



Idaho Society of Individual Psychology

The ISIP Newsletter

Volume 31, Number 3

January/February 2009

ANNUAL CONFERENCE

3 ETHICS HOURS included in the 14 CEU total plus...
20% DISCOUNT FOR THREE OF MORE REGULAR REGISTRATIONS FROM THE SAME AGENCY

Registrations are coming in so please get this on your calendar to get the Early Bird rate! You can register online at www.adleridahoh.com.



Idaho Society of Individual Psychology

**Seeing the Same Thing Differently:
Changing Client Perceptions of Their History**



James R. Bitter, Ed.D.

**ANNUAL CONFERENCE
March 6 & 7, 2009**

DoubleTree Hotel - Riverside
2900 Chinden Blvd., Boise, Idaho
(208) 343-1871

2009 Training Opportunities

ISIP delivers! Training, that is! OUR CONFERENCE AND WORKSHOPS ARE **UNIQUE!** You will benefit from two days of concentrated, energized, unfragmented (i.e. breakouts) and experiential training that you can translate directly into your professional and personal life. ISIP is not aware of any other CEU workshops that can, or do, make that claim.

Conference brochures for the March 6 & 7 Annual Conference should have reached you by now. And, you should be on our Listserv and have been contacted – however, please contact me if you did NOT get an email headed RE: [ISIP-NEWS] ISIP ANNUAL CONFERENCE - MARCH 6 & 7.

Here is the Schedule of Training planned for 2009. Please visit our website www.adleridahoh.com for complete details regarding the Certificate of Professional Studies programs. How about these stats!!!

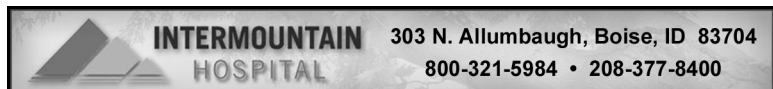
- 126 graduates from the Series – 3 workshops plus an Annual Conference
- 15 graduates from the Advanced course – 5 workshops plus an Annual Conference

– Series Workshops –

LEWISTON	April 10-11	#2 Adlerian Psychotherapy
	September 25-26	#3 Adlerian Couple & Family Therapy
POCATELLO	April 24-25	#3 Adlerian Couple & Family Therapy
IDAHO FALLS	October 16-17	#1 Adlerian Theory of Personality Development and Family Functioning
BOISE	May 1-2	#1 Adlerian Theory of Personality Development and Family Functioning
	October 2-3	#2 Adlerian Psychotherapy
BONNERS FERRY	June 3-4	#3 Adlerian Couple & Family Therapy
	Sept. 9-10 (tentative)	#1 Adlerian Theory of Personality Development and Family Functioning

– Advanced Workshops –

BOISE	May 15-16	Dreams and Metaphors in Adlerian Therapy – Presenter, Wes Wingett, PhD
	October 23-24	An Adlerian Approach to Addictions – Presenter, Wes Wingett, PhD



Thank you to *Intermountain Hospital* for being a sponsor of ISIP Training!



Q We are contemplating adding a "Question & Answer" column in future issues. Please drop us a note at the P.O. Box, and let us know if you would like to see this. Feel free to start sending and questions you may have about Alderian Individual Psychology.

WHAT IS ISIP?

The Idaho Society of Individual Psychology is an organization of people in Idaho who are interested in furthering the concepts of Individual Psychology, the psychology of Alfred Adler.

What is Individual Psychology?

Individual Psychology is a philosophical approach to understanding human behavior based on the teachings of Alfred Adler. Individual Psychology helps us understand that all of our behavior is purposeful and the purpose for behavior is to find a meaningful place in any group.

Individual Psychology is also based on the idea that all human beings have goals for themselves as demonstrated by their behaviors and those goals can help the individual achieve meaningfulness in their life.

Individual Psychology emphasizes behavior that is based on mutual respect, social interest and cooperation.

SIGNIFICANT ADLERIAN CONTRIBUTORS

Each year at the ISIP Conference, we recognize individuals who have shown a commitment to the principles of Adlerian psychology through their work, in their family, or in their life. Adlerians are "born", as well as "trained", and many of us know effective and successful parents, community leaders, and compassionate people whose lives show such commitment.

Each year we strive to recognize someone from the professional category as well as the non-professional category. We cannot do this without your help.

Being recognized as a Significant Adlerian Contributor is an experience . . .



Please send us your nominations. Nominations need to include the name and description of contributions the person has made in their family, their workplace, their spiritual life, or their community.

Mail your nominations to ISIP, P.O. Box 284, Boise, Idaho 83701-0284, or phone us at (208) 344-7194

Being recognized as a Significant Adlerian Contributor is an experience one never forgets. Wouldn't you like to give that opportunity to someone special you know?

ISIP WEBSITE

You will find a full range of professional articles, workshop and conference announcements, news postings, conversation forums, and additional resources. Please visit regularly and check us out!

www.adleridaho.com

The ISIP Newsletter

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ISIP membership and newsletter subscription is included in Annual Conference registration. Non-Member subscription rate is \$10.00 per year.

We encourage readers to send news, suggestions, ideas and opinions.

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Gender Guiding Lines

Maybell Memos

Editor's note: The following article is reprinted from "An Adlerian Lexicon, Fifty-nine Terms Associated with the Individual Psychology of Alfred Adler." by Jane Griffith and Robert L. Powers. Chicago: AIAS, 1984

Rudolf Dreikurs made use of Adler's concept of "guiding lines" to explore a person's ideas about masculine and feminine and what it means to the individual to be a man or a woman. He formalized this investigation in the *Life-Style Assessment* process. To uncover what he called the "masculine and feminine guiding lines," Dreikurs asked the client to tell him about father and mother in the childhood years, up to about ages nine or ten, posing the questions, "What kind of a man was father?" and "What kind of a woman was mother?" By means of these questions he learned what there was about the parents which impressed the client. From this material, Dreikurs wrote a summary statement of the client's unexamined attitudes about what was required of him or of her to be a man or a woman. Powers and Griffith have further developed the therapeutic application of the concept of "gender guiding lines," defining the relevant issues as follows:

1. A person's report of his or her childhood opinions of mother and father establish the *norms* for what it means to be a man or to be a woman. The child believes that all men are either like my father or different from my father, and that all women are either like my mother or different from my mother. (The image here is of the bell curve of standard distribution.)
2. Those who deviate from these norms either fall short of or go beyond, in varying degrees, what a man or a woman is *expected* to be.
3. The gender guiding lines feel like a *destiny* to the child, who operates as *if* the following were true: "Since I am a boy who will grow up to be a man, when I grow up I will be more or less like my father - *unless* I do something about it (ie., safeguard against it or go beyond it)." Or, "Since I am a girl who will grow up to be a woman, when I grow up I will be more or less like my mother *unless* I do something about it."
4. The gender guiding lines and the conclusions the child draws concerning them form a part of the *un-understood Private Logic* of the person and are *not* (usually) in the person's conscious awareness.
- 5 "Role models" are to be distinguished from gender guiding lines as follows:
 - a) the individual is *consciously aware* of role models (including both positive and negative role models);
 - b) role models are *freely chosen* by the individual as positive or negative exemplars, about whom the child thinks, "I'd

- like to be like that," or, "I don't want to be like that."
6. The child may choose father or mother as a role model (either positive or negative); if so, the child does this freely and in awareness.
7. If the child chooses as a positive role model the parent of the *same sex*, the guiding line and role model are *consonant*, and the child will probably enjoy clear gender identity and a successful gender adaptation in adulthood, providing the child operates generally on the useful side of life.
8. If the child chooses as a positive role model the *cross-sex* parent, the guiding line and the role model are *dissonant*, and the child's gender identity may be confused, conflicted, or generally unclear. He or she may, in this case, feel uneasiness in relation to adult sexual functioning as there may be some sense that "I'm not truly masculine," or "I'm not truly feminine."
9. For those children who see their *same-sex* parents as *negative* role models, there will be a calculated determination to be unlike that parent, and a consequent struggle to resist the "destiny" of the gender guiding line as described in (3), above. The child will think, "Whatever else happens, I don't want to be like my father (mother)," a thought which would be unnecessary *unless* the child's conviction were that "This is my destiny." Rejecting the same-sex parent as a positive role model (like choosing the parent of the *other* sex as a positive role model) leaves the child feeling uneasy as to gender and what it means to be a man or a woman. Unless and until the gender guiding lines, role models, and their dynamics are open to examination and understanding, the person may experience troublesome, even heart. breaking, concern about gender identity.
10. Often, a positive role model of the same sex is presented to the child in the person of a grandparent. This model is recommended by the parent of the *other* sex: "Don't be like *your* father, be like my father," says (or implies) mother to her little boy; or, "Don't be like *your* mother, be like my mother," says (or implies) father to his little girl. In these cases, the child may feel a pressure and an obligation to strive toward the "fictional plus" as presented by the exemplary grandparent, at the same time experiencing the "felt minus" of the pull of his or her "destiny" to be like the parent of the same sex, a situation which may lead to discouragement expressed through a reluctance to grow up and to take his or her place as a man or a woman.

THE LEXICON OF ADLERIAN PSYCHOLOGY

What is a lexicon? From the book itself, "A lexicon is a stock of terms used in a particular profession, subject, or style; a vocabulary."

Jane Griffith/Robert L. Powers

FEMINISM

In the early days of Adler's period (1870-1937), in the cultural world of Imperial Austria, it was a given that girls and women were INFERIOR to boys and men. "This myth of the INFERIORITY of everything female," Adler stated, results in a "dichotomy of concepts: Masculine is simply identified with valuable, strong, and victorious, and feminine with obedient, servile, and subordinated" (Adler, 1978, p. 8).

Most women of that day accepted their INFERIORITY as a verity, though some resisted by adopting roles then associated with men. Others, unable in such an atmosphere even to UNDERSTAND or state their resistance openly, fought UNCONSCIOUSLY to subvert the dominant order by means of ORGAN DIALECT (as in vaginismus or hysteria). Still others, called feminists, dared voice their demands for EQUALITY in both the private and public spheres. Adler, influenced by Marxist ideals of EQUALITY and justice, was a feminist. He joined the Socialist party (whose platform in 1885 was the first in history to embrace the EQUALITY of women). He later married Raissa Epstein (a Muscovite who had come to Vienna to study), also a feminist and socialist. Adler was politically active until he formed the Comparative INDIVIDUAL PSYCHOLOGY Society, from which time he devoted himself to the development of his psychology, never losing sight of the need for social change.

Throughout the development of Adlerian theory and practice, Adler's feminism never wavered. In addition to supporting demands for economic, social, and political EQUALITY, he addressed such issues as reforming bias in language, equal pay for equal work, obstacles for women arising from their employment, and women's role in family planning. In fact, it is not too much to say that Adler's feminism was the most important factor in the theoretical dispute leading to his separation from the Freudian circle. [See MASCULINE PROTEST; HISTORICAL CONTEXT: ADLER IN HIS TIME; OVERBURDENING CHILDHOOD SITUATIONS.] The arch evil of our culture [is] the excessive pre-eminence of manliness (p. 55).

The number of men who show no accomplishments but a high degree of incompetence is so great that one could defend with an equal mass of evidence a myth of the INFERIORITY of men - of course, equally unjustly (Adler, 1978, p. 8).

Art, like science, so far has been almost exclusively the work of men and reflects primarily man's [opinions taken as] knowledge of the female soul. ...The masculine preponderance among these opinions is certainly an evil (Adler, 1978, pp. 83-84).

[The] low esteem [in which women are held and in which they hold themselves] is also expressed in far lower pay for women than for men, even when the work is equal in value to men's work (Adler, 1978, p. 7).

The knowledge of being an unwanted child poisons the life of many individuals [and] plants the root for serious psychological disturbance. ...Alone in the interest in these children... I am in favor of telling every woman very plainly: "You need not have children if you don't want to. ...[All arguments take a secondary role] compared to this argument: Only a woman who wants the child can be a good mother to him or her (Adler, 1978, p. 30).

The question of deciding the number of children had best be left entirely to the woman (p. 434).

Capitalized words refer to a cross reference to other terms in the Lexicon.

Page number quotations are from A. Adler (1946a) *The Individual Psychology of Alfred Adler*.

Readers of the ISIP Newsletter may purchase a copy of *The Lexicon of Adlerian Psychology* for \$50.00 plus \$6.00 S&H.

Send payment and inquiries for bookstore or group discounts to: Adlerian Psychology Associates, Ltd., PO Box 1450, Port Townsend, WA 98368 - Email: Adlerpsy@olypen.com

Edgar's Corner

It's OK for Child to Know Parents Differ

by Thomas E. Edgar, Ed.D.

Think of how much time and human energy is spent by one parent in trying to convince another parent that they should present a common front to the children. If Mother doesn't believe in spanking, she often tries to convince Dad that he shouldn't either.

There are several drawbacks in trying to make someone else be like you, act like you and think like you. First of all, it is probably impossible unless you had the good fortune and foresight to marry a clone of yourself.

Another is that if you are successful, the children are presented with an inaccurate view of the world and the people in it. People do differ. Some are stern, others are soft. Some are fair, others are not. Some show love easily and often, and some simply cannot do so. When parents pretend to agree when they really do not, they are failing to teach a child a very important lesson about life – people differ and you must learn to live with them as they are. Oddly enough, children are very capable of adapting to the personal styles of others very readily and quickly, too. You don't talk at all in Miss Jones' classroom, but when the music teacher comes, you can do nearly anything you want once Miss Jones has left.

A third disadvantage is that at least one parent is left feeling resentful and unimportant. In one family I met many years ago, the father thought it was wonderful for the children to grow up seeing the naked human body. He bathed with the kids and walked around the house undressed. The mother, though, felt very shy and ill-at-ease about walking around nude or letting people see her undressed. But she did both because her husband thought it was the proper way to be.

She would cringe when her children would come into the bedroom when she was undressing and she was embarrassed when they walked into the bathroom and she was bathing. But she gritted her teeth, and she resented herself, her husband and her children.

I suggested that she simply tell the children that she wanted her privacy and that she and father just felt differently about it. "But, is it all right if we aren't consistent around the children?", she asked. I pointed out to her that being honest with herself and the children was perhaps more important than seeming to be the same as her husband. That struck her as a reasonable idea.

What, then, is a parent to do? Suppose Dad is a born-again

spanker. He has been heard to comment aloud in a restaurant, "What that kid needs is a good spanking." Sparing the rod, he claims, is spoiling the child.

Mother, on the other hand, is a gentle soul. She just can't feel good about whacking the children. She has trouble remembering any good spanking. They are, to her, simply all bad.

Given all this background, how should the parents react in the following brief scene? Little Allen comes running in, eyes full of tears and in full cry. "Dad spanked me," he squeezes out amid gasps and sobs.

Mother could react by marching into the yard to give Father a piece of her mind. She has done this so often, though, that she has practically none left to give. It has changed nothing in the past. Little Allen, having gotten mother and father into a battle, dries his eyes, props his feet up on the porch railing, and enjoys the spectacle – his misbehavior forgotten. When the parents tire of being gladiators, they march silently into the house slamming doors. Little Allen leaves for his friend's house to play with their cars.

Better, though, Mother could sit down with Allen to help him interpret what had happened, to see what led up to the swat, and to find ways to avoid being spanked in the future. Notice that the problem remains between Allen and Dad. Mother does not put on her striped shirt and whistle to step between the antagonists and send someone out of the game.

Such an approach does require that parents respect the rights of each other to be different and to have different methods. It also assumes that children can figure out how to avoid being swatted, given a little time and practice. They really can do this, you know.

One has to wonder why Allen came clear into the house to report the latest event to his mother. That tattling could be diminished. Had she simply said, "Allen, that problem is between you and your father. Is there anything I can do to help you figure out what happened?" There goes all the fun and all the potential benefits of carrying the news to Mother.

Teaching that people are very different and that each must be dealt with as he or she is, is one of the important responsibilities of parents. I suggest that it start very early – from the beginning, and at home.

Tom Edgar, Ed.D., is a Professor Emeritus from Idaho State University. One of his areas of expertise is Adlerian Psychology. He has authored numerous articles in the Journal of Individual Psychology.

ISIP 2009 CONFERENCE

Seeing the Same Thing Differently: Changing Client Perceptions of Their History

Presenter - James R. Bitter, Ed.D.

March 6 & 7, 2009 • Doubletree Riverside, Boise

WHO SHOULD ATTEND? Counselors, Social Workers, Corrections, Case Managers, Psychologists, Nurses, Child Care Providers, Teachers, Parents.

WHY? This is a unique opportunity to learn from an outstanding Adlerian practitioner and teacher. Basic and underlying principles of Individual Psychology will be wrapped in Adlerian strategies of resilience and strength building.

ABOUT OUR PRESENTER: Dr. James R. Bitter is Professor of Counseling at East Tennessee State university in Johnson City, TN. He is a former Vice President and Delegate to the General Assembly of the North American society of Adlerian Psychology (NASAP). He worked with the late pioneer of family therapy, Virginia Satir, for the last ten years of her life, and more recently, he has studied with the master Gestalt therapists, Erv and Miriam Polster.

DATE: March 6 & 7, 2009

LOCATION: Doubletree Riverside, 2900 Chinden Blvd, Garden City, ID 83714

FOR RESERVATIONS call: (208) 343-1871 or (800) 222-8733

For more information call (208) 344-7194.

**Mark Your
CALENDAR!**



The ISIP Newsletter

P.O. Box 284
Boise, ID 83701-0284

*"Anyone trained in Adlerian Psychology knows what to do the first time they sit down with a client and through the process."
Wes Wingett & Steven Maybell*

**2009
ANNUAL CONFERENCE
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