

Volume 5

Journal Articles: 1921-1926

Talent & Occupation; Crime & Revolution; Philosophy of Living

In **Chapter I: Where the Struggle Against Delinquency Should Begin** (1921), Adler's answer is: everywhere. The social situation in Vienna was evidently quite difficult, because Adler mentions all possible contributors: parents, teachers, caregivers, and government. He suggests that the depressed standard of living is one reason for the low moral standards, and criticizes the strategies of punishment and the threat of punishment. He maintains that most institutions, including family and the legal system, cannot correct the situation. Only the schools, although they are beset with a number of problems, can help: "The school is the only institution qualified to check delinquency." Because delinquency really starts with failure at school, he insists that many changes need to be made in the school system, beginning with the most important one of new teacher-training.

Chapter II: Educational Guidance Center (1922) continues the discussion begun in the previous chapter. Adler proposes that until all teachers can be trained in IP, at least all classroom assistants should receive such training. He states that the "Volksheim" in Vienna are the only institutes where "lectures, modern pedagogy, and IP are practiced." An Educational Counseling Center was established there in order to respond to questions from children, parents, and teachers regarding problem children; and to counsel these children both within and outside the family. For organizing other parent counseling centers, he recommends following these principles: "1) Do not involve any authorities; 2) Identify the origin of the problem and trace it back to earliest childhood; 3) Pay attention to the rights of the delinquent; 4) Uncover vanity; 5) Develop social feeling and set exemplary role models; 6) Reject the myth of talent and accept realistic limitations; and 7) Work each of these principles with empathy, so that they come alive." For Adler, pedagogy and psychology are fundamentally connected.

Chapter III: Introductions to *Heilen und Bilden*, Both Editions, & Postscript (1922). (Editor's note: *Heilen und Bilden* means "health and education" in German.) The "Introduction to the First Edition" was

written by Carl Furtmüller. He says that the physician's advice and teachings are indispensable for the educator. According to Furtmüller, the tasks of the psychotherapist are to study what in the life-plan of the client has gone wrong and become untenable, and what has forced the client into an unsolvable disparity with reality. The therapist should then help the client shed his unrealistic life-plan and replace it with another that will enable him to adjust to reality.

The "Introduction to the Second Edition" was written by Erwin Wexberg, who describes how the war crippled international scientific relationships in Europe. After stating that IP has emerged as an independent discipline that differs from psychoanalysis, he suggests that a "clean separation" between the schools would be of mutual interest.

Adler added a "Postscript" in 1922, saying, "For us, IP is that artistic striving which allows us to view all expressions in the context of a unified development. In terms of practical child education, it means that by illuminating the unrecognized life-plan and by revising it, by sharpening the sense of reality, the sick and asocial manifestations of the self-created system can be eliminated and the road toward reconciliation can be taken."

In **Chapter IV: Danton, Marat, Robespierre: A Character Study** (1923), Adler comments on three important figures in the French Revolution. In this short study of the personalities and processes of the French Revolution, he says of Robespierre, "At school he was always a model student and his university studies produced a prized paper. He lived a clean and highly moral life, but in all his virtuousness he hid an ambition that would not allow for mistakes or corruption. Like a model student, he saw revolution as an academic contest for which he would be crowned at the end. His political tactics were always the same: he skillfully maneuvered one opponent to destroy another. When he and his followers finally faced the last opponent, his quick-wittedness deserted him. He also died under the guillotine, as Danton had prophesied, while on his own last walk toward death."

Chapter V: Progress in Individual Psychology -- Part I (1923) presents some basic axioms of IP. Adler defines man's inner life as a teleological process: "The development of man's inner life occurs with the help of a presumed teleology, by which a goal is established under pressure of a teleological apperception. Therefore, we will find in all

psychological phenomena the characteristic of goal-striving that incorporates all forces, experiences, judgments, desires and fears, deficiencies and abilities. From this we conclude that a true understanding of a psychological phenomenon, or of a person, can be gained only when teleologically examined in a context.” At the root of neurosis and psychosis lies discouragement, resulting from a real or perceived feeling of inferiority, which leads to a compensatory fictional goal. “The striving for significance always shows us that all psychological phenomena contain a movement that starts from a feeling of inferiority and reaches upward. The theory of psychological compensation states that the stronger the feeling of inferiority, the higher the goal for personal power.” The proper education is crucial for developing the child's social feeling and courage in the face of life's demands.

In the very short **Chapter VI: The Capacity of the Human Psyche** (1923), Adler elaborates on the topic of human capacities by first defining the three tasks facing everyone: the social world, work, and sexuality. Neurotically disposed people are characterized by a wrong attitude toward these tasks. The capacity of the human psyche depends on the strength of the individual's ties to the community, “. . . measured best when a person is about to make a decision or is confronted by a test.” In therapy, the client's striving for dominance is the starting point. The objective becomes “a reconciliation with reality, and engendering encouragement.”

In **Chapter VII: The Dangers of Isolation** (1923), Adler explains that animosity between parents, imposing authority, or preventing the development of independence can all lead to the discouragement and insecurity that hinder the child's ability to make social contacts. Characteristics of the isolated child may include: vanity, hypersensitivity, lying, pretending, making excuses, having no friends, or showing courage only in fantasy or for show. “The path to ameliorating childhood insecurity is quite clearly prescribed by logic; it leads to the human community. Its support along with the feeling of belonging can banish the insecurity of the child. Therefore, the task of raising and educating a child is to promote the process of 'taking root' and to awaken a feeling of being at home on this earth.” The right preparation for life is possible only in society, “just as learning to swim is possible only in water.”

Chapter VIII: Individual Psychology and World View - I (1923) is a report based on a paper Adler presented in the First International Congress for Individual Psychology in Munich, 1922. Two basic factors guide man's inner life, "the magnitude and development of which mutually influence the development of a personality: feelings of inferiority and the feeling of community." Our vulnerabilities and natural inferiority in the face of nature created our capabilities, urging us toward greater security through accomplishments. But we also need the support of others; we are social beings. "Unhappiness, alcoholism, criminality, venereal disease, perversion, impotence, frigidity, rejection of love and marriage" all characterize the decline in the feeling of community. This means that the capacity for social cooperation is essential for the survival of the human species.

In **Chapter IX: Punishment in Child-Rearing** (1924), Adler again criticizes the standard approach to education. He rejects all forms of physical punishment, and objects to the use of punishment in general. If kindness does not help a situation, we should question whether it was used in the right form or with the right attitude. However, kindness as such is not a panacea, but merely a starting point. "The most serious failure with the principle of punishment is that it touches only the superficial manifestations of a failed psychological attitude; it deals only with its forms of expression. The roots of the personality, the nature of the child remain unchanged." Punishment often results in a child lying; becoming evasive, hostile, or defiant; or even "finding pleasure in being beaten and occasionally seeking such punishment intentionally. Seen from a broader perspective, it should be understood that children subjected to a system of punishment do not grow into independently thinking and acting people." In short, punishment harms more than it helps.

Chapter X: Progress in Individual Psychology -- Part II (1924) continues the discussion in Chapter V - Part I. Adler begins with some observations on a manic-depressive client, whose pampering mother "clouded his vision of reality and made it seem natural for him to demand and expect as his due only to be in first place." As a result, the man was poorly prepared for school and social relationships; he lacked social feeling and was easily discouraged, but had "enormous ambition to realize effortlessly his dreams of domination." He suffered from recurring bouts of depression and manic attacks. Adler describes how he had to correct the client's wrong attitudes and wrong life style, and calm

his feeling of inferiority, but first he had to encourage him. He points out that physical problems often reflect errors in someone's life style. "The final cause of neurosis and psychosis is the superstition about the fundamental inequality of human beings. This forms the basis of the feeling of inferiority and the morbid striving after fictitious superiority." After the client's work with Adler, the attacks stopped.

In **Chapter XI: Change of Neurosis and Training in the Dream** (1924), Adler presents the detailed case study of a boy with a neurotic fear of heart trouble. A "mama's boy," with a father who was strict, domineering, and sometimes drunk, the boy developed a generalized fear-syndrome; he could not go anywhere alone. He preferred long stays at home for health reasons. Adler analyzes the boy's anxiety neuroses, agoraphobia, and obsessive ideas, showing how they all follow the guiding line of his life style and goal. He explains how one of the boy's dreams reveals the typical methods used by a pampered child to avoid challenges presented in school, or later, in work. In concluding, Adler cautions us that, "The psychic phenomena cannot, however, be taken as causal, nor measured quantitatively, for they are all errors and therefore mutable."

Ch XII: Psychic Causality (1924) is a short paper on a big topic, based on notes from a report of a session at a conference where Adler gave a lecture. He presents insights such as, "We regard the human being as if nothing in her life were causally determined, and that every manifestation in her life could also have been different. . . . People can elevate organ inferiorities to rank and honor and make them into a cause. Man makes something into a cause and something into an effect and then connects them both." In other words, causality is a psychological fiction.

In **Ch XIII: Neurosis and Crime** (1924), Adler begins by stating that man is essentially a being who needs fellowship, i.e. social connectedness. Too often, children do not receive the proper nurturing of social interest or development of their courage: ". . . I am confronted time and again by early childhood behavior and by the lack of preparation for life." For the proper development of social feeling, the mother plays a crucial role. She "transmits to her child an awareness of the absolute dependence of a human being." If she is not there, or fails to play her role, it is difficult to find a substitute. Children who grow up without love, or pampered, are both likely to grow up with an aggressive attitude, expressed passively or actively, in neurosis or criminality. "Both

styles of life lead children away from the community,” because these children grow up lacking “the essential ingredients for life: security and self-esteem.”

Chapter XIV: A Frequent Root of Sadism (1924) shows us another facet of Adler's vehement objection to the cruelty often found among traditional parenting and teaching methods. Certainly, some adults have suffered under terrible pressures in their own childhood, whether real or merely perceived. However, the sadist responds, like Richard III, “I am determined to become a villain.” Adler says, “. . . we can perhaps distinguish between two types of educators and parents. The first wish that children have a better experience than they themselves had; the other that the children should have it no better than they did.”

In **Chapter XV: Critical Considerations on the Meaning of Life** (1924), Adler elaborates on the close connection between his philosophy of life and his Individual Psychology; to accept one is to accept the other. “If we understood the purpose of life, the goal-oriented progress of mankind could not be stopped. We would then have a common goal to which everyone would dedicate himself.” Our hidden, fictional goals are far more important than the customary, short-term objectives in life. If these hidden goals are uncovered, “The false values of our days would then wither quickly and collapse before the certain judgment of our increased self-confidence.” The meaning of life lies in how we respond to our absolute connectedness to others. In this response, we all make small mistakes; those who make large mistakes need the help of IP to correct them.

In **Chapter XVI: A Case of Melancholia** (1924), Adler offers a case study involving some difficulties in the life of a married couple in Vienna. Both of them fought for dominance, “for superiority; the husband with his depression, and the wife” with infidelity. Adler points out that some generosity of spirit is needed in a marriage; both partners, or at least one, must have it. He recommends that in therapy, we must advance modestly and with caution, not expecting clients to easily give up their neurotic fictions. In some cases, clients may even fight back, continuing to “play their games,” to show that even the therapist is unable to help them.

In **Chapter XVII: Problem Children and Neurotic Adults** (1924), Adler shows how the psychological dynamics of problem children and

neurotic adults are basically the same: “From an all too-low self-evaluation came a striving for significance that lost its way and we recognized in these two ways of life instead of a straight-line progression and a socially valuable solution to the problems of life, an evading and hesitating attitude seeking egocentrically ameliorating circumstances in order to hide the secret of a presumed worthlessness.”

Chapter XVIII: Individual Psychology and World View -- II (1924) continues the discussion begun in Chapter VIII, in a report on the meeting of Individual Psychologists in 1924 in Nurnberg, for the purpose of acquainting more people with IP. Attendees included professionals from the fields of education, medicine, and social services. Adler gives the introductory talk, “Individual Psychology and Outlook on Life,” in which he emphasizes the importance of the communal feeling and adequate preparation for life: “Discouraged people meet the demands of life in a way that considers only their own feelings of weakness.” Then, Dr. Leonard Seif and Ms. Ida Loewy speak on IP and education; Dr. Fritz Kunkel speaks on “Social Interest and Courage”; and Dr. Roemer speaks on “Depth Psychology: Technique and Application.” Adler and others comment on each lecture, and the meeting concludes with a final talk by Adler on “Neurosis and Crime,” which can be found in Chapter XIII of this volume.

In **Chapter XIX: Marriage as a Mutual Task** (1925), Adler maintains that marriage is a mutual task, where both partners must focus on giving, solving problems together, and “thinking more of the other person than of oneself.” Common marital difficulties result from both partners often acting as if “each fears being weaker than the other,” from the misconception that marriage “can heal neglect and illness,” and from “the foolishness of believing that there is healing power in pregnancy. The solution to marriage problems, as is true for all other problems in life, comes from strength and not from weakness.”

In **Chapter XX: Unteachable Children or Unteachable Theory** (1925), while commenting on the case of a boy caught stealing, Adler argues that no child should be called “hopeless.” “In the field of child-rearing we have known for years that harm is done when a child is told to his face that he is beyond saving.” Nothing damages a child more than to take his hope in the future from him: “. . . what matters is preventing children from becoming criminals by establishing social institutions for rearing children that can prevent them from becoming criminals.”

Chapter XXI: Inscriptions on the Human Spirit (1925) contains more of Adler's thoughts on inferiority feelings and their effects on our “inner life.” He compares inferiority feelings to “inscriptions” that remain permanently in the mind. Referring to the Biblical story of Jacob and Esau, he says that it demonstrates how much human behavior depends on particular situations and specific needs and tasks. Thus, a child can be understood only when seen in his place in the family. He concludes that children in the family should be treated equally, but each child in a particular way, appropriate to his character. He also refers to the story of Joseph and his brothers, a typical example of the situation of the youngest child. He also elaborates on some characteristic traits connected with birth order and their influence on child development.

Chapter XXII: Reports from Child Guidance Centers (1925) consists of nine brief case summaries, about children from the age of ten to fifteen, with a range of difficulties. These summaries show the methods used by Adlerians at that time, who were practical and direct, but encouraging. With each child, first the problems are defined. Then Adler makes some comments on the personality of the child, and offers some background from the child's early history. The case studies conclude with highlighting the key aspects, and with practical recommendations for therapy and education.

In **Chapter XXIII: Remarks On a Lecture by Prof. Max Adler at the Society for Individual Psychology** (1925), Adler comments on a lecture by Prof. Max Adler (no relation to Alfred Adler), and on the work of Karl Marx. A Marxist, Max Adler seems to have been somewhat critical of Individual Psychologists, even if he seems to have accepted the basic tenets of IP (Max Adler's lecture is missing). In one of his books, Max Adler refers very favorably to IP, saying that of all psychologies, it is closest to the truth. In closing his remarks, Adler states that Karl Marx's work is of great value because it “sharpens the understanding of interconnectivity, and springs from “the strongest feeling for community. In that respect it is close to IP because it takes into consideration attitudes and ultimate goals, but we must not forget that this can also be found in poetry and religion.”

Chapter XXIV: Salvaging Mankind by Psychology (1925) was originally published as an interview that appeared in *The New York Times*, so the title was not invented by Adler himself. The article

contains a number of philosophical and psychological observations on different themes. Adler addresses the state of civilization in 1925: “Motives of hatred appear most clearly in the economic disturbances of our time. The class struggle is carried on by crowds made up of individuals whose quest for an inwardly and outwardly balanced mode of life is thwarted.” With the masses, as with individuals, the craving for power expresses the sense of inferiority and inadequacy. He suggests that “the hatreds and jealousies that urge nations and groups against one another holds true also for the bitter struggle of the sexes, a struggle that is poisoning love and marriage and is ever born anew out of the inferior valuation of women.”

In **Chapter XXV: Discussion on Paragraph 144, Legalizing Abortion** (1925), after first presenting several points arguing against abortion, Adler ultimately defends a woman's right to have one. After considering the medical and social issues, he emphasizes the crucial psychological dynamics between a mother and her child. He believes that no woman who does not want a child should be forced by law to have one, because the effects of her hostile attitude will be disastrous not only to that child, but to all of society: “Only a woman who wants the child can be a good mother.” He concludes by recommending the establishment of marriage counseling centers that include Individual Psychologists.

In **Chapter XXVI: On Neurosis and Talent** (1925), Adler links the neurotic's avoidance of doing anything productive with his heightened feeling of inferiority. All unproductive activities “follow an upward striving to a goal of superiority,” while the neurotic “creates alibis for the problems of life he ignores.” Emphatically rejecting the concept of “talent,” Adler declares, “Despair about one's own worth is caused by a disastrous talent delusion. This delusion is the common neurosis and the basis for all the variations of neurosis. IP points the way toward a general prophylaxis: it matters not what someone brings into life; it matters what he makes of it.”

Chapter XXVII: Disturbances in Love Relationships (1926) starts with an aphorism: “In order to know people well, it is necessary to understand their love relationships.” Adler refers to the three tasks of life: friendship, work, and love. The attitudes of a child toward these three life-tasks are influenced by several major factors such as: adult role models, the nurturing of their social feeling, and the striving for power to compensate for heightened feelings of inferiority. Most damaging to the

child's potential for successful relationships with the other sex is society's emphasis on the "masculine ideal," the dominance of men in most areas of life. This inequality of roles often leads to "the fear of love and marriage" in both men and women. He quotes Baudelaire, "I could never think of a beautiful woman without also sensing immediate danger," and cites many examples of "the woman as danger" in art. He examines a number of neurotic problems connected with love relationships, stating that the foundation of love is social feeling. He concludes, "Both sexes are only too easily led into the maelstrom of prestige politics, playing a role of which neither is capable. This process fills them with a prejudice in the face of which every vestige of joy and happiness simply disappears."

Chapter XXVIII: Psychological Attitude of Women Toward Sex (1926) addresses an issue where Adler was far ahead of his time. Despite the oft-repeated saying, "Women are a riddle," he maintains, "We are capable only in individual cases to determine all the influences that affect the erotic expression of a woman." Although the childhood situation of a woman is critical, the only other major factor all women share is their inferior position in society. Repeating his emphasis on the role of education and culture in producing attitudes about sex and gender, he says that the role of women is not satisfactory from their standpoint: "If we are looking for a uniform point of view to understand all these disparaging manifestations of the female role, we shall find it in the dissatisfaction of girls with their status in society, nurtured by an assumed or real overwhelming role of men, which leads to an aggressive stance. This aggressive posture can range from an open revolt to an apathetic submissiveness." He lists four premises that would help women accept a healthier psychological attitude toward sexuality: "1) Early enlightenment regarding the gender-related roles, and the need to reconcile oneself with these roles. 2) Education and preparation toward a love life that is in consonance with social feeling. 3) Respect of the female role. 4) Affirmation of life and humanity."

Chapter XXIX: Man's Psycho-sexual Behavior (1926) is a companion paper to Chapter XXVIII, discussing the same issue in regard to men. Adler begins, "The principal viewpoints on this subject agree with those that we had to draw on in our discussion of the love life of the female." He says that the men in our culture have certain freedoms that are generally not granted to women: "The freedom given to the man in his love life is primarily conditioned by the freedom generally allotted him

in life.” Even more than that, we may find “a relaxed, gentleman's morality” that does not set the same narrow limits that apply to women. Adler finds that during the early years, boys' behavior toward girls often displays superior and hostile attitudes. His insights concerning the cultural and social conditions of sexual behavior still apply: “We thus conclude that the type and degree of sexual behavior in men, as in women, depends on their personality. Where sexual organs are relatively normal, a man's successful activity depends on his preparation and training.”

In **Chapter XXX: Manifestations of Puberty** (1926), Adler examines the biological and psychological development of teenagers: “All manifestations appearing in this period can be easily attributed to advanced stages that were developed during childhood.” Contrary to common belief, the character of young people does not automatically change once they enter the teen years. If, during puberty, they seem to “become more or less alienated from the rest of society,” the seeds of that alienation were planted much earlier in a lack of proper training and preparation for the right attitudes toward the challenges and tasks of life. “With generally inadequate preparation during childhood, there should be no surprise when the tests of puberty bring conflicts.” Next to the unpleasant aspects, however, we also find enhanced values, achievements, and abilities. He concludes, “The life style formed to that point takes on greater force and in the struggle for independence becomes more clearly definable.”

Chapter XXXI: Homosexuality (1926) is mainly of historical interest. However, Adler asks, “Why is it that most people express hostility toward homosexuality? Why is it seen to be a sin, a vice, as criminal behavior, and why is it punishable in most civilized countries?” Adler rejects the use of punishment: “We expect in the future a more correct attitude toward this problem, a voluntary resolution against punishment.” Although his reference to the “healing” of homosexuality is an outdated attitude today, his humane ideas have lasting value.

In **Ch XXXII: Sadism, Masochism, and Other Perversions** (1926), Adler discusses sexual deviations in the context of the individual's life style. “Distancing oneself from the forefront of life” typifies the life style of those who have chosen sado-masochism as a method of sexual gratification. Throughout the five sections, “1) Sadism and Masochism, 2) Fetishism, 3) Exhibitionism, 4) Sodomy, and 5) Necrophilia,” Adler

emphasizes how social and cultural background, feelings of inferiority, and mistaken compensations play their role in the formation of these disturbances.

In **Ch XXXIII: Sexual Neurasthenia** (1926), Adler focuses on neurotic behaviors in connection with sexual functions. “The feeling of inferiority is the basis for impotence,” which indicates a general attitude toward the world that is hesitating and avoids challenges. “Such a life style is maintained by those who start out trying to do much, but who get little done, whose relationships with others are minimal and are achieved only with difficulty, and whose love relationships never come to full fruition.” Sexual disturbances may be symptoms of general weakness and lack of courage, or even aggression. Adler emphasizes again the importance of social relationships for clients, and the need to change their philosophy of life.

In **Ch XXXIV: Problem Children** (1926), Adler returns to the problems of education. He refers to some parents who often say, “We tried kindness, but it was useless. We tried to be strict, but that was useless. What should we do?” He is strongly opposed to the use of punishment; if the child is lying, punishment will make her still more guarded, and at some point she “will feign compliance by tricks and other futile measures.” While he admits kindness is no panacea, it is necessary “to win the child over” emotionally for “what we have planned for her, which is to change the whole person.” Consequently, he focuses on the importance of communication and establishing a relationship, in order to build contact and confidence. This may be time-consuming, but there are no viable alternatives. “Only those succeed who stop and think how to gain the child's respect.” We must learn to treat children as equals: “That is a precondition. All education must strive to direct the natural feeling of inferiority toward the useful side. I do not believe in competent or incompetent children; I believe that this applies only to educators.”

Chapter XXXV: Individual Psychology (1926) contains some basic premises of IP, as well as a summary of its historical development. Adler says that IP started with his book on organ inferiority in 1907 (*CCWAA*: Vol. 2)). The next step was his theory on the compensatory striving for power. After this, Individual Psychologists started to study the creative processes of the individual: “The teleology of the person's inner life is established out of an inner necessity, but in its uniqueness is

a creation of the individual” and “the way in which the end goal, the finale, is examined becomes essential.” They then turned to the individual life style in the context of social relationships. Gradually, the idea of the feeling of community became increasingly important, and the compensatory striving after personal power harms the development of this feeling for community. In terms of treatment, in IP, “We emphasize as significant: education for courage and independence; having patience in difficult cases; avoidance of any pressure by asserting purposeless authority; and avoidance of any form of denigration by derision, scolding, and punishment. Above all, no child must lose faith in his future.”

In **Chapter XXXVI: Marriage as Responsibility -- Further Thoughts on Marriage** (1926), Adler examines the sociological, psychological, and moral foundations of marriage. Greater spiritual values so uniformly favor monogamy that only people who have some neurotic tendency to avoid responsibility want to avoid it. Although differences in social classes are not insurmountable, the antagonism of in-laws can often have devastating effects. He deplores the lack of counseling facilities for the problems of marriage. Many people fail in marriage because they “do not recognize their responsibilities, or expect them to be met either by their partner or favorable circumstances.”

In **Chapter XXXVII: The Function of the Mother** (1926), Adler returns to the importance of the mother in child development: “The development of innate social feeling is tied directly to the personality of the mother. She imparts the human experience to the child during that stage when he experiences his self-awareness.” The mother plays an irreplaceable role in the development of the social feeling. If the personality of the mother is disturbed, or if she is for other reasons unable to fulfill the duties of the mother, difficulties will follow. Some people may feel that the burden Adler places on the shoulders of mothers is too heavy. However, Adler has also written on the duties of the father (see Ansbacher & Ansbacher, *The Individual Psychology of Alfred Adler*, pp. 374-375).

In **Chapter XXXVIII: A Case of Fear of Cancer** (1926), Adler connects this fear with the problems caused by the client's life style. Quite reticent in his love life, the client nevertheless succeeded in having contact with a younger girl who gradually expected that the man would propose. Finally, she asked whether he intended to marry her. At this

point, the fear of cancer began. This fear solved all the problems the client felt regarding his affair and marriage: “This person's goal is to stop short before resolving the problems of his life.” As with most neurotic behavior, the real goal is the avoidance of life tasks and challenges.

In **Chapter XXXIX: A Contribution to the Problem of Distance** (1926), Adler points out that while keeping a distance from others may, in some circumstances, be normal behavior, it becomes a problem when it reaches neurotic dimensions. Then people “reject every contact and have no desire to accept the totality of which they are part. Their whole attitude takes on a nervous character that prevents contact with others.” Using case studies and dream interpretations, Adler demonstrates that the tendency to keep at a distance may be expressed in various ways. However, all these methods are counterproductive from the viewpoint of the community.

In **Chapter XL: Neurosis and the Lie** (1926), Adler explains his interest in this topic: “The psychological study of the lie came at the outset of my efforts to clarify neurosis. It is immensely difficult to differentiate between a lie in its broadest sense, living a lie, and the neurosis.” To illustrate his point, he presents the case of a man who was unable to speak the truth. Unable to become his brother's equal, he became withdrawn and depressed. He also saw his prestige diminished by an active, lively younger sister. “His constant lies have the purpose of making him seem important and instead of striving for actual superiority, he strives only to shine on the useless side of life. His true style of life is to try to save himself by seeking escape into illness, which is also a face-saving lie.”

In **Chapter XLI: Individual-Psychological Profile of a Compulsion Neurosis** (1926), the client is a thirty-year old woman from a lower middle-class family with strong religious beliefs. She would like to marry, but “she fears well-accustomed setbacks from another woman (originally the sister).” With obsessive thoughts of sin and repentance, she attained a kind of morally superior position, enabling her to keep at a distance from the customary challenges of life. “Replacing the neurotic frame of reference with one that is typical of a true fellow-human being, the task of IP is the same as encouraging the patient.” She now has a “better perspective on life” and can live “more usefully for the common good.”

In **Ch XLII: Occupational Aptitude and Occupational Interest** (1926), after first describing the customary interviews, tests, and physical and psychological examinations, Adler says that any truly outstanding achievement is always attained only in a struggle with inner or external difficulties. “Who among the occupational counselors would have advised the profession of public speaking to the stuttering, weak Demosthenes? Who would have suggested the study of music to Beethoven, having diagnosed his inherited otosclerosis and knowing its ominous outcome? The chances for greater occupational aptitude are better for encumbered children; such aptitude, of course, must be utilized. He who overcomes, wins!” Although we all have some occupational aptitude, “There are those who want to work only under certain, often unfulfillable, conditions. Those are the people who should avail themselves of Individual Psychological treatment before seeking a job.”

Chapter XLIII: Individual Psychology: Its Significance in Treating Neuroses, in Upbringing, and for a Philosophy of Life (1926), concludes Volume 5 with a study on the possibilities of IP. Adler begins with some comments about organ inferiority and inferiority feeling. He warns us about the excessive expectations of teachers and parents which young people are not able to meet, and the great variety of problems to which these unmet expectations can lead. He reaffirms his rejection of the idea of inborn talent, emphasizing instead the significance of preparation and overcoming difficulties. Then he turns to philosophy: “IP sees its main mission as carrying its teachings and experience beyond treating the ill, raising children, and educating the individual. It seeks to become a prophylaxis and a philosophy of life.” We live in the cosmos, bounded by its unlimited horizons. Although we meet the challenges of the inhospitable world alone, we have established communities to help us. Learning to adapt ourselves to social challenges, we may slowly free ourselves from feelings of loneliness and uselessness. “All great accomplishments of mankind are derived from the absolute logic of human relationships. The key to changing man's destiny, formed out of ignorance and mistakes, rests only in the principles of IP. Its philosophy of life is the strongest safeguard, promoting security based on strength and not on weakness.” Thus, the volume fittingly ends with Adler's eloquent articulation of his interconnected ideas on therapeutic treatment, personality development, and philosophy of life.