenberger (1970) said that "contrary to common assumption, neither Adler nor Jung is a 'psychoanalytic deviant,' and their systems are not merely distortions of psychoanalysis (p. 571)." Ellenberger went on to say that "both had ideas before meeting Freud, collaborated with him while keeping their independence, and after leaving him, developed systems that were basically different from psychoanalysis, and also basically different from each other (p. 571)." Prochaska (1979) purported that "while frequently cited as a student of Freud, Adler was a strongminded colleague who was in harmony with Freud on some issues and in conflict on others (p. 175)." Papanek (1967) blatantly wrote that "Adler was Freud's co-worker, but his role was that of a critic rather than a disciple (p. 320)." Papanek (1967) stated that Adler and Freud, "in a series of heated debates, each man tried to win the other over to his point of view, but the breach grew wider (p. 320)." Papanek submitted that "Adler's basic thinking differed profoundly from Freud's (p. 326)."

This author discovered that his assumption regarding the influence of Judaism was valid, as well. For instance, Mosak (1984) said that "Adler's psychology has a religious tone. His placement of social interest at the pinnacle of

his value theory is in the institution of these religions that stress men's responsibility for each other (p. 65)." Rasey (1956) maintained that "Individual Psychology makes good religion if you are unfortunate enough not to have another (p. 254)." Weiss (1990) discussed that Adlerian theory shared with Western religion outlooks that are based on the Hebrew Bible. Ansbacher (1956) points out that the main difference between Adler's view of humanity and the treatment of human issues, as compared to the theologian's point of view, is that "for Adler God is an idea, whereas for the minister God is reality (p. 460)."

This researcher also discovered through the method of historical research that his assumption regarding ACC/Ps' commitment to providing congruous care and ACC/Ps' interest in Adlerian theory is possible contingent upon expurgation and a liaison they can trust. For example, Bernard (1993), Shoulders (1993), Stearns (1993), and Oliver (1993), leaders who provide quasi-psychotherapy and who have had little to no formal psychological training, basically agreed with Adler's theory of apperception, tasks of life, movement, the purpose for neurotic or psychotic symptoms, therapy, disagreements with Freud's sexual underpinnings in human personality development, and so on (see Appendix A for greater detail).

Finally, it was discovered by this researcher that the theory of the human personality, as seen by Individual

Psychology, could be divided into three general presupposed nomothetic parts as follows: (1) the basic dynamic force is striving for a "fictional goal" which is one of superiority, (2) the degree of social interest present in the goal striving determines the successful adaptation to life, and (3) the striving may be more or less active and may be considered in the form of purely heuristic types. All other Adlerian constructs and theories are interrelating subsections of the above said nomothetic parts. The Theocentric Psychological view of the human personality is divided into three different major nomothetic parts with five major determinants that affect the three major nomothetic parts. The five determinants promote psychological and physiological health. A number of similarities were found in the basic structural frame of the two systems of psychology.

Religious Philosophies and Attitudes

First, neither Adler nor Freud stopped at factual statements to which the tests of veracity can be applied. They ventured into philosophy and expounded their ideas on religion. Second, Adler's and Freud's psychological concepts, by a strange historical development, fused with many of the scientific concepts of the nineteenth century. The sciences which are opposed to one another, from the

point of view of method, form strange combinations. Their concepts attempted to comingle scientific and philosophical thought. Therefore, it is difficult to grasp, let alone delineate, the premises of Adlerian and Freudian psychological concepts solely from a scientific or a philosophical vantage point.

Although philosophy itself has a unifying power, e.g., people who believe in the Divinity of Christ and the work of the Redemption are united by certain basic concepts, as are people who have abandoned their belief in the supernatural are united by other basic concepts. true or not, it does not belong in the corridors of pure science. However, sciences pertaining to humanity have a tendency to coalesce into a sort of body which is entirely separate from a Christian anthropology. Still, many questions of why, how, or by what right regarding psychology--the science or study of the soul, the psyche, or the human spirit--must be directed to the theologian or philosopher.

Before discussing Adler's or Freud's philosophy on religion, which relates to Adler's striving for superiority, their attitudes toward people in general and toward Judeo-Christians and their beliefs should be considered. This is especially necessary given the fact that Individual Psychology is considered a subjectivistic, holistic, humanistic social psychology of attitudes; a psychology of use rather than a psychology of possession.

William Moore (1993) points out that Adler believes that "love thy neighbor" is important but Freud asks, "why should I?" Kurt Adler (1993) submits that Alfred Adler opposes "Freud's downing of religion" and people's belief in God and affirms that Adler would never tear down the beliefs of religious people in treatment, even though he does not have a belief in God. However, even though a tearing down of beliefs may not be intentional, it occurs to some degree. This will be discussed in greater detail below.

When Adler resigned as president of the Psychoanalytic Society, Freud was very nasty by speaking badly of Adler. However, "Adler never spoke bad of Freud (Adler, 1993, p. 234)" even though he rejected most of Freud's theories (*ibid*).

A polarization can be seen even in Adler's and Freud's attitudes toward God, Man, and Man's religion. Attitudes are an agglutination of ideas and protective emotions regarding said ideas. Attitudes often evoke action (movement). Freud's attitudes lead him in one direction and Adler's in another, as can be seen in many of their polarized theories and paradigms. Although many of Adler's attitudes and theories are more Biblically aligned than Freud's, Adler's atheistic attitudes appear in a number of his theories.

Freud has written several essays on religion; there are numerous papers on this subject by his pupils. This researcher cannot discuss Freud's views on religion in as great a detail as he would like, but this idea has been presented by several writers. The general nature of Freud's views on religion can be summarized in two points.

First, Freud's method in dealing with anything spiritual is reductive. This means that Freud reduces everything which, to the religious believer, is in the supernatural order, to something in the natural order. For example, the idea of God, says Freud, is a father image projected on the sky. The child originally has a concept of an omnipotent father who is able to fulfill all needs. The degree to which the child develops a grasp of reality, that image of the father is gradually erased. Instead of it, a fantasy figure, a father in heaven, becomes imbued with the same qualities of omnipotence and protectiveness--a "nothing but" philosophy geared to debunking. This is only one example, there are many more (Stern, 1954).

In other words, God is "nothing but" the father. Or Communion is "nothing but" cannibalistic oral introjection. In fact, to Freud, anything in the spiritual order is "nothing but."

Although Adler does not maintain the same attitude as Freud he has the same basic philosophy regarding God and religion. But Adler does not spend the same amount of

energy as Freud to explain away or develop a new idea. Adler capitalizes upon an existing idea--the concept of God--and adopts it as a fundamental theory but in a reductive fashion. Reductionism is quite logical for Adler and Freud. If one denies the existence of things beyond the natural, the only possible conclusion is a philosophy of "nothing but." This is common to all materialistic trends of the nineteenth century, indeed to all schools of thought which look on nature as something outside a Christo-centric or Theocentric sphere. To a modern astronomer the earth is nothing but an insignificant speck in the galaxy; to the biologist Man is nothing but some chance product of an evolutional process which has no transcendental meaning; to a dialectical materialist cultural achievements are nothing but by-products of the economic struggle.

This theory of nothing but appears more devastating as it advances toward things of a psychic or spiritual nature. This is why the nothing but of Adler or Freud appears more threatening to the faithful Christian than the nothing but of the post-Copernican astronomer. Actually, in principle it is the same thing. Only with the Freudian reductive philosophy the opposing fronts are drawn up much more clearly than before. The "nothing but" of Freud is the complete inversion, the upside-down, the perfect mirror

image of the Christian position. Whereas Freud submits that God is nothing but a father figure, or that the idea of Communion is nothing but oral introjection. A Theocentric philosopher would say: "Even in the child's relationship to the father, there is contained a crude foreshadowing of our relationship to God," or "Even in the earliest sacrificial rituals, there is contained a crude foreshadowing of the idea of Communion," and so on.

Apostle Paul speaks in these terms quite explicitly: "God, after Whom all fatherhood on earth is named" (Ephesians 3:15). Here it is quite impossible that both parties are right. Contrary to the history of other clashes between science and religion, in this case a compromise or settlement out of court will not do. Freud was out of his league dabbling with religious philosophy, as are any non-bible believing scientists (Lewis, 1952).

In studying the phenomena of religious practice, Freud came to the conclusion that there must exist an analogy in the history of humankind. In a dim faraway prehistoric phase, some horrible offense must have been committed. When Man lived through his early infancy, in a social structure which is best described as "the horde of sons," the Big Crime, the killing of the father, was carried out. All ideas of sacrifice, particularly all sacrificial rites, Freud believes can be explained on this basis. In his papers on religion, Freud elaborates on this hypothesis in

sweeping, daring lines to give a psychoanalytic interpretation of the origin of Judaism and Christianity (which he conceives as a logical development of Judaism).

Considering that all this was written by an atheist of the 19th century, the reader must be struck by something else. This is not quite the language and the thought of the typical "debunking" scientist. A logical positivist could not have painted such a tableau. To Freud the idea of reconstructing the story of a primeval horde of sons, of the Great Patricide by which something like collective guilt came into the world, must appear mad. It is not quite the language of science. If one compares this story with the writings of religion from the time of the Enlightenment, one feels indeed that something new has been added. The entire story of the one horrid transgression which, after millenniums of "latency" brings the origin of "religion" about, is (quite irrespective of its merits with regard to truth or falsity) somehow not the proper thing for a scientific atheist. Anyone would undoubtedly detect a metaphysical scent to it.

There is actually nothing in Freud's analysis which would explain why the sons felt guilty at all after killing the father, and why such collective guilt would establish itself once and for all in the heart of Man. There is nothing on the psychological plane which would account for

such a strange story of inheritance. However, there are remarkable points of resemblance with the Christian version, the story of the Fall. Apostle Paul, a Roman Jew from Tarsus, seizes upon this feeling of guilt and correctly traces it back to an Adamic nature. If a modern scientist, without any faith in the supernatural, without any acknowledgment of that which is of the order of Grace, set out to debunk religion and produce his own homemade theology--this is just about as close to the world of revelation as he possibly could come.

The fallacy has still another aspect--the overextension of the psychological method beyond the domain of psychology. If someone decides, merely on the basis of psychological observation, what God is, what Communion is, what God Incarnate is--then there is no boundary to psychology. This would mean that psychology can answer all problems, and that things have no true sense.

Like all materialistic philosophies, Freud's, too, contains inner contradictions. For example, if one really believed whole heartedly in the primacy of blind instinctual drives and determination by the irrational, the entire idea of sublimation would make no sense. Freud has indicated multiple times that sublimation is the ideal solution of the neurotic conflict--the conflict between instinctual drives and social taboos. This means the introduction of a moral principle which is not intrinsic to

the system. Freud submitted that instincts, if they were freely expressed, would clash with social taboos, and are then channeled into something else. Actually, nobody really believes in such crude machinery.

Even Alfred Adler believed that instincts are not very strong in the human being, if they exist at all. He believed that they are determining and are a pitiful and poor way to lead humans through life. Only a goal-directed person can find his way (Adler, 1993). To Christians, Adler's words sound similar to Solomon's words, "In his heart a man plans his course, but the Lord determines his steps" (Proverbs 16:9) and "Without a vision the people perish" (Proverbs 29:18) or Apostle Paul's words: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philipians 3:14).

However, Adler also dabbles with philosophy and wanders into territory close to theology adding his own humanistic ideas. He believes that in order to be a good psychiatrist one has to be a philosopher, scientist, and artist (Adler, 1993).

Adler utilizes several fundamental constructs, fictional final goal, i.e., striving for superiority being the foremost, and builds upon them. Adler believes that no one knows which is the correct way even though humankind has frequently made attempts to imagine this final goal of

human development. However, he does concede that the best conception which one has gained so far of this ideal elevation of humankind is the concept of God. He felt that there is no question that the concept of God actually includes this movement as a goal and that it best serves the purpose of a concrete goal of perfection for the obscure desire of Man to reach perfection (Ansbacher, 1956).

But there is always a problem when one tries to mix science and philosophy. For example, during the Renaissance, as everybody knows, philosophers and theologians intruded in matters which were strictly of the scientific order. Whatever the historical details may have been in the famous case of Galileo, science did not benefit from such a theological intrusion at the beginning of modern times due to their diverse incompatibilities and differing foundational launching pads. There is no reason why philosophers and theologians, who deal with things of the metaphysical order, should become involved with such questions as the number of teeth in a horse's mouth, or the elliptic curves of stellar movements. Conversely scientists should not attempt to meddle with religious philosophy. However, the dreadful mistake was made and very soon the opposite process got under way; today we are at the height of the reaction. Today science takes its revenge for what happened four hundred years ago. There

are continuous forays and invasions into the domain of metaphysics. The results are always disastrous.

This can be best demonstrated by the case of Darwin. It sounds incredible, but there is a direct line leading from Darwin to Hitler. It seems grotesque to link up the innocent passenger of the good ship **Beagle** with the concentration camps of Belsen and Buchenwald. Yet the survival of the fittest has to be judged on its own merits, as a scientific hypothesis. It referred to animals, not humans. But it contributed, quite independently of the intentions of its originator, to something which one might call the climate of our times. The beginning was harmless enough: pamphlets were tossed from rectories into laboratories and back. However, it was not long before men like the Germans Nietzsche and the Frenchman Gobineau appeared on the scene. These men thought that it might not be such a bad idea for society if the stronger ones stepped on their less well-endowed brethren--meaning human beings. Even at that stage there was something academic and, in a sense, aristocratic about the entire affair. If one had known one of those thinkers personally he would undoubtedly have said, "They talk like that, but they don't really mean it." It took another generation for this thought to have any influence on the lives of people, and it finally "made history."

Several things had to happen to achieve this success. This philosophy agglutinated with other similar trends. There was Wagner's and Schopenhauer's irrational "death magic"; there existed a political philosophy of the strength and superiority; there followed the political and social setting of Central Europe in the era following the First World War; and certain personalities (who are always ready to make a mass distribution of ideas in a cheap edition) appeared on the scene. In other words, it took three generations for a new scientific concept to have its full impact on the world of values. An element of the natural order, the biological nature of Man, was elevated to a position of primacy. Three generations later the human image was distorted beyond recognition (Stern, 1954).

Karl Marx, like Freud, supplied his own philosophical superstructure for the theory of economic determinism. Actually, Marx also began with a "nothing but" theory. The questions of whether there exists such a thing as surplus value, and whether things of the spirit are really nothing but accidental by-products of what happens on the economic plane, are really quite academic. Das Kapital is a book of the same kind as The Origin of Species, except perhaps that it is drier and less readable. In the case of this "reductive" theory it took three generations, and similar mechanism of agglutination and vulgarization, until the finished product was achieved in our century. This

important point is that here something of the natural order was elevated to a position of primacy over the spirit. The results has been a most fiendish form of dehumanization, something like a preternatural spectacle in which the human form can no longer be discerned. It may be true that the prophet himself may not recognize his product today. After all, Marx, with all his hostility against the existing order, with all the blustering jargon and furious invective, seems primarily to have been moved by a human feeling for social justice and a human dissatisfaction with the ills of the early period of industrialization. This moral motivation got completely lost in the historical development.

The unspeakable things which happened when the biological was allotted a position of primacy in Germany, and when the economic was allotted a position of primacy in Russia, should give us a fair warning. "The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life" (Galatians 6:8).

The "nothing but" which is the core of Freudian and Adlerian philosophy is bound to have an impact no less formidable. One cannot just say these things in an atmosphere of academic neutrality. Our present situation is precisely the same as in the other two "revolutions."

The entire philosophical superstructure which the creator of psychoanalysis delivered, together with his discovery, was not much more than an academic play.

The only partial saving grace to Adlerian philosophy is Adler chose to adopt a number of Biblical principles--seeds of truth--but muddles them with humanism.

Nonetheless, for this reason Adlerian theory is now more scientifically popular than Freudian, although not more well known (Moore, 1993). Truth prevails. Gamaliel said: "For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God" (Acts 6:38-39).

Although anyone engaged in empirical work is entitled to put in an appearance as a philosopher, it is in this "philosophy" that the strangest bedfellows, such as the behaviorist and the psychoanalyst, meet. It has the unifying power of faith. To observe this one can open any scholarly journal or manual in those fields practically at random. The element of the hatching period of Freudian Psychology, Individual Psychology and Jungian Psychology is that ubiquitousness, certainty, and peculiar touch of banality which is so difficult to define--a characteristic sort of **petit bourgeois** fervor, or in some cases mediocrity, which is associated with a contempt for the spirit.

The human heart in its relationship to other men and to God is treated as if psychological mechanisms and concepts were the final formula. It represents an attitude of quasi-objectivity which reductively acknowledges moral values by making them subject to the test of science and technique. This is extremely widespread. An entire book could be written about this phenomenon alone.

In the history of spiritual landslides, there always comes a moment which is characterized by the search for the simple formula. Adler, searching for a simple formula, turned to the Word of God. This is revealed in his many simplistic theories, that are often accused as being too generalized. However, as stated earlier, although Adler adopts many Biblical principles recognizing their value and applicative importance, he, too, attempts to pervert the original Biblical truths and fails to give God or the Bible sufficient credit. In short, a "reduced" form of plagiarism (Adler, 1993). Adler is reaping what he sowed. He is probably the most plagiarized (psychology) theorist known (Ellenberger, 1970).

Others, like Chisholm (1946), blatantly oppose Theocentric principles. He insisted on the following: 1) an elimination of neurosis by re-interpreting and eventually eradicating the concept of right and wrong, the very basis of child training and 2) substituting

intelligent and rational thinking for faith in the certainties of the elderly, these being the belated objectives of all psychotherapy, thus a legitimate objective of original education. This is hostile, crude, and direct but appears to be widely accepted by many.

Now, as a result of public indoctrination and a 50 year (plus or minus) incubation period, regarding the fusion of Adlerian, Freudian, and the most divergent kinds of science and philosophies, a "force" can be observed impacting and encouraging almost unspeakable things. The original moral obligation of these authors, to help humanity with its problems, have been completely lost. That is, if there was any moral obligation to begin with. Thus, it should be no surprise to see a development similar in nature to the Darwinian affect. For example, as Marrs (1993) puts it

- * to see Hillary Rodham Clinton, co-president, if not the real power, with her odd collection, never before equalled in American history, of feminist lesbians, sex perverts, child molester advocates, Christian haters, and the most doctrinaire of communists is the logical development;
- * a hardened lesbian for an Attorney General;
- * a Surgeon General out to make sure that preschoolers and elementary school children are given condoms and instructed on how to use them;

- * an Inaugural Poet who is apparently a former stripper, prostitute, and madam;
- * a Secretary of Health and Human Services, overseeing a multi-billion dollar budget larger than the national budgets of Japan and Germany, who is a Christian hater, advocates a Nazi-inspired "hate speech" code to stifle free speech, so radical and so politically correct she out liberals the ultra-liberal American Civil Liberties Union, director of the elitist-controlled Council on Foreign Relations, and is a member of the globalist Trilateral Commission;
- * a lesbian in charge of all federal housing policies, who passionately kissed her female lover as her young son looked on while demonstrating at a gay rights parade, who led a despicable hate campaign against the Boy Scouts because their oath includes the word God;
- * an Associate Justice on the bench of the nation's highest judiciary panel who is in favor of legalizing child sex with adults, wants a unisex military, calls for a merging of the Girl Scouts and Boy Scouts, and former general counsel for the ungodly, anti-Christian ACLU that fought to take

Jesus and the Ten Commandments out of the classroom while New Age paganism and witchcraft flourished in the classroom, while she was their general counsel. What would George Orwell say if he were still alive? Would he warn us by reminding us of

- * the many intellectuals in pre-Hitler Germany who thought it was the smart thing to believe in the primacy of the biological;
- * how the charming people who populated Chekhov's stage thought it a smart thing to be nihilistic but never bothered to think this thought "through" so that they might be able to behold the end, the potential result, the concrete precipitate--the ultimate thought-crime; * that they were not able to imagine their own persons in a world in which this thought was part of the fabric of a lived reality?

It is strange that some people can think of dehumanization only in terms of Stalin, others only in terms of Hitler. A glance at history shows that evil never puts in an appearance twice under the same guise.

In modern times formal declarations of war are no longer necessary. Under the Comtean idea of a science of man, disciplines which methodologically do not necessarily fit together, such as psychoanalysis and behaviorism, anthropology and psychology, psychiatry and sociology, form a kind of unified structure. They are held together by a

common philosophical basis. They are forming a sort of Corpus Non-Mysticum. The fulfillment of Auguste Comte's dream of a world dominated by science is upon us--a world void of morals, right and wrong, belief in God, etc.

Individual Psychology and Psychoanalysis are so strongly imbedded in all this that it is difficult to recognize distinct features. Many Christian critics of psychoanalysis and/or psychology are evidently totally handicapped by the thought that one has to accept all the tenets. This does not have to be the case. However, they should not believe that psychoanalysis or Individual Psychology, purely isolated as a therapeutic method, are philosophically neutral when offered by a professional; that it merely helps to free the patient from his neurotic shackles and enables him to rediscover his basic beliefs, i.e., his Moral and Ethical Foundation (MEF) which is his conscience (Briggs, 1994). An individual's MEF is similar to Freud's ego and superego and Adler's relationship between inferiority feelings (mental hygiene) and ethics (social context).

When an individual's MEF is breached by the self, guilt ensues--self-guilt. Self-guilt, or guilt-aggression, is simply a form of aggression--a punishment oriented feeling--directed toward the self as a need to right a wrong cognition or action. Guilt usually causes mental

anguish, e.g., depressions can occur when long durations of guilt are experienced. However, mental anguish may surface in a number of ways as psychosomatic symptoms, similar to Adier's organ dialect. If left unattended it will eventually weaken the physical health (Briggs, 1994).

Guilt-aggression can only be eradicated in two basic ways. Either the individual will seek divine forgiveness or will seek to alter his MEF. The latter is most common and is often accomplished by seeking out another individual, which may include the support of a psychologist, psychiatrist, psychotherapist, or counselor, that will support the desired alteration as being "right."

Guilt-aggression is fundamentally similar to indignation-aggression except that the latter involves the action of another individual breaching one's MEF. Notwithstanding, when indignation-aggression is directed toward the self it also causes depression. Or when the latter form of aggression is inappropriately released guilt-aggression occurs. However, when the latter aggression is released appropriately, relief and a healthy self-worth is the result (Briggs, 1994).

The eradication process of both indignation-aggression and guilt-aggression is fundamentally analogous. They both require the righting of wrong or change in one's MEF, but, as learned earlier, the latter requires additional attention--divine forgiveness or an alteration of one's

MEF. Many may choose an alteration approach, but this may not be workable within the general social context or within the sub-cultural social context. If the social context prevents alteration, then forgiveness must be acquired to avoid mental anguish (*ibid*).

Therefore, distrust experienced by ACC/P is understandable and justified regarding psychotherapy provided by non-Christian professionals. In an actual living relationship between patient and physician, transference modifies the patient's MEF. The mechanism of transference and counter-transference represents many subtle currents; in this lies its therapeutic strength. The unique encounter, the meeting of two human beings, with all the verbalized re-enactment of a forgotten drama (confession to facilitate healing as described by Apostle James: "Confess your faults ... that ye may be healed ..." James 5:16) and the re-presentation of that which is "familiar" (verbalizing early recollections). This is the true principle of healing. And with all this goes the unspoken, the silence, that which makes a psychic whole out of something which might be only a psychological trick. But the spirit is part of this. The philosophical setting of such a relationship does not have to be formulated to be there. The spirit of the psychologist or psychoanalyst, or as it happens in most cases, his denial of the spirit,

comes in. And as stated earlier, the atheistic or humanistic psychologist or psychiatrist helps the patient with their mental anguish by eradicating fundamental values and morals. When one's MEF is altered guilt dissipates, hence mental anguish, since guilt is the underlying cause of most mental anguish.

The thing to keep in mind is the fact that there is no fooling ourselves: the communications expert who abolishes "value concepts" and other "old-fashioned alternatives"; the sociologist who rejects the Christian concept of love in favor of more up-to-date psychoanalytic findings; the general who abolishes traditional morality for the establishment of a "peace-time society"; the "amoralist" who advocates a "really new education for social living"; the social psychologist who investigates scientifically how to soothe the frustrations of coal miners; the zoologist who informs us about the true origins of sexual morality--they all belong together. They are signposts on the way. Ahead of us lies the fantastic possibility of a world in which human happiness is technically assembled. In that Comtean revolution there are no atrocities. There are no martyrs. Man, the image of God, is led to painless death--the ultimate vacuous deception.

Although this picture of Individual Psychology looks hopelessly interwoven with Freud's psychology and that of atheistic, materialistic, and humanistic ideas, an attempt

to find and assemble useful and compatible theories for the ACC/P is not entirely futile. Seeds of truth can be found throughout. As already indicated, it is very dangerous to give negativism the preeminence. Before moving to the pro, it should be expressly stated that all Adlerian ideas that are anti-God, anti-Christ, and/or anti-theocentric are clearly rejected by the Theocentric position. This would include Adler's views on God, glossalalia, exorcism, divine communication between God and Man, eternal life, salvation, the human soul and all divinely inspired truths found in Holy Writ--most references that cannot be quantified.

Anti-Freudian

A good starting point for the pro discussion is here: Adler does not recommend Apostolic clergymen consider any Freudian theories (Adler, 1993). Agreed, but why? Fundamentally, Freud's psychoanalysis is based on the concept of instinctoid behavior, i.e., all human behavior is the result of a fundamental instinctual sex drive--the id--and regulated by the ego and superego. Followed through, this concept implies that the motivating force behind all behavior is a compulsive innate sex drive to obtain and incorporate within the self that which is "instinctually good," sexual gratification and to change, avoid, overcome, or annihilate that which is "instinctually

bad," the lack of sexual gratification. If those things regarded as bad cannot be changed, they are avoided. If they cannot be attacked, conflict occurs. The direction of this fundamental drive and the identity of the real objects desired or avoided are subject to change because of intrapsychic and environmental influences, but the force itself is immutable.

When a real object is improved or made good, then the fantasy which the object symbolizes is improved. If a real object viewed as good is damaged, then the symbolic object it represents is also damaged. Destructive attacks, however, are not normally made upon objects which are regarded as good, but only upon objects which are regarded as bad. The same object may be good and bad in turn. In reality-testing an act may be repeated a number of times in an attempt to find out whether an object is good or bad, or to give assurance that no real damage has been done to good objects, or that objects which seem to be bad are actually destroyed.

The state of homeostasis exists when an individual is able to move in the direction toward the acquisition of that which he considers good, and has improved or attacked that which he considers bad. When frustrations occur, whether they originate in the environment or in the mind, equilibrium is upset and the individual is impelled to attack and overcome the frustrating object. When the

frustrating object is overcome, equilibrium is restored and happiness results. If the frustrating force appears to be so great that the individual cannot attack with hope of victory, then the desire must be repressed, equilibrium remains upset, and conflict results. If Man does not or cannot do what he considers good and overcome what he considers bad, he is unhappy. Man by nature is never permanently satisfied with himself or his environment. He constantly seeks improvement, though his search entails adventurous risks and competition with others.

As stated earlier, Freud's concept of Man's behavior reduces him to a mere biological organism or animal seeking perpetual homeostasis. This can never be acceptable to Theocentric theory. Man has biological needs, yes, but to be driven by them, no. The human being is totally capable of ignoring biological needs by cognitive goals, particularly striving for superiority. It is here that Adler clashes with Freud. Adlerian psychology is fundamentally an "ego" psychology; quite different from Freudian psychology. Again, as stated earlier, Adler (Adler, 1993) believes that for Man to be driven by instincts is a pitiful and poor way to go through life. Man is goal directed (cognitively or "ego" directed).

Freud's concept of instincts, however, are reductively similar to the Judeo-Christian's Adamic Nature concept as

outlined by Apostle Paul: "For we once were ... enslaved to various lusts and pleasures ..." (Titus 3:3) or Apostle Peter: "Abstain from fleshly lusts, which war against the soul" (1 Peter 2:11), etc. Freud alludes to sexual animalistic instincts driving humans contrary to social mores, whereas the Apostles refer to a conflict arising out of morally and/or socially acceptable or unacceptable behaviors, attitudes, and beliefs that are hostile to God's righteousness--a spiritual conflict of good versus evil (bad) that can be subjugated by Divine spiritual empowerment--the spirit nature versus the carnal nature. Although the two beliefs seem fundamentally similar, they are worlds apart. Freud's concept of the ego and superego are purported as biological, but the TP position is metaphysical, i.e., spiritual. And although Adler's theory is quite different from Freud's, he still offers little hope for spiritual enlightenment concerning Divine forgiveness or intervention. In fact, Adler actually encourages Man to continue down the same path introduced by the "serpent in the garden," a path leading to eternal destruction rather than eternal salvation.

Fictional Final Goal

It is here, with Adler's fictional final goal, a philosophy closely linked to and one that led to striving for superiority, that he becomes more of a reductionistic

philosopher than a scientist. The influence of Kant, Nietzsche, Vaihinger, William James, and John Dewey can be clearly detected in Adler's ideas, especially in Adler's use of the term *fictional*--a Vaihinger term. When Adler agglutinated the concept of the fiction with that of the goal, he inferred that his idea of causality was subjectivistic, that it was deterministic only in a restrictive sense, and that it took unconscious processes into account. An individual has memories and ideas that are significant to him in a "goal" oriented way but does not understand them; he does not know what they mean in their coherence (Ansbacher, 1956).

When Adler separated from Freud, he had moved away from a biologically oriented, objective drive, elementaristic psychology and toward a subjectivistic, holistic, socially oriented psychology of attitudes. To understand this movement one must first understand Vaihinger's ideas and the significant influence Vaihinger's work had on Adler.

Vaihinger (Ansbacher, 1956) purports that fictions, which have no counterpart in reality, serve the useful function of enabling people to deal with reality better than they could otherwise. He compares fiction, a mere auxillary construct, i.e., a scaffolding to be destroyed if

no longer needed, with hypothesis and dogma as an absolute, an established idea.

According to Adler, Man is not perfect and is not an everlasting being he strives to so be. This striving incorporates "fictions" to aid him along the way that can be discarded when no longer needed. This fictional goal is incorporated in all he is or strives for in an incoherent way. Adler believes that God, who is eternally complete, who directs the stars, who is the master of fates, who elevates Man from his lowness to Himself, who speaks from the cosmos to every single human soul, is merely the most brilliant manifestation of the goal of perfection to date. So, Adler adopts it using a different terminology, the goal of striving for superiority, but gives little or no credit to the Bible. The credit that is given is reductive in nature. To him, God was "nothing but" a brilliant and necessary idealistic imagination developed by mankind in his need to be superior, a tool to help humanity move forward. In short, Adler's striving for superiority is no better than Freud's praricide and instinctoid theory. Adler's, too, reduces a Biblical principle to a humanistic philosophy that states: Man is God or God is a creation of Man rather than God created Man. This is an aged deception found in the "book of beginnings"--a concept that purports that man can create a utopia and/or save himself and does

not need God to save him. This is a vacuous Adlerian deception.

True, Adler is perceptive recognizing Man's need to regain his lost divine relationship but shows his spiritual ignorance by failing to realize Man's former state, hence the reason why Man strives; that perfection cannot be achieved by Man alone; that the glossalalia experience brings enlightenment and assists him on his spiritual journey toward tranquillity and perfection; that when perfection is sought inappropriately, i.e., outside of divine intervention, it is temporally and often eternally destructive (Adler, 1993).

According to the Theocentric position, Man can perceive, and receive, via spiritual enlightenment, experience and faith, reconciliation with God and regain his former state. In God's call they hear the voice of life which must have its direction toward the goal of perfection, toward overcoming the state of lowness and transitoriness of the existence here below. The human soul, as part of the movement of life, is divinely endowed, by faith, with the ability to participate in the uplift, elevation, perfection, and completion via God's indwelt pneuma evidenced by glossalalia. It is much more than an idealistic imagination. It is a true and lifelong experience.

However, Judeo-Christians do acknowledge this mental process called fictions, but view the concept quite differently. One fundamental example is logos.

Vaihinger's, hence Adler's, idea would reduce logos to a fiction because it was only a mental thought, idea, expression, motive, etc. rather than a reality. This logos fiction would act merely as a human aid and could be broken down any time when it was no longer useful. But the presenting problem in this case is this. Logos was a thought in God's mind. This thought was then shared with Man as a promise. This promise became a hope shared by multiplied thousands of people for centuries until around 2 or 3 B.C. when it became a shared reality--the birth of Jesus Christ. Logos is still a shared reality by many millions of people today. A belief in logos causes emotional affect as well as unexplainable happenings in the physical brought about by the metaphysical. This leads one to realize that logos is more than a fictional goal of superiority. Therefore, inferences that state the concept of logos is merely a fiction embraced to aid Man as he strives for superiority, that can be discarded when no longer needed, must be rejected.

Man's limited ability to form ideas (or fictions) is a divine endowment. Man was created in God's image, modeled after the logos. Fictions are also meant to be more than ideas kept or discarded, depending on the individual's

needs. They are meant to be creative, even prophetic, but only when the element of faith is involved. The Theocentric dogma promotes that a belief or hope, aligned with GOD's will, held to and prayed for long enough, can and will become reality. This is more than just the "power of positive thinking."

Regarding the personality, the Theocentric position is based upon scripture, which places an almost deterministic power on the human mental process of what Vaihinger and Adler called "fictionalism." "As a man thinketh in his heart so is he" Proverbs 23:7.

Individuality

Adler does not believe in typing people; types classify and there are too many thousands of variations to even consider classification. Therefore, he calls his psychology Individual Psychology. Individuality also applies to the the above discussion of good versus bad as one strives for superiority.

The concepts of good and bad are universally the same in all people, but in the application of these qualities to objects the ideas of good and bad become extremely individualistic, i.e., another Biblical principle. Biblical salvation, damnation, and judgement is

individualistic (Philippians 2:12; Revelation 3:12-15; Deuteronomy 24:16, etc.).

Within the concepts of good or bad, that which is regarded as good is desirable, valuable, beneficial, and advantageous in providing happiness and promoting one's welfare. Bad is the opposite of good. It is undesirable, devoid of value, hurtful, unsound, and provides only unhappiness and chaos.

Identical real objects will be regarded as good by some and bad by others. A book may be considered good by one group while others may consider it valueless or even harmful. If a small child were given a choice between a penny and a dollar bill s/he probably would choose the penny. His/her sense of values is distorted according to adult standards, but the copper coin symbolically satisfies her/his emotional need more realistically than the paper bill does. A stamp collector might willingly pay several thousand dollars for a small piece of paper which another person might discard as worthless. However, this relativity in the application of what is good and bad led Adler, Freud, and other Nominalists into the error of denying the existence of absolutes.

The cultural mores of the primitive tribes would not be condoned in our society, though they are regarded as good and beneficial by the primitive people. It is not necessary to go outside American society to find customs

which are divergent and even diametrically opposed to one another. A large sector of American society places great stress upon obtaining college degrees. At the other extreme there is a religious agricultural group which believes that even compulsory elementary education is wrong.

In the realm of morals and ethics, good and bad are viewed individually as relative matters of opinion depending upon experience. One individual may perform acts which would make a scrupulous person panic-stricken. Secretly taking possession of something which belongs to another may be considered as stealing, borrowing, or simply using what might be otherwise unused by the owner. The act might be considered either good or bad, depending upon the ethical judgement of the individual performing the act. Robin Hood did what he considered good in robbing the rich to supply the poor. A modern racketeer might regard her/himself as public benefactor if s/he gives a percentage of his/her income to charity. The businessperson might perform dishonest acts which s/he considers good practice essential to survival in business, but in private life s/he would not think of doing the same things. A politician might be morally ruthless in playing politics, though outside the political realm s/he might conform to an entirely different set of standards. The religious person

reveres God as the fountainhead of all good. An atheist may think the idea of a personal God is bad, and seek to replace it with what s/he believes to be a better concept, such as the "good of humanity."

Though the individual is very definite in his/her opinions about what s/he thinks is good or bad, social groups of men/women of the same culture agree only in broad general principles, and there is still less agreement between the various cultures. The reason for this confusion lies in the uniqueness of the experiences that each individual has in her/his own sphere of reality-testing and teaching. Though groups of individuals in the same environment are subjected to approximately similar general impacts of reality, each individual in the group goes through a myriad of experiences which are known and knowable to him/her alone. However, individualism does not justify eradication of absolutes. They are greatly needed not only for the preservation of the temporal but of the spiritual.

Real objects per se are indifferent--neither good nor bad. They become so only as the individual invests them with good or bad qualities, depending upon the type of fantasies they arouse in him. Two people observing the same real object, as a hunting knife, might react to it with diametrically opposed emotions which are engendered by previous experiences with similar objects. The one

accustomed to hunting knives might see it as a beautiful item which s/he may desire to possess, while the other, afraid of knives, would consider it only as a horrible instrument of death. However, as with opinions, beliefs and attitudes the same is true with objects. There must be some absolutes regarding opinions, beliefs, and attitudes about or towards objects.

Behavior considered in the abstract is also indifferent. For instance, to many, the act of taking the life of a human being is in itself neither good or bad. The reality situation, the circumstances, the motive, time for reflection, and determination of the individual performing the act must all be considered before a judgement can be rendered. In American culture deliberate killing is either murder or voluntary manslaughter, which is regarded as a bad act. Killing in self-defense is socially permissible. Killing in warfare is a good act, and the one who wreaks the greatest destruction upon the enemy is a hero. Behavior is good when it is directed towards goals which are socially or individually regarded as good, or toward the improvement or annihilation of that which is considered bad. The means by which the goal is attained must also be regarded as good.

The personal opinion of each individual of what is good and bad is modified by a complex myriad of experiences

which involve both phantasy and reality. Most of these experiences are accidental--"time and chance" (Ecclesiastes 9:11). The effect of obvious trauma is generally conceded. It is not difficult to understand the injurious impact upon personality development caused by prolonged or chronic illness, physical deformity, or being born to rejecting parents. Besides the obvious traumata there are literally millions of other experiences which to the mature mind seem trivial and innocuous, but which have profound influence upon the personality in the impressionable, sensitive period of early childhood. (Adler's early recollections and compensation theory will be discussed in greater detail below.) Many of these experiences are with inanimate things and occurrences which cannot be controlled. Regardless of how intelligently and understandingly the parent handles the situation, the traumatic impact may cause a warping of the personality of the child or be used as a tool to gain success. If a child in the phase of personal omnipotence thinks of blowing down a tree, and the tree actually is blown down by a heavy wind, the child will think that s/he did it himself. If a relative upon whom the child has been using his/her destructive "magic" becomes ill, leave the household, or dies, the child will be sure that s/he is responsible. The child may move to the far left with a fear of himself/herself because of her/his imagined power and be afraid to express any hostility

thereafter, or s/he may move to the far right and be pleased with himself/herself and continue her/his imaginary destructiveness, or may take a position anywhere in between in varying degrees. However, these beliefs are not set in stone. They may change drastically or moderately depending on an unlimited number of variables and experiences. As with opinions, beliefs and attitudes toward objects, there must be some absolutes regarding behavior.

Absolutes act as a guide for the diagnosis and prognosis of neurosis and/or psychosis and aids treatment planning. Diagnosed symptoms are only an indication that a person's opinions, beliefs and attitudes, i.e., Adler's **apperception**, throughout their human development are mistaken or have been violated. Regardless, the concept of "individuality" helps the practitioner understand the patient. This understanding, when shared with the patient, facilitates healing. And, as stated earlier, Adler adopts a Biblical norm to encourage and guide the patient along their journey (movement) toward perfection, fictional finalism, i.e., superiority, called **social interest**. Adlerians believe this allows both the practitioner and patient to approximate the direction towards this imagined idealistic perfection known as God and the position along that journey, i.e., somewhere between alpha and omega; alpha being the beginning and omega being perfection.

Social Interest

Adler's **Gemeinschaftsgefühl**, the second most important construct in his Individual Psychology (striving for superiority being the first), is poorly translated into English as **social interest**. "It is a community feeling, a feeling of benevolence and goodwill toward other people, friendship as against hostility." It means social interest, community interest, community feeling, and feeling oneself as part of it, not an outsider. It means to feel oneself as belonging to mankind, to the community, not saying "here am I, and over there are the others" but "here are we." (Adler, 1993).

The social context of relations must be considered in addition to an individual's life as a unified aggregate. When children are first born they are weak, and their weakness demands other persons to care for them. The style or the pattern of a child's life cannot be understood without considering the persons who tend him/her and who constitute his/her inferiority. The child has interlocking relations with the mother and family which could never be understood if an analysis was confined to the periphery of the child's physical being in space. The individuality of the child cuts across his/her individual physical apparatuses, it involves a whole context of social relations.

In order to comprehend what goes on in an individual, it is critical to consider his/her attitude toward her/his fellow humanbeing. The relationships of people to one another in part exist naturally and as such are subject to change. To some degree human relationships resemble institutionalized relationships which model after the natural ones. Institutionalized relationships can be observed especially in the political life of nations, in the formation of national government, states, and in community affairs. Human psychological life cannot be understood without considering all these coherences simultaneously.

One of the basic facts for the advancement of Adler's understanding of human nature is that he regarded the Biblical truths of social interest as seen within the limited organization of the human body and its achievements, as if they were absolute truth. However, he approached this truth slowly and usually only after mistakes and errors had been overcome. Yet, mistakes and errors are still present. Adler's mistakes could be more easily oversome by giving strict attention to many other Biblical principles.

The demands made on Man by communal life are really just as self-evident as the demands of climate, i.e., the demands of protection against cold by the building houses, etc. Adler recognizes religion as an expression of this

coercion toward communal life, although not in a form he totally understood. For him, the religious sanctification of social forms take the place of insight into their true significance and serves as a bond between members of the community. If the conditions of life are determined in the first instance by divine influences, they are in the second instance determined socially. They are determined by the fact that men live together and by the rules and regularities which spontaneously arise in consequence to this. Adler mistakenly believed that the demands of society regulated human relations which had already existed from the beginning, as self-understood and as an absolute truth. But before the individual life of Man there was a community in existence, the celestial community and the animal community. Therefore, Adler mistakenly believes that in the history of human culture, there is not a single form of life which was not conducted as a peer-oriented social system.

Adler's "absolute truth" lead him to believe that Man must live in a communal environment due to his weakness. Left alone to the elements and the wild he would not survive very long. He has not the teeth of the carnivore, the sense of hearing, nor the sharp eyes to prevail in such a struggle. But this is only true for Man after the

expulsion. This aspect, overlooked by Adler, had a profound affect on the psychological constitution of Man.

It is understandable, then, that after the expulsion, Man could maintain himself only when he placed himself under particularly favorable conditions. These however, were afforded to him only by group life. Group life proved to be a necessity because it alone enabled Man, through a division of labor, to solve problems in which the individual as such would have been condemned to failure. Division of labor alone was capable of providing Man with weapons of offense and defense, as well as with all goods which he needed to maintain himself and which today is included under the concept of culture. For Adler, this view on social necessity, i.e., the origin of social interest originated through Man's attempt to survive, is an "absolute truth", but this is believed to be secondary to Man's delicate balance of wholeness by TP. In the Garden of Eden, survival was not a problem. Lonliness, the desire for human companionship and human love, was the prevailing human problem. This promoted the arrival of society via divine intervention, i.e., God made Woman, the missing component in Man's Tri-directional main-life-task (TMLT) system (Briggs, 1994).

From the point of view of nature, only after the expulsion did Man experience feelings of inferiority. But Adler mistakenly believes that this inferiority is a

constant. Therefore, he believes Man's inferiority with which he is afflicted, and of which he becomes aware through the feeling of deprivation and insecurity, acts as a supreme continuous stimulus to find a way of adjusting, of providing, of creating situations in which the disadvantages of his position seem compensated. Since society played an essential part in this striving for adaptation, the psychological organ had from the beginning to reckon with the conditions of society. All its abilities are developed on a bias which embodies the component of a social life. Every human thought had to be so constituted that it could do justice to a community.

When Individual Psychology proposes that all main problems in life are problems of human cooperation, i.e., Adler's "absolute truth" of social embeddedness and the consequential necessity of a well-developed social interest, it is similar to the TP but fundamentally mistaken. He loosely classified these human problems into 1) problems of occupation, 2) social relations in general, and 3) love and marriage.

Therefore, Adler also believes that the criminal and psychotic were similar, because they both divorce themselves from feeling a necessity to support and be a part of mankind, and the reality of it; to be a part of society and to support the welfare of society.

Adler says that as soon as a patient forms inter-relationships with others that s/he did not before, s/he is on his/her way to being cured. Or when a patient develops social interest, being one with people, s/he is already cured (Adler, 1993).

On a broader scale, the way the homeless and poor/street people in the United States are treated indicates a general lack of social interest in the Church, the government, or society as a whole, all of which are capable of doing something and do not. Is it really any different than the way American Indians were systematically killed when reservations were first started? They were not treated with equal respect, i.e., as human beings, individuals within society. The behavioral underpinning of both are the same, a lack of social interest.

Ansbacher (1956) mistakenly accredits Individual Psychology as being the first psychological system to incorporate the "social" aspect, i.e., social interest. Of course, no knowledgeable ACC/P could ever agree with or believe this, knowing full well that many of Adler's ideas come from the Bible--a reference that provides a wealth of information on human wholeness requiring social interest and other fundamental principles. Kurt Adler (Adler, 1993) admits that Adler knew that most religions preach and have always preached "love thy neighbor", but Adler hoped to prove it scientifically; that it was necessary to

humankind. Kurt Adler further admits that Adler liked the Bible because he knew that it was a valuable source of knowledge about human beings--the soul and spirit (psyche)--and that Adler knew that Jesus preached social interest. Unfortunately, Adler gave little or no credit to the Bible and his atheistic views taint all of his constructs.

Degree of Activity

Adler does not know more about human life than others, but he saw that life expresses itself in movement and direction toward a successful solution of outer and inner confrontations. The direction, in using all human qualities, is characterized by the subjectively expected or desired goal of a perfect achievement and by the degree of applied social interest. As in physics one cannot measure any movement without relating it toward another space, so in Individual Psychology this other space is the social organization of humankind and its supposedly eternal demands. Different degrees and varieties of activity are believed to be inherent in the structure of this striving individual life.

Individual Psychology endeavors to construct an idea of an individual as a whole from her/his attitude to the problem of life, problems which are always believed to be social in nature. In doing so, it particularly emphasizes

among other important facts the degree of activity with which the individual tackles his/her problems. Adler explains such facts as the hesitating attitude, self-blockade, detours, and restrictions in the breadth of approach, sudden spurts with subsequent sluggishness, and the jumping from one task to another as typical forms of failure when the ability to cooperate is reduced. It did not escape his attention that these erroneous hesitations or quick movements in their thousand-fold variations show varying degrees of activity.

Although it is probably not possible to present the degree of activity in quantitative terms, it seems obvious that a child who runs away from her/his parents, or a boy/girl who starts a fight, must be credited with a higher degree of activity than a child who likes to sit at home and watch T.V. or work on a puzzle.

In all cases, with their millions of variations, a constant kind of activity can always be observed. As a rule, a skilled clinician will be able to detect the degree of activity also from the extent of the sphere of activity which is different for each individual. It would be a tempting task for a psychologist to show graphically the extent and form of the individual life-space.

The degree of activity acquired in childhood becomes an incessant supply which endures throughout life. This statement is not negated by the fact that in many cases

this does not appear to be so. The degree of activity becomes obvious only conditionally, depending, for example, on whether the circumstances in which the individual lives are favorable or unfavorable.

From the smallest traits and expressions of childhood, an experienced clinician can predict with which degree of activity the child will later on meet the problems of life. The individual degree of activity is created somewhat arbitrarily by the personality during earliest childhood.

It would be a terrible mistake to try to reduce individual differences in degree of activity or social interest to innate factors. Heredity and environmental factors play a role only in the sense of providing a certain probability. From all the impressions which the child experiences s/he forms, as in an inspiration, his/her style of life (see next section), and among the most significant structures of this style of life are a definite degree of activity and a definite degree of social interest which gives the direction to that activity.

Activity is often confused with courage, even though there is no courage without activity. But only the activity of an individual who plays the game, cooperates, and shares in life can be designated as courageous. There are many variations of courage, as well as assorted cases where courage appears only conditionally, for example, in

the event of an extreme emergency or with the assistance of others. Anyone who has become convinced of the immutability of the individual law of movement, that is, the style of life, will examine very attentively an individual's distinct degree of activity. A proper appreciation of this construct opens an entirely new and valuable perspective for psychotherapy, education, and prophylaxis.

Lifestyle

If one looks at an apple tree growing in the wild one can easily detect that it grows differently from one in an orchard. It is the same kind of tree, an apple tree, but there are two distinct styles of life. Its style in an orchard is different from its style when growing in the wild. The style of life of a tree is the individuality of a tree expressing itself and molding itself to the environment. A style is recognized when it is seen against a background of an environment different from what is expected, for then it is realized that every tree has a life pattern and includes more than mechanical reactions to the environment.

It is quite similar with human beings. The style of life is seen under certain conditions of the environment and it is the clinician's task to analyze its exact relation to the existing circumstances, inasmuch as the

mind changes with the alteration of the environment. As long as a person is in a favorable situation, his/her style of life cannot be clearly detected. In new situations, however, where s/he is confronted with difficulties, the style of life appears clearly and distinctly. A trained clinician could perhaps observe the style of life of a human being even in a favorable situation, but it becomes apparent to everybody when the individual is put into unfavorable or difficult circumstances.

How does the notion of the style of life tie up with what has been discussed previously? It can be seen how human beings with weak organs, because they face difficulties and feel insecure, suffer from a feeling or complex of inferiority. As human beings cannot endure this for long, the inferiority feeling stimulates them to movement and action. This results in a person having a goal. Individual Psychology initially called the consistent movement toward the goal a **plan of life**. But because this name apparently led to mistakes among students, Adler later called it a **style of life** (life-style).

Movement

Man carries within himself an idea of himself and the problems of life, a life line, and a law of movement which

keeps a strong hold of him without his complete comprehension of it nor does he give himself an account of it.

This law of movement in the mental life of a person is the decisive factor for his/her individuality. The declaration of this law, a Biblical principle, was one of the strongest steps which Individual Psychology took. Although it was necessary to freeze the movement in order to see it as form, Adler has always maintained the belief that all behavior is movement. Adler found that it must be that way to arrive at the solution of problems and the overcoming of difficulties.

Ways toward the goal of overcoming differ with each individual, so that words are insufficient to name more than that which is typical in each case. Otherwise, lengthy descriptions would be required. The individual is hardly ever able to state clearly where his/her way leads without objective insight, and s/he often states to the contrary. Only the recognition of his/her law of movement gives the clinician the explanation.

The Individual Psychologist or ACC/P is interested not so much in the past as in the future. In order to understand a person's future the clinician must understand his/her style of life (which is based on her/his law of movement). Because an individual has a style of life, it is sometimes possible to predict his/her future just on the

basis of talking to her/him and having him/her answer questions. By studying **early recollections** (see next section) mysteries are solved. A trained clinician can make predictions in this way because s/he knows the phases, the difficulties, and the questions of life. Thus from experience and knowledge of a few facts the clinician can tell (for example) what will happen to children who always separate themselves from others, who are looking for support, who are pampered, and who hesitate in approaching situations.

If a clinician knows the goal of a person, s/he can undertake to explain and to understand what the psychological phenomena want to tell a patient, why they were created, what a person has made of her/his innate material, why the patient has made it just so and not differently, how her/his character traits, his/her feelings and emotions, her/his logic, his/her morals, and her/his aesthetics must be constituted in order that s/he may arrive at his/her goal. The clinician could also understand why and to what extent the patient deviates from standard--possibly the **normal**--movement, if the clinician could perhaps determine that the patient's goal is too far removed from peers or even too far from the absolute logic of human communal life. After all, a trained ear is able to infer the familiar composer from an unfamiliar melody.

or the trained eye the architectural style from an ornament, always from the connection of the part with the whole. It is the same in the case of a person, except that rarely does any fashion his/her life in such an artfully perfect form. Trivial typologies tell nothing about the individual mistake. But if a clinician could infer the individually comprehended goal from the comments and melodies of a human life and, on this basis, develop the entire style of life (and the underlying individual law of movement), s/he could classify a person with almost natural science accuracy. The clinician could then prognosticate how a person would act in a specific situation.

Early Recollections

Among all the psychological exhibits, some of the most disclosing are the individual's early recollections (ER), i.e., early memories (Adler, 1993). The patient's memories are the reminders s/he carries about reminding him/her of his/her own limits and of the meaning of circumstances. There are no "chance memories": out of the innumerable amount of impressions which meet an individual, s/he chooses to remember only those which s/he feels, however positive or negative, to have a bearing on his/her situation. Thus his/her memories represent his/her "Story of Life"; a story s/he repeats to himself/herself to warn or comfort her/him, to keep him/her focused on his/her

goal, and to prepare him/her by means of past experiences, so that he/she will meet the future with an already tested style of action.

A depressed individual could not remain depressed if he/she remembered his/her good moments and his/her successes. Therefore, s/he must say to himself/herself, "All my life I was unfortunate," and select only those events which he/she can interpret as instances of his/her unhappy fate. Memories can never run counter to the style of life. Like Solomon said: "As a man thinketh in his heart so is he" (Proverbs 23:7). If an individual's goal of superiority demands that s/he should feel, "Other people always leave me out," s/he will choose for remembrance incidents which s/he can interpret as being left out. In so far as style of life alters, his/her memories also will alter; s/he will remember different incidents, or will put a different interpretation on the incident s/he remembers.

Most elucidating of all is the way the individual begins his/her story, the earliest incident he/she can recall. The first memory will show his/her fundamental view of life, his/her first appreciable crystallization of his/her attitude. It offers the trained clinician an opportunity to see at a glance what the patient has taken as the starting point for his/her development.

An ACC/P should never investigate a personality without asking for the first memory. Generally, people are perfectly willing to discuss their first memories. They take them as mere facts and do not realize the meaning concealed in them. Another point of interest in first memories is that their compression and simplicity allows clinicians to use them for group investigations. Clinicians can ask a school class to write their earliest recollections; and, if they know how to interpret them, they have an extremely valuable representation of each child.

The discovery of the significance of early recollections is one of the most important applications of Biblical principles found in Individual Psychology. It has demonstrated the purposiveness in the choice of what is longest remembered, though the memory itself is quite clear or easily jogged upon inquiry. Rightly understood, these accessible memories give the clinician glimpses of depths just as profound as those which are more or less suddenly recalled during treatment.

Clinicians should not distinguish too sharply between old and new remembrances, for in new remembrances also the action direction (AD) is involved. It is easier and more enlightening, however, to find the AD in the beginning, for then upon discovering the theme a clinician is able to understand how the style of life of a person does not

really change. In the style of life, formed at the age of four or five, a connection is found between remembrances of the past and actions of the present.

It is irrelevant for the purposes of psychology whether the memory which an individual believes to be first is really the first event which he can remember--or even whether it is a memory of a real event. Memories are important only for what they are "taken as"; for their interpretation and for their bearing on present and future life.

Individual Psychology does not believe that all early recollections are correct records of actual facts. Many are even imagined, and most perhaps are changed or distorted at a time later than when the events were supposed to have occurred; but this does not abate their importance. What is altered or imagined is also expressive of the patient's goal, and although there is a distinction between the work of caricature and that of memory, a clinician can safely make use of both by relating them to their knowledge of other factors. Their worth and meaning, however, cannot be rightly estimated until they are related to the total style of life of the individual in question, and recognize their unity with her/his AD, i.e., the striving towards a goal of superiority. The engrossment in being or not being connected with the mother (for example)

may appear even in the form of chimerical remembrances, as in the case of a patient who might say: "You will probably not believe me, but I can remember being born, and my mother breast feeding me."

To estimate its meaning a clinician has to relate the early pattern of perception to all s/he can discover of the individual's present attitude, until s/he finds how the one clearly reflects the other.

Considering the great number of pampered children who come for treatment, it is usually discovered that the mother is rarely absent from the earliest remembrance; indeed, if the life-style is one of a pampered child, the guess that the patient will recall something about his/her mother is usually correct. If the mother does not appear in the early recollections that, too, may have a specific gravity; it may, for one thing, indicate a feeling of having been neglected by her. Very often the earliest recollection of a pampered child refers to her/his deprivation by the birth of a younger brother or sister. These memories which record the feeling of being displaced and deprived vary from slight and innocent reminiscences, such as "I remember when my younger brother was born," to instances highly significant of the specific attitude of the patient.

It is critical to remember that old remembrances are not reasons, they are hints. They implicate the movement

toward a goal and what obstacles had to be conquered. They reveal how a person becomes more interested in one side of life than another. S/he may have a so-called trauma, along the lines of sex, for example; that is, s/he may be more interested in such matters than others. Some individuals contend that the stomach is the most important organ, and old remembrances can be found that parallel later characteristics in such instances also.

A clinician, provided they possess the requisite experience and use the utmost care, may in most cases discover from the earliest memories the mistaken direction of the life path, the lack of social interest, or the contrary. (1) Much is revealed through the choice of presenting a "we" or "I" situation. (2) Much, too, is revealed from the reference of the mother. (3) Memories of danger and accidents, as well as of corporal and other punishments, divulge the quixotic tendency to keep in mind particularly the hostile side of life. (4) The memory of the birth of a sibling reveals the situation of displacement and dispossession. (5) The memory of the first visit to school shows the great impression produced by new situations. (6) The memory of death or sickness is often connected with a dread of these dangers, and occasionally with the attempt to become better equipped to deal with them, possibly as a doctor or a nurse or

similarly. (7) Memories of a visit in the country with the mother, the father, or the grandparents in a friendly atmosphere, often reveal not only a preference for these persons who evidently pampered the child, but also the exclusion of others. (8) Memories of misdeeds, crimes, e.g., thefts and sexual misdemeanors, which have been committed usually show a great effort to prevent them from occurring again. (9) On occasion one discovers also of other interests, which may give opportunity to uncover failures in school and a mistaken occupational choice, and indicate an occupation which corresponds better to the preparation for life.

A skeptical question, regarding ER, arises whether a trained clinician cannot easily make errors in the interpretation of memories and their relation to the style of life in view of the ambiguity of single forms of expression. Individual Psychology's answer is if the real law of movement can be found in an individual's recollections, then the same law confirmed in all his/her other forms of expression will be found. During treatment the clinician shall have to offer as many confirmations as necessary until the patient, too, becomes convinced of the correctness of this proof.

Human Issues

Love and Marriage is one of the human issues that Adler partially addressed, i.e., Adler discussed marriage but failed to define love. He alluded to the word on many occasions but always connected it with marriage. "Love and marriage" was considered to be one of the three life tasks of Man, the "social task" and "occupation" being the other two.

The closest Adler came to defining love was to define the characteristics necessary for a love relationship, i.e., to be faithful and true and trustworthy, not to be reserved, not to be self-seeking. There is no place in love for the striving of one partner to stand out at the expense of the other, to satisfy her/his vanity. This is an abuse, a rudeness; it blasts the structure of eroticism because it does not reckon with the laws of love. This, too, is taken from the Biblical writer, Apostle Paul, found in 1 Corinthians 13. The marriage laws of the different cultures can be understood only from the viewpoint of love as a common bond of the entire group. It is understood quite easily on the basis of the social feeling.

The separation of humanity into two sexes, far from creating a division, means a ceaseless compulsion toward one another. It evokes the feeling of being mutually related, because in the veins of each a common blood flows,

because each one is "flesh from the flesh of another" Genesis 2:23. For this reason Adam called Eve "woman." Therefore, the solution of the problem of love and marriage for practical and social life is monogamy.

It is impossible to have the real intimate devotion of love if couples limit their responsibility to a few years or regard the marriage as a trial period. Couples cannot love and be limited.

Adler's understanding of love is fundamentally related to the relationship of the sexes and is always connected with social feeling and cannot be separated from it. Love, as a relationship of two, as a part of social feeling, has its own laws and is a necessary component of the preservation of human society. One cannot think of a community without it. S/he who affirms the community necessarily also affirms love. S/he who has a community feeling must favor marriage or a form of love equal to or of higher value. One who is completely lost to the community, will inevitably have difficulties with and problems in his/her love relationships. Her/his personality can be understood from his love relationships, as well as his particular sexual aspirations. Adler's definition of social interest could be interchanged with the word love, per his own definition. This would place love (social interest) among his three main nomothetic aspects of the human personality, with striving for

superiority and degree of activity being the other two parts. In this light Individual Psychology and TP resemble each other more.

Adler's three main life tasks are 1) the social task 2) occupation and 3) love and marriage. The "social task" is the life-demand of everybody possessing a certain behavior and a very far-reaching ability for contact with fellow humanity, a certain behavior within the family, and a formulation of his/her social attitude. What counts, here, is more than just outward appearance but the way a person behaves toward the human community, his/her neighbor in the widest sense, not what s/he or others think about it. It can be seen that the "social task" is just a another gradient of love as described in New Testament teachings as *agape* and *phileo*.

"Occupation" is the manner in which a person desires to make his/her abilities serve the general public. The solution of this question illuminates most clearly the essence of a person. For example, when a young man or woman finds every occupation loathsome, s/he must be provisionally considered not a suitable fellow man or woman, because either s/he is not yet sufficiently mature for society, (or for that matter s/he may never mature, on his/her own or otherwise), that s/he has not taken a step for the benefit of the general public as one who possesses

a social interest. Again, here it can be detected that the task of occupation is an outgrowth of a community feeling, i.e., social interest, which can be interchanged with agape. Love is often investigated in its mechanics, under the premise that the natural plane represents the whole. In this sense, the Love of Christ does not quite make the grade. The point is not that "Christian morality" is here represented in a perfectly distorted way but how an investigator's definition is usually discarded because it is "still tinged" with Christian morality. There is a peculiar equating of that which lies in the order of psychological and social mechanics with that which is of the transcendental order. Gethsemane, which is spiritual, is treated as if it were a proposition. Our Lord Himself became, as it were, a subject of a sociological investigation on "personality interaction" or something on that sort. What makes all this so hideous is not so much the factual error; it is something which is perhaps best described as a loss of the sacred, the loss of Divine spiritual awareness.

Addiction is another human issue that benefit from applied Individual Psychology. The goals of addiction is a difficult subject--not so much because the goals of drug abusers are so mysterious, although they are quite deeply hidden. Individual Psychology can provide helpful insight to substance abusers because each individual drug abuser

has his/her own, unique goal, which s/he is pursuing, and, with which s/he hopes to find a solution to the problems of life, which confront him/her (Adler, 1993).

Of course, there are many similarities and common roots which drug abusers have, but it is not so easy to collect from them the goals of the individual and then distill from them the generalized goals of drug abusers in such a way that it lends itself easily to words. One runs the danger of becoming either too general, so it becomes trite, or too specific, so that it does not fit all cases. This researcher tried to avoid both these pitfalls by utilizing the work of Alfred Adler in the understanding the goals of addiction.

Only slowly, and only in relatively few places, is the recognition dawning that it is more important to learn what type of person is taking a drug, than what type of drug a person is taking. Adler insisted on such an approach and had explicitly stated it about crime and criminals about 50 years ago.

That does not mean that one should completely forgo knowledge about the kind of drug that is being taken, but since we are concerned with the fate of a human being and of society, and not with the fate of a drug, it would seem only natural to put more emphasis on knowing the person, than on knowing the drug.

Actually, the route that has to be taken is to start from the general and lead to the specific. And so, this researcher tried to illuminate the problem of drug abuse by going from the general characteristics of mental-emotional disturbances to those that are specific for drug abusers.

This section will mainly focus on drug addiction, not on people who take drugs and are not addicted, although some of them may become addicted later psychologically or physically. There are so many cultural inducements to take drugs, e.g., 1) sub-cultures, 2) in-groups 3) alienation, and 4) many others, that it would be irrational to cover the topic of inducements in this research.

Adlerian Psychology is very helpful because it gives us guidelines and methods on how to search out such problems. First, we have Adler's statement on the unity of all mental-emotional disturbances, and the goals people with such disturbances hope to achieve. Adler also believed that neurosis, psychoses, and personality disorders have the ultimate purpose of safeguarding a person from a confrontation with reality and are usually presented in the form of the common life problems. By avoiding confrontations, so s/he hopes h/she will avoid the danger of having his/her inadequacy revealed to himself/herself and to others. What appears as different disease entities are only different safe-guarding devices

or symptoms. Said symptoms indicate how, in unique ways, individuals believe they can fancy, dream, or really, cheat themselves through life without losing, what is the all-important feeling of their personal value, significance, and idealized self-image.

The term "Personality Disorder" is the heading under which drug addiction and drug abuse is officially classified. This term was not in use in Adler's time, and drug addiction was then classified under the neurosis when it was a well-to-do person, and psychopathology or moral inferiority when it was a poor person.

But, drug addiction or drug abuse as a symptom, not a disease, is slowly dawning on the medical profession. According to Adler (1993) it is a symptom or a safeguarding device which has the purpose of salvaging a tottering self-esteem, of rescuing oneself out of a dilemma in which one feels in danger of being check-mated, by trick, a sleight of hand that deceives even oneself. Since a low self-esteem always demands, in compensation, an exaggerated self-image, an image that can not be achieved normally, dreaming oneself into it, rather than attempting to achieve it in reality, is the only possible way one has left.

This is still very general, because all neuroses and psychoses are also only symptoms and not diseases. The

disease, if one wants to call it a disease, is the underlying erroneous style of life. The neurosis or psychosis is, and is designed to be, the miscarried repair; a repair that has become necessary, because an erroneous life style gives always the feeling of a threatening catastrophe to one's ego.

Adler always took the total social situation into consideration in order to understand an individual and his/her plight. Adler believed that no psychologist can determine the meaning of any experience, if s/he fails to consider it in its social relations to society. He also purported that every character trait is really an expression and a reflection of the relatedness of that person to his/her environment; to things and to people, but mostly to people. To understand a person, Adler is saying, and his/her predicament, a clinician will have to look not only at the drug addict, his/her history and development, but also, especially at the relationships s/he has developed or has failed to develop with his/her surroundings, and what attitude s/he takes to the main problems of life. But, in order to also ascertain what general influences s/he was exposed to, the clinician will have to also consider carefully the culture, the civilization and the total circumstances in which s/he had developed and which make their demands on him/her. It is only then, that the clinician can finally come to the most

crucial point to ask themself: What type of individual it really is, who, under the given circumstances of his/her upbringing, the surrounding culture, the special social pressures, will fall prey to drug or alcohol abuse or addiction.

There are certain people who can probably never be induced to become drug addicts, although the limits of resistance to it may shift appreciably under great pressure of the circumstances. In the end it will be the result of the interplay between the pressures of the circumstances and the culture on the one hand, and the social embeddedness and feeling of oneness with humankind of that specific individual on the other hand; and that will be the deciding factor in determining if the person will or will not become an addict. Only those pre-disposed to addiction will become addicts. What is meant by predisposition to addiction, will be explained below.

First, one will have to look at society and see, what in today's culture seduces to people to become drug addicts. There has been a long series of wars, cold and hot, outbursts of violence, and prejudice on a large scale, all of which always bring in its wake a deterioration of comradeship and love of neighbor, an increase of crime and of mental illnesses. The need to escape from the unpleasant reality created by such conditions becomes

generally greater, and induces people with an under-developed feeling for others and with greater self-centeredness to take real steps for the escape from reality. Second, there has been lip service paid to democracy, but the government supports and promotes mainly dictatorships; there has been lip-service paid to democracy, but colleges and other institutions practice authoritarianism; and so do most families. Equality is the slogan and inequality the fact. Can one really wonder why youth is either cynical or accuses society of being hypocritical. It is the rare adult who knows how to deal with the contradictions of life and dedicates himself/herself to fight for a better society and does not compromise with many of society's evils. Why should youth be expected to do much better? Third, the values in society have been shifted largely from human and ethical values to money values. Money rules everything and can buy everything; ideals are being ridiculed and a dog-eat-dog competition is being declared as being the natural human condition. There is great callousness regarding the welfare and the life of the next man, a callousness that is being fostered by the promotion of wanton killings of civilians from safe positions high up in the air. So, nobody lifts a finger or even calls the police when somebody nearby is attacked or even murdered on the street.

With all this, how can one expect starry-eyed youngsters to look with enthusiasm into the future? No, too many are greatly discouraged and hopeless about their future, and also about the future of the world, that is, if they rise at all to thoughts of anybody outside themselves. Many young persons very often feel, with such damaging influences from the cradle on, and such hostile attitudes prevailing around her/him, that it is impossible for him/her to achieve any feeling of self-worth or be proud of his/her self-image if s/he joins society. S/he sees only three possibilities open to him/her. 1. S/he can join society and cynically accept all its falsehood, hypocrisy, and lack of ideals, and go after the money values that are painted as the golden goal. 2. S/he can drop out from society and make believe s/he has nothing to do with society, refuse to contribute to society, and live a marginal life with the constant threat of economic disaster, personal tragedies, and increasing alienation, first from society, but later also from himself/herself. If other conditions are right, or should one say wrong, these are the people according to Adler who will easily fall into drug and alcohol addiction. Third, but this is unfortunately still too rare, s/he can be one of those who dedicates himself/herself to God and to working for an improvement of society: to do that, s/he would have to have

a well-developed social feeling for people and a well-trained habit of cooperation with people. It is this kind of cultural milieu, then, that drug addiction or drug abuse occurs.

Knowing this one will have to investigate in the individual case under what special circumstances, in what specific situation has the drug addiction begun.

Individually, if one finds the answer to this question, they will have found the answer to an important social question, namely, "For which situation in his/her life, for which specific problem in his/her life has the patient not been properly prepared?" It will appear, if a clinician studies the history and development of that individual, that he/she went along in his/her life, up to a point, and then, hit upon a problem, or was confronted with a problem for which he/she feels dismally unprepared, and was convinced that he/she must fail, should he/she attempt to tackle it, and that he/she, therefore, better find a way to avoid this problem. Drug abuse is one of the ways to avoid it.

It is here, in the case of drug addicts or alcoholics, that one comes to what Adler called "predisposition for addiction." When examining drug addicts or alcoholics one finds almost invariably that these are people who, when faced with a difficulty, when faced with a problem they consider difficult, will not try to overcome or to master

it directly, but will immediately look for a way to alleviate it. They wish to ease the problem, by making it disappear, or by trying to transform it into a different but easier problem, or make it simply easier for themselves to face the problem.

Since the problems of life face everyone, however, and its difficulties are what they are, they can usually not be rendered much easier or be made to disappear. The use of fantasy is an exception but does change much of anything in reality. It usually compounds problems. Now, most drug addicts or alcoholics are not psychotic even with the ability to hallucinate whatever or whenever they want, but are still bound to some degree to the harsh, and to the unbearable, reality. The only way they can substitute reality is by the use of a magic wand, in the form of an intoxicating drug or alcohol, which they wave, and, presto, the fantasy world takes over, and the real world disappears.

For a few hundred years now and up until recently, opium, morphine, hashish, and heroin have been mainly known to the Western world through tales from Asia, about the beautiful dreams that opium smoking and other drug taking cause. It is this seduction, once experienced by the drug addict, the experience of the great easing of his/her feelings of hopelessness, that is psychologically

addicting. This seduction urges her/him to repeat the experience.

The addict is totally convinced that s/he can not face the situation or the problem, unless s/he has the drug or the drink in him/her. It is exactly as Adler believed, while nature obeys causality, in the life of the human psyche, man makes something a cause, and then goes and makes something the consequence.

Frequently, therefore, some drug addicts or alcoholics, who, after waving their magic wand, that is, after taking the drug or alcohol, will proceed quite well and try and very often do solve their problems quite successfully. Mind, however, they are convinced that they were only able to do so because they had the drug or the alcohol in them, and that they would have been entirely incapable of handling and tackling the situation without it.

Adler found in 1905 that children who have been born with poorly functioning organs, have greater difficulties in the normal adaptations to life; that for every little satisfaction or comfort they have to strain and work so much harder than other children that their total concentration is directed toward themselves and their efforts and very little toward other people. Soon, other people are only seen as the comfort they can give these children, and self-centeredness develops to an excessive

degree. It is as if these children felt constantly endangered. There is a restlessness, a lack of ease in these children that is not normally found in other children. Life for them is a vale of tears, rather than the happy childhood people always talk about.

Very soon after that discovery, Adler found that children who function normally can grow up with such increased difficulties, if, for a number of reasons they come to believe that to get things, such as pleasure, help from others, and never giving anything, is the greatest thing in life to achieve. They also develop, then, very self-centered and have little positive feelings for others, and have never learned to really cooperate. The reason for such a development in a child can be that s/he had been spoiled and pampered for a while, and then, comparatively neglected, either really or in his/her mind.

A neglected child can also develop, so that s/he feels that there is nothing greater in the world but to be served, to get things, and that s/he will try to avoid cooperation, because that is no way to succeed, only domination of others and exploitation of them is the way to succeed.

The question then is how can this knowledge help a psychotherapist develop and manage a case of this nature so that the intervention method becomes a change agent?

According to Adler, when a therapist contemplates and tries to understand the structure of a personality the major difficulty is that its unity, its particular style of life and its goal are not built upon objective reality, but upon subjective perceptions that the individual believes are the facts of life --such a conception, such a view of the facts is never the fact itself. Therefore, human beings, though they live in the same world of facts as everyone else, mold themselves very differently.

Adler elucidates further by asserting that each individual conducts themselves according to their personal perception of the facts. Some views are more sound, in that they are more in alignment with reality than others. When contemplating the development of a human being, it must always be taken into consideration that mistakes are often made according to a subjective interpretation of reality. It is especially important to take into account misinterpretations made in early childhood, because they persist most tenaciously during the course of life, unless lucid insight, usually accomplished by therapy, offers alternative views more in harmony with objective reality.

This can only be accomplished by first developing and maintaining a "positive transference" with the patient. In the interim, the therapist gathers information about the patient's early recollections, relationships with parents, guardians and sibling(s), mistaken opinions and fictional

goals. With this data the therapist then elucidates mistaken opinions and fictional goals to the patient allowing the patient other alternatives. Addictions are more than "oral fixations" as purported by instinct theorists.

By bolstering the instinct-theory, drives are substituted for functions which only the self can perform. All genetic possibilities and all influences of the body, all educational influences are perceived, assimilated, digested, altered and answered by a living and striving human being, striving to accomplish an individualized concept of a successful adaptation. The subjectivities of the individual, the unique style of life and perception of life molds, carves and alters all the incoming influences. The individual assembles all these influences and uses them as blocks to build a totality moving toward a successful achievement, in regard to external problems, and to a minor degree, some internal ones.

Adler's Individual Psychology, is namely, that humans, like all living creatures must drive and strain to accommodate to the environment. And in human beings this is accomplished mainly by forming through trial and error, ideas, concepts and modes of behavior on how adjustment is best accomplished how problems and issues are best

overcome. This judgement is based on individually understood and nebulous estimates of the situation.

Adler named this innate striving for better adjustment the striving for mastery, for overcoming, for superiority. The lack of adjustment, the maladjusted, he called a position of Inferiority, a position, which always in the individual creates an uncomfortable feeling of inadequacy or inferiority, and motivates the individual to annul it.

This striving for superiority assumes a direction towards better adjustment, and it can be assumed that the distant goal towards which this striving is moving, is a goal of superiority. It is justified in assuming such a goal of superiority as a hypothesis, because human beings are always acting and behaving "as if" they were striving towards such a goal. Understanding human behavior is enhanced when clinicians assume that such a goal orientation exists for them, detect it and define it for themselves, and, at some appropriate time, in therapy, for the patient as well.

According to Adler, these choices based on concrete goals which a person sets in life and strives toward, can always be seen as having a common denominator, in that they all are directed toward an assumed ideal goal, albeit a fictional goal motivated by a striving for superiority.

These ideal goals are always unique for every person because they were formulated in response to urgent needs to

overcome or undo individually felt inferiority of his body, mind and soul. These feelings are based on individually experienced obstacles in their concrete or abstract environment and the individually felt difficulties in relationship to that environment.

Finally, other theories of psychology focus on types of personalities, with genotypes, with generalizations into which an attempt is made to measure, cut, press and fit the individual into an assumed correct mold. But Adler's theories insist that each patient should be treated as an "individual" allowing in time for the creative self to blossom into its fullest potentials on the useful side of life. All this is summed up in the ACC/P's idea of Christianity.

The clinical application of positivism and encouragement will aid the addictive patient to alter his/her views of self and the world around her/him. Changed views will change the movement toward a ridding of addictions.

Group Psychotherapy

The early period of group psychotherapy may be dated from 1900 to 1930. During this time the major progression toward a systematic use of the "group" method were made in Europe. However, group techniques were utilized by religious leaders long before clinicians of the 20th

century began to develop the approach. In fact, Jesus worked with small and large "groups" almost two thousand years ago.

There is a strong connection in the relationship between "collective therapy" and our current forms of group therapy. It is clear that the early efforts never reached a degree of organization comparable to group therapy as we know it today and that the psychiatrists who used the group method worked independently of one another. With the advent of totalitarianism in both Germany and Russia, any psychiatrist utilizing the group approach were forced to abandon the method.

Alfred Adler is credited by some (Corey, 1990; Corsini, 1984; Dreikurs, 1967; Ellenberger, 1970), to be the first psychiatrist to use the group method systematically and formally, but Kurt Adler (1993) denies this rumor but does not entirely reject the group concept even though he believes it has little psychotherapeutic value. More accurately, then, group psychotherapy, as it is known today, was developed by Dreikurs, a former colleague and student of Adler, not Adler. However, since groups can be considered as a microcosm of society many Adlerian constructs can be applied.

Individual Psychologists view humans as indivisible, social, and decision-making beings whose actions have a

cultural expectation adds value and meaning to groups. Verbal and nonverbal communications acquire new consequences when the members are implied as cultural beings. In the group setting, the individual's private logic, priorities, and the way in which he or she seeks to be known are revealed. This section of the paper will describe group approaches to psychotherapy utilized by Adlerian psychotherapists; and the group theory which forms the basis of Adlerian group psychotherapy.

The Adlerian approach to therapeutic groups recognizes that behavior has cultural meaning that each transference between and among members of the group has a cultural aspect and a cultural design. Members are encouraged to penetrate the importance of the exchange in terms of such direction and intention and behavior can be best understood in terms of holistic patterns. Early in the exchange with one another, group members are encouraged to become cognizant of the consistent patterns that an individual is articulating by his/her behavior within the setting. Thus, the life style, which includes the idiosyncratic pattern of responding and behaving, is uncovered, understood, and dealt with in the group setting.

The group setting is arranged so that the life style of each member is revealed. Members learn to interpret one another in terms of each person's particular style of living. They facilitate one another's growth in various

ways. One becomes cognizant of the flawed or erroneous assumptions that may keep a person from developing effective approaches to the tasks of life. Another is a willingness to process feedback about what one is experiencing. Behavior in the group, like all behavior, is goal bound and firm. If members become cognizant of their own purposes and intentions and seek to interpret the behavior of the other members in terms of its expectation, members learn to confront one another not only with the expressed beliefs, attitudes, and values but with the expectation of psychological action. They soon learn that, while words may deceive, psychological action always clearly reveals directions and intentions. A person may say that s/he intends to change, but the members of the group give more faith to what the person does.

Members are encouraged to become conscious of their own motives and methods for finding a place in this and other group situations. The group exchanges help to reveal the way in which members seek to find their place. The group has specific hopes for the positive psychological growth of each member. More importantly, there is also a criterion for determining such growth. The criterion is the individual's capacity to live and to extend his/her cultural interests.

Members are understood in terms of how they see themselves and their situation—that is, in terms of their phenomenological field. They are actively encouraged to help one another to interpret how their perceptions influence their feelings and their behavior.

Basic concepts about human behavior provide guidelines and structure for the social climate of the group—a climate in which members look at the exchanges in terms of their patterns, cultural meaning, and expectation. The hypothesis is that, as members increase their cultural interest, feel belonging, and make a commitment to others, their emerging cultural interest becomes a major factor in their psychological growth.

The literature of group psychotherapy and group psychotherapy matured slowly. The early part of this century saw only a few papers on group psychotherapy that were published in this country. The literature has increased greatly in recent times.

The requirements for group membership are unique. People don't belong because of their status. They belong because they have problems and are ready to acknowledge them and work on them. The focus is on helping the members establish personal goals and, by challenging their perceptions, enabling them to cope more effectively with the tasks of life.

Psychological problems result from disturbed interpersonal relationships, reduced courage, and insufficient cultural interest. The therapeutic group will invariably move toward becoming a cultural microcosm of the members' experiences. All members begin to interact in the group as they do in their real-life interpersonal relationships. In some instances, the members may seek the same position they held in their childhood family. Members also display in the group their flawed beliefs and ineffective approaches to the tasks of life. The members don't need to describe their problems; their behavior reveals their life style and assumptions about human relationships. The psychotherapist, instead of hearing about how the members behave, observes and experiences the members and their behavior, since each member's style of life eventually emerges in the various exchanges among the members of the group.

Therapeutic groups are agents that promote values. A group accepts certain values and influences the members of the group in terms of those values. The group therapy setting requires that members have their place regardless of deficits or assets. They are not judged in terms of any position or status they hold outside the group. If they establish their own position inside the group and are accepted on that basis the full worth of each member is

taken for granted simply because s/he is a part of the group.

Member's capacity to reveal themselves honestly and openly is valued. Failing to reveal one's feelings, putting up a front, disguising hidden agendas, and covering up one's intentions, i.e., things that are accepted and even valued in certain cultural situations, are challenged in the group. The group values congruence, or the capacity to honestly reveal and share what one is experiencing.

Members learn not merely by verbal understanding. They are expected to put their insights into action as they transact with the other members of the group. Insight is not valued unless it produces "outsights," that is, some action or reality testing.

The facilitator models attentive listening, caring, congruence, confrontation, and interpretation to help the members acquire these interpersonal skills. Members learn what behavior is expected and are encouraged when they produce the desired behaviors. Members can express their true feelings without fear of permanently disrupting relationships. Interpersonal conflict between members is dialogued and worked through, so that members learn that conflict, when dealt with honestly, can produce improved relationships. The norms of the therapeutic group prescribe that members continue to communicate despite intensive negative feelings.

Interpersonal learning becomes impetus for change, the group becomes a cultural microcosm, representing each member's cultural world. Group members, through feedback and self-awareness, become cognizant of the expectation and consequences of their interpersonal behavior. Through feedback, which is congruent and caring, one's strengths and limitations are discussed. Unlike the typical cultural situation, in which one may not be able to communicate honestly, the group values openness and congruence, saying what one feels and means. Feedback permits one to learn from the exchange, because the message is not perceived as threatening and therefore, can be accepted and internalized. This phenomenon occurs because feedback does not demand change. Rather, it is the sharing of what one is experiencing and perceiving. The receiver of feedback is free to decide her/his own course of action.

For communication in the group to be effective, the exchange must be real and genuine. The members must communicate their involvement and feelings about what they are experiencing, as well as the feelings that the communication of others provokes. Change occurs as a result of (1) awareness, (2) involvement and commitment to make specific changes, (3) the amount of belonging to the group that the member feels and the resultant importance of being accepted and valued.

Through the procedure of trying on new behaviors and beliefs and learning that it is safe to change, the person gains the courage to continue making positive action. The whole procedure can be described as a cycle that is being set in motion and in which perceptions and beliefs change. Courage and belonging enable one to try on new behaviors, to get involved and to risk. Fear of failing is replaced by the courage to be imperfect, which reduces anxiety and insecurity. As a result, self-esteem and feelings of worth develop.

The group has some particular diagnostic and therapeutic qualities. In terms of assessment, the psychotherapist or analyst doesn't have to conduct extensive interviews, because, by observing and understanding the cultural meaning of behavior of the group members, s/he becomes cognizant of each member's assumptions about life and human relationships. The group can also provide the therapeutic advantages that come from belonging. The corrective influences and encouragement of the peers—that is, the members of the group—is often more potent than that available from any one individual. It has been demonstrated through research that peers may have a strong influence on behavior. Most problems are interpersonal, and, for most individuals, alternatives or solutions are best developed in a cultural setting.

Discouragement often begins in group interaction and can best be dealt with in a group situation.

The measuring stick for someone's progress is the person's increased capacity to meet the tasks of life, to give and take, and to cooperate, which relates to what Adlerians call social interest. An individual's capacity to interact effectively with the other members of the group is a measure of the person's cultural growth, which is one of the goals of the group experience.

The following opportunities are offered by an effective group: (1) The opportunity to belong and be accepted; (2) the opportunity to receive and give love and the particular opportunity to have a therapeutic effect on others; (3) the opportunity to see that one's problems are not unique but are often experienced universally; (4) the opportunity to develop one's identity and to try new approaches to the various cultural tasks of life.

The therapeutic group provides a particular cultural climate and an atmosphere in which the individual's psychological action can be observed and, at the same time, corrected. The group setting also offers members the opportunity to develop new perceptions of their approach to the basic tasks of life.

The therapeutic forces that develop in a group setting are responsible for stimulating changes in the members'

behavior. Thus, if a facilitator is to effectively influence growth, he or she must be cognizant of the potential mechanisms that operate in the group and of their effect on the members. Also, the facilitator must be cognizant of how s/he can facilitate the potential therapeutic effect of such mechanisms. The facilitator must accept responsibility for stimulating a climate that will promote growth, self-understanding, and commitment to change. The group mechanisms are the dynamic processes that occur in any therapeutic group. However, they don't occur automatically as a concomitant of the group meeting. The facilitator consciously creates situations in which the mechanisms are likely to operate. When these processes do occur spontaneously, they must be recognized and encouraged. The mechanisms are catalysts for individual as well as group growth. The following mechanisms are particularly significant as therapeutic forces:

(1) Reality testing. In the group setting, the members can not only test certain concepts but work through actual relationships. This gives them the opportunity to see their behavior more accurately as it is experienced by others. For example, if a man has problems relating to women, he can experiment in the group with new methods of relating to women. Thus, he doesn't have to wait until he is outside the group to get some real-life experience in dealing with his new insights. The group provides an

opportunity to practice a new life style and new perceptions in a cultural setting that is accepting and nonthreatening and that, at the same time, provides open and honest feedback.

(2) Transference. The term refers to the strong emotional attachment that members of the group develop as a result of their intensive experience with one another. Transference may be originally bound to the facilitator but eventually is manifested toward members of the group and even toward the group as a whole. Transference may involve both positive and negative feelings. The group provides the opportunity to give as well as receive love. It is transference and the identification the members feel for one another that form the glue holding the group together. Transference is experienced as a continuous flow of emotional support. Unless transference, as we have described it, develops, the group doesn't have enough strong emotional feelings, positive and negative, to make the group a therapeutic experience.

(3) Universalization. Universalization is the recognition that one's problems are not unique. The more one recognizes universalization, the more one becomes cognizant problems shared by others. The less one feels unique regarding problems the easier it is to communicate

one's own problems. The facilitator intentionally stimulates universalization by creating a conducive climate and by asking "Have any of you experienced that or felt that way?" An effective facilitator will underline similarities in thoughts, feelings, and actions by pointing them out clearly as they occur.

(4) Altruism. Adlerians recognize that there is a positive desire in people, no matter how discouraged by our current climate of competitiveness, to be of direct service and assistance to others. The group provides a situation in which altruism is valued. To stimulate altruism in the group, the facilitator models and demonstrates it and encourages any attempt on the part of the members to express altruistic feelings. The group is arranged in such a way that opportunities to exert and utilize altruism are systematically included in the group experience.

(5) Acceptance. Acceptance refers to the respect and empathy that each individual in the group receives simply because he or she is a member. When acceptance has developed, group members come to identify with one another and to have a strong communal feeling. Such feeling is expressed in the belief that "this is where I belong, and I can trust the members of the group to be concerned, caring, and congruent." These strong feelings of acceptance and belonging are an essential underscoring of the growth process. Acceptance is fostered as the facilitator not

only models empathy but, when necessary, intervenes to help members learn how to be more empathic with one another. Each member of the group has a need to belong, and the therapeutic group provides the unique opportunity to find one's place and be accepted without having to undergo instant change.

(6) Interaction. The interactions that take place within the group make visible to the group the goals and purposes of each member. It is made visible because facilitator and peers don't have to depend on what the individual says but, instead, can observe the person's behavior. Words may deceive, but behavior seldom lies in its direction and intent. An individual may protest that he intends to help or cooperate, but unless he does it, his words are just words. The group interaction moves the members beyond the words into action.

(7) Ventilation. The group setting provides an opportunity for the members to express a number of emotions that they may have inhibited or repressed. This emotional release often reduces internal pressures. Through ventilation, the members learn to expose and explore their inner feelings, both positive and negative, and to recognize that the concerns they have about how they will be received are often just fantasies. By verbalizing

their strong feelings, the members of the group develop new insights that enable them to make therapeutic changes.

(8) Spectator therapy. This technique permits the group members to achieve some understanding of their own concerns by hearing the concerns of others. If a member of the group has a problem and another member brings up a similar problem, the person has an opportunity to recognize that his/her situation is not unique. The person can also develop solutions by considering the suggestions that are being made in the group. The behavior of the other member may represent a mirror in which the person learns about herself/himself. It is important for the group facilitator to recognize that members can and do benefit from the ongoing interaction even when they don't participate verbally. Through spectator therapy, one observes others, learns more effective interpersonal skills, and benefits from the exchanges that occur in the group.

(9) Feedback. This term refers to the learning process that the members of the group undergo by sharing their reactions to one another. Psychological feedback is the procedure whereby we receive information concerning how we are experienced by others. The expectation of feedback is to enable us to develop some insight about our own interpersonal relationships and to make us see how we are being experienced by others. Feedback enables us to explore our feelings, values, and attitudes, and reevaluate

our flawed assumptions or erroneous perceptions. Providing authentic feedback requires that the group members be truly concerned and care about another. It also requires that the members recognize that feedback is an honest sharing of impressions and does not necessitate a change of behavior. Feedback, then, becomes a strong source for creating psychological action. If the members truly feel a part of the group and if they are concerned about peer evaluation, feedback can be a strong motivational force for change.

The term cohesiveness refers to the positive pull, or attraction, that the members of the group feel for one another. It refers to the forces that enable the members to experience a feeling of belonging, a solidarity, and a common bond. This cohesiveness creates conditions whereby the individual feels not only understood, accepted, and valued but also free both to reveal himself or herself and to accept feedback from the members of the group. A cohesive group is one in which members have a high level of mutual understanding and acceptance. Cohesiveness helps to supply the feeling of belonging that is essential to all of the other therapeutic forces.

Members who perceived their group as cohesive will probably attend more sessions, experience more cultural contact with other members, and judge the group as offering a therapeutic experience. Cohesiveness is a crucial factor

because, understanding and acceptance by peers often have greater power and meaning for the individual than acceptance by the facilitator.

The significance of cohesiveness is best understood when we recognize that most persons who come to the group for assistance have problems in establishing and maintaining meaningful interpersonal relationships, in developing and maintaining a sense of personal worth and self-esteem, and in experiencing what it means to be an equal member of an equalitarian group. The group, because of its unique cultural climate, develops cohesiveness and provides an excellent corrective experience for these specific problems.

The facilitator is responsible for forming, establishing, and keeping the group going. In the early stages, the facilitator is the only person with whom all the members in the group are familiar. Members expect the facilitator to assume responsibility for the group's growth.

The group facilitator must be very sensitive to the forces that make the group a therapeutic experience for the members. S/he is a facilitator who both creates and encourages situations in which members provide emotional support, universalization, feedback, and opportunities to try on new behavior. These processes promote learning, personal growth, and cohesiveness.

The facilitator must participate actively in the development of norms that facilitate growth and interpersonal learning. S/he intentionally and establishes a structure for the group and indicates guidelines for behavior in the group, such as congruence, open interaction, involvement, nonjudgmental acceptance, confrontation, and commitment. Much of our cultural behavior is characterized by facades, surface interactions, inhibited expression of feelings, and other modes that are destructive to the growth of a productive group. It is crucial to understand that the norms that govern the group don't come about automatically as a result of forming a group. Their growth requires an intensive effort on the part of the facilitator.

The psychotherapist or analyst must recognize that, as facilitator, s/he must provide a model as well as technical expertise, so the group can move. In the formative stages of the group, the facilitator may need to utilize exercises that create productive interaction. S/he may explicitly point out interactions that don't implement therapeutic goals and reinforce and encourage any attempt on the part of the members to effectively utilize the group's therapeutic forces. Some leaders like to believe that productive groups emerge from their inactivity and even consider the kind of intervention we have discussed as

manipulation. Spontaneity is an important factor in effective group work. It enables the facilitator to pick up on what is happening in the here and now and turn the interaction into a growth-promoting experience. Leaders must utilize all of their creativity and spontaneity, since both accelerate the progress of the group and provide a valuable model for the members.

The group facilitator must be able to function in a continuously flowing process with all members, no matter how different their beliefs, feelings, and intentions may be. He or she must be able to create an atmosphere in which the members can achieve their goals and learn to help one another grow.

The facilitator pays attention not only to the content of the members messages but to the method, setting, and timing of such messages. Are the feelings conveyed with considerable involvement or apathetically? Does the message indicate that the person is trying to focus the interaction on himself or that he wants to stay with the here and now exchange? The facilitator is always cognizant of the expectation of the communication. When it is appropriate, s/he confronts the members with their beliefs, feelings, and intentions.

Thus, while leadership requires a person who is open, honest, accepting, spontaneous, understanding, and confluent, these personality traits alone are not enough.

The facilitator must be trained and skilled. Defining goals and settings limits give the group an expectation and directs its activity. Structuring involves helping the group to interpret the expectations of the sessions. For example, the facilitator may indicate that each person in the group is there to work on a specific concern, that they will all be sharing that concern, and that they will help one another. More specifically, the facilitator may structure by indicating that members are to speak directly to the other members about their feelings and use I-messages, which express what the person is experiencing but don't mandate change in others. Structuring may also encourage members to focus on the here and now. That is, on what is being dialogued between persons in the group, in contrast to a discussion of events that happened outside the group.

By structuring the group, the facilitator helps the members to focus their discussions on matters that are meaningful and purposeful. Structuring enables the facilitator and the group to set limits and to focus on tasks. Structuring is a demanding job, because the facilitator must be continually cognizant of what is currently happening and determine whether it is within the structure, goals, and purposes of the group. Once the

members are ready to stay within the structure, more productive group work is accomplished.

To program a group, the facilitator chooses to initiate specific group behaviors at a specific point in order to create an experience for the members. Programming is in contrast with permitting spontaneous interaction and following whatever course of interaction happens to occur. Programs are usually utilized to achieve specific goals. They are structured experiences that may be used to get people acquainted, build cohesiveness, help members interpret certain phenomena by experiencing them, increase feedback, and create an awareness of various group dynamics and processes.

Programs or exercises that are generally productive include Get-Acquainted Activity, in which people learn one another's name and some information about the various members' interests. The group facilitator may also utilize a "depth unfoldment experience", in which members share their most important experiences;

- * Those that they feel made them the persons they are;
- * Strength Recognition, in which members are asked to recognize, acknowledge, and state their own strengths;
- * Multiple-Strength Perception, in which a member, after listing his/her own strengths, has the group

present to her/him their perceptions of his/her strengths;

- * Paraphrasing, in which a member can talk only after s/he has paraphrased what the person who preceded him in the conversation has said;
- * Learning to Link, in which members are asked to show how previous statements by different persons are similar or different;
- * Having the members present their position in the family constellation and indicate the ways in which they are most like, or different from, their siblings;
- * Having the members indicate their number one priority and have the group give a feedback on the priorities they have observed.

Although some leaders are philosophically opposed to exercises and are uncomfortable in using programs, it is important to interpret the rationale and timing of programs. Programs are usually most effective early in group life, since they tend to improve communication, increase cohesiveness, and reduce anxiety when new members and inexperienced leaders are uncertain about what is expected. Although some object that programs are anxiety provoking, it must be recognized that the novel, unstructured situation of open-ended group life can itself

generate considerable anxiety. The facilitator who understands the use of programs, is familiar with a variety of structured experiences, and knows how to use them appropriately can facilitate group action. The programs and exercises have as a basic expectation the promotion of the members' growth and the communication within the group.

Universalization is a procedure by which a group facilitator makes group members cognizant that their concerns are collective. The facilitator elicits responses that will make it clear to group members that there are elements of similarity in their thoughts, feelings, or actions. This is accomplished by asking questions that will reveal whether others have similar concerns: "Has anyone ever had that problem or felt that way?" In other instances, the facilitator may show how certain ideas and feelings are related. This requires listening for some common themes and, by making the members aware of those themes, help them see that they have similar problems. By easing or, at times, even removing the feeling of isolation, universalization permits the members to realize that they all share similar human concerns.

Universalization is basic to the cohesion of the group. For cohesion to take place, the group members must have positive feelings about one another and see one another as equals. By helping the members to see similarities in one another, the facilitator increases the

group's cohesion. The facilitator encourages the sharing of concerns, because such sharing creates a bond among group members and promotes growth. This awareness of the commonality of problems also provides reassurance and gives the members the courage to learn ways of becoming more effective.

Dealing with the "here-and-now" refers to the ability to deal with what is happening now, as it is experienced by the entire group as well as by the individual members. It means moving away from the memories of the past and from the plans for the future to the awareness of the present moment. What is important now is now. To be concrete, specific, and in touch with one's sensitivities now; to refer only to those past events that are affecting one in the present moment; to be conscious of what is happening in this session rather than in the last session of the group. This is all a part of the here-and-now focus in group work.

The here-and-now interaction, as opposed to the there-and-then interaction, is essential to the spontaneity, growth, and effectiveness of the group procedure. Dealing at length with distant concerns is like cutting off the oxygen supply of the group. It is present worries and concerns, not past ones, that the members are trying to reduce or satisfy. Excessive lingering on past feelings, without reference to the now, is a distraction that affects

the growth of the group. Behavior is not caused by something that occurred in the past; behavior has a current expectation. If the group fails to deal with the here and now, it forfeits the opportunity of working through problems and eventually resolving them. Members may attempt to avoid the here and now by trying to talk about the past or about events outside the group. By talking about the there and then, members may give the impression that they are confronting themselves honestly and thoroughly. If the analyst is cognizant of this tendency, he or she will try to lead the group members to discuss here-and-now behavior.

Linking is an important aspect of group work, the facilitator tries to point out to members of the group the similarities and differences s/he detects in what the members are saying, from the point of view of both content and feeling. Linking necessitates being cognizant of meanings. A person's comment may often have hidden meanings. The facilitator makes it clear to the group how a member's statement is related to the comments of another member. Linking can also be used to link an individual's verbal and nonverbal messages.

Bridging is very important because it allows the facilitator to show to group members that their problems, although stated in different terms, are basically similar. This applies to feelings too; that is, the members are made

cognizant of the relationship between their feelings and those of others, even if verbalized differently. The assumption is that bridging promotes interaction. At the beginning, interaction in a group is often minimal and at a superficial level. The interaction produced through bridging helps promote cohesion. The person perceiving these linkages and realizing that his/her problems and feelings are collective develops a greater understanding of human behavior and becomes more willing and able to contribute to the group. The members are more willing and free to interact, because they perceive that the members are interested in understanding one another.

Confrontation is utilized by the facilitator, in a sensitive and perceptive manner. It enables the members to become cognizant of discrepancies between their behavior and their intentions. The disclosure focuses on the expectation of the behavior. Disclosure is done through tentative hypotheses. For example, "Could it be?" or "I have an idea that perhaps..." and deals explicitly with the discrepancy between what one says and what one does or between the behavior and its expectation.

The goal of confrontation is not catharsis or challenge. Confrontation is aimed at making the person cognizant of his or her effect on others. It helps the

members of the group to view more clearly their behavior and to be more congruent and more sharing.

Confrontation should be offered with empathy. By caring and being congruent and authentic, the confronter offers a gift of great value.

If the facilitator operates with high empathy and regard, confrontation is facilitating and moves individual and group to new levels. The facilitator who confronts takes a risk by sharing with the members how they are perceived by others.

It can be helpful to make members aware of how they may be subtly provoking other members of the group. This confrontation is based on the hypothesis that each person's behavior in the group can be seen in light of the person's psychological action in relation to other group members and that this action reveals the member's intentions.

Once the expectation of the behavior is ascertained, the group, with the member's consent, responds to the member's behavior by complying in an exaggerated manner with the person's erroneous demands. For example, if the person wants to be special, extensive time in the session is spent in treating the person as very special. In other words, the procedure consists in acting out the type of world the member wants. Thus, the member's expectation is exposed and, through the group's focusing on the erroneous demands, the behavior tends to be inhibited. This procedure

is similar to the paradoxical intention. It exaggerates the behavior and thereby makes it less satisfying. Adler called this technique "prescribing the symptom."

Blocking is another group method which involves intervening in communication destructive to the group as a whole or to individual members. Since the leader's goal is the progress of the group, s/he tries to check communication that hinders such progress. For example, one of the members may try to manipulate the leaders into expressing his/her feelings toward other members. The person fears a direct confrontation and wants the facilitator to do her/his work for him/her.

Through the blocking technique, the facilitator encourages members to express their inner feelings. Members are pressed to come out in the open with a clear statement of "where they are," manifesting openly their beliefs and feelings. The blocking technique must be handled effectively and gently, so that it doesn't come across as rejection of the person.

Blocking may take several forms. It can be used to block questions and make members come out with a clear-cut comment on their own feelings and beliefs. It can be used to block gossip, by intervening and directing a member to speak directly to the person s/he is talking about and not about the person with the group. Blocking can also be used

to help members focus on the here and now of group life instead of the there and then. This kind of blocking directs attention to the interpersonal experiences and internal feelings as they are currently being experienced in the group. The tendency to smooth something over with a soothing comment needs to be blocked when the intensity of the confrontation needs to be continued to its resolution. By continuing certain types of honest confrontation, growth is produced. However, blocking may be used to stop the invasion of a person's privacy on the part of someone else who is trying to guess.

The technique of blocking is like a traffic signal. If handled improperly, it causes a traffic jam; if, handled correctly, it results in smooth-flowing traffic. The true test of whether the competency of blocking has been well mastered is to note whether or not the group can fulfill its purposes. Blocking prevents being sidetracked by insignificant and harmful tactics.

The facilitator is cognizant of the powerful effect of making assets and positive feelings explicit. Positive feedback from peers has considerable influence on our attitudes and feelings of self-esteem. The facilitator finds opportunities to focus on assets and to supply positive feedback. This encourages the members of the group to do the same by offering encouragement to one another.

The analyst or psychotherapist who believes in the holistic, cultural, firm, and decision-making nature of human behavior recognizes that groups are a most effective resource for influencing attitudes and behavior. Group counseling and group psychotherapy are an interpersonal procedure led by a professional trained in group procedures. Group psychotherapy usually focuses on exploring typical developmental problems for example, getting along with peers, being acceptable to members of the opposite sex, or becoming intricate with school tasks. Group therapy, instead, is more concerned with the correction of mistaken assumptions about life or flawed approaches to the basic tasks of life. Human behavior can be best understood in its cultural context, since it is the cultural context that explains the expectation of the behavior. The group procedure focuses on the beliefs, attitudes, values, feelings, purposes, and behavior of the members of the group. The unique nature of the interpersonal relationships that develop within the group makes it possible for the members to become cognizant of their mistakes and self-defeating beliefs and actions and to feel encouraged to change them. By their very nature, humans live in continuous cultural interaction and are inevitably intricate in the dilemma between serving their own interests and meeting the needs of those of the groups

to which they belong. It is within group interaction that one can observe how the individual decides to belong to the group. Some believe "I belong only if I can please." while others believe "I belong only if they give me my way."

It is the Adlerian bias that one's cultural interest and, eventually, self-interest can often be best served through involvement in the give and take of cooperative endeavor with the group. This type of involvement creates a communal feeling and enhances one's feeling of belonging. We are cultural beings who live in and are influenced by the cultural system and who behave in a manner designed to attain the approval of others. Our basic striving is to belong and to be accepted and valued. The methods we use to search for significance and recognition indicate how we decide to belong.

CHAPTER V

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

This chapter summarizes the study, discusses its findings and long range consequences, and concludes with recommendations for further research and practice. It is organized as follows: 1) a restatement of the problem, 2) a summary of the findings, 3) a discussion of the findings and applications for the precinct of ACC/P, 4) long range consequences, and 5) recommendations for further research and practice.

Restatement of the Problem

Much of the account of psychotherapeutic endeavors in the twentieth century can be summarized in terms of dialectical debate among differing methods to psychological difficulties and psychological approaches, although predominantly psychoanalytic. The early years focused on establishing psychotherapy as a specific and viable treatment and were characterized by differing schools of thought, most of which would be identified as emphasizing either more biologically based intrapsychic processes (Freud, Jung) or more culturally and socially affected, interpersonal methods (Adler, Horney, Sullivan, Fromm).

It was the author's hope that an examination of the integrative possibilities of Adler's work with Theocentric Philosophies would produce a useful knowledge base for modern ACC/Ps and secular students of counseling and psychotherapy.

To address the need for an extensive examination of Adlerian concepts and techniques, this study produced a written presentation of Adler's work. The study provides a historical document that can be used by both ACC/P and professionals and students in the human services field.

In addition, the study provides a guide for future studies, especially when the complete works of Adler are translated into the English language. The dissemination of this study among ACC/Ps should be helpful.

Most of our knowledge of Adler's theories are derived from transcripts of his lectures or descriptions of his demonstrations later published by other professionals in the field. From an academic perspective, a study of this nature provides further perceptivity for clerical counseling and psychology students in providing enhanced care of patients.

Adler viewed persons from a social perspective. Although he did not see members of society reaching a level of social equality during his time--he did predict that equality would occur within the next two generations. Recent history, i.e., the breaking down of the Berlin Wall, the Cold War ending, and other comparable social moves toward democratic equality, were predicted by Adler as early as 1914.

A clear synthesis of Adler's theoretical constructs may also prove useful to the layman not engaged in the practice of Adlerian Psychotherapy. However, because Adlerians

historically worked and trained in non-university settings in the past, the scarcity of research on Adlerian methods is not surprising.

A Summary of the Findings

This researcher believes that most his assumptions for the study were validated based on an analysis of the collected data. Said data aligned with the authors assumptions for the study. Contrary to this researcher's findings (Adler, 1993 & Moore, 1993), some biographers and scholars, who wrote about Adler implied that Judaism and Judeo-Christianity had no influence on Adler's theories, e.g., Ellenberger (1970) . However, even Adler's own theories support that that some level of influence must be expected (Moore, 1993), especially since his early recollections, shared with friends, reflect his curiosity with religious and spiritual things.

Adler believed that the Biblical principles taught in churches were necessary and wanted to prove this fact scientifically (Adler, 1993), even though he lacked spiritual insight gained only by receiving the pneuma glossa experience. Adler's lack of spiritual experiences, especially the pneuma glossa experience, reveals why he was a blatant atheist and humanist, regardless of his belief in the scientific value of many Biblical principles.

This researcher observed, from a systems perspective, the problem interviewees had comprehending rhetoric different from their own even when underlying meanings were similar. As a result they responded to some questions as though they were considering an opposing view, e.g., agapeo versus social interest (Moore, 1993 & Adler, 1993).

To assess the work of Alfred Adler regarding integrative possibilities and therapeutic efficaciousness within the precinct of ACC/Ps, several primary and secondary sources were examined in addition to a lengthy interview with Alfred Adler's son, Kurt Adler. Said examination would also enable this author and other researchers to present the work of Adler in a methodical style. Adler made a commendable effort to build a scientific theory that was comprehensible to the everyday person. The result was a common-sense psychology that utilizes only a few constructs.

Although a succinct and concise explanation is considered a virtue in scientific psychology, the set of constructs must be sufficient to the task of accounting for human behavior in all its complexity. Because Adler postulated a master motive-the striving for superiority-his position, like Freud, has a reductionist quality that fails to do justice to the great variance of reinforcers that motivate us. Although the scientist may not appreciate simplicity, the Adlerian and the ACC/P does. However, ACC/Ps do not agree with Adler's reductionistic flavor found in some

areas of his writings. Also, the certainty that there are only a few constructs in the theory means that they will be applied in vague ways. For example, the study examined various constructs and noted that they are intentionally defined in a general way and is therefore unclear what magnitude they encompass. This is due in part because the writings of Adler are few in number and may not fully represent his complete ideas.

Discussion of the Findings and Applications to the Precinct of ACC/P

Not only did this researcher discover that Adler rejects both Freud and Jung on many fronts but found a number of major philosophies, held to by both Adler and Freud, that must be rejected by ACC/Ps (Adler, 1993). However, rejections were not the only discovery. Many Adlerian theories were found to be compatible and can be clearly traced as being Biblical in origin.

This is a time when, in the world of ideas, a spirit of courage, discernment, cooperation, and mutual respect is needed. Science, too, must realize that it has its natural limits; whenever any particular branch of science attempts to give answers of universal validity, answers on ultimate questions concerning Man and the Universe, it oversteps its borders and goes wrong. Therefore, this study attempted to retrace blurred demarcation lines and find areas of

compatibility and promote mutual respect. To do this, a side-by-side consideration had to be presented, even if it seemed, at times, to be founded on an anti-scientific bias.

Both Adlerians and ACC/Ps know that the world is full of mental anguish and, therefore, a study of this nature was paramount. North American mental hospitals and tax dollars cannot cope with the number of patients who seek admittance. Both Adlerians and ACC/Ps agree that alcohol and drug addiction are still on the rise and must be addressed differently than methods to date (Adler, 1993); likewise with the ever increasing number of broken marriages. All these are signs that men and women are torn by irrational fears and hatred. Now just as psychologists and sociologists exhibit a bold belief in scientific cure-all for these conditions--naive "optimism of the technique"--the religious person is often inclined to the opposite error, a naive simplification by which faith loses its heroic quality and becomes a patent formula.

Modern Man is stranded, but the preachers of the gospel are in danger of developing an "I-told-you-so-if-you-only-had-followed-me" attitude. In practice this frequently leads to the situation that believers, the priests and Levites of the parable, pass by while Modern Man, beaten and helpless in the ditch, has his wounds attended to by some "other fellow" scorned by "Christian believers", though, nonetheless, the "other fellow" willingly ministers according to his ability.

Both Adlerians and ACC/Ps believe that negativism and biases are detrimental to treatment (Adler, 1993) as was the purely negative attitude that had a devastating effect in the early phases of the social revolution in the last century; Pope Pius XI made the famous statement that the tragedy of the nineteenth century was that the "church" lost the working classes. Hopefully in the future it will not be noted as a tragedy of the 20th century that people stood by engaged in dialectical debate or contemplation while a most important phase was being fought in the struggle for the human soul.

Erasmus once wrote

"When faith came to be in writing rather than in hearts, there were almost as many faiths as men. Articles increased and sincerity decreased. Contention grew hot and Love grew cold. The doctrine of Christ, which at first knew no hairsplitting, came to depend on the aid of philosophy. This was the first stage in a decline of the church.

The injection of the authority of the emperor into this affair did not greatly aid the sincerity of faith. When faith is in the mouth rather than in the heart, when the solid knowledge of Sacred Scripture fails us, nevertheless by terrorization we drive men to believe what they do not believe, to Love what they do not Love, to know what they do not know. That which is forced cannot be sincere, and that which is not voluntary cannot please Christ."

Erasmus, 1523 A.D.
Reprinted in WCMA Journal

Cantelon (1992) submits that society has become fatefully sidetracked in our era, which is a time of unprecedented amount of thought, data, communication and analysis, most of it detached from the appropriate change that should flow from it. In academe it is commonly

described as "the paralysis of analysis" which is the besetting sin of being able to see so many sides of any research question yet lacking an application. What is needed is to establish creative linkages between critical thought and application.

Cantelon (1992) remembered how Paul Tillich was asked the question by a fraternity student what the most significant event was in his life. After a moment or two of reflection, Tillich responded, "The first night I spent in the trenches in 1915 when I buried 119 men of my regiment in the mud of France. Because with them, I buried all my college and university education, all my gymnasium training and everything I believed about Western culture." Sometimes personal and societal crises are the great changing points of individual lives and of human history. Our world is at such an apex, an apex depicted by the two distinct Greek words "chronos"--clock time measured in unalterable, equal units and "kairos"--critical time, when events come together so as to either make possible new and exciting possibilities or great destructiveness. Society is facing such a kairos in our time, as America attempts to readjust to its new position in a very changed world and struggles to cope with the results of spiritual, moral, and structural poverty that gnaws away at the innards of its great cities. If ACC/P and secular professionals will react creatively and positively in these critical, changing times, ACC/P can rise to assist our

world in its dilemma of endless and impending mental anguish. However, if individual issues become the focus global effectiveness diminishes. Cantelton (1992) quoted H.L. Mencken, who once observed that while saints are engaged in their contemplation, burly sinners run the world.

What is needed among ACC/P and Human Services professionals is an openness to and a promotion of intellectual exchange within Godly boundaries. Christian and secular learning should be an "emancipatory learning", one that frees people from personal, institutional, or environmental forces that prevent them from seeing and seeking new directions, from gaining control of their lives, their society and their world but one that does not deteriorate the foundations of beliefs proven by the test of time and experience. Both Christian and secular thinking must be more theocentric and socially oriented rather than neurotically introverted. A sick church or human services community will find it difficult to meet the needs of a sick world.

Historically, the controversy concerning "psychiatry and religion" was and is wide spread as was the 19th century controversy concerning biology and religion and probably is more heated. There is no doubt that all this began with the advent of psychoanalysis, and that without psychoanalysis it would never have come about. Nevertheless, psychoanalysis is by no means the only starting point.

To further illustrate, consider how on one occasion some students had produced an illustrative magazine, containing an article reporting that a person's moral principles depend on the function of the frontal lobes of the brain. When parts of the frontal lobes are removed, all moral restraints are apt to go. The students felt that morality must therefore be a matter of biological evolution, animal training and so on. In other words, morality depends on the function of colloidal substance in the same way that sugar metabolism depends on the pancreas. It is obvious that this argument is completely opposed to the Christian idea of morality. However, it has nothing to do with psychoanalysis, but it refers to the branch of science known as the physiology of the brain.

Similarly, people may question what they consider the doubtful metaphysical nature and absoluteness of morality. But they use a different argument. They point out that social mores are often determined by cultural and biological conditions: though to us killing is sinful, the Eskimos, supposedly, let their old people die of exposure and regard it as right. Since concepts of right and wrong are thus determined by custom, it is believed by some that it is sheer superstition to believe that they are of supernatural origin. Again, this argument has nothing to do with psychoanalysis. It forms part of a widely accepted philosophy, prevalent among many cultural relativists. However, both arguments have in common the premise that morality cannot possibly be

anchored in a metaphysical space; it is a product of, and conditioned by, elements of the material order, such as brain cells or geographical conditions, etc.

Nevertheless, psychoanalysis itself still represents the biggest challenge to religious values, i.e., at a revolutionary level. Just as the 19th-century controversy between biology and religion would never have started without Darwin, the more current controversy between psychiatry and religion would never have started without Freud, Adler, and Jung. Today Darwin's theory of evolution does not seem to have as much bearing on some forms of Christianity as some people thought eighty years ago. With psychoanalysis, however, it is quite different. To the uninitiated, Freud's papers on psychology read for the most part like straight pornography, his pamphlets on religion represent sheer atheism. All this, the believing individual thinks, cannot help having negative effect on Christianity. On the other hand, it is confusing to learn that some serious religious thinkers, Catholic as well as Protestant, uphold psychoanalysis as a theory and as a tool of treatment, yet contrastingly the Soviet Union, where atheistic materialism was the state doctrine, banned psychoanalysis. This is typical of our time. All things seem to be complex and elusive.

However, Sterns (1954) believed that this puts an even greater obligation on humanity. Society cannot afford to

stand by and wait for things to sort themselves out. The better one becomes acquainted with the psychoanalytic movement, the more one realizes that it represents the opening of a new era no less significant than the Galilean era in physics. Our image of the "interior world" will never be the same as it was before the year 1894. The scope of this change will be perceptible only much later, in its historical perspective.

Moreover, people are, particularly in America, still in the midst of a tremendous development in all psychological and social sciences, one of such dimensions and potentialities that it would be no exaggeration to call it a "revolution." For the want of a better term, this revolution could be called the search for truth revolution. Auguste Comte (Stern, 1954), the 19th-century philosopher, dreamed of a world in which revelation and faith would be entirely supplanted by science. Science in this case means first the science of the soul and of Man, that is, psychology and sociology.

Is it possible that people in this country are entering the age of "search for truth" without realizing it? Sterns believed so. Toffler (1981) and Naisbitt (1980) closely align with Stern (1954) by believing in a wave of information and the sharing of that information, information being a form of truth. Although the outward appearances are much less dramatic, the dehumanizing and destructive forces inherent in

this development are no less formidable than they were in the case of the other two revolutions that arose out of the nineteenth century, the Marxist and the racist ones. This is an extreme comparison, but, as far as moral nihilism is concerned, the "third" revolution has full potentialities of matching the other two.

Nevertheless, buried in it are also the most precious, creative currents. There are many reasons why Christians cannot afford to ignore this revolution. The situation is in a way similar to the one that presented itself in the thirteenth century--a situation when there existed outside the Christian sphere vast continents of thought that waited to be integrated even as Apostle Paul did in his day. Since the beginning of modern times, the area of the gospel has been a frontier area. The Christian life is a life of challenge and response, even in the world of ideas.

In the face of these developments, a defensive attitude on the part of Christians becomes destructive. The temptation to ward off or shut out the seemingly alien is a sign of sterility. Those who have the truth and does nothing but hoard it, finds themselves in the role of the steward who buried his talent. If people are guided by fear of error, rather than the love of truth, they are no-better than those people whose lives are dominated by fear of sin than the love of good.

This is a time when, in the world of ideas, the spirit of courage and discernment is needed. Science has its natural limits; whenever any particular branch of science attempts to give answers of universal validity, answers on ultimate questions concerning Man and the Universe, it oversteps its borders and goes wrong. Therefore, this study was helpful in that it retraced blurred demarcation lines and brightened and clarifying the paths of the future.

This study also encouraged ACCP/s to consider Adler's constructs as a resource as they strive to reach their goal, i.e., reducing the mental anguish of many in this world. Mental hospitals cannot cope with the number of patients who seek admittance. Alcohol and drug addiction are still on the rise; so is the ever increasing number of broken marriages. All these are signs that humanity is torn by irrational fear and hatred. Now just as psychologists and sociologists exhibit a bold belief in scientific cure-all for these conditions--naive "optimism of the technique"--the religious person is inclined to the opposite error, a naive simplification by which faith loses its heroic quality and becomes a patent formula.

Modern Man is stranded, but the preachers of the gospel are in danger of developing an "I-told-you-so-if-you-only-had-followed-me" attitude. In practice this frequently leads to the situation that believers, the priests and Levites of the parable, pass by while Modern Man, beaten and helpless in

the ditch, has his wounds attended to by some "other fellow" scorned by "Christian believers," though, nonetheless, the "other fellow" willingly ministers according to her/his ability.

A purely negative attitude has had a devastating effect in the early phases of the social revolution in the last century; Pope Pius XI made the famous statement that the tragedy of the 19th century was that the "church" lost the working classes (Stern, 1954). This researcher can only hope that in the future it will not be noted as a tragedy of the 20th century that ACC/Ps have been standing by while a most important phase is being fought in the struggle for the human soul.

Threading back through the history of Man it can be observed that in primitive times when medicine and religion were administered by one and the same individual. The ancient Old Testament (OT) priest-physician took care of both the spiritual and the medical needs of the people. The secular world often views the American Indian medicine Man as the OT priest-physician's modern counterpart. However, the refinement of religion and the advancement of medical knowledge has rendered it not only impractical but impossible for one person to pursue very far the aims of both professions. The ever-increasing demands that have come to bear upon the medical doctor and the clergyperson alike have demonstrated the necessity for specialized study and

experience in both fields. It is necessary to divide scientific knowledge into numerous specialties, not the least among them being psychiatry, that branch of medicine devoted to disorders of the personality (soul). And in the ministry there is also a subdivision of specialties, e.g., apostles, prophets, pastors, teachers, evangelists, etc. However, a minimum working knowledge of counseling psychology should be included within the scope of pastoral duties (Bernard, 1993, Oliver, 1993 & Stearns, 1993).

Biddle (1955) points out that although religion and psychiatry have become separate and distinct professions, both deal with human relations. It is these two distinct specialties, the work of the clergyperson and the psychiatrist which must converge. Both are motivated by desire to help others in attaining personal happiness, both study the abstractness of the human psyche (mind and soul) (Adler, 1993), i.e., dreams, spirituality, spirit world, etc., and neurotic as well as normal problems involving anxiety and guilt are brought to the attention of both the clergyperson and the psychiatrist. The more severe psychotic disturbances are also the concern of both professions. In order to provide a maximum of help to those who look to them for support, it is necessary for both clergyman and psychiatrist to understand the relationship between the serious disturbances of the personality and its profound religious experiences.

At some time in life everyone contends with the immensity of the physical and spiritual forces of the cosmos and their relationship to it. Peace of mind is attained only when the individual finds a satisfactory place for herself/himself in the plan of the eternal universe and adapts himself/herself to it. The material world is subject to inevitable changes which Man can modify but cannot completely control. In accordance with the inexorable laws of nature, people grow old, die, and physically disintegrate. Annihilation of the self, however is both inconceivable by humanity and is unscriptural. Survival after death and mastery of the spirit over the physical body are achieved and assured by religious convictions and experiences that provide a satisfying philosophy of life and a positive relationship with the Supreme Being--GOD. Even Adler who does not profess to believe in GOD (Adler, 1993) or in a spiritual life after death reveals in various ways the innate need for Man to possess "eternal life" through their children, or their work, etc. (Adler, 1993). These reveal the human need to belong permanently in the great cosmic future.

In search of this cosmic security, i.e., eternal life, some people undergo a profound emotional struggle. The concept of a wrathful GOD who cannot be approached, the lack of material necessities, or the tenuous support of personal relations with others makes it very difficult to achieve a feeling of satisfaction and security. Some of those who have

surmounted a serious spiritual crisis have become psychotic. There is a basic religious element underlying all neurotic and psychotic disorders, though it is not very obvious. Due to Man's Adamic Nature he is ever impelled toward the attainment of unity with the Supreme Being. Adler called this impellment striving for superiority promoted by feelings of inferiority. The process of establishing this relationship is never easy but the average individual is, to some degree, mentally healthy and happy. When frustrations impede progress toward the Supreme Being, then some type of mental disorder becomes evident.

It is to be expected that scientific explanations of human behavior in purely materialistic terms will be met by opposition, not only by the clergy, but by everyone concerned about religion. Conflicts arise when one professional group is unsympathetic to the orientation of the other. Adler believes that this should be avoided and that attitudes are a fundamental component needed to help Adlerian psychologists avoid this pitfall (Adler, 1993). The scientist's approach to her/his problems is radically different from that of the clergyperson. The scientist tries to make his/her subject tangible and thereby controllable, but there are many facets that remain intangible, and science alone cannot comprehend human nature in its entirety.

Therefore, it is at this point that this researcher and ACC/Ps face the inextricably difficult task of trying to

explain spiritual (abstract) things with carnal thoughts and words, i.e., scientific theory and terminology. This is an almost impossible task. How can something abstract be described scientifically if it cannot be tested or analyzed, clinically or otherwise? Spiritual things can only be perceived by spiritual minds: minds that are already or that must be awakened by God: minds that are awakened by divinely resurrected faith: minds that have at least a vague knowledge of spiritual metaphors and language typical to the spiritual dimension: minds that recognize that they have no control over the spirit world other than portions licensed by God: portions acquired through channels solely approved by God. What constitutes neurosis or psychosis can be simply explained. Sanity versus insanity is the degree of believability of a person's belief or experience by another. For example, if a large group of people entered a huge sacrosanct building and a number of people experienced an illusionary episode or the like, either in thought or vision, yet was not experienced by the rest, but seemed reasonable enough to believe by the others who did not experience it, one could call that a neurotic experience or that the people who experienced it were neurotic. On the other hand, if something was experienced by only one person in a large group and was totally unbelievable by everyone else in the group then one could call that a psychotic experience or say that the person was psychotic.

Now, it is important to realize that the reality of the neurotic or psychotic individual is just as real to them, as is the reality of the "sane" individual. It was Carl G. Jung who contributed much to science concerning this particular area of psychiatry. Jung established in the medical science of psychiatry that a man's reality, i.e., his dreams, his religion, his spiritual experiences, is reality because they produce effect and bring about events.

Adler addresses a wide range of phenomena involving irrational behavior; in this respect, his position rivals Freud's. He discussed at length the etiology of and cure for many different kinds of neuroses and psychoses. But Adler also applied his thinking to an understanding of the ways in which political, educational, and religious institutions affect personality development. In his discussions, he tried not only to evaluate the impact of the destructive elements of these institutions on the individual but also to outline the ways in which they could be restructured to promote psychological health and well-being. In general, Adler's theory is comprehensive, although, like Freud's theory, its motivational base is very limited.

Much of Adler's theorizing has an authentic ring, especially when considered in the context of what society is. That is, a highly competitive and power-oriented society and what it should be--a cooperative society, not necessarily void of competition or equality, possessing tolerance for

differences and inequality. Many people can see themselves and others engaged in a race to outdo each other and to secure more prestige and status than their neighbors.

From a very young age, children are taught the importance of winning and of avoiding failure. Comparisons between individuals are endlessly made, and although warnings are sometimes given not to feel bad or think less of oneself after losing and not to belittle a defeated opponent, such distinctions are tremendously difficult to maintain. As a consequence, many individuals who acquire notable skills tend to feel smug and personally superior to others, while the inept tend to feel unworthy and inadequate. Even persons with superior skills are not spared feelings of inadequacy, for they have been taught by their parents and others never to be satisfied with their accomplishments.

The harmful effects of excessive competition are manifested in a variety of ways. Cheating and lying, for example, may become ways of ensuring the maintenance or the enhancement of personal success.

The overwhelming moral suggestion in most of Adler's writings and those of his followers is that cooperation is good and competition is bad. It would be easy to conclude, as a consequence, that sufficient social interest involves only cooperation and equality. Can cooperation have negative consequences for people and competition positive ones? Is competition in any form compatible with adequate social

interest and cooperation incompatible with it? Is there a similarity between Adler's social interest and TP's agapeo? A closer look at Adler's definition of social interest reveals that there is a significant resemblance even though the rhetoric is different (Adler, 1993) and that his definition does not solely include striving for personal superiority but also for superiority in the sense of realizing one's potential. In this latter sense, an argument could be made that the healthy person acts in accordance with social interest to attain standards that move him/her toward completion. This private competition would involve setting new standards as old ones are mastered. Thus a painter or a craftsworker could compete in this restricted sense of the term and have the products of her/his labor contribute to the welfare and happiness of others. These attempts would be aligned with Adler's idea that the attainment of perfection involves the overcoming of resistances with which the environment confronts the organism.

In contrast, cooperation may be incompatible with social interest when it prevents personal movement toward perfection. When groups force individuals to sacrifice personal opportunities for excellence, cooperation would be seen as incongruent with social interest. A team player in business may at times stifle his/her own creative urges in the interest of cooperation. In such an instance, participants in a group appear interchangeable and equality

becomes a synonym for sameness. Adler considered equality essential for adequate social interest but he did not equate it with sameness. He recognized individual differences in ability and advocated equality as a recognition of the essential validity of everyone's existence and of the fact that there should be equal opportunity for all. People should, in Adler's view, have full opportunity to realize their potential, an ideal that is also fundamental to a democratic society.

The concepts of Adler's theory are generally global in nature and poorly defined. For example, some individuals are thought to have "proof complexes." A proof complex according to Adler, is "found in many people who want to prove that they also have a right to exist or that they have no faults." How would you measure the proof complex in people? Even if you could develop an adequate measure, it is readily apparent that it would be an extremely difficult task.

Think of the difficulties in operationalizing Adlerian concepts like the style of life-to mention some or the redeemer complex, the exclusion complex, the predestination complex, and creative power, and you will have a good idea of the problems with making the theory testable. The relational statements of the theory are also vaguely stated. Consider a hypothesis such as, "The law of movement and its direction originate from the creative power of the individual and use, in free choice, one's experiences of one's body and of

external effects, within the limits of human capacity." How much creative power is needed to affect the person's unique movements? How much movement occurs if the creative power of the person is utilized? It is interesting to note that Adler believed that this hypothesis had already been empirically validated.

It is obvious that the main contribution of Adler's theory is the number of subsequent investigators of human personality who have been influenced by it. Adler's position has made contributions to work done by theorists in the areas of existential psychology and psychiatry, neo-Freudian (or neo-Adlerian) psychoanalysis, personality diagnosis including dream interpretation, the practice of psychotherapy and the theory of mental health. Adler has directly or indirectly influenced such renown psychologists and psychiatrists as Carl Rogers, Abraham Maslow, Rollo May, and Victor Frankl. He has also had considerable impact on the experimental work of Julian Rotter.

Long Range Consequences

It is wonderful to know what has happened in the past, but to know what lies ahead by learning from the past should be of greater importance. Smith (1964) believed that the Jewish historians were first to offer history so as to shed light on the future. He felt that the Jewish historians were the first futurists. The Jews were not satisfied to simply

know what "was" or "is," but were significantly more interested in what "will be", i.e., posterity, etc. They wanted to know how they fit into the universe and its future. The Greeks, unlike the Jews, were more interested in analyzing what "is" than what "was" or "will be."

Smith (1964) believed that the Jews ushered in a new era around 1500 B.C. by dramatically changing society from a food gathering and agriculturistic people to a more cosmic oriented society--a society now interested in genealogies and posterity simultaneously. Toffler (1981) believed that what he called the second wave was the industrial revolution starting around the end of the seventeenth century. He submitted that the third wave, the information age, has started and is still in force. The information age has increased its momentum by the introduction of computers to the extent that some have called it the "computer age." Naisbitt (1980) also discusses a shift from the industrial era to an information society. He believed society moved from an era of service and labor to an era of creativity and sharing information.

Harmon (1988), however, believed that the discovery of Nicolaus Capernicus--the belief that the earth is a part of the whole moving universe instead of being the center of it, was the major transformation of society. He called this the scientific revolution--the time when "Christian Europe" began to think for themselves.

Ferguson (1980) believed that the Aquarian Conspiracy--a promotion of the autonomous individual in a decentralized society--was the major change in the world. And the first time this happened he calls the First Revolution, because people became radically involved by their willingness to fight for freedom, both political and religious.

Hoyle (1971) prophesied that the world would change after Man reached the moon. After Man did reach the moon he was asked to identify how society had changed. Hoyle suggested that the inquirers simply observe how society had now become ecologically minded. They suddenly were interested in preserving the earth on which humans dwell.

Toffler (1981) believed that in order for people to understand the current political and social conflict that is observed all around one must first realize that the high-technology nations are reeling from a collision among the third wave and the obsolete, encrusted economies and institutions of the second wave. He believes that a bitter struggle is raging between those who seek to preserve industrialism and those who seek to supplant it. He further submits that if we understand this we will have a new tool at our disposal.

Harmon (1988) believes that society and its problems are a result of their own individual form and thought of reality. He submits that their thoughts are not taught, but come from osmosis, thus accepted as given truths--things like "who we

are," "what kind of universe we live in," and "what is ultimately important to us." In these ways government at different times would have to do what it unconsciously thought. Therefore, he postulates that we are entering a new heresy--Causal Reality, which is inner conscious awareness.

However, due to the content of this research, it seems more appropriate to focus on what Ferguson (1980), Harmon (1988), and Stern (1954) feel regarding the world. They believe that the world is in the middle of a spiritual or psychic change--abstract changes affecting the physical world, whereas, Toffler (1981) and Naisbitt (1980) speak more of transformation in intellectual terms--a physical gathering of information affecting the physical world.

Ferguson (1980) felt there was a transformation of consciousness from the first, to the second, to the third, and to the fourth. She believed that it was triggered by spontaneous, mystical or psychic experience, as hard as it may be to explain or to deny.

Stern (1954) in his book, The third revolution, writes of similar transformations like that of Ferguson's (1980), i.e., transformations of a spiritual, religious and psychic nature. Stern believed the third revolution began with Darwin exposing his theories of evolution to the public eye back in the 19th century causing a great tumult in the philosophical, spiritual and religious arenas. Stern also proposes that the third revolution was further stimulated by

Freud's submission of his theories of psychoanalysis to public scrutiny at the advent of the twentieth century. Stern further submits that the third revolution has and will greatly affect the future of society.

Stern (1954) believed that the momentum of, what he called, the third revolution was just gaining velocity by the mid 1950's. As a result of this revolution, clergymen and medical practitioners began dividing and going separate ways. This precipitated a trend of specializations, yet simultaneously polarization began between two major fields of knowledge--theology and science. By the mid 1950's the polarization had so widened that it had become an accepted norm by both fields of knowledge. For example, if a medical professor, back in the 1950s, had asked medical students the question, "What about religion and psychiatry?", I am sure that the students would not have known what the professors meant by such a question. It would have sounded just as rational as a question about religion and pediatrics --that is to say, not rational at all.

However, in such cases as neurological patients, e.g., persons suffering from tumors of the brain, or softening of the spinal cord, or degeneration of nerve pathways, or other maladies of the nervous system, one can apply methods of thought and investigation resembling those which one applies when dealing with a broken leg or typhoid fever. In cases of insanity one can do so legitimately only up to a certain

point. In the universities where Karl Sterns studied, they were taught very little about "Neuroses" (Sterns 1954).

Furthermore, many people living in the world, perhaps the majority of humanity, suffer or produce suffering among those around them, in a puzzling manner. They live in mortal anxiety, or they are unable to hope, or they are entangled in mysterious hatred, they are out to destroy that which would give them happiness, they are incapable of trusting, or they are being oppressed by something that is best called insatiable remorse. They form a huge army of suffering, dissatisfaction, frustration, and assault--yet they are not distinguished in a distinct way from the mass of people around us.

While this researcher uses the metaphor of a huge army, he realizes that it is not quite justified. Instead of the solidarity of an army, there is an element of self-isolation in each of these cases, and the entire phenomenon is so amorphous that at first glance it seems to resist any systematic attempt at clarification. This may be one of the reasons why professors in the 1950s spoke so little of such things, because on many levels symptoms, diagnosis, course, prognosis and treatment were no longer applicable to the masses; treating the masses had always been the job of the theologian. If an observer could, at one glance, behold all the neurotic suffering and entanglement in the world today,

and could look into the hearts of these unhappy people, he would get the impression of something quite infernal.

Infernal is a good word for it. Many neurotic patients express the thought literally: "This is hell on earth." Those around them often say, "Life with that person is like hell on earth." And the religious and/or mystics state that hell is a perpetual state of inability to love.

The world of neurosis is one that cannot be taken lightly and cannot just be sandwiched in between a course on "Ear, Nose and Throat" on the one hand and "Surgery" on the other. Concepts arise which seem strangely unrelated to the curriculum of the medical student, concepts such as Love and Hatred, Fear and Hope, Guilt and Freedom. These are concepts that have figured for many centuries in the vocabulary of philosophers and theologians. Now, as if from nowhere, they suddenly turn up in the dictionary of clinicians.

Thus, in the future it may be helpful to enter a new borderland in which there seems to exist a state of confusion and uncertainty; it is a place that if correctives could be applied a brighter future could emerge; it is a place of hope--hope for greater harmony, health and well being. Those who have already been there for ages, the philosophers and theologians, do not want to give up their domain to recent intruders. The intruders, on the other hand, feel that the ancient occupants had no claim to it in the first place. Some representatives of both sides feel that a modus vivendi

can be found by which the area could be settled jointly. Toffler (1981) and Naisbitt (1980) would propose that there is no better time to learn from each other and share information with each other, and still remain in one's chosen field of specialty. In fact, there is so much information and so many specialties it is possible to forget the original purpose for gaining volumes of information--to help alleviate human suffering and better the state of human health and welfare. This would be a greater cardinal sin. However, Adler (1993) proposed that the information age can help disseminate helpful information but is up to clinicians and members of society at large what they will do with modern tools.

Most individuals in the Apostolic clerical community, of approximately 20,000, lack formal education and training (Bernard, 1993; Oliver, 1993 & Stearns, 1993), not including the many other levels of ecclesiastical and secular workers under their influence and the several million constituents throughout the national and international congregations, have irreconcilable differences regarding Freud or any Freudian influenced theories of psychology. An alternative psychology should bring about enormous benefits for all ACC/P and those that seek their help and guidance. This researcher is a board member of a health center that is a Federally recognized 501(c)(3) corporation and an Apostolic University which are the first known Apostolic clinical training and

investigative links promoting Adlerian integration.

Therefore, this researcher believes that the long range consequences of this study will be monumental.

Recommendations for Further Research and Practice

In Chapter One, this researcher discussed the paucity of Adler's writings, and the need to furnish modern ACC/P with a unified presentation of Adler's work. The study was limited from the onset because only a small percentage of original works (primary sources) written by Adler were available.

This researcher had very limited training in Adlerian Psychology and therefore, this role required that he focus his attention on 1) achieving the necessary skills and knowledge of Individual Psychology in order to conduct an interview that would adequately represent Adler's theory, and 2) carrying out the various research aspects of the study. It would be worthwhile, and less taxing on the researcher, to already be fully trained as a Clerical Adlerian Psychologist or Counselor. This would alleviate any bias that might enter into the study as a result of the researcher's interpretation of various theoretical constructs. By replicating the study with trained Adlerian Psychologists or Counselors, or becoming fully trained prior to the research efforts, the limitations of this role could be eliminated. Replications of this study using trained Clerical Adlerian Psychologists or Counselors could also lead to more understanding of how

the theoretical constructs of Adler blend with other theories. Does the individual investigator need training prior to research efforts?

Follow-up studies which include non-translated writings of Adler would help clarify significant cohesiveness in the presentation of his work. Instead of only examining English translations of Adler's work, an examination of his German writings may prove useful.

In summary, the findings of this study evidenced a significant contribution to the precinct of modern ACC/P. The present study has made an expurgative attempt at presenting the work of Dr. Alfred Adler as a valuable and unified theoretical model.

APPENDIXES

APPENDIX A

A Printed Transcript of the Questionnaire Completed by David Bernard

The following is a transcript of the questionnaire compiled by Daniel A. Briggs and completed by David Bernard. David Bernard completed this questionnaire on May 15, 1993, at his office on 4405 Andalusia Drive, Austin, Texas.

BRIGGS: Please state the name of organization with which you are associated.

BERNARD: United Pentecostal Church International.

BRIGGS: Please state where the organization was organized.

BERNARD: St. Louis, MO

BRIGGS: Please state, according to your knowledge, who formed your organization.

BERNARD: Pentecostal Church, Inc. and Pentecostal Assemblies of Jesus Christ.

BRIGGS: Please state if the incorporator(s) of your organization was (were) formerly (a) member(s) of another organization.

BERNARD: Yes.

BRIGGS: Please state the approximate current number of clergymen associated with your organization.

BERNARD: 7,600 in U.S. and Canada.

BRIGGS: Please state the approximate number of years you have been with your organization.

BERNARD: Constituent--36 years, Minister--12 years.

BRIGGS: Please state the approximate current number of constituents associated with this organization.

BERNARD: 1.7 million world wide.

BRIGGS: Please state your title within the organization.

BERNARD: Associate Editor.

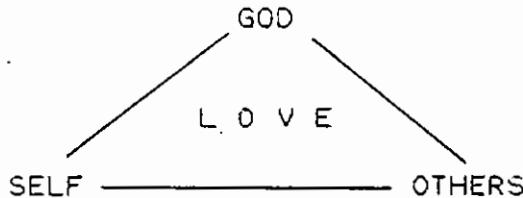
BRIGGS: Have you ever heard of Dr. Alfred Adler and the theories he submits (before this research questionnaire)? Please explain your knowledge in as much detail as possible.

BERNARD: Yes. Post-Freudian psychology. He made consciousness the seat of personality and said people are motivated to achieve superiority. Emphasized aggressive instincts.

BRIGGS: Please state if you have any formal psychological training. Please explain in as much detail as possible.

BERNARD: Yes. 12 semester hours of university studies at Rice University, Houston, TX.

BRIGGS: Would your theology allow you to summarize humanity's main life task as being singular yet tri-directional, e.g., Christ said, "... the first and great commandment is this, to love ..." (singular task) "... the Lord thy God ..." (1st direction) "... and ... to love thy neighbor ..." (2nd direction) "... as thyself ..." (3rd direction) "... and on this hangs all the law and prophets ..." (see diagram below) and that by this one main additudinal life task fruitful and virtuous actions emerge in all three directions?



BERNARD: Generally yes. However, there is no command to love self; that is assumed to be fundamental to human nature. The Christian emphasis is on denying self in order to do God's will, which is ultimately the best for self.

BRIGGS: What is your philosophy regarding an individual being known by his/her fruit, i.e., movement/actions/behavior?

BERNARD: True. A person's true character is best revealed by his actions, conduct, lifestyle, over time.

BRIGGS: Would you agree that an individual will eventually reveal themselves and/or their deepest feelings if they could freely verbalize or express thoughts and feelings, i.e., "... from the abundance of the heart the mouth speaketh ..."?

BERNARD: Usually. Sometimes people are not articulate, self-deceived, unwilling or unable to explore and reveal their deepest feelings. Christ's statement says that our words come from our heart, but this does not necessarily mean we will reveal all our heart through words.

BRIGGS: Would you agree that if an individual were to freely verbalize their thoughts and feelings, they would come to understand themselves better due to the crystalization of their thoughts and ideas into clear and vivid self elucidation via introspective reflections, i.e., "... confess your faults one to another, and pray one for another, that ye may be healed ..."?

BERNARD: Yes. Again, however, verbalization alone may not accomplish this work totally. The reference from

James has some relevance but is not directly on point. Some faults need to be confessed because they are interpersonal; others in order to create accountability. Prayer is vital in the process, not secondary to interpersonal verbalization.

BRIGGS: What is your philosophy regarding humanity's resistances or defenses as a means to avoid being or feeling vulnerable, especially "Christians" who do not want to appear weak or yielding to temptations (which leads to wrong doing i.e., sin), and therefore find it difficult to confess (verbalize) their faults?

BERNARD: People certainly erect such defenses and they do hinder healing, renewal, and forgiveness. Christians often do need to be more open in this regard. Again, however, this is not always the total answer. Some situations do not need to be discussed openly, or at least not indiscriminately.

BRIGGS: Many psychoanalysts agree that psychosis often erupts among individuals who attempt to make peace with God but fail, i.e., to be "... reconciled to God ...", or who had a negative spiritual experience. What are your theories about this?

BERNARD: Possibly true. In my view, more commonly it would result from resisting or failing to respond to God's reaching out to them.

BRIGGS: Adler believed that most if not all human beings have some or many faulty assumptions about themselves and/or the world around them, i.e., "... every man is right in his own eyes ..." or "... the way which seemeth right to a man leads to destruction ..." What are your theories about this?

BERNARD: True. We cannot trust our own evaluations completely but must submit them to the Word of God and compare them with the views of others.

BRIGGS: Adler believed that most faulty assumptions are corrected (if corrected) through external enlightenment, e.g., the prophet/priest Nathan dealing with King David, or Samuel dealing with King Saul, preachers preaching to "sinners," etc. What are your theories about this?

BERNARD: Often true, especially if you include God. That is, external enlightenment can occur as an individual communes with God alone.

BRIGGS: What are your opinions of Sigmund Freud?

BERNARD: Some brilliant insights in the formation of psychology, but also many flaws. For example, he was wrong to discount God and religion. He overemphasized the role of sexual lust. He underrated people's ability to make conscious decisions and changes.

BRIGGS: Adler believed that many if not most individuals use "neurotic alibis," i.e., excuses as to why they fail or lack the desire (or interest) to perform the task(s) of life (inside and outside the Christian community). What are your theories about this?

BERNARD: I am not sure about this. In some cases, yes. In many cases the process does not seem as deliberate as this sounds.

BRIGGS: What are your comments about this humanistic statement: "God is a fabrication of the human psyche and is an expression of man's striving for superiority (perfection)?"

BERNARD: It is false. Evidence for God's existence are both external and internal. We can have encounters and a relationship with God as a personal being distinct from self.

BRIGGS: Do you believe that licensed ministers should possess skills to minister to the whole

individual, i.e., spiritual, emotional and psychological?

BERNARD: To a point. All ministers should have some training, both theoretical and practical, in this area, but most will only have a limited level of expertise in some areas. They need to provide spiritual help but recognize their limits when it comes to difficult emotional problems and mental disorders.

BRIGGS: In reference to the preceding question, what are the skills you believe licensed ministers lack most?

BERNARD: 1) Ability to empathize, which develops from genuine love and respect for people and life experiences.

2) Ability to discern patterns of behavior, including causes which comes by both study and experience.

BRIGGS: Would you be interested in receiving printed material for yourself and your organization on Theocentric (God centered) Psychology (study of the soul) if it focused on maturational, human development, psychopathology, demon possession, and depression issues and the Jesus-style method of leadership training, group process, honesty vs. hypocrisy, and the one Tri-Directional Life-Task from a Biblical perspective?

BERNARD: Yes.

BRIGGS: Would you be interested in having a regionally accredited Apostolic University offering baccalaureate, masters, and doctoral degrees if its administrators, professors, adjunct faculty members and staff were spirit-filled Apostolics; if the university was collaborative in nature between major known Apostolic organizations, maintained autonomy and allowed free thinking but not necessarily agreeing with research outcomes; if the professorship was diversified in nature-- only in the sense of different Apostolic,

organizational backgrounds; if the articles of faith complied with your fundamental beliefs?

BERNARD: Probably not. It is not practical in the foreseeable future. Lesser steps are needed more, such as upgrading Bible colleges and expanding their curriculum. Many aspects need further consideration: what kind of academic freedom? Do existing universities offer more diversity that is helpful? Would we be served better by encouraging Apostolics to serve on the faculty of secular universities? Is the immense investment worthwhile compared to more missions-oriented projects? Are our needs in this area basically being met anyway?

BRIGGS: What percentage of ministers in your organization do you think have enough formal psychological education to help parishioners with psychological issues?

BERNARD: If you mean formal education in this field, probably around 10% (this is a purely subjective guess). Informally, however, through life experiences, seminars, reading, and Bible college, I think most can help to some extent. By the same token, many people are not helped significantly by professional counseling. Biblical wisdom, spiritual discernment, and experience with people count a lot.

BRIGGS: What percentage of ministers in your organization do you think have enough formal psychological education to know their limitations and how to refer parishioners out?

BERNARD: Same as the previous question.

A Printed Transcript of the Questionnaire Completed by
Billy Shoulders

The following is a transcript of the questionnaire compiled by Daniel A. Briggs and completed by Billy Shoulders. Billy Shoulders completed this questionnaire on March 30, 1993 at his office on 3224 Crislynndale Drive, Nashville, Tennessee.

BRIGGS: Please state the name of organization with which you are associated.

SHOULDERS: Associated Brotherhood of Christians.

BRIGGS: Please state where the organization was organized.

SHOULDERS: Thomas Town, Mississippi, 1933.

BRIGGS: Please state, according to your knowledge, who formed your organization.

SHOULDERS: E.E. Partridge, L.W. Onstead, J.W. Johnson.

BRIGGS: Please state if the incorporator(s) of your organization was (were) formerly (a) member(s) of another organization.

SHOULDERS: No

BRIGGS: Please state the approximate current number of clergymen associated with your organization.

SHOULDERS: 165

BRIGGS: Please state the approximate number of years you have been with your organization.

SHOULDERS: Thirty-six years.

BRIGGS: Please state the approximate current number of constituents associated with this organization.

SHOULDERS: We only register clergymen, 165.

BRIGGS: Please state your title within the organization.

SHOULDERS: Chairman

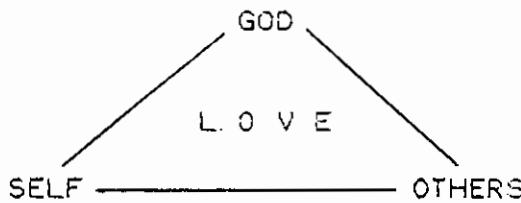
BRIGGS: Have you ever heard of Dr. Alfred Adler and the theories he submits (before this research questionnaire)? Please explain your knowledge in as much detail as possible.

SHOULDERS: No

BRIGGS: Please state if you have any formal psychological training. Please explain in as much detail as possible.

SHOULDERS: No

BRIGGS: Would your theology allow you to summarize humanity's main life task as being singular yet tri-directional, e.g., Christ said, "... the first and great commandment is this, to love ..." (singular task) "... the Lord thy God ..." (1st direction) "... and ... to love thy neighbor ..." (2nd direction) "... as thyself ..." (3rd direction) "... and on this hangs all the law and prophets ..." (see diagram below) and that by this one main additudinal life task fruitful and virtuous actions emerge in all three directions?



SHOULDERS: Yes, if a loves the Lord with all his heart, with all his soul, and with all his mind, he will obey the Lord in all his ways. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

BRIGGS: What is your philosophy regarding an individual being known by his/her fruit, i.e., movement/actions/behavior?

SHOULDERS: Jesus gives the greatest lesson on this in John 15. If a person is a believer and a follower of Jesus he will bear that kind of fruit-spiritual, if not a follower of Jesus he will bear the fruit of the flesh.

BRIGGS: Would you agree that an individual will eventually reveal themselves and/or their deepest feelings if they could freely verbalize or express thoughts and feelings, i.e., "... from the abundance of the heart the mouth speaketh..."?

SHOULDERS: Yes. At some point in time all will reveal themselves, for better or worse.

BRIGGS: Would you agree that if an individual were to freely verbalize their thoughts and feelings, they would come to understand themselves better due to the crystallization of their thoughts and ideas into clear and vivid self elucidation via introspective reflections, i.e., "... confess your faults one to another, and pray one for another, that ye may be healed ..."?

SHOULDERS: Yes, if you are talking about a Christian. This scripture was written to the Church not to sinners.

BRIGGS: What is your philosophy regarding humanity's resistances or defenses as a means to avoid being or feeling vulnerable, especially "Christians" who do not want to appear weak or yielding to temptations (which leads to wrong doing i.e., sin), and therefore find it difficult to confess (verbalize) their faults?

SHOULDERS: We should follow the instruction of 1 John 1:6-9. Confess our sins to the one who shed his blood for the cleansing of our sins.

BRIGGS: Many psychoanalysts agree that psychosis often erupts among individuals who attempt to make peace with God but fail, i.e., to be "... reconciled to God ...", or who had a negative spiritual experience. What are your theories about this?

SHOULDERS: This will not happen if a person submits to God. If they resist the devil, he will flee from him. If there is no submission, rebellion will manifest itself, perhaps psychosis.

BRIGGS: Adler believed that most if not all human beings have some or many faulty assumptions about themselves and/or the world around them, i.e., "... every man is right in his own eyes ..." or "... the way which seemeth right to a man leads to destruction ..." What are your theories about this?

SHOULDERS: Jeremiah 6:16 says, 'Thus saith the Lord, stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' True, too many are following their own way. John 14:6 says, 'Jesus said unto him, I am the way.' Jesus is the way of peace, joy and righteousness.

BRIGGS: Adler believed that most faulty assumptions are corrected (if corrected) through external enlightenment, e.g., the prophet/priest Nathan dealing with King David, or Sammuel dealing with King Saul, preachers preaching to "sinners," etc. What are your theories about this?

SHOULDERS: 'The heart is deceitful above all things, and desperately wicked: Who can know it? I the Lord search the heart.' (Jeremiah 17:9,10). The Lord can and does speak through his ministers.

BRIGGS: What are your opinions of Sigmund Freud?

SHOULDERS: I think he was a humanist and had no knowledge of Jesus Christ as his saviour and God.

BRIGGS: Adler believed that many if not most individuals use "neurotic alibis," i.e., excuses as to why they fail or lack the desire (or interest) to perform the task(s) of life (inside and outside the Christian community). What are your theories about this?

SHOULDERS: In most cases it is a lack of application and initiative, that is, just plain laziness.

BRIGGS: What are your comments about this humanistic statement: "God is a fabrication of the human psyche and is an expression of man's striving for superiority (perfection)?"

SHOULDERS: Man's efforts are vain without the superiority of God. Colossians 1:28 says, 'That we may present every man perfect (or complete) in Christ Jesus.

BRIGGS: Do you believe that licensed ministers should possess skills to minister to the whole individual, i.e., spiritual, emotional and psychological?

SHOULDERS: Not necessarily. It would help to have these skills. A God called minister will study and pray he will draw from the spirit what should be spoken at given times.

BRIGGS: In reference to the preceding question, what are the skills you believe licensed ministers lack most?

SHOULDERS: Praying, fasting, and dedication to the Lord. The spirit guides the believer and will shew him things to come (John 16:13).

BRIGGS: Would you be interested in receiving printed material for yourself and your organization on Theocentric (God centered) Psychology (study of the soul) if it focused on maturational, human development, psychopathology, demon possession, and depression issues and the Jesus-style method of leadership training, group process, honesty vs. hypocrisy, and the one Tri-Directional Life-Task from a Biblical perspective?

SHOULDERS: Yes. I am open to examine material to use, if it is useable.

BRIGGS: Would you be interested in having a regionally accredited Apostolic University offering baccalaureate, masters, and doctoral degrees if its administrators, professors, adjunct faculty members and staff were spirit-filled Apostolics; if the university was collaborative in nature between major known Apostolic organizations, maintained autonomy and allowed free thinking but not necessarily agreeing with research outcomes; if the professorship was diversified in nature--only in the sense of different Apostolic, organizational backgrounds; if the articles of faith were in compliance with your fundamental beliefs?

SHOULDERS: Yes. There are a number of Apostolic bible colleges, but it would be good to have a university of this nature.

A Printed Transcript of the Interview with Phillip Stearns

The following is a transcript of the interview between Daniel A. Briggs and Phillip Stearns. This interview was conducted via phone conference on July 30, 1993. Phillip Stearns was at his office on 126 Forest Street, Westbrook, Maine.

BRIGGS: Please state the name of organization with which you are associated.

STEARNS: World Christian Ministries Association, Inc.

BRIGGS: Please state where the organization was organized.

STEARNS: State of Maine, USA.

BRIGGS: Please state, according to your knowledge, who formed your organization.

STEARNS: Reverend Daniel Briggs, Reverend Alston Oliver, and myself.

BRIGGS: Please state if the incorporator(s) of your organization was (were) formerly a member(s) of another organization.

STEARNS: YES

BRIGGS: If there was a former organization involved, please state the name of the former organization.

STEARNS: UPCI

BRIGGS: Please state the approximate current number of clergymen associated with your organization.

STEARNNS: Thirty not including the networking of approximately 20,000 Apostolic clergymen.

BRIGGS: Please state the approximate number of years you have been with your organization.

STEARNNS: Less than one year.

BRIGGS: Please state the approximate current number of constituents associated with this organization.

STEARNNS: Around 1000 not including those in our networking.

BRIGGS: Please state your title within the organization.

STEARNNS: Assistant General Secretary.

BRIGGS: Have you ever heard of Dr. Alfred Adler and the theories he submits (before this research questionnaire)? Please explain your knowledge in as much detail as possible.

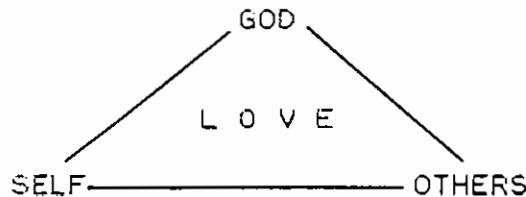
STEARNNS: Yes. He is a Jew, a Medical Doctor, one of Freud's former friends, and founder of Individual Psychology. I know this because I was encourage by Reverend Briggs to study Adler.

BRIGGS: Please state if you have any formal psychological training. Please explain in as much detail as possible.

STEARNNS: Yes. I have studied different psychotherapeutic theory and practice, but only recently under Rev. Briggs' encouragement.

BRIGGS: Would your theology allow you to summarize humanity's main life task as being singular yet

tri-directional, e.g., Christ said, "... the first and great commandment is this, to love ..." (singular task) "... the Lord thy God ..." (1st direction) "... and ... to love thy neighbor ..." (2nd direction) "... as thyself ..." (3rd direction) "... and on this hangs all the law and prophets ..." (see diagram below) and that by this one main additudinal life task fruitful and virtuous actions emerge in all three directions?



STEARNNS: Yes.

BRIGGS: What is your philosophy regarding an individual being known by his/her fruit, i.e., movement/actions/behavior?

STEARNNS: It would have to be confined to spiritual experience. It could be signified as spiritual vs. carnal. But generally too broad to apply to personality. An individual may do things out of character. Only God could truly know the heart of a man--the heart is deceitful, who can know it? We (humans) cannot make a correct assessment.

BRIGGS: Would you agree that an individual will eventually reveal themselves and/or their deepest feelings if they could freely verbalize or express thoughts and feelings, i.e., "... from the abundance of the heart the mouth speaketh..."? Please elaborate.

STEARNNS: Not necessarily. A person may not necessarily reveal everything.

BRIGGS: What about the scripture that implies "out of the abundance of the heart the mouth speaketh?"

STEARNS: Our flow may reveal some but not innermost.

BRIGGS: Would you agree that if an individual were to freely verbalize their thoughts and feelings, they would come to understand themselves better due to the crystalization of their thoughts and ideas into clear and vivid self elucidation via introspective reflections, i.e., "... confess your faults one to another, and pray one for another, that ye may be healed ..."?

STEARNS: I believe there would be some progress but not totally and completely.

BRIGGS: What is your philosophy regarding humanity's resistances or defenses as a means to avoid being or feeling vulnerable, especially "Christians" who do not want to appear weak or yielding to temptations (which leads to wrong doing i.e., sin), and therefore find it difficult to confess (verbalize) their faults?

STEARNS: Yes. This is true of the general condition of human nature to have a reluctance to confess any type of failure-spiritually, morally, etc.

BRIGGS: Many psychoanalysts agree that psychosis often erupts among individuals who attempt to make peace with God but fail, i.e., to be "... reconciled to God ...", or who had a negative spiritual experience. What are your theories about this?

STEARNS: Yes, to some extent. I have observed this as a pastor, some to a greater or lesser degree. For example, I knew a man who doused himself with gasoline and set himself on fire. I visited him in the hospital for two months until he died. His prevailing problem was that he did not feel he could get right with God.

BRIGGS: Adler believed that most if not all human beings have some or many faulty assumptions about themselves and/or the world around them, i.e., "... every man is right in his own eyes ..." or "... the way which seemeth right to a man leads to

destruction ..." What are your theories about this?

STEARNS: Yes, I would agree with this.

BRIGGS: Adler believed that most faulty assumptions are corrected (if corrected) through external enlightenment, e.g., the prophet/priest Nathan dealing with King David, or Samuel dealing with King Saul, preachers preaching to "sinners," etc. What are your theories about this?

STEARNS: I would qualify that by saying, usually. But, Saul was corrected by a spiritual source, not a human source. The average individual, yes.

BRIGGS: What are your opinions of Sigmund Freud?

STEARNS: I think he was a total fraud. He was self-deceived.

BRIGGS: Adler believed that many if not most individuals use "neurotic alibis," i.e., excuses as to why they fail or lack the desire (or interest) to perform the task(s) of life (inside and outside the Christian community). What are your theories about this?

STEARNS: Yes, because the true reason is that they don't want to do it but are unwilling to reveal it to others. For example, they do not want to be judged or unconcerned about the interpretation of others, i.e., to avoid confrontation and all the uncomfortable feelings associated with it, etc.

BRIGGS: What are your comments about this humanistic statement: "God is a fabrication of the human psyche and is an expression of man's striving for superiority (perfection)?"

STEARNS: Only a fool would say that. It is ludicrous, we are the creation not the creator. How do we truly become superior by creating a God who is

beyond our reach or our ability to become like this fabricated God?

BRIGGS: Do you believe that licensed ministers should possess skills to minister to the whole individual, i.e., spiritual, emotional and psychological?

STEARNS: To broad of a question. It may be a different ministry.

BRIGGS: What is it that we do not have more?

STEARNS: I believe that within the "body of Christ" provision is made to deal with every known problem. I don't truly believe in the effectiveness of psychiatry, psychology or psychotherapy--they try to deal with basic spiritual problems. A minister lead by the spirit can deal with any situation. But, many ministers are not lead by the spirit nor are they being spiritual. Also, the effectiveness of psychotherapy has never really been proven. But by praying neurosis and psychosis can be transformed instantly by the power of God.

BRIGGS: In reference to the preceding question, what are the skills you believe licensed ministers lack most?

STEARNS: The lack of spiritual skills--real spiritual experience. Human wisdom and training does not qualify a man for a spiritual ministry.

BRIGGS: Would you be interested in receiving printed material for yourself and your organization on Theocentric (God centered) Psychology (study of the soul) if it focused on maturational, human development, psychopathology, demon possession, and depression issues and the Jesus-style method of leadership training, group process, honesty vs. hypocrisy, and the one Tri-Directional Life-Task from a Biblical perspective?

STEARNS: Sure.

BRIGGS: Would you be interested in having a regionally accredited Apostolic University offering baccalaureate, masters, and doctoral degrees if its administrators, professors, adjunct faculty members and staff were spirit-filled Apostolics; if the university was collaborative in nature between major known Apostolic organizations, maintained autonomy and allowed free thinking but not necessarily agreeing with research outcomes; if the professorship was diversified in nature--only in the sense of different Apostolic, organizational backgrounds; if the articles of faith were in compliance with your fundamental beliefs?

STEARNS: Yes.

BRIGGS: What percentage of ministers in your organization do you think have enough formal psychological education to help parishioners with psychological issues?

STEARNS: Possibly 5% or less.

BRIGGS: What percentage of ministers in your organization do you think have enough formal psychological education to know their limitations and how to refer parishioners out?

STEARNS: Most would know through general life experience, but wouldn't admit their own inadequacies.

BRIGGS: What percentage of Apostolic ministers do you think would know of Adler and at least some of his major theories?

STEARNS: Probably less than 5%.

A Printed Transcript of the Interview with Alston Oliver

The following is a printed transcript of the interview between Daniel A. Briggs and Alston Oliver. This interview was conducted on March 25, 1993 at Alston Oliver's office on 115 Main Street, Biddeford, Maine.

BRIGGS: Please state the name of organization with which you are associated.

OLIVER: Apostolic World Christian Fellowship, Inc.

BRIGGS: Please state where the organization was organized.

OLIVER: South Bend, IN.

BRIGGS: Please state, according to your knowledge, who formed your organization.

OLIVER: Bishop Rowe.

BRIGGS: Please state if the incorporator(s) of your organization was (were) formerly (a) member(s) of another organization.

OLIVER: Yes.

BRIGGS: Please state the name of the former organization.

OLIVER: UPCI.

BRIGGS: Please state the approximate current number of clergymen associated with your organization.

OLIVER: 15,000.

BRIGGS: Please state the approximate number of years you have been with your organization.

OLIVER: Two years.

BRIGGS: Please state the approximate current number of constituents associated with this organization.

OLIVER: Two to three million with over 130 different religious organizations.

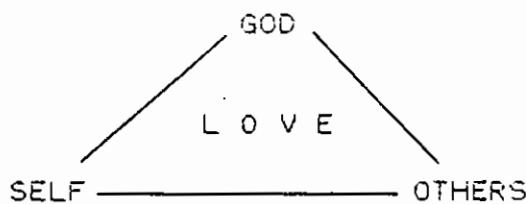
BRIGGS: Please state your title within the organization.

OLIVER: Independent Church Affiliate.

BRIGGS: Have you ever heard of Dr. Alfred Adler and the theories he submits (before this research questionnaire)? Please explain your knowledge in as much detail as possible.

OLIVER: Yes. As a graduate student at University of Maine, Orono and the Alfred Adler Institute, Old Town, Maine. Adler believed individuals are motivated by social interests, that is, a need to belong and be loved, as he copes with five major life tasks: love, work, play, understanding self, and striving for perfection. To understand an individual's life-style, you study their behavior, emotional life story. By this you will see movement toward their goals, especially movement from inferior to superior.

BRIGGS: Would your theology allow you to summarize humanity's main life task as being singular yet tri-directional, e.g., Christ said, "... the first and great commandment is this, to love ..." (singular task) "... the Lord thy God ..." (1st direction) "... and ... to love thy neighbor ..." (2nd direction) "... as thyself ..." (3rd direction) "... and on this hangs all the law and prophets ..." (see diagram below) and that by this one main additudinal life task fruitful and virtuous actions emerge in all three directions?



OLIVER: Yes, but it first starts by loving and taking care of self with regard to Adler's five life tasks. A person cannot take care of self properly, that is holistically--body, soul, and spirit, without a belief in God (Hebrews 11:6). I do believe in self-esteem and taking care of 'the temple of God' (1 Corinthians 3:16-19), but if a person is not Christ-centered, then he/she is too self-centered, the premise of secular humanism.

BRIGGS: What is your philosophy regarding an individual being known by his/her fruit, i.e., movement/actions/behavior?

OLIVER: The root word for fruit stems back to the Greek meaning for fruit: choices. All thoughts, feelings, and behavior can be measured in our emotional life story by the choices we make in life: responsibility equals free choice.

BRIGGS: Would you agree that an individual will eventually reveal themselves and/or their deepest feelings if they could freely verbalize or express thoughts and feelings, i.e., "... from the abundance of the heart the mouth speaketh...?"

OLIVER: Yes, if a trusting and loving relationship is established between the person sharing and the listener, whether it be God or a male/female human being.

BRIGGS: Would you agree that if an individual were to freely verbalize their thoughts and feelings, they would come to understand themselves better due to the crystalization of their thoughts and ideas into clear and vivid self elucidation via introspective reflections, i.e., "... confess

your faults one to another, and pray one for another, that ye may be healed ..."?

OLIVER: Yes, if the "helper" is a spiritual person who both understands and practices the principles and ethics of confidentiality. A pastor should be trained to be a professional listener, regardless of his/her theology, one who can mirror a Rogerian style in listening to the pain and wounds of the sheep.

BRIGGS: What is your philosophy regarding humanity's resistances or defenses as a means to avoid being or feeling vulnerable, especially "Christians" who do not want to appear weak or yielding to temptations (which leads to wrong doing i.e., sin), and therefore find it difficult to confess (verbalize) their faults?

OLIVER: One way Pentecostals process the unconscious feelings, which they cannot tolerate, is by going into a demonstrative style of body worship; they act out their resistances by worship. Its O.K. for immature Christians because I do think the spirit makes intercession to the unconscious mind at some level.

BRIGGS: Many psychoanalysts agree that psychosis often erupts among individuals who attempt to make peace with God but fail, i.e., to be "... reconciled to God ...", or who had a negative spiritual experience. What are your theories about this?

OLIVER: It is my opinion that psychosis erupts within the interior of a person's psyche and is evidenced in the inner conflicts and is measurable by symptoms manifested because of a disconnection of the body, soul and spirit. The unverbalized trauma and unconscious movement of the psyche is controlled by the sin and or obsession/repression/possession.

BRIGGS: Adler believed that most if not all human beings have some or many faulty assumptions about themselves and/or the world around them, i.e., "... every man is right in his own eyes ..." or

"... the way which seemeth right to a man leads to destruction ..." What are your theories about this?

OLIVER: We are all right according to how we have been taught to process our emotional life story via five senses; it's our "private logic" that has to be challenged. We must be re-educated and our lives re-shaped by the thoughts and concepts of God...his word. If not, human beings will act out the narcissistic story, in reality whose pay off is death.

BRIGGS: Adler believed that most faulty assumptions are corrected (if corrected) through external enlightenment, e.g., the prophet/priest Nathan dealing with King David, or Sammuel dealing with King Saul, preachers preaching to "sinners," etc. What are your theories about this?

OLIVER: The sinner must first be understood, but not threatened nor condemned. If the preacher/prophet has established a Rogerian climate for the sinner's awareness, then the resistances will be eliminated at least to the point that the person will get a glimpse of his/her life-style and purpose of behavior.

BRIGGS: What are your opinions of Sigmund Freud?

OLIVER: On the one hand I believe that Freud was a very brilliant scientist that unlocked the doors for therapists and mental health professions to enter the psyche, that is the unconscious world of a person. On the other hand, I think Freud was obsessed by sexuality and was mentally sick. That is probably why he is known as the father of modern psychology.

BRIGGS: Adler believed that many if not most individuals use "neurotic alibis," i.e., excuses as to why they fail or lack the desire (or interest) to perform the task(s) of life (inside and outside the Christian community). What are your theories about this?

OLIVER: Wonderful question. All behavior has purpose/meaning, as depicted in a person's life-style; therefore, whether a person is functional or dysfunctional they work at protecting and reach their goals of sickness or holistic health. The neurotic alibis/excuses are skins of reason stretched over with lies.

BRIGGS: What are your comments about this humanistic statement: "God is a fabrication of the human psyche and is an expression of man's striving for superiority (perfection)?"

OLIVER: God is a part of the images that human beings have of themselves, perhaps a denial of Freud's fictional-finalism/death-wish or a return to the natural elements (God) in which they will have a state of homeostasis with God, that is, perfection--completely balanced with nature.

BRIGGS: Do you believe that licensed ministers should possess skills to minister to the whole individual, i.e., spiritual, emotional and psychological?

OLIVER: Yes. However, if a pastor chooses to do counseling/therapy beyond the normal job description of pastoral care of the souls of his/her flock, then the individual needs professional theological-psychological training: core related subjects, practicums, internships, and supervision.

BRIGGS: In reference to the preceding question, what are the skills you believe licensed ministers lack most?

OLIVER: Listening skills rather than offering quick-fix advice. In addition, he/she needs to be able to separate and own his/her issues and not countertransfer self-righteous or judgemental attitudes onto parishioners--helpees. Pastors often act-out their patriarchal-authoritarian role in narcissistic style. Apostolic authority does not give pastors rights to verbally abuse

nor invade the private space of parishioners.

BRIGGS: Would you be interested in receiving printed material for yourself and your organization on Theocentric (God centered) Psychology (study of the soul) if it focused on maturational, human development, psychopathology, demon possession, and depression issues and the Jesus-style method of leadership training, group process, honesty vs. hypocrisy, and the one Tri-Directional Life-Task from a Biblical perspective?

OLIVER: Yes. I believe that pastoral counseling/psychotherapy should be part of the five fold ministry funded by the church via tithes/offerings. I see it fitting under the labeled ministry of personal evangelism.

BRIGGS: Would you be interested in having a regionally accredited Apostolic University offering baccalaureate, masters, and doctoral degrees if its administrators, professors, adjunct faculty members and staff were spirit-filled Apostolics; if the university was collaborative in nature between major known Apostolic organizations, maintained autonomy and allowed free thinking but not necessarily agreeing with research outcomes; if the professorship was diversified in nature-- only in the sense of different Apostolic, organizational backgrounds; if the articles of faith were in compliance with your fundamental beliefs?

OLIVER: Yes. To offer academic and emotional training to laymembers and the ministry with regard to holistic health is the need and focus of the Apostolic movement for the twenty-first century.

BRIGGS: What percentage of ministers in your organization do you think have enough formal psychological education to help parishioners with psychological issues?

OLIVER: Probably less than 10%.

BRIGGS: What percentage of ministers in your organization do you think have enough formal psychological education to know their limitations and how to refer parishioners out?

OLIVER: Probably less than 10%.

A Printed Transcript of the Interview with William J. Moore

The following is a transcript of the interview between Daniel A. Briggs and William Moore on April 27, 1993 and May 4, 1993 at William Moore's office on 97A Exchange Street, Portland, Maine.

Biographical Information on William Moore.

BRIGGS: What type of research did you conduct regarding Alfred Adler? What year?

MOORE: Historical, 1990

BRIGGS: I understand you trained under Kurt Adler, is this correct?

MOORE: Yes

BRIGGS: Could you elaborate on the type and extent of your training with Kurt Adler.

MOORE: Kurt Adler's role was two fold for me: 1) Clinical Supervisor and 2) Teacher. He would supervise my cases and share various personal experiences as well as theories. We did not do groups. His father, Alfred Adler, did not do them either.

BRIGGS: How many contact hours of face to face supervision did you have with Kurt Adler?

MOORE: Around fifty hours of face to face supervision.

BRIGGS: I understand you are associated with NAAAP, is this true?

MOORE: Yes

BRIGGS: I understand you founded an Adlerian training institute, is this true? If so, what is the name of the institute?

MOORE: Yes, the American Institute for Adlerian Psychoanalysis (AIAP).

BRIGGS: What methods of training do you use, psychoanalytic or Adlerian?

MOORE: I would say both. The AIAP has an Adlerian foundation. However, we do accept the training criteria of NAAP and the philosophy of NAAP. So our faculty is made up of analysts from various schools, that is, Modern Analysts, Classical Analysts, Adlerians, etc. And, I have an idea that this is something that Alfred Adler would enjoy. After all psychoanalysis is not a religion; it is a science.

Institutional Training Information

BRIGGS: Could you explain what NAAP is and how it got started?

MOORE: NAAP stands for the National Association for the Advancement of Psychoanalysis. I believe it was founded in 1978 by a group of analysts from different parts of the country who met to bring the different schools together, that is, Freudian, Adlerian, and Jungian. It was never an attempt to reconcile the different schools in the sense of different schools working together or cooperating together. Phyllis Meadows was its first president. It received intense opposition from the American Psychoanalytic Association who felt that only medical doctors should be psychoanalysts. And they felt that NAAP did not have the resources and that they did not classically train individuals. But it was a group of analysts from different schools that made sort of an ecumenical unification network. Its purpose was to promote standards of training. Different institutes have different kinds of training. The question of lay analysis has always been a problem since Sigmund Freud as well as training

philosophies. Anna Freud wrote extensively on what the training of an analyst should be. She has collected writings on what an ideal institute should be and the kind of training an analyst should have. NAAP established its own criteria of training, that is, the shape of the history of psychoanalysis, theoretical basis of psychoanalysis and to assure proper clinical training. It is interesting because the NAAP requirements are very similar to what Anna Freud wrote about regarding an ideal institute.

BRIGGS: Is Kurt Adler involved with NAAP?

MOORE: I believe he is a member. I don't know if he is that much involved. He has spoken at different workshops.

BRIGGS: In what ways are NAAP's training methods and guidelines for training similar or dissimilar to Alfred Adler's ideas of training?

MOORE: First of all, NAAP does not do training. NAAP only provides standards of training. They do have workshops from time to time on psychoanalysis, but their role is not to train but to accredit. Remember, before NAAP there were no standards for training except the criteria set by each institute which was known to be quite different, and still is beyond the minimum NAAP criteria. However, to answer your question, Alfred Adler did not train students in an institute as we know it today. They did not exist. He did most of his sharing and training in coffee houses in Vienna. His patients and students would get together and they would sit around and talk about his theories. There was a group that met, but there were no kinds of formal training. In the United States, Rudolph Dreikurs was the first to set up a formalized Adlerian training, but that was not at an institute of psychoanalysis; it was at the Alfred Adler Institute of Chicago and I believe two years ago changed its name to the Adler School of Professional Psychology. So their focus was mostly on training Clinical Psychologists with an Adlerian pin. However, Dr. Stone, who is the Academic Vice President, and a few other people did start a psychoanalytic training program a

number of years ago, I do not remember the date, and it was NAAP accredited, which they let go.

BRIGGS: Do you think Alfred Adler would have agreed with this form of training?

MOORE: Yes, providing everyone would be included.

Religious and Philosophical Information on Alfred Adler

BRIGGS: Did Alfred Adler enjoy music?

MOORE: Yes.

BRIGGS: What was it about music that Alfred Adler felt to be helpful for psychological wholeness?

MOORE: He enjoyed it. He played the piano. It promoted social interest because it involved social interest. That was his way of life. To include people. He enjoyed socializing.

BRIGGS: What kinds of music did Alfred Adler enjoy?

MOORE: All kinds.

BRIGGS: Do you think that Alfred Adler knew that the Old Testament prescribed music as therapy?

MOORE: I don't know. Most of the writings of Alfred Adler on religion was with somebody else.

BRIGGS: What did Alfred Adler define as tasks of life?

MOORE: 1) Work was a task that everyone was entitled to do, not only to provide for the family but for society; better highways, better schools, etc. 2) love and marriage, and 3) social interest.

BRIGGS: Do you think that Alfred Adler knew that the Bible declares "love" as being the main axis for human wholeness?

MOORE: Yes, he did know that. As a matter of fact he did write about it and this somehow irritated Freud. Adler believed that "love thy neighbor" is important and Freud said, "Why should I?"

BRIGGS: What was Alfred Adler's family religion when he was a boy?

MOORE: He was Jewish.

BRIGGS: What were the religious beliefs of Alfred Adler's father as a boy?

MOORE: Jewish.

BRIGGS: What type of clergyman married Alfred Adler's father and mother?

MOORE: They were married by a Rabbi, I would think, in a synagogue.

BRIGGS: What were the religious beliefs of Alfred Adler's mother when she was a girl?

MOORE: I need to tell you that I am not that well versed on the religious practices of Adler or his family's.

BRIGGS: What were Alfred Adler's ideas about God?

MOORE: He was an atheist.

BRIGGS: When did Alfred Adler come to America?

MOORE: Adler came to the U.S. in the 30's.

BRIGGS: What type of clergyman did Alfred Adler travel with on some of his initial tours in America? What type of relationship did they have?

MOORE: Protestant. He had very good relations with the clergy. I know that Kurt Adler told me there are students at the institute in New York that are clergymen.

BRIGGS: Who performed the funeral? Was it a religious funeral?

MOORE: Phyllis Bottome wrote about these details but Kurt Adler didn't take a lot of stalk in Phyllis Bottome believing that she was a bit flamboyant.

BRIGGS: What lead to some of the religious changes in Alfred Adler's life? Would you address his conversion from Judaism to Protestantism?

MOORE: I can only tell you from a historical perspective. When they were under the Czar he didn't want his children to be different but wanted them to feel equal. In fact, when Freud read Adler's obituary concerning religion, he said, "Not bad for a Jew."

BRIGGS: Was Alfred Adler disillusioned by his family's religious beliefs?

MOORE: I don't think so. Like I said, I think it was for political reasons. His parents were practising Jews, but I don't know why Alfred Adler wasn't.

BRIGGS: What were Adler's views on exorcism?

MOORE: Knowing what he thought about Jung, I can only say from my own opinion that he thought it was foolishness.

BRIGGS: Do you think Adler knew that many of the underlying principles found in his theories are also found in the Bible?

MOORE: Basically, yes.

BRIGGS: What did Alfred Adler believe about the human soul?

MOORE: I think that the whole idea of Adler leaned toward a sense of belonging.

BRIGGS: Do you know what Adler thought about eternal life?

MOORE: I don't really know.

BRIGGS: Are there any theories of Individual Psychology that you feel are compatible with Theocentric Philosophies?

MOORE: All of them.

BRIGGS: For what reason(s) did Alfred Adler leave Sigmund Freud?

MOORE: There is a lot that is written about the reasons why they separated, but reading the minutes of the Wednesday night meetings, I would have to say a lot of it had to do with Freud's theories of neurosis. Many others disagreed with Freud as well. For example, the Oedipus complex; Freud believed everybody went through this but Adler did not. And you have to understand, these were Freud's meetings, not Adler's. So, if you wanted to be Freudian, you went to Freud's meetings. And after Adler left, if you wanted to be Adlerian, you met with Adler. And of course, after Jung left, if you wanted to be Jungian, you met with Jung.

BRIGGS: Did Alfred Adler readily accept or reject Carl Jung's theories?

MOORE: Jung was into archetypes and Adler basically felt that it was foolishness.

BRIGGS: Would Alfred Adler's work be more compatible with Judeo-Christian philosophies than Carl Jung's?

MOORE: Now, I'm not a scholar on Jungian theories, but I must say that that is really an excellent question, and could be answered a number of ways. But, to answer your question more directly, Adler is more compatible than Jung. However, many if not most Jungians are ministers or clergy in some sort of way. Jung did write a lot about Christian archetypes and symbols. As far as from a practical sense, I think Adler would be more compatible with the gospels; whereas, I think Jung would be more compatible with the mystical--the Old Testament. The Old Testament is loaded with symbols, rituals, sacrifices, practices, images, etc.

BRIGGS: Do you believe that Judaism affected Alfred Adler's theories?

MOORE: That's almost a trick question you know, because I couldn't say no. I would have to say yes, because Adler believed that we are under the influence of our parents, family values, religion, etc. So, if his parents were influenced by religion, then I am sure that Alfred Adler was influenced by it as well. However, we must take it a step further and realize that a child at some stage will take a stand for what they accept or reject from their parents.

BRIGGS: Although the influence is still reflected whether away from or towards?

MOORE: Yes.

BRIGGS: When we look at the relationship of Alfred Adler's and Sigmund Freud's, who influenced each other more?

MOORE: That's another interesting question. I think there was some competition between them. I think they influenced each other. An example of that is in the terminology. The whole idea and theories of Adler's "movement" can be found in Freud's repetition compulsion. But that's not just between Freud and Adler. That's everyone, Karen Horney, Jung, etc. What Ellis called "stinking thinking" Adler called "mistaken apperceptions".

BRIGGS: Did Kurt Adler believe that his father was a very private individual?

MOORE: Yes. He didn't want to burden other people with his problems.

BRIGGS: Is it true that Alfred Adler resembled his mother more than his father and if so in what ways?

MOORE: I think, perhaps, that Adler was more like his father.

Adlerian Theoretical Information

BRIGGS: Should substance abusers like heroine or cocaine addicts be considered criminals first or patients?

MOORE: Patients. And, firstly, we should not look at the drug but the patient. Adler felt that we need to focus on what it is that they use drugs.

BRIGGS: Is substance abuse a social illness eating away at our basic values?

MOORE: I would say that it was. Adler looked at all issues as being social.

BRIGGS: To a poor, underprivileged person, might substance abuse be self-medication to deal with their own problems or from society's ills?

MOORE: No, I don't think so. I think the poor are oppressed enough. They don't need to take drugs to alleviate this.

BRIGGS: Do you think the term addiction is being overgeneralized when we talk about such topics as sex addicts; addiction to food; and the like?

MOORE: Yes, I do. I think a lot of times the word "addiction" is used to replace narcissism. I don't think there is more addictions, I just think we are more aware.

BRIGGS: How might Alfred Adler suggest society manage overcrowded, violent, prisoner oriented jails without the use of corporal punishment? Would Alfred Adler have supported the death penalty?

MOORE: Adler didn't believe in corporal punishment. I imagine Adler would say, build larger and more useful prisons.

BRIGGS: Do you feel the courts are viewing therapy too often as an alternative to incarceration?

MOORE: It depends on what you mean by therapy. But, my answer is no. I think they need to do it more often. I am speaking from a criminal justice background. It has only been in the last fifteen years that they have been really able to appreciate therapy.

BRIGGS: In today's society; what can we do with people who have been sentenced for several or more murders (i.e., serial murders, etc.)? If they could be rehabilitated, should they be allowed back on the streets?

MOORE: I think we need to look at them on an individual basis. Each case is different. The natural law of consequences should be that some remain in prison regardless of therapy, while with others it may be different depending on the circumstances and intent.

BRIGGS: How is the act of rape explained within the context of the masculine protest?

MOORE: Rape has nothing to do with sex. It has to do with power. It has to do with striving for superiority. And, when an individual, man or woman, has a feeling of inferiority and desires power they may try to overcome such feelings by raping.

BRIGGS: Why did Alfred Adler believe "the therapeutic goal" of Individual Psychology was to treat the patient's "style of life" (lifestyle) rather than (his/her) the symptom?

MOORE: The symptoms are only an indication that the many mistaken ideas and apperceptions and style of life throughout a person's human development exists. Therefore, symptoms are only the defense against moving in a successful manner, hindered by the mistaken ideas, apperceptions and style of life.

BRIGGS: How do Adlerians gather data from a patient regarding his/her lifestyle?

MOORE: We treat the style of life.

BRIGGS: How do you gather data from a patient regarding his/her lifestyle?

MOORE: Adlerians do it differently depending on who trained them. Some do it very mechanically using a very formalized questionnaire, which is not the way Adler did it. Adler did it in a very warm and free flowing sort of way; in a manner of developing a cooperative relationship. I started out in the mechanical way but switched to the way Adler did it.

BRIGGS: Did Alfred Adler see psychoanalysis as a reconstruction process or a re-educational process?

MOORE: That's an interesting question, but I will let you know that that is more of a Freudian question than an Adlerian one. The Freudians believed in reconstruction and is a Freudian concept in which they believed in reconstructing the psychic constitution. Re-education is an Adlerian concept, so I would have to say re-education.

BRIGGS: What is the role or function of the therapist?

MOORE: To understand the patient, the style of life, and to help the patient re-orient and see their mistaken ideas, apperceptions, and goals.

BRIGGS: Was Alfred Adler ever psychoanalyzed?

MOORE: No.

BRIGGS: Would Kurt Adler agree with his father that therapists should not call themselves psychologists who according to their scientific training utilize mechanistic devices, i.e., testing, and does not treat the soul? Why did Kurt utilize mechanistic devices at first and then give it up?

MOORE: There was a time when Kurt did use psychometric testing, but he gave it up. At the time, it was the thing to do, but he realized it was a stupid thing to do, so he gave it up.

BRIGGS: Why did Alfred Adler think psychotherapy was an art as well as a science?

MOORE: Adler believed that because science is based on theory and art is based on creativity that in order to be a successful psychologist or psychiatrist, one should be able to skillfully integrate both theory and creativity.

BRIGGS: Why are empathy and understanding important to psychotherapy?

MOORE: In order to understand this, you must understand Adler's theory of "Gemeinschaftsgefühl".

BRIGGS: Can other forms of therapy such as behavioral modification provide this component?

MOORE: I think in order for it to be effective it needs to have it, but I don't know if it can when it is mechanical.

BRIGGS: In psychotherapy should people change their behavior first or their thinking?

MOORE: It depends on which one needs to be worked on first.

BRIGGS: In psychoanalysis what function does it serve to not ask "why" questions rather than "what" questions?

MOORE: Asking why is to ask the patient to interpret. What is more purposive.

BRIGGS: In Adlerian therapy if we don't speak of human beings as "types" then how does Alfred Adler account for his explanation of birth order, its importance in the development of the individual's life style?

MOORE: Adler did not type people. Types classify, whereas birth order characterizes.

BRIGGS: Can we legitimately rationalize our feelings as reasons for our behavior?

MOORE: Rationalization of our defense, yes. And I suppose one will attempt to rationalize feelings in the same manner; "I feel this way because..." They are rationalized, at least to the patient.

BRIGGS: Why did Alfred Adler put so much emphasis on the body language of his patients? Could you site some examples of how you apply this concept?

MOORE: That's a really interesting subject. Movement indicates motor activity and Adler said, "Only trust movement." Movement can be described as the four modes of distance; the moving to the above or below, backward or forward. There is also the hesitating attitude which is the absence of moving forward or backward or above or below. So, Adler's interest in movement was that it was symbolic in nature. Don't forget, you're getting into ego psychology. For example, this is true with the hesitating attitude in neurosis when a patient comes in and tells you week after week that they want to lose weight or get a better job but they never go on a diet or exercise or never look in the paper and apply for a job. So they tell you forward movement but they stand still with their feet.

BRIGGS: What is "organ dialect"?

MOORE: Organ dialect is what really impressed Freud. But what he meant by that is that patients somatize in particular parts of the body. For example, when a patient continuously complains about arthritic pain to the point of cringed hands and constantly ask for medications, one may discover a lot of anger and rage. Once this is released, the hands begin to open up and the pain goes away.

BRIGGS: What was Alfred Adler's definition of the pampered child?

MOORE: This is a concept that is very much misunderstood. Most people think that pampering is spoiling. Pampering is not allowing the child to make a contribution in the family, school, or society, particularly when the child is quite capable, by the parent doing it.

BRIGGS: What are "early recollections" and how are they used in the psychotherapy of a patient?

MOORE: Early recollections are held onto by the patient. We have millions of memories, but recollections are the ones that are held onto because they have some purpose or goals. In psychotherapy you listen to these to understand the lifestyle, ideas, apperceptions, and goals of the patient at that time.

BRIGGS: Can early recollections change as a result of psychotherapy or as one becomes more emotionally healthy?

MOORE: Yes, they may change or disappear. When a patient offers up a recollection, it has a purpose. The patient does not lose the recollection but, as a result of therapy, they will probably re-orient and the recollection may have less significance or more of a significance to a degree and only to the degree that it fits with the style of life, i.e., the theme of the style of life. We build on recollections.

BRIGGS: How do early recollections give the therapist information on family constellation? sexual attitude? etc.

MOORE: You know that in the recollection we look for particular content. Are there people in this recollection; the more people, the more social interest is present. Is there cooperation, a relationship, etc. In other words, what are the modes of distance.

BRIGGS: Are early recollections gathered and then examined mechanically after the session in order develop new questions or are they synthesized artistically and intuitively in the moment to allow for additional extemporaneous probing?

MOORE: I utilize all of Adler's concepts in the process of therapy. I may ask for early recollections but in a free flowing way. For example, when a patient says, "I remember." I ask, "What do you remember?"

BRIGGS: Why did Alfred Adler consider dreams as a bridge between yesterday and tomorrow?

MOORE: He considered dreams the factory of the emotions. When in sleep we can create pictures about whatever and prepares us for the future, things we are dealing with, i.e., it brings us closer to a resolution to what we are confronted with.

BRIGGS: What was Alfred Adler's concept of a conscience?

MOORE: The structure of the unconscious, pre-, and un-, are Freudian terms. There was a time when Freud called the conscious, "that which was still is." But, it was changed to the id. However, Adler believed we know more than we think we know and that its not buried deep some where in the unconscious.

BRIGGS: How did Alfred Adler use humor as a therapeutic instrument? Could you site some examples?

MOORE: How he used it I don't really know, but his idea about spitting in the soup is disgusting, but may be funny. You have to be careful how you use it in therapy.

BRIGGS: What was Alfred Adler's opinion of Dreikurs' theory that since man's problems and conflicts are social in nature, the group setting is an effective method for counter acting inferiority feelings?

MOORE: Adler would disagree with this because Adler didn't do groups. He did work with an individual in front of groups but not conducting a group as we know it today.

BRIGGS: Do a lot of Adlerians utilize groups? If so, how is it that this came about if Adler did not utilize group therapy?

MOORE: Yes, but Dreikurs utilized groups and if you trained with Dreikurs you would do groups but Adler didn't. Remember, the whole thing of groups was not polished up in Adler's time.

BRIGGS: Is insight a cure or only an opportunity for one?

MOORE: No. Insight alone does not work, but it is an opportunity. Insight by itself is useless if one does not do something with it.

BRIGGS: Why is Freud more popular or well known than Alfred Adler? How did this come about?

MOORE: That's another interesting question and I think it has an interesting answer. Freud is more well known than Adler, but he is certainly not more popular. In fact, even the mention of Freud in a lot of circles evokes a lot of aggression. I know we are not talking about Carl Jung, but Carl Jung is becoming more popular today in 1993 because of the "new age" movement. Now, Freud became more well known by being an academic and a very prolific writer. This was very important to Freud. Freud even wrote a book about Woodrow Wilson. Also, the Adlerians spent too much time in the educational arena and ignored the rest of the psychoanalytic community.

BRIGGS: What does the manner in which Freud treated his patients, i.e., by having them lie down facing away from him and the fashion in which Alfred Adler treated his patients in which they faced him directly, demonstrate the basic difference in their analytic technique?

MOORE: This question is one of comparison and by answering this one gets into trouble. Comparing Adler and Freud is like comparing apples and oranges. Freud had patients lie down on the couch for a reason, based on his theory of sleep. Lying down gets the patient closer to the "instincts", the id, aggression and so on. Lying down is a psychoanalytic technique allowing the analyst to study the id and the ego.

Adler could have cared less about the id. Adler was an ego psychologist. He was interested in the moment and how it related to the past.

The two modes demonstrate a consistency with their theories. This is especially important with schizophrenic or psychotic patients who are not acting and living in reality but live in a fantasy world. A cure can only occur by keeping the patient in the here and now. Lying down would only encourage psychosis. I have heard that Freud had people lie down as part of his need to prove his theory of the id, ego and super ego, rather than to care for the patient. Therefore, it would seem that Freud endeavored to be the scientist attempting to prove psychopathology and Adler the physician endeavoring to cure the psychopathological patient.

BRIGGS: How did Alfred Adler explain or did he explain the "Oedipus Complex?"

MOORE: He didn't. Adler thought it was foolishness but did admit that some may have had the "Oedipus complex" but didn't believe that it applied to everyone. This was the beauty of Adlerian theory.

BRIGGS: Was Freud's psychology taken from the psychopathology of a pampered child?

MOORE: I don't think so. I think it was taken from a biological perspective.

BRIGGS: Do Freud's concepts lack the element of "Common Sense?"

MOORE: By having a limited knowledge of Freud's and Adler's theories, I can see that this is a loaded question. I would have to say yes they do, and no they don't and I really don't know.

BRIGGS: How does Adlerian Psychology explain "transference?"

MOORE: I think that Adlerian psychology explains transference by relationships--a conscious relationship between the therapist and the patient.

A Printed Transcript of the Interview with Kurt Adler

The following is a transcript of the interview between Daniel A. Briggs and Kurt Adler held in November on Friday the 5th, 1993 at the office of Kurt Adler, 30 East 60th Street, New York, New York.

Biographical Information on Alfred Adler.

BRIGGS: How old are you Dr. Adler?

ADLER: 88.

BRIGGS: Do you still see patients?

ADLER: Yes.

BRIGGS: How often?

ADLER: Almost everyday.

BRIGGS: What was the family religion of your father when he was a boy?

ADLER: I am sure he was Jewish, but he never practiced it. He became a protestant, evangelical.

BRIGGS: What type of clergyman married your father and mother?

ADLER: I have no idea. They were married in Russia.

BRIGGS: What was the family religion of your mother when she was a girl?

If different, how did the marriage of your parent's affect her religious beliefs?

ADLER: Probably Jewish. My mother was not religious at all.

BRIGGS: Were there ever any disagreements between your parents concerning religion?

ADLER: Never. They were not religious.

BRIGGS: Did you ever go to church? If so, where and how often?

ADLER: In Vienna there was one protestant church. I was twice in that church. Once when I was baptized and the other time together with the gymnasium class for the 400th anniversary of Luther.

BRIGGS: What is the religious stance you take today?

ADLER: None.

BRIGGS: What is the religious stance your sister takes today?

ADLER: None.

BRIGGS: Did you ever talk about religion and God with your father?

ADLER: No.

BRIGGS: What were your father's ideas about God?

ADLER: My father wrote a book about individual psychology and religion.

BRIGGS: When did your father come to America?

ADLER: He came very early, but he never stayed. He

stayed only in 1935, permanently. He came in the late 20's when he lectured at Columbia University as a guest lecturer at the new School on Social Research and the College of Medicine where he was asked to be the Chair of Medical Psychology.

BRIGGS: Did your father travel with a clergyman on some of his initial tours in America?

If so, what type of clergyman and what type of relationship did they have?

ADLER: No, never.

BRIGGS: Who performed your father's funeral? Was it a religious funeral? Did you attend the funeral? Why or why not?

ADLER: No. My father died in England on a lecture tour in Aberdeen, Scotland. Some friends of his, Phyllis Bottome, wrote his biography and about the funeral. We were in the U.S. when he died and it took us five to six days to go over by boat. He was buried by the time we got there.

BRIGGS: I understand that your father converted from Judaism to Protestantism. If this is true, what brought about some of the religious changes in your father's life?

ADLER: Yes, but then he exited from Protestantism also to be nothing, when it was allowed. Because in Austria it was not allowed to have no religion. But in 1918 when the monarchy was thrown out, he exited from Protestantism too and so did I at that time. I was thirteen years of age when it was permitted.

BRIGGS: What are your thoughts about Jesus Christ? Have you studied or thought much about his teachings and philosophies?

ADLER: I know the Bible pretty well, because I think it is a valuable source of knowledge about human

beings. And he was one who preached social interest to people. He was against the rituals and the dogmatisms of any religion at that time-with the Roman religion or the Jewish religion. And the people in power didn't like him so they crucified him.

BRIGGS: Have you experienced any religious changes during your lifetime, and if so, what have they been and what brought them about?

ADLER: No.

BRIGGS: Has your sister experienced any religious changes? If so, what have they been and what lead to those changes?

ADLER: No.

BRIGGS: Was your father disillusioned by his family's religious beliefs?

ADLER: The family didn't practice Judaism so he couldn't have.

BRIGGS: What was the political climate like when your father left Europe? And did this have a realistic affect on your father's religious changes? If so, explain?

ADLER: Not at all. The climate, of course, was a rising dictatorship, because parliament was abolished by Adolph even before the Nazis came. We left Europe three years before Hitler came to Vienna.

BRIGGS: What type of relationship did your father and Albert Einstein have?

ADLER: He visited him once. My father knew him very little. He may have visited him just once or twice. Then much later after my father died, my mother corresponded with Einstein about the fate

of my sister, Valentina, who was in the Soviet Union. And Einstein found out that she had died in 1942. He told us about it. That is about it, except I was a student of physics in Vienna and Einstein came to visit our laboratory where I was.

BRIGGS: Considering your father's concepts of early learning do you think that your grandfather's religion effected your father's theories, regardless of his rejecting or embracing parts or wholes of said belief system?

ADLER: No, I don't think my grandfather was very interested in those things. I knew very little about my grandfather's ideas. I was five or six years old when he died.

BRIGGS: What events brought your father and Sigmund Freud together? And what led to their eventual separation?

ADLER: What brought them originally together is not entirely known. There are two versions of this. 1) My father was very much impressed by Freud's book on dream interpretation and evidently spoke about it. While the whole academic scene was against it, my father praised it. For this reason it is possible that Freud learned about Alfred Adler, I don't know. 2) Another version was that my father was a very astute diagnostician and Freud had a stepbrother, supposedly, who suffered from pneumonia and his doctor couldn't do anything. My father then treated him and got him through. That is another version. I have no proof of that.

And then Freud invited four people for his newly established Wednesday sessions and Adler was one of the four. Adler was always in this group that later developed into the Psychoanalytic Society. Adler was part of the group until 1911. He was at that time the president of the Psychoanalytic Society and also editor of the Psychoanalytic Journal.

What separated them was, Adler was always promoting ego psychology while Freud promoted instinct psychology or libido psychology. Adler

denies the premises of the libido instincts. And he wrote things in articles and spoke about it and eventually the difficulty became too great between them and the already large group in the psychoanalytic society. Eleven of them sided with Adler and the rest were simply against Adler. Adler saw, that as president, it was best to resign. Freud was very nasty about it. Adler never spoke bad about Freud, but Freud was very nasty and spoke very badly of Adler.

Adlerian Philosophical and Theoretical Information

BRIGGS: Did your father prescribe psychotropic drugs for any of his patients? If so, what was the purpose (psychotherapeutic, stabilizers, etc.) and under what psychological conditions?

ADLER: Hardly. At that time of course there were no anti-depressants. There were other drugs that were given by other psychiatrists, but Adler rarely did.

BRIGGS: What about yourself?

ADLER: As little as possible. I was four years in the Army and was Chief of Psychiatry and it was known that the least amount of drugs was used in my department.

If I get a patient who is, for instance, schizophrenic and has delusions and all sorts of symptoms that make it difficult or prevent entirely communication between me and him, then in the beginning I will give him some psychotropic drugs to make him more accessible, but as soon as possible diminish it or even completely abolish it. There are some, however, that take small amounts constantly. Even rarer to give drugs in depressions. Usually only when people come already from other psychiatrist, I will give them anti-depressant drugs. I always try to diminish them gradually, and eventually eliminate them entirely.

BRIGGS: What theories of Freud would you recommend clergymen consider?

ADLER: (Adler laughs) I wouldn't.

BRIGGS: What Adlerian theories would you recommend clergymen consider who do not intend to practice professional counseling or psychotherapy?

ADLER: Read some of the books Adler wrote, What Life Should Mean to You, and many others.

BRIGGS: Why did your father perceive nervousness, irritability and hypersensitivity as frustrated feelings in an effort to manipulate others?

ADLER: I don't think my father or I would make a generalized statement about this because nervousness, and sensitivity and such are different in each individual and you can't categorize everyone as having the same thing. Therefor, you can't make a generalized statement.

BRIGGS: Is the only cure for anger to increase one's self reliance?

ADLER: No. There are two types of anger. One is justified anger and one is unjustified anger. It depends what type of anger you are talking about. Justified anger should be supported. Because if you have justified anger and suppress it, you become depressed. This is the basis of depression. But unjustified anger comes from something else.

BRIGGS: What about so called "Freudian Slips" in language are they extremely revealing?

ADLER: Very often.

BRIGGS: How do we explain the origins of Homosexuality? (Is it really an attempt to change the sex role or possibly a misdirected drive)?

ADLER: I am in great dissidence with the American

Psychiatric Association, because I believe homosexuality is due not to one thing, but each homosexual has different reasons for being a homosexual. As a baby he may have had female figures that are so powerful that he may never live up to them and wants to avoid them. So he excludes females. Or maybe he may have had a very powerful father who showed him how powerful he must be and feels he could never live up to it, so he chooses not to be a man. This is just two reasons but there are many reasons why a person chooses to exclude women and be a homosexual. It is not inherited, it is not in the genes, it is developed from the environmental and family constitution. Sacharibe is another psychiatrist who agrees with me. Homosexuality can not be treated if they do not want to be treated.

BRIGGS: Do you feel that your father's description of Social Interest, i.e., the ability to participate; the willingness to contribute and the desire to belong) as an innate human potentiality tends to give social interest "instinctual-like" qualities?

ADLER: My father didn't believe that instincts were very strong in the human being if they existed at all. He believes instincts are determining and are a pitiful and poor way to lead humans through life. Only a goal directed person can find his way.

BRIGGS: With the amount of prostitution related to substance abuse would your father's concepts of the prostitutes of his day be more correlated to the upper crust call girls or escort services of today?

ADLER: I can not see my father supporting any kind of prostitution. But, for many, drugs are a wonderful medium to make every problem vanish. Thus, prostitution helps some get money to get drugs, to help them erase their problems.

BRIGGS: Is this a self-defeating cycle?

ADLER: Yes.

BRIGGS: How does social interest differ from conformity and super ego?

ADLER: Adler said you should never try to adjust a person to the existing society. You should always show him he should strive for a better society than we have. We can always and should always improve society. And therefor there is never a conformity. But you have to live according to the rules so you don't get in trouble and be made impotent to improve society.

BRIGGS: What is the difference between conformity and cooperation?

ADLER: Conformity means to bend one's beliefs whereas cooperation does not force you to bend or change your beliefs but work with society towards changing society more closely aligned with one's beliefs.

BRIGGS: What was your father referring to by his term "Counterfeit Common-Sense" (i.e., "Private Logic")?

ADLER: Common sense is sense we have in common with other people. Private logic is what we do not have in common with others and no one can agree with it.

BRIGGS: What is detrimental in making comparisons?

ADLER: It is very wrong to compare oneself with another person.

BRIGGS: Is this some of the problems of peer pressures?

ADLER: Yes.

BRIGGS: How can we steer children away from peer pressure?

ADLER: Help them with self confidence.

BRIGGS: What are your views and your father's, about home schooling?

ADLER: Home schooling is much too narrow as a rule. And private school is usually too privileged.

BRIGGS: How valid was your father's concept of the "Coefficient of Safety" in children? And does it carry over into adulthood? If so, how is it portrayed in the adult?

ADLER: I don't know what that is.

BRIGGS: Is rewarding a child ever useful? If so, when?

ADLER: My father is against reward and punishment. A child should be encouraged to be useful and helpful; to be part of the whole, a respected part. Only affectionate teaching helps the child.

BRIGGS: Your father felt that the SCHOOL was the 'only institution capable of effecting change' - is this still valid or has the present day family structure taken its place?

ADLER: No. He was saying that the mistakes that parents made in upbringing their children could be improved by teachers in school, only if they knew the way.

BRIGGS: What is your opinion of Jung's comment that today's gods and demons have merely got new names -pills, alcohol, tobacco, food and above all neurosis?

ADLER: I didn't know Jung was saying that. In general, I am not very fond of Jung. Not only because of his analysis, but also because he always sounded a little bit mystic.

BRIGGS: Would you agree with your father's theory that ---

"... the fear of defeat itself arranges the emotions"? (and through them our actions?)

ADLER: The fear of defeat is always reacted to emotionally. The thinking about defeat causes the emotions, and then the emotions lead to the action.

BRIGGS: Why do people try to impress other people?

ADLER: Because they wish to be highly regarded, which they are not usually entitled to.

BRIGGS: Alfred Adler was said to be "...a past master of the art of pauses"; How important is this technique of working with silence in psychotherapy?

ADLER: I don't think Adler was silent in therapy. That is a Freudian idea. We are only active in psychotherapy. All my patients sit up. I only let them lie down if they ask to, usually because they learn this from others. But, an equal relationship is very important and one gets the most out of it by sitting up and by both patient and therapist communicating.

BRIGGS: Could you reiterate Adler's idea of "gemeinschaftsgefühl?"

ADLER: This is badly translated into English as social interest. It means to feel oneself as belonging to mankind, to the community. It is a community feeling, a feeling of benevolence and goodwill toward other people--friendship as against hostility. It means social interest, community interest, community feeling, and feeling oneself as part of it, not an outsider. Not saying "here am I, and over there are the others", but "here are we".

BRIGGS: Do you feel that your father was more a philosopher than a scientist or physician?

ADLER: I think you have to be both in order to be good. I try to be both.

BRIGGS: Is there a similarity between what is called a conscience and what is mythically known as the unconscious?

ADLER: Adler never accepted the noun "unconscious", because it is closely associated with Freud's theory of the id, the ego, and the super ego, all fighting each other. Adler believed that everything worked together towards superiority.

BRIGGS: Would your father agree that love is the best virtue and binds all other good virtues in perfect unity?

ADLER: Well, do you think that one can live on love alone? It is not enough. We need love, work, and friendship.

BRIGGS: Would your father be in general agreement with the Theocentric Philosophy that there is one tri-directional life task--to love, 1) God, 2) all others, and 3) self, and that by accomplishing this human kind can live peacefully and successful?

ADLER: My father said there are three life tasks, work, friendship, and love. So, you see, he left God out. My father said that most religions have always preached "love thy neighbor", but unfortunately most religions do it out of morality of something like that. But he wanted to prove scientifically that this was necessary for mankind.

BRIGGS: What were Adler's views on exorcism?

ADLER: He never believed in it. Does anyone anymore? I thought that ended in the middle ages.

BRIGGS: What did Alfred Adler believe about the human soul?

ADLER: It is interesting that most scientists and most physicians don't use the term soul, but Adler did. He considered it the spiritual attitude towards people, towards mankind, of love, towards everything.

BRIGGS: What were Alfred Adler's views on eternal life?

ADLER: He believed that anything positive that the human being does, remains eternally, either they are structures or invested into other people, and that is eternal life. Nothing as soul or body.

BRIGGS: Do you feel SUICIDE is an act of revenge against another individual, society, social interest or all of these?

ADLER: Terrible mistakes are being made by researchers of suicide, because they lump all suicides together. But what you have just said about revenge is true about suicide in depression. There are many other suicides. If a psychotic believes he can fly and goes on the twenty-second floor on a building and jumps out and waves his hands and dies, this isn't really suicide, it is false belief. And if kamikaze in Japan commits suicide, that is entirely different. And if an old age person, because of enormous pain he gets, and commits suicide, this is not a revenge against somebody. But in depression, this is usually always a revenge against somebody.

BRIGGS: Is there ever justification for suicide in your estimation, such as in cases of terminal illness?

ADLER: Justification from what point of view? There is no justification in the case of depression. But I cannot say that for all suicides. Therefore, regarding your earlier question about drugs, I don't give drugs for depression or for suicide depression, especially not in suicide depression. Because I explain to the patient that they will

not be looked up to as having done something wonderful but hopefully everybody will see his selfishness in it and his anger and fury against the one he wants to hurt. And this is how suicide is being made practically impossible for people. I have treated hundreds of suicidal depression and have never had a suicide or even a suicide attempt. But most psychiatrists tell me that they had all these suicide patients that commit suicide. They don't understand the right approach to suicide with depression.

BRIGGS: What do you think Adler's views would be on groups like the "T.V. MINISTRIES"?

ADLER: My father never actually practised group therapy. And especially because he felt patients would not reveal things in front of others. But you asked something entirely different. My father didn't experience T.V.

BRIGGS: Did Adler believe that belief in God obscures or distorts reality?

ADLER: I cannot tell you what my father believed, but I can tell you what I believe. I believe that very often the belief in God is a fabulous excuse. I believe its a terrible handicap people have.

BRIGGS: If your father did not believe in "out of body experiences" how would he account for all the acclaimed experiences and what would he make of it?

ADLER: Sure, people say creatures come from outer space and abduct them. People will do all sorts of things and say all sort of things which have no reality basis.

BRIGGS: How would Adler account for the "glossalalia" experience acclaimed by millions?

ADLER: I have only heard of schizophrenics. I have never heard of it. I don't think my father ever heard

of it. He would probably immediately call it mystical and he would be against it, but would work with it.

BRIGGS: How is it that Adler would be against reductionism yet be a reductionist himself regarding religious philosophy?

ADLER: He opposed Freud's downing of religion, and people's belief in God. He didn't believe in God. He didn't find it necessary. But he never and I never, in my treatment of religious people, will tear their beliefs down. And this is how I know many religions. Except, the Eastern ones I don't know. I've never had any dealings with any Eastern patients. I work with what they have. But very often I have to show them that what they do and what they think is against their religion. This I can show them very often.

BRIGGS: Is Substance Abuse a social illness eating away at our basic values?

ADLER: Yes.

BRIGGS: In our society; what can we do with people who have been sentenced for several murders (i.e., serial murderers, etc.)? If they could be rehabilitated, should they be allowed back into society?

ADLER: They can probably be rehabilitated, but it takes a very long time; because there are too many benefits for not changing, but sometimes it is possible.

BRIGGS: Isn't life without parole just a degree of "revenge"?

ADLER: No. It is a protection of society.

BRIGGS: How do you suggest that we treat the "sexual rapist", i.e., someone who repeatedly rapes women;

is convicted; and released? What about "serial rapists"?

ADLER: I think they can be treated, but they have a problem with their maleness. So long as they overcome this and will not harm anyone anymore, they could be released.

BRIGGS: How could one tell if the patient is cured?

ADLER: One cannot tell, but a therapist could tell, or should be able to tell.

BRIGGS: Should we classify Hitler's mass slaughter of the Jews in Europe as a crime by an insane individual or a crime by a whole nation, (coward) or (collective guilt)?

ADLER: Hitler gave the German people, in a forced way, a feeling of superiority, which they felt they needed after their defeat in the first World War. For many Germans it gave them a feeling of superiority.

BRIGGS: Was Hitler insane?

ADLER: No, I don't think he was insane, but felt an enormous inferiority feeling because of several personal failures in his life. When he came to power he exploited this feeling of greatness in all sort of ways until he was finally defeated.

BRIGGS: If there is no such thing as a "Cure" for severe mental illness such as schizophrenia, how do we as therapists know when to terminate treatment?

ADLER: Who said there was no cure? My father cured schizophrenics with pure psychotherapy before psychotropic drugs ever came along, and so do I.

BRIGGS: Do they always maintain schizophrenic tendencies or characteristics?

ADLER: There is usually something remaining that reminds you of schizophrenia, but they become social human beings. They can get married and so on.

BRIGGS: Do you agree with your father that practitioners should not call themselves psychologists who according to their scientific training utilize mechanistic devices, i.e., testing, and does not treat the soul?

ADLER: Who said that? It's just a different kind of work they do, that's all.

BRIGGS: Can other forms of therapy such as Behavioral Modification provide empathy and understanding?

ADLER: Only if the patient is more intelligent than the therapist.

BRIGGS: How would Alfred Adler have felt about the SPECIALIZATIONS WITHIN THE FIELD of psychotherapy, like music, recreational, occupational therapy, etc. for helping a patient overcome his/her difficulties?

ADLER: He would probably consider this an advantageous adjunct but does not go to the basis of the problem.

BRIGGS: Is there any form of therapy that you would suggest a patient avoid?

ADLER: Yes, many.

BRIGGS: Could you name a few?

ADLER: You name a few. There are off-shoots that are terrible, for example, scream therapy and many others of that sort.

BRIGGS: How do early recollections give the therapist any

information on family constellation? sexual attitude? etc.

ADLER: Early recollections give the therapist an enormous insight into the patient's present problems and attitudes and lifestyles. Early recollections do not necessarily show what happened then, because it may not have happened. But when the patient remembers something from his childhood for such a long time, there must be for an important reason for remembering it. And, therefore, points to the present difficulty, to the present lifestyle of the patient.

Family constellation is a separate question. All it shows is the sibling rivalry and attitudes.

BRIGGS: If Alfred Adler's Individual Psychology were the primary treatment modality used today, how could it (individual therapy) hope to compete with group psychotherapy due to the cost differential between the two methods (of Individual and group treatment)?

ADLER: It is true that group therapy can be very cheap, cheaper than individual psychotherapy. But as I told you in the beginning, I do not believe that individuals will really open their minds in a group. That is my opinion. Others have different opinions.

BRIGGS: How have industrialization and modernization and growing complexity of the field of Individual Psychology changed psychiatry?

ADLER: Psychiatry has gone through various phases. At one time drug therapy was the thing and psychotherapy was disregarded. Once drug therapy was developed things changed and psychotherapy became very important again. In recent years, drug therapy seems to be very important and psychotherapy forgotten. Today, the trend is to do drug therapy. Psychiatrists today are not geared toward psychotherapy, as a rule. It is much easier to prescribe drugs. It doesn't take much time, but you can still charge the same thing.

There is no psychological condition that doesn't effect the physical and there is no physical condition that doesn't effect the psychological. And if the drug prescribed takes away the physical condition, the patient takes courage and believes they are better. And, therefore, they are better psychologically, occasionally.

BRIGGS: And when they have the problem again, they have a tendency to want to go back to drug therapy because it is what they thought worked for them?

ADLER: Yes.

BRIGGS: Can psychotherapy survive as a viable treatment modality in a world that seeks technological solutions to human problems?

ADLER: Yes. As I said, things go up and down and psychotherapy will go up again.

BRIGGS: What are some differences between counseling and psychotherapy?

ADLER: Counseling is advise giving and advising is not part of psychotherapy, to the contrary. The patient should be told that they will not be given advise, but that you will work with the patient to help them gain insight, to see their own mistaken goals, and allow the patient to make choices, what they will or will not do about it.

BRIGGS: Would you elaborate on your father's criterion for mental health being correlated to "...the degree of social interest in as much as it determines the fate, the failure, or the possibility for happiness of a person"?

ADLER: Sometimes, maybe this is exaggerated, my father would say that as soon as a patient forms inter-relationships with others, that he did not before, he is on the way to being cured. Or, he would say, when a patient develops social interest, being one with people, he is already cured.

BRIGGS: And this determines happiness?

ADLER: Yes.

BRIGGS: Why is Alfred Adler credited with being the first European Psychiatrist to use "group methods"? (Dreikurs)

ADLER: No! But he did treat children in front of parents, teachers, and students.

BRIGGS: Like a fish-bowl technique?

ADLER: Yes.

BRIGGS: Would you agree with Dreikurs that "...the advent of group psychotherapy has certainly improved psychiatric effectiveness..."?

ADLER: No (with a smile).

BRIGGS: Is the "fear of castration" related to the "Masculine Protest"?

ADLER: Yes, I guess. Because they both relate to a man not feeling manly.

BRIGGS: What do you feel your father means when he said "Freud seems to have known much more than he understood..."?

ADLER: (Laughs) Well, if he said that he may have meant that Freud had a lot of good ideas but he didn't really understand how things affected the patient, how the patient reacted to it, and what the patient made of it. He didn't really understand. And he didn't!

BRIGGS: Is Harry Stack Sullivan's "Syntactic Mode" of thought similar to your father's concept of common sense?

ADLER: I don't know what that is.

BRIGGS: Does Harry Stack Sullivan's "Paratoxic Distortion" describing the individual's proclivity to distort his perception of others resemble Adler's "Bias Apperceptions"?

ADLER: I don't know what that is.

BRIGGS: What technological advances do you foresee that could expand people's knowledge of Individual Psychology?

ADLER: I don't know, but, in the mean time, I think current technology is the best means to spread Adler's ideas.

BRIGGS: Since Adler had an objection to a rigid dependency on statistics in psychology, what would he feel about the numerous articles in the Journal of Individual Psychology using statistics to support his theory?

ADLER: Yes. Adler didn't agree with statistics per se. Each individual must be tested and it is good for statistics but is not good for the individual, because every individual is different.

BRIGGS: How do we help psychotherapist prevent "Burnout" on the job?

ADLER: What is that? I can tell you. Many psychiatrists really don't like their work and they will be burnt out.

BRIGGS: Will problems in social interest be related to the gap between technological advances and cultural

adjustment or will they remain primarily a psychological disturbance?

ADLER: I don't know.

BRIGGS: Is there anything that you would like to add?

ADLER: No. I think you did a pretty good job. You covered a lot of material.

BRIGGS: Is there anything that you would like to say to Apostolic clergymen?

ADLER: No. I think you should tell them. You would do it better than I could.

APPENDIX B

APOSTOLIC HISTORY AND DEMOGRAPHICS

Brief Annotated Histories of Organizations Within the Apostolic Movement: Note that the Apostolic movement began as a "holiness movement" within the Methodist Episcopal Church in the late nineteenth century. When the Methodist Episcopal Church would no longer tolerate said movement, the movement was publicly denounced forcing holiness movement adherents to exit the church. As a result, many groups sprang up including the Assemblies of God (AG), the group from which the Apostolic movement emerged shortly after the AG was formed.

Apostolic Church of Jesus Christ (A.C.J.C.): W.H. Whittington (a former Pentecostal Assemblies of the World minister) incorporated and chartered the A.C.J.C. around the close of 1924 or near the beginning of 1925. The organization lasted for only a short time. It re-united with the P.A.W. on November 18, 1931 and the A.C.J.C. name was dissolved (Clanton, 1970).

Apostolic World Christian Fellowship (A.W.C.F.): AWCF is an Apostolic ministerial association founded by Bishop W.G. Rowe and incorporates a large number of Apostolic organizations, that is, 130 different organizations not including a large number of independent churches. Bishop Rowe was formerly UPC. When he left he did not start another organization (or denomination) but desired an association.

Assemblies of the Lord Jesus Christ (A.L.J.C.): Data not available.

Brotherhood of the Associated Brotherhood of Christians, Inc. (B.A.B.C.I.): BACI was founded by E.E. Partridge, L.W. Onstead, and J.W. Johnson in 1933. The founders were not former members of any Apostolic organization. Little else is known about this small organization.

Emmanuel's Church in Jesus Christ (E.C.J.C.): Dissatisfied ministers of the Pentecostal Ministerial Alliance (P.M.A.) formed the E.C.J.C. around October of 1925. The P.M.A. was the results of a group of white ministers who left the Pentecostal Assemblies of the World (P.A.W.) in 1924 attempting to form an organization with white leadership. They believed that the interracial problems facing them at that time were more of a growth hindrance than a prejudice problem. (This appears to be true in light of the fact that they did re-unite at a later date.) In time, the E.C.J.C. consolidated with the Apostolic Church of Jesus Christ (A.C.J.C.) in October of 1927, dissolved the name E.C.J.C., and adopted the A.C.J.C. name. Finally, the A.C.J.C. united with the Pentecostal Assemblies of the World (P.A.W.) on November 18, 1931 to form the Pentecostal Assemblies of Jesus Christ (P.A.J.C.). The name A.C.J.C. was dissolved, but the P.A.W. name was kept alive by a number of dissenting P.A.W. ministers. The P.A.W. is now the second largest known Apostolic Organization (ibid).

General Assembly of the Apostolic Assemblies (G.A.A.A.):

A group of ministers were forced out of the Assemblies of God (A.G.) around 1916 due to their belief in "One God" (i.e., a belief that Jehovah was expressed in Jesus Christ). After being forced out of the A.G. they retired to the lobby of the A.G. meeting hall and decided that they had no other recourse except to start their own organization. In January 3, 1917 these ministers reconvened and formed the G.A.A.A. Shortly thereafter, the G.A.A.A. merged with the Pentecostal Assemblies of the World (P.A.W.) around 1917 and dissolved the G.A.A.A. name (ibid).

International Ministerial Association (I.M.A.): Data not available.

Pentecostal Assemblies of Jesus Christ (P.A.J.C.):

P.A.J.C. was the results of the Pentecostal Assemblies of the World (P.A.W.) merging with the Apostolic Church of Jesus Christ (A.C.J.C.) on November 18, 1931. The A.C.J.C. dissolved its name, but a group of dissatisfied ministers of the P.A.W. decided to keep the P.A.W active. Later, the P.A.J.C. merged with Pentecostal Church, Inc. (P.C.I.) on September 25, 1945 and became the United Pentecostal Church (U.P.C.) Both organization dissolved their former names to adopt the new U.P.C. name. The 1945 merger is considered the largest and greatest merger within the Apostolic movement. The U.P.C. has now become the United Pentecostal Church International (U.P.C.I.) (ibid).

Pentecostal Assemblies of the World (P.A.W.): It appears that two opinions exist as to the person forming this (originally) interracial ministerial organization and the place of its origin. Clanton (ibid) cites S.C. McClain as saying that it was formed by a minister named Frazier late in 1914 in Portland, Oregon. He also cites Morris E. Golder as saying that it was started by a minister named Frazee in 1915 in Los Angeles. Although the P.A.W. merged with the Apostolic Church of Jesus Christ (A.C.J.C.) on November 18, 1931 to form the Pentecostal Assemblies of Jesus Christ (P.A.J.C.), dissenting ministers of the P.A.W. convened in Dayton, Ohio shortly thereafter and voted to continue the P.A.W. The P.A.W. is now the second largest known Apostolic organization (ibid).

Pentecostal Church, Incorporated (P.C.I.): In 1932, the P.C.I. became one of the by-products of the Pentecostal Ministerial Alliance's (P.M.A.'s) metamorphosis. Ultimately, the P.C.I merged with the P.A.J.C. on September 25, 1945, dissolved the P.C.I. and P.A.J.C. name and adopted the new name of United Pentecostal Church (U.P.C.). The U.P.C. changed its name to U.P.C.I. at a later date (ibid).

Pentecostal Ministerial Alliance (P.M.A.): In 1924, white ministers from the Pentecostal Assemblies of the World (P.A.W.) gathered in the interest of forming a "white" organization with "white" leadership due to the interracial problems of their day. They initially decided to call

themselves the Apostolic Church of Jesus Christ. However, due to a discovery that an Apostolic Church of Jesus Christ already existed these white ministers decided to call themselves the Pentecostal Ministerial Alliance. They completed their organizing on November 3, 1925 and left the P.A.W. Later, the P.M.A. changed their name to the Pentecostal Church, Inc. (P.C.I.) in October of 1932. After that, one of the largest merges in the history of the Apostolic movement occurred--the Pentecostal Assemblies of Jesus Christ (P.A.J.C.) merged with the P.C.I. and became known as the United Pentecostal Church (U.P.C.) on September 25, 1945. Both organizations dissolved their former names and adopted the U.P.C. name. The U.P.C. became the United Pentecostal Church International (U.P.C.I.) at a later date (ibid).

United Pentecostal Church (U.P.C.): The U.P.C was the results of one of the largest and greatest merges of the Apostolic movement--a merge between the P.A.J.C. and the P.C.I. on September 25, 1945. The U.P.C. and P.A.J.C. dissolved their former names and adopted the U.P.C. name. Eventually the U.P.C. became the United Pentecostal Church International--the largest known Apostolic organization of the 20th century.

United Pentecostal Church International (U.P.C.I.): The U.P.C.I. is simply the results of the United Pentecostal Church (U.P.C.) changing its name in an attempt to align

their name with their world-wide endeavors. The U.P.C.I. is largest known singular Apostolic organization of the 20th century.

World Christian Ministries Association, Inc. (WCMA):

WCMA was founded in 1993 by Bishop D.A. Briggs as a result of a legalistic holiness creed formulated, plotted, and engineered in 1992 by intolerant and unlearned pharisaical elements within the UPCI and encouraged and unprevented by the paucity of brilliance and lack of spiritual acuity in leadership, district and national. It was similar in nature to the sad affair of the political machination that initiated the casting out of monotheistic believers from the Assemblies of God in 1916 for not ascribing to the doctrine of the trinity.

Note: Harvard University conducted a study about the Apostolic movement, but accurate figures are almost impossible to acquire due to poor organization, figures and multiplicity of organizations, fellowships and alliances.

APPENDIX C
THEOCENTRIC PSYCHOLOGY

I. THREE UNIFIED COMPONENTS OF A COMPLETE HUMAN PERSONALITY

- A. Basar (Physiological Components)
- B. Dianoia (Psychological Components)
- C. Neshemah (Spiritual Components)

II. DETERMINANTS OF PSYCHOLOGICAL AND PHYSIOLOGICAL HEALTH
(AFTER THE EXPULSION)

- A. Covering (freedom from *hypodikos* via *aphesis*)
- B. Divinely Endowed Agape (Romans 5:5) via *pneuma glossa*, i.e., *neshemah*
- C. The Degree of Applied Agape (see fig 1.1):
 - 1) Godward
 - 2) Outward (others)
 - 3) Inward (self)
- D. Healthy Basar
- E. Healthy Dianoia

III. CAUSES OF PSYCHOPATHOLOGY (* AN "ADAMIC FLAW" DUE TO THE ABSENCE OF PNEUMA WHICH PRODUCES AGAPAO)

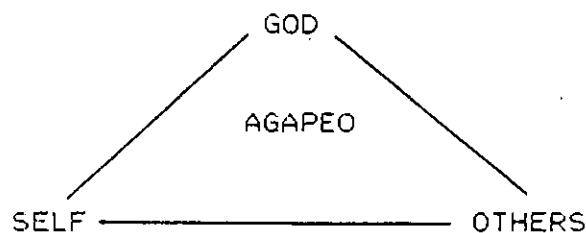
- A. An upset in the balance of the unified components of the personality via "III. C." below.
- B. An upset in the determinants of psychological and physiological health via "III. C." below.
- C. Anger, evoked by a self-breach of one's MEF, may (if not properly addressed) produce Self-Guilt, i.e., Guilt-Aggression, which is a punishment oriented feeling and may:
 - 1) Be directed toward the self
 - a) Anger directed toward the self is Guilt-Aggression causing Guilt-Depression
 - i) Guilt-Depression causes psychosomatic illnesses
 - 2) Be acted out on others
 - a) Anger acted out may evoke Guilt-Aggression
 - i) Guilt-Aggression causes Guilt-Depression
 - (a.) Guilt-Depression causes psychosomatic illnesses
- D. Anger, evoked by others breaching the self's MEF standards whether inflicted upon the self or against others, may produce Indignation-Aggression which

may:

- 1) Be acted out on others
 - a) Indignation-Aggression acted out may evoke Guilt-Aggression
 - i) Guilt-Aggression causes Guilt-Depression
 - (a.) Guilt-Depression causes psychosomatic illness, or
 - (b.) Evokes another "acting-out anger cycle"
- 2) Be suppressed (a form of directing anger toward the self)
 - a) Suppressed indignation-aggression causes depression
 - i) Depression causes psychosomatic illnesses

IV. HUMAN ISSUES

- A. Marriage
- B. Homosexuality
- C. Crime
- D. Occupation
- E. Neurosis
- F. Psychosis



(Fig. 1.1)

GLOSSARY

Agapao (Gk for "love"; Mark 12:30; Ephesians 5:25): Love in a social and moral sense, i.e., a deliberate assent of the will as a matter of principle, duty and propriety.

Agape (Gk for "love"; Romans 5:5): Love, i.e., heartfelt deep affection or benevolence, a love-feast.

Aphesis (Gk for "remission"; Acts 2:38, 10:43, etc.) Freedom, pardoned.

Basar (Heb for "flesh"; Ezekiel 37:8): Flesh, i.e., by extension a person and the physiological body parts.

Chay (Heb for "living"; Genesis 2:7): Alive, i.e., to live, to revive.

Dianoia (Gk for "mind"; Mark 12:30): Deep thought; properly the faculty; from dia and nous, i.e., through the intellect or mind. The aggregate of the nous, kardia and suneidesis.

Dunamis (Gk for "power"; Acts 1:8): Force; miraculous power.

Emphusio (Gk for "breathed"; John 20:22): To puff.

Hupodikos (Gk for "guilty"; Romans 3:19): Under sentence, i.e., condemned, guilty.

Kardia (Gk for "heart"; Mark 12:30): The heart, i.e., the thoughts and feelings of the mind.

Katharismos (Gk for "purged") A washing off, i.e., ablution.

Kethaoneth (Heb for "garments"; Genesis 3:21): A shirt.

Krino (Gk for "condemned"; John 3:17): To distinguish, i.e., by implication to try, condemn, and punish.

Labash (Heb for "clothed"; Genesis 3:21): To wrap around, i.e., clothe.

Naphach (Heb for "breathed"; Genesis 2:7; Ezekiel 37:9): To puff.

Nephesh (Heb for "soul"; Genesis 2:7): A breathing creature.

Neshamah (Heb for "breath"; Genesis 2:7): A puff, i.e., wind, angry or vital breath, divine inspiration, intellect, blast.

Phileo (Gk for "lovest"; John 21:15-17): To be a friend, i.e., to have affection of the heart.

Pneuma (Gk for "Ghost"; John 20:22): Current of air, i.e., breath (Blast or puff). Same as Hebrew neshemah.

Psuche (Gk for "soul"; Mark 12:30): Breath, i.e., spirit, corresponding exactly with nephesh and ruwach.

Ruwach (Heb for "breath" and "spirit"; Genesis 7:15; 6:3; Job 12:10; Ecclesiastes 11:5; Ezekial 37:6, 8-10; etc.): Wind; by resemblance breath. (Idiom for life.)

Suneidesis (Gk for "conscience"; 1 Timothy 4:2; etc.): Co-perception; a prolongation form of suneido, i.e., to understand completely.

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VITA

Daniel Briggs began his clinical theology career in 1978 as Associate Pastor at the Sounds of Pentecost Church in Moncton, New Brunswick, Canada. Under his co-direction, the church experienced phenomenal growth (120% in six months) and a new edifice, designed by him, was constructed in the six months that followed said growth. While there he also held speaking engagements in New Brunswick, Nova Scotia, New Foundland, Canada and Maine, U.S.A.

In 1979 Daniel Briggs became the senior pastor of the Apostolic Bible Way Church of Kouchibouguac, New Brunswick, Canada. Within nine months the Church had experienced 125% growth.

In 1980 Daniel Briggs moved to Biddeford, Maine and founded the First Apostolic Church of Biddeford. The church is now established with its own large parcel of land, edifice, etc.

While in Biddeford, Daniel Briggs founded Cornerstone, Inc. (CI), Maine Center for Psychotherapy and Psychoanalysis, a 501(c)(3) federally approved non-profit health center. While being its president, he practised psychotherapy and acted as Clinical Director as a Certified Psychoanalyst (CPsyA) (a NAAP member since 1990) and a State of Maine Licensed Clinical Counselor (LCPC). He is a graduate of Indiana Bible College, Cornerstone Theological University, and the Alfred Adler Institute of New England.

Daniel Briggs has since resigned presidency of CI in 1993 and founded the World Christian Ministries Association, Inc. and is its President (General Secretary). However, he still acts as CI's external Clinical Director and Board Consultant.

In 1993 Daniel Briggs took on additional ecclesiastical responsibilities as Bishop over two parishes, seven clergymen, and two intern clergymen. Additionally, he has been seated as Cornerstone Theological University's Chancellor and has secured accreditation (and is currently working towards a USDE and COPRA recognized accreditation) and NASAP and NAAP affiliation via its branch psychoanalytic certification program--AAINE/ITP.

While in Biddeford, Daniel Briggs began to develop what he calls Theocentric Psychology (TP) and founded ITP that has since merged with AAINE (both now owned and operated by CTU). TP is based on a scriptural theoretical axis--a tri-directional main-life-task (TMLT) system. The MLT has three different major nomothetic parts with five major determinants that affect the three nomothetic parts.

Daniel Briggs has published numerous articles, has written several books, and has addressed many audiences nationally and internationally in various settings from universities to parishes. Daniel Briggs is a Marquis Who's Who in the East, Who's Who in the World of Medicine, and a Who's Who in Executives and Professionals biographee and a Marquis Who's Who in the World nominee.