The Pennsylvania State University
The Graduate School
College of the Liberal Arts

INDIVIDUAL PSYCHOLOGY IN THE TEACHING OF
FOREIGN LANGUAGE AND LITERATURE:
A NEW APPROACH IN FOREIGN LANGUAGE PEDAGOGY AND AN
ADLERIAN INTERPRETATION OF SELECTED WORKS BY
THEODOR STORM

A Thesis in
German
by
Birger Sachau

© 2004 Birger Sachau

Submitted in Partial Fulfillment
Of the Requirements
For the Degree of
Doctor of Philosophy

December 2004
The thesis of Birger Sachau was reviewed and approved* by the following:

Daniel L. Purdy  
Associate Professor of German  
Head of Graduate Studies in German  
Thesis Adviser  
Chair of Committee

Sandra S. Savignon  
Professor of Applied Linguistics

Michael Hager  
Professor of German

Barton W. Browning  
Associate Professor of German

* Signatures are on file in the Graduate School.
ABSTRACT

Alfred Adler’s Individual Psychology constitutes an ideal tool to understand and to reinstate the balance between matters of the individual and matters of the community within the framework of critical democracy.

The education of a responsible and truly democratic citizen starts in the family and especially in school. The present dissertation will show the necessity of Adlerian psychology in the field of teaching foreign/second language and literature at the beginning of the twenty-first century. I want to prove that with the implementation of Adler’s IP at US-American colleges we can change our students into well-rounded, socially encouraged, critical, and curious learners and fellow human beings.

Furthermore, IP constitutes a critical tool for the depth-psychological interpretation of selected works by the North-German poet and novelist Theodor Storm and their didactic application to the foreign/second language classroom situation. In both parts, the equilibrium between individuality and community will be analyzed and put to the test. Thereby, the unnecessary and unfortunate gap between linguistic and language aspects on the one hand and literary criticism on the other will be significantly narrowed by my approach.
# TABLE OF CONTENTS

List of Figures vii
Prologue viii
Acknowledgements xi
Epigraph xiii

CHAPTER ONE: THE PROBLEM – THE DIALECTICAL TENSION BETWEEN INDIVIDUALITY AND COMMUNITY 1
1. Introduction 1

CHAPTER TWO: THE INITIAL POSITION – A CRITICAL ANALYSIS 27
2. Literature Review 27
2.1 Alfred Adler 27
2.1.1 Adler and Erziehung 37
2.1.2 Adler’s Position in Literary Theory 41
2.1.3 Reasons for the Rejection of IP in Literary Theory 43
2.1.4 Justification and Value of Adlerian Interpretations of Literature 47
2.1.5 Individual Psychological Interpretations 51
2.1.6 Can we talk an Individual Psychological Literary Theory? 56
2.2 Theodor Storm 57
2.3 Language Pedagogy 64

CHAPTER THREE: ALFRED ADLER – THE CO-OPERATION OF INDEPENDENT HUMAN BEINGS 70
3. Adler’s Individual Psychology – An Overview 70
3.1 Key Aspects of Adler’s Individual Psychology 70
3.1.1 Inferiorities, Inferiority Feelings, and Inferiority Complex 70
3.1.2 Geltungstreben 72
3.1.3 Gemeinschaftsgefühl 74
3.1.4 Phenomenology, Biased Apperception, and Private Logic 76
3.1.5 Birth Order and Early Recollections 77
3.1.6 Guiding Fiction and Finalism 79
3.1.7 Style of Life 80
3.1.8 The Tasks of Life 82
3.1.9 Neurosis 84
3.2 Adler versus Freud 86
3.3 Summary 96
5.9.8 Short Stories and Novellas 345
5.9.9 Essays and Interpretations 347
5.10 Possible Topics in the Holistic Language Class 349
5.11 Summary 353

CHAPTER SIX: THE CLASS – THE UTILIZATION OF THE GROUP TO
FURTHER INDIVIDUAL LEARNING AND ENCOURAGEMENT 355
6. Theodor Storm’s Literature in the Holistic Language Pedagogy
Class 355

CHAPTER SEVEN: THE SOLUTION – THE INTERPLAY BETWEEN
SELF-ACCEPTANCE AND SOCIAL INTEREST 364
7. Conclusion 364

Epilogue 369
References 371
Appendix 400
Figure 1: Storm’s Novellas 401
Figure 2: Work Sheet: Tree Image 402
Figure 3: Work Sheet: Problem Solving Strategies 403
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 1</td>
<td>Gemeinschaft and Gesellschaft</td>
<td>12</td>
</tr>
<tr>
<td>Figure 2</td>
<td>IP Interpretations of Literary Works</td>
<td>54f.</td>
</tr>
<tr>
<td>Figure 3</td>
<td>IP Interpretations of Authors</td>
<td>55</td>
</tr>
<tr>
<td>Figure 4</td>
<td>Films and TV Productions Based on Storm’s Novellas</td>
<td>62f.</td>
</tr>
<tr>
<td>Figure 5</td>
<td>Striving</td>
<td>73</td>
</tr>
<tr>
<td>Figure 6</td>
<td>The Three Tasks of Life</td>
<td>84</td>
</tr>
<tr>
<td>Figure 7</td>
<td>Loneliness and Individualism in Selected Novellas by Theodor Storm with a Brief Adlerian Interpretation</td>
<td>119ff.</td>
</tr>
<tr>
<td>Figure 8</td>
<td>Strategies of a Child to Overcome the Felt Inferiority and Discouragement in the Case of Lacking Social Interest</td>
<td>169</td>
</tr>
<tr>
<td>Figure 9</td>
<td>The Main Differences between the Traditional and the Adlerian Interpretations</td>
<td>252f.</td>
</tr>
<tr>
<td>Figure 10</td>
<td>The Core Elements of HLP</td>
<td>261</td>
</tr>
<tr>
<td>Figure 11</td>
<td>The Four Life Philosophies</td>
<td>287</td>
</tr>
<tr>
<td>Figure 12</td>
<td>The Didactic Triangle</td>
<td>317</td>
</tr>
<tr>
<td>Figure 13</td>
<td>The Basic Scheme of the Project Method</td>
<td>321</td>
</tr>
<tr>
<td>Figure 14</td>
<td>Character Typology</td>
<td>352</td>
</tr>
<tr>
<td>Figure 15</td>
<td>Appropriateness of Storm’s Novellas for the Different Language Levels</td>
<td>359</td>
</tr>
<tr>
<td>Figure 16</td>
<td>Life-style Elements</td>
<td>361</td>
</tr>
</tbody>
</table>
Humans are social beings. This statement is not at all controversial, but how human beings have organized their social lives in the past and present is. If we take a look at the different societies that have existed over the course of history we find a multitude of different ways in which people have organized their social lives and their communities. At first glance we ‘see’ tribes, clans, feudal states, empires and kingdoms, monarchies, presidential republics, and parliamentary states. We ‘see’ centralized societies, federations, unions, and commonwealths. We ‘see’ democracies, plutocracies, aristocracies, autocracies, tyrannies (in Greek: *tyranis*), dictatorships, and theocratic republics.

However, if we take a much closer look and analyze all of these societies on the basis of their social values we find that there are, in fact, just two basic forms of human coexistence. The first form is the vertical model, the second one the horizontal. All societies and communities in the world can be differentiated in this manner. It is fallacious to think that only dictatorships or the feudal societies of the European Middle Ages or the Middle East were structured the vertical way. Even our modern Western society, especially the society in the United States of America is in fact a picture-perfect representative of the vertical model. Howard F. Stein (1998) compares the structure of the American society with a pyramid. Even though it is possible to leave the level (or “class” if you will) into which one is born and to move up – after all America is proud of its “upward mobility” – there is an underlying sense of class-awareness. Even the term “upward mobility” itself shows us the direction of this society as well as the fundamentals of the American understanding of a good and just society. It is – after all – necessary to strive for an always better, i.e. higher, position in that society, no matter where you find yourself in the pyramid-shaped hierarchy. The famous saying of “bigger, better, faster, higher, and wider” symbolizes America’s recipe of economic, military, political, and cultural success. The striving for perfection, however, is nothing unusual and not unique to America. However, a more of money and power is not the same as a more of understanding and community. Constructive criticism of the present society –
one goal of this dissertation – should also include and clearly present a valid and valuable alternative. In my case it is the horizontal model of human coexistence and interpersonal action. Stein describes in his article “Freedom and Interdependence: American Culture and the Adlerian Ideal” (1998) America’s society as a pyramid, a vertical form of community. The alternative that he presents, however, as the horizontal model is the bridge. With the help of Alfred Adler’s Individual Psychology (IP), I want to explain what human coexistence could look like if we align our lives, especially here in the U.S. not on the vertical but on the horizontal model.

I also attempt to show with the present dissertation that Adler’s demands are not to be understood as anti-American, a reproach with which one sees oneself so easily confronted these days. It was no less a person than America’s 35th president, John F. Kennedy (1917-1963), who demanded in his inaugural address on January 20, 1961, “Ask not what your country can do for you – ask what you can do for your country” (Sorensen 1988, 14). And in the consecutive sentence – which is even more important – he stressed in a much stronger way the idea of human community when he said, “My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man” (Sorensen 1988, 14). In the Adlerian reading, Kennedy’s speech truly aims at a higher development of Gemeinschaftsgefühl on an international, i.e. universal, level.

I believe that the United States of America needs a new democratic, communitarian, and humanistic teaching approach throughout the educational field, especially at a time in which the Bush Jr. administration (since 2001) has – because of its preference for unilateralism and obsessive striving for more (!) power and influence on foreign regions of this world – damaged and nearly destroyed the alliances of the Cold War time and the short period of the post-Cold War time after 1989. Despite the results of the November elections, nearly half of the American people feel that it is time to end the policy of vertical striving and to go back to the multilateral, UN-based, and compromise-oriented way of cooperation with their closest friends and partners, such as my own country, the Federal Republic of Germany.

This dissertation topic grew out of my feelings of disappointment, fear, and anger during the presidency of George W. Bush. Because I had done research in the field of
Adlerian psychology and democratic teaching methods in the classroom during my studies at the University of Flensburg, Germany (1994-1999) and because I am myself a passionate and staunched democrat (mind you with a small “d”) I felt responsible to become active and to introduce a democratic teaching approach to the field of foreign/second language teaching to the US-American college system. I will do so in acknowledgement and utmost respect for what the United States of America did for my country in the time after World War II and during the time of the Soviet threat but also with the self-confidence of a free and independent citizen of a democratic country that – admittedly – could not have existed without the vital and most generous support and friendship of the United States of America.

In my own education and work experience in Germany, Great Britain, and the U.S., I have learned from a great number of professors, teachers, and colleagues that democracy is a struggle (see for example Giroux and McLaren 1992, xii) and that every member of a democratic community is responsible for its continued existence and its further-development, not only those elected in representative positions. Moreover, I believe that only a democratic education (which implies in my view active participation, student involvement, and self-determination in the classroom) can lead to stable democratic conditions on the national and international level. For those reasons, I decided to devote my dissertation project and the months between May 2002 and December 2004 of research and discourse to the most important and at the same time most challenging achievement of human community, namely democracy.
ACKNOWLEDGEMENTS

I would like to offer my sincere gratitude to a number of people who have been instrumental in the creation and completion of this work:

To Professor Dr. Daniel L. Purdy, my adviser, who – despite the fact that I was 3,500 miles away from my home region, Schleswig-Holstein – inspired and re-introduced me here in America to the novellas by Theodor Storm and who always motivated and encouraged me to go on with my arguments. I thank him also for always having made me feel more confident and relaxed after our meetings.

To Professor Dr. Ernst Schürer, who led by example and has been a model of patience and scholarly work to me. I thank Professor Schürer especially for the many hours of proof-reading my dissertation and for the numerous comments, tips, corrections, and improvements.

To Professor Dr. Sandra J. Savignon, who first introduced me to the field of applied linguistics and to her Communicative Language Teaching. I thank Professor Savignon especially for her patience with me, her counsel and trust, as well as her critical but very helpful questions during my comprehensive examination in 2002.

To Professor Dr. Michael Hager, who taught me so much in the field of foreign language pedagogy and who has been a real inspiration for my career as a teacher. Thank you also for the fruitful collaboration as a fellow German teacher, presenter, and article writer.

To Professor Dr. Barton W. Browning, who supported and accompanied my academic career in so many ways, for example, as graduate student adviser, as academic advisor, as language coordinator, and as member of my dissertation committee.

To Professor Dr. Peter Nicolaisen, who made it possible for me to come to Penn State in the fall of 1999. I thank Professor Nicolaisen for his faith in me and for everything he taught me in the many English seminars at Flensburg University, especially in those that covered cultural information about the U.S. and American literature.

To Professor Dr. Jochen Ellerbrock, who introduced me to the theory of Alfred Adler at the end of my graduate studies at Flensburg University in 1998/1999 and who put so much trust in me as a scholar and teacher.

To my parents, Manfred and Marion Sachau, who showed me so much love and support during my “long years studying in a foreign country.” I thank them especially for their never-ending faith in me and their democratic and humanistic pedagogy. Thank you for the balance between letting go and assisting me.
To Hermann Nikolei, my deacon and Sunday school teacher in Itzehoe, who started my interest in youth-work, education, and pedagogy in 1988 and who allowed me to make all the necessary ‘mistakes’ in the teaching business at a very early age.

I also thank all my friends in Germany, Britain, and the U.S., family, professors, teachers, tutors, and colleagues, who have been so supportive of my acquisition of the English language, my dissertation project, and of my time in America. I would like to especially mention the following people: Margret Gehrken, Renate Kleinert, Hans-Joachim Schulz, Dr. Geoffrey Parker, Professor Dr. Hartwig Eckert, Dr. James Jordan, Stella, Vince, and Matthew Page, Professor Dr. Gerhard Strasser, Professor Dr. Adrian Wanner, Ruth Crawford, Robert Dougherty, Rebecca Zajdowicz, Tim Osborne, and Christopher Wymbs.

Finally, I like to offer my gratitude to the employees of the Penn State libraries and the employees of the Theodor-Storm-Gesellschaft in Husum, without whom I would not have gotten all these interesting, inspiring, and influential books and articles that were vital for the completion of this work.
The oldest striving of mankind is for men to join their fellowmen. It is through interest in our fellowmen that all the progress of our race has been made.

(Dr. med. Alfred Adler)
CHAPTER ONE:
THE PROBLEM – THE DIALECTICAL TENSION BETWEEN INDIVIDUALITY AND COMMUNITY

1. Introduction

As early as 1916, the American philosopher and educator John Dewey (1859-1952) stated in his book *Democracy and Education* that for a successful, strong, and critical democracy\(^1\) “individualization on one hand, and . . . community . . . on the other have [to] come into existence” (see Dewey 1968, 87). Later, Dewey stated in the same manner in *The Educational Frontier*, “The democratic faith is individual in that it asserts the claims of every individual to the opportunity for realization of potentialities . . . . By the same token it has been social in character” (quoted in Dewey 1959, 23). In addition to this, Philip H. Phenix (1968) maintains,

A non-dualistic analysis shows that we are not forced to choose between the independent individual and the social mass. Dewey correctly contrasted the old, *laissez-faire*, rugged individualism and the new socially responsible individualism. All human growth necessarily takes place within a social context. The individual cannot develop except by social interaction. And obviously no society can exist without constituent persons, who must conform to certain social agreements. (46)

More than three quarters of a century after Dewey published *Democracy and Education*, the educator and scholar Jesse Goodman (1992) maintains that these opposites create a vital “dialectical tension between individuality and community” (8f.). It is – according to Goodman (1992) – essential for the very survival of critical democracy that this dialectical tension does not get out of balance (see 9). For the astute political

---

\(^1\) The term critical democracy is “drawn primarily from John Dewey’s political philosophy . . . which examines the relationship between democracy, the state, and the public” (Goodman 1992, 2). Dewey wanted to set his idea of democracy apart from the so-called liberal democracy that has fused politics, culture, and economics in our society (see Goodman 1992, 3). Liberal democracy stands in fact for a *laissez-faire* capitalism in which “economic powers within society effectively narrowed our notion of democracy and the ‘proper’ role of government to political aspects of society, thus protecting the interests of relatively few privileged (and therefore powerful) citizens by shielding their interests from public scrutiny and debate” (Goodman 1992, 4). “Critical democracy . . . suggests the extension of this responsibility beyond the borders of a particular state; that is, it recognizes the interdependency of all life forms on this planet, and therefore implies a commitment to the welfare of all people and other living species that inhabit the earth” (Goodman 1992, 8).
observer it does not come as a surprise that at the threshold of the twenty-first century there are many reasons to indeed worry about the equilibrium because

[w]hen the value of either individuality or community significantly supersedes the other, then the one which dominates distorts the democratic ideal. For example, if tilted in the direction of individuality, an ideology of individualism emerges. This ideology suggests that individual self-interest is the essential principle upon which society is based. . . . [T]he societal rewards (economic advancement, social status, social mobility) for self-centered achievements are great, and the forfeitures for more communal endeavors are apparent to those who do not choose to work for personal advancement. (Goodman 1992, 10)

Henry A. Giroux and Peter McLaren stated in 1986 – and I believe that his observation is even truer today – that “we are witnessing the decline of participatory democracy and the erosion of public discourse around the viability of democratic life” (1). The reason for this decline is by no means a preponderance of communitarian aspects in democratic life but rather (as was indicated in Goodman’s quotation above) a growing domination of individualization and economization of all facets of our lives. The all pervasive influence of corporations and the rising power of right-wing conservative politicians and organizations in American life, which Giroux (1991, 1996) and Giroux and McLaren (1992) criticize, seem to have a strong negative effect on the state of American freedom and democracy – and in addition a negative impact on its educational system.

Democracy is needed in the educational sector in order to defend freedom for the whole of society and to guarantee the maintenance of holistic, humanistic, liberal, and independent education without any direct ties to outside interests. “Democracy becomes in these terms part of a significant restructuring of economic and social power so that power flows from co-operative efforts among groups who share a common concern for the social good and who stand for solidarity and dialogue rather than for structures of hierarchy and control” (Giroux and McLaren 1992, xii). Unfortunately, the situation has deteriorated further since the 1990s. In 2003, Giroux observed,

---

2 Dewey (1989) states, “We have to see that democracy means the belief that humanistic culture should prevail” (97).
It is rare to hear legislators, educators, or parents talk about schools in ways that suggest that they embody society’s commitment to a democratic future and offer students a space in which they can be honored, critically engaged, and nurtured with a sense of dignity and hope. . . . In short, I think it is fair to say that educational theories that pose fundamental questions about the democratic possibilities of schools as genuine sites of learning have largely disappeared from the national debate about the meaning and purpose of public schooling. (xvi)

Because of the ongoing crisis of democracy – and a crisis it indeed is as Giroux (2003, xix) shows in quoting the former UNESCO director Federico Mayor who maintains, “You cannot expect anything from uneducated citizens except unstable democracy” – the present dissertation constitutes an attempt to introduce into the current academic debate the theory of the Austrian depth psychologist and physician Dr. med. Alfred Adler (1870-1937) concerning the dialectical tension between individuality and community within the framework of participatory democracy in and for the classroom. The theoretical discourse of my thesis will be illustrated in selected novellas by the North-German novelist and poet Theodor Storm (1817-1888) and implemented in foreign/second language pedagogy with the creation of a new teaching approach, which I will call Holistic Language Pedagogy (HLP) in reference to Adler’s unfortunately unsuccessful attempt to rename his psychology.

Furthermore, I want to re-present Adler as a left-wing intellectual, critical thinker, analyst, and social and educational reformer to an American audience. I intend to show that Adler was not an ideologue but rather an idealist who never gave up the hope for a better and more just future. Adler was a true philanthropist who throughout his life dealt with the question of how to reconcile aspects of the community and the individual; he presents his understanding of the human psyche in positive terms, “As a holistic theory, Individual Psychology . . . assumes an essential cooperative harmony between individual and society” (Adler 1964a, 29). His critical engagement becomes especially obvious in the somewhat difficult interpretation and understanding of the name of Adler’s psychology: Individual Psychology (IP). It deals, predominantly in the last stages of its development (the late 1920s to 1937), with the role and importance of ‘community’.

Adler’s IP constitutes in my view an ideal tool to understand and to reinstate the balance between matters of the individual and matters of the community. Moreover, I
believe that Adler offers – in contrast to Dewey – a philosophy or Weltanschauung that is truly focused on increasing self-awareness and self-acceptance on the one hand and a steadily growing interest in one’s fellowmen on the other. Isabel Ann Dwornik (2003) confirms,

Adler believed that democratic thinking helps individuals to develop skills necessary for functional self-awareness and socialization. Dewey saw it as a way to develop and maintain an equitable society. In this regard, one could assert that Dewey was more community-oriented than Adler was, although from Adler’s point of view, a healthy lifestyle was a necessary component to a successful democratic society. (66)

In addition, Adler developed a psychology that addresses every person in his/her holistic existence and attempts to understand a person in his/her connectedness. I believe that Adler can make a significant contribution to the current debate on democracy, individualism, and the role of the community in the twenty-first century. For example, Goodman (1992) states in his assessment of the balance of communitarian and individual aspects of our lives that “critical democracy . . . implies a moral commitment to promote the ‘public good’ over any individual’s right to accumulate privilege and power” (7). Adler’s Gemeinschaftsgefühl – social interest or community spirit in the English translation – and the striving on the horizontal level (towards empathy) meet this claim. Moreover, Adler’s approach proceeds, in accordance with Dewey, Goodman, and Giroux, within the framework of critical democracy.

The education of a responsible and truly democratic citizen starts in the family and especially in school. To achieve the goal of this education, a foreign/second language teaching approach is needed that endeavors to “link public education to the development of critical citizens capable of exercising the capacities, knowledge, and skills necessary to become human agents in a democratic society” (Giroux 1991, ix). The present dissertation will show the necessity of Adlerian psychology in the field of teaching foreign/second language and literature at the beginning of the twenty-first century. I want to prove furthermore that with the implementation of Adler’s IP in the fields of foreign/second language teaching and literature instruction at US-American colleges we can change our students into well-rounded, socially encouraged, empathetic, interested,
critical, and curious learners, fellow human beings, and citizens. Furthermore, my dissertation attempts to fulfill Giroux and McLaren’s (1992) call that “educators should be on the front lines of a reform movement to make critical democracy and citizenship a primary aim of . . . education” (xii).

As was indicated above, Adler’s psychology serves a two-fold function in my dissertation: first, it is the basis for the creation of a holistic and at the same time democratic approach to teaching foreign/second languages. I believe that foreign/second language classes are especially suited for the implementation of Adlerian psychology because foreign/second language classes allow – probably more than classes in any other subject – the critical and sincere engagement with both the community of learners in the language that is taught and learned and with oneself as a learner and fellow student. Especially in a foreign/second language class there are more than enough opportunities to discuss existential questions in the new language. In fact, the foreign/second language classroom is the ideal environment for the critical engagement with emotional, intellectual, philosophical, anthropological, cognitive, and social aspects of life because the classical forum for such reflections, for example philosophy or religion classes, are not required for American students at public schools and universities. These classes are in a true Adlerian spirit indeed holistic classes by nature. Secondly, IP constitutes a critical tool for the depth-psychological interpretation of selected works by Storm and their didactic application to the foreign/second language classroom situation. In both parts, the equilibrium between individuality and community will be analyzed and put to the test. Thereby, the unnecessary and unfortunate gap between linguistic and language aspects on the one hand and literary criticism on the other will be significantly narrowed by my approach.

I believe that we as educators and teachers have to endeavor to overcome this division between language and literature in order to offer a truly holistic education to students and also to present them with ample opportunities to get to know themselves and their fellowmen (through both literature and the situation in the foreign/second language classroom).

The foreign/second language pedagogue and scholar Sandra Savignon (2002) addresses the two aspects of Goodman’s (1992) equilibrium between community and
individuality in her approach, i.e. Communicative Language Teaching (CLT), when she states that the foreign/second language classroom “calls for recognition and respect for the individual personality” (15) and that simultaneously a foreign/second language class is “a social context” (21). Like Adler, Savignon (1997) requires empathy and mutual understanding as necessary pre-requisites for communicative competence (see 43). Dell Hymes stated in 1971 that “sociolinguistic work recurrently finds that self-identity is crucial to differential competence and to the heterogeneity of speech communities” (17; Savignon 1997, 109). In the same manner, the foreign/second language scholar Charles Curran (1976) proposes a foreign/second language approach, i.e. Community Language Learning (CLL), that underscores community-involvement in reaction to increasingly growing classroom individualism (see 1) and at the same time a “pursuit for self-meaning” (Curran 1968, 32). I do not doubt that both of these approaches successfully manage to combine communitarian and individual aspects of learning and living in the respective theory. However, I am convinced that Adler’s IP – especially in the realization of Holistic Language Pedagogy – can best equilibrate matters of the individual and matters of the community within the framework of critical democracy in the classroom.

The Holistic Language Pedagogy (HLP) that I propose in the present dissertation will also incorporate the teaching of literary works in a foreign/second language classroom. Storm’s works are especially suited for this kind of analysis because a great number of his novellas deal with the question of loneliness and the longing to be part of a community (see Wedberg 1964, 154). Additionally, Storm’s life-long commitment to democracy qualifies him and his work even more for inclusion in the current debate. However, it has to be mentioned at this point that Storm, as a liberal of the nineteenth century, probably had a quite different, i.e. contemporary, understanding of what democracy ought to be. The question that arises from this observation is whether we can even arrive at a clear definition of the almost inflationarily employed terms of democracy and democratization in our own age, i.e. the beginning of the twenty-first century. Giroux

---

3 R. J. Huber (1984) states in this context (i.e. Adlerian theory and literature), “The word ‘analysis’ is not appropriate from an Adlerian frame of reference, since the goal of literary interpretation from this point of view is a holistic understanding of a character’s world view and consequent style of living in relation to his or her social situation. ‘Creative synthesis’ would be a more appropriate description of the Adlerian approach to literature” (47). Although I agree with Huber, for the present dissertation I will indeed use the words ‘analysis’ and ‘interpretation’ to keep my presentation comprehensible, clear, and unambiguous.
and McLaren (1992) point out that “there is a radical need to create a widespread public
debate over the meaning of democracy. That is, there is a need . . . to rearticulate the
tradition of liberty, equality, and justice with a notion of radical democracy” (xif.). I feel
constrained to contribute with the present dissertation to the on-going discourse about the
meaning of democracy and to offer (with Adler) answers to the question what the
meaning of democracy is and what its impact and implementation in the field of
education should be in Western countries, in the U.S. particularly.

Last but not least, I want to articulate at this point the difficulty and complexity of
such an undertaking. Even though there are similarities and overlaps between Individual
Psychology, Theodor Storm’s work and legacy, and fundamental aspects of modern
foreign/second language pedagogy – especially in regard to humanistic approaches, such
as the advocacy for a balance of communitarian and individual aspects, the promotion of
democracy and political liberalism, and the denial of all avaricious striving for capital and
power4 – there is by no means an easy answer to the question of how to combine the three
parts under one umbrella. Nevertheless, the present dissertation will point to significant
parallels and bring the three fields in connection.

I would like to focus the reader’s attention once more on John Dewey. His theory
of education, which he stated mainly in his “Pedagogic Creed,” (printed in Dewey 1940,
3-17) is shaped by the strong belief that education as well as schooling are social
processes (see Dewey 1940, 6) and that “individualistic and socialist ideals” (Dewey
1940, 15) should be brought together as far as education is concerned. In this context,
effort to reconcile false dualisms” (16), by which they mean – among others – “individual
and group” (16). Dewey (1998) himself talks of “either-or philosophies” (6).

Furthermore, “education . . . is a process of living and not a preparation for future
living” (Dewey 1940, 6) and “democracy cannot . . . depend upon or be expressed in
political institutions alone. . . for democracy is expressed in the attitudes of human beings
and is measured by consequences produced in their lives” (Dewey 1989, 97). Therefore,
democratic forms of teaching and learning have to be implemented in the foreign/second

4 Edward Hoffman (1994) explains that IP “regards the craving for power as a reaction to deep feelings of
inferiority” (147). Within the framework of Adlerian thinking, it has therefore to be regarded as erroneous
striving.
language class. “Dewey did hold that when these conditions were satisfied in school life then children would be better suited to take part in adult social life” (Hardie 1968, 116). Dwornik (2003) brings Adler and Dewey in connection when she states, “What appears different about their theories was Dewey’s propensity toward making learning relevant to life, and Adler’s toward making life relevant to learning” (66). Also Savignon stated in Communicative Competence. Theory and Classroom Practice (1997) that a foreign/second language class demands the development of four different competences, which can be used in life, i.e. outside the classroom; these are: grammatical competence, sociolinguistic competence, discourse competence, and strategic competence (see 40-51).

Another very important key term of Dewey’s pedagogy, which also fits into the “strong reaction against the traditional dichotomy between theory and practice” (Archambault 1968, 160) and which results finally in his non-dualistic view on community and individuality, is ‘experience’. Dewey believed that students need to have the right kind of experience. “Everything depends upon the quality of the experience” (Dewey 1998, 16). For the implementation of his beliefs, Dewey developed the so-called project method according to which students work in teams or on their own in a certain field of their interest. Thereby the principle “learning by doing” has absolute priority in his method and for the student’s learning process.

Loren Grey states in her article “A Comparison of the Educational Philosophy of John Dewey and Alfred Adler” (1954) that “the thinking of Adler is remarkably similar to that of John Dewey” (71). She continues, “Both maintained that the source of knowledge is through sense-experience plus thought and felt that truth could not be considered truth until the results verified it [Dewey called it ‘pragmatism’, Adler ‘causa finalis’] . . . and both were deeply concerned with the modification of human behavior through education” (Grey 1954, 71f.). However, there are differences between both scholars: Dewey could not agree with Adler’s teleological principle (‘the end gives meaning to the whole’); Dewey rather believed in a causal worldview (see Grey 1954,

---

5 Dwornik (2003) maintains, “Dewey and Adler both shared a social democratic outlook and a similar perspective regarding human growth and development. In addition, both focused on education and started independent child education centers. The importance of these schools lies in the virtue of the democratic ideal, which promotes the rights of individuals to maximize personal development and enact positive change in society. For Adler and Dewey, democratic education encourages a child’s positive participation in a progressive society” (65).
to which Adler (1956) replied, “[I]n psychology we cannot speak of causality or determinism” (91). Unlike Adler, Dewey literally dedicated his life and research to the question of how to overcome, i.e. to reconcile, “nested dualisms” as Fishman and McCarthy (1998, 16) call it. Adler developed his pedagogy – if we can indeed talk about such a thing (see Stepansky 1983, 235) – primarily in order to give teachers a successful tool for solving disciplinary problems in class; or in other words, solving social problems between the individual and the community. Adler was never interested in the direct application of his theory to specific subjects, such as foreign languages, mathematics, philosophy, etc. “Where Adler suggested socialization be a vital part of school programming, Dewey saw it as the natural process of progressive curriculum” (Dwornik 2003, 55).

Moreover, Dewey approaches the field of education from a philosophical point of view, whereas Adler – as a psychologist – is deeply interested in the inner life of people, the connection between early childhood recollections and dreams, and a person’s general assessment of the world and his-/herself. Dwornik (2003) backs up her hypothesis that “neither one of them [the two scholars Adler and Dewey] used the theory of the other to build on his own” (68) with the following arguments:

The work of each theorist is a reflection of the Age of Enlightenment, particularly Hegelian philosophy. Both men adopted Hegel’s holistic phenomenological approach, which called for the interpretation of a diversity of meanings and dichotomies that stem from the celebration of perceptions of all individuals. For Adler this evolved into his existential humanistic and holistic interpretation of human nature, which underlies the philosophy of Individual Psychology. . . . Dewey used to argue that scientific inquiry is a natural and progressive means to attain truth. (68)

Despite contradictory philosophical notions, Adler and Dewey share a common ground as far as their educational theories and views are concerned. For instance, “both were deeply concerned with the modification of human behavior through education in order that man might live more harmoniously with his fellow beings” (Grey 1954, 71f.). As a matter of fact, one of the central arguments in Adler’s educational theory is also the community aspect, represented by the already introduced term Gemeinschaftsgefühl. Adler means by that an “innate aptitude through which the individual [i.e. the student]
becomes responsive to reality, which is primarily the social situation” (Ansbacher and Ansbacher 1956, 133). Therefore, social interest – the “capacity for identification” (Adler 1956, 136) – is an individual’s ability to feel part of a given community (Gemeinschaft), which is in the student’s case the class community.

For foreign/second language learning and teaching we deal also with another important community that students attempt to enter, namely the speech community of the language that is taught. We as language teachers have to help create these “capacities for identification” (Adler 1956, 136) in the student so that the student can more easily feel part of the speech community, even though s/he is just beginning to learn and acquire the foreign/second language. However, if the student feels progressively part of the speech community s/he has a stronger motivation to learn even more. The impact of the positive attitude toward learning and the foreign/second language is documented in Curran (1972, 1976) and Savignon (1997, 2002). Social interest (Gemeinschaftsgefühl) is not only the goal of any teaching but also the pre-requisite of all learning and living. In Adler’s understanding, every human being is a social being. His/her striving is eventually a striving for companionship and fellowship – no matter what his/her more obvious aspiration on the surface might be, e.g. striving for money, power, status, etc.

Gemeinschaft, community, is the central element in Adler’s psychology and pedagogy. Rudolf Dreikurs (1997) substantiates that as long as a person feels part of a community, s/he can use his/her energy to fulfill the demands of life (see 30). Therefore, social interest is clearly connected with a student’s optimism and courage (see Adler 1929, 7). Only when the teacher succeeds in expanding the student’s circle of social interaction, will s/he (the teacher) be able to support the advancement of self-accepting, responsible, empathetic, and partaking citizens and fellow human beings.

In contrast to Adler but still within the relatively broad field of depth psychology, Sigmund Freund’s (1856-1939) Psychoanalysis seems to concentrate more on the individual than on community, a fact that Robert Bocock (2002, 13) confirms, even

---

6 It seems to be a contradiction that Adler’s psychology with the unfitting title ‘Individual Psychology’ does in fact focus not on the individual, but rather on communal and collective aspects of human life. Adler regarded the individual as a holistic, i.e. indivisible, unit. More will be said about the misleading name of Adler’s psychology in the second chapter of the present dissertation. Schimmer (2001) maintains that IP strives for the adaptation of the individual to society, whereas Psychoanalysis strives for the adaptation of society to the individual” (307). However, Freud also dealt with the question of how to reconcile aspects of
though he attempts to present the more social aspects of Psychoanalysis in his book *Sigmund Freud* (2002). However, Bocock (2002) admits that “psychoanalytic social theory is not like other theories about social groups in sociology” (70), but rather about unconscious emotions that effect social actions (see Bocock 2002, 70). It is the ‘id’ in Freud’s psychology “that consists of drives, which are an individual’s reservoir of psychic energy” (Sheehy 2004, 87). As was presented above, for Adler the community constitutes an individual’s fountain of energy and motivation. Rainer J. Kaus (1999) states in this context,

Freud sah den Menschen als physiologisch angetriebene und motivierte home machine . . . , nicht primär als ein Beziehungswesen, sondern als einen Organismus, der sekundär durch seine Bedürfnisse in Beziehungen zu anderen hineingezwungen wird. (76)\(^7\)

In fact, “Freud’s ideal was an ego-resolution of psychological conflict” (Badcock 1988, 139). Christopher Badcock (1988) even believes that Freud’s ego-resolution “can be applied to the fundamental conflict between individual and social existence” (139) that Freud indeed accepted. For example, in *Das Unbehagen in der Kultur*\(^8\) Freud (1994) asserts,

This struggle between individual and society, however, is not derived from the antagonism of the primal instincts, Eros and death, which are probably irreconcilable, it is a dissention in the camp of the libido itself, comparable to the contest between the ego and its objects for a share of the libido; and it does eventually admit of a solution in the individual, as we may hope it will also do in the future of civilization – however greatly it may oppress the lives of individuals a the present time. (67)

---

\(^7\) Translation: Freud regarded man as a physiologically driven and motivated *home machine* . . . , not primarily as a social being, but as an organism that is secondarily forced into relationships with others through his/her needs.

\(^8\) The book was translated into English by Joan Riviere in 1994. Its title is *Civilization and Its Discontents.*
Earlier in this text, Freud (1994) maintains that “individual development seems to us a product of the interplay of two trends, the striving for happiness, generally called egoistic, and the impulse towards merging with others in the community, which we call altruistic” (66). Freud’s own interest, however, lay clearly with the individual whose ‘id’, ego, and super-ego he analyzed. His insights concerning the community, Freud derives only from his earlier insights about the individual (see Freud 1994, 67ff.) and not the other way around. Therefore, one can argue that Freud prefers an individual and individualistic solution to the problems of mankind. Even though the aspect of community is/seems to be neglected in Psychoanalysis, Freud makes frequent use of the term ‘culture’. In his opinion, “the word culture describes the sum of the achievements and institutions which differentiate our lives from those of our animal forebears and serve two purposes, namely, that of protecting humanity against nature and of regulating the relations of human beings among themselves” (Freud 1994, 22). Thus, the term ‘culture’ is in many respects a synonym for what we call society.

Gemeinschaft (community) and Gesellschaft (society) also play an important role in Ferdinand Tönnies’s (1855-1936) sociology. The founder of sociology in Germany, Tönnies, believed that “small communities were the best premise for establishing this kind of social tranquility” (Bos 1978, 22). Tönnies’s differentiation between community and society can be summed up in the following manner:

<table>
<thead>
<tr>
<th>Community (Gemeinschaft)</th>
<th>Society (Gesellschaft)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Family life = concord. Man is involved in this with all his being. Its core is the tribe, nation, or common people.</td>
<td>1. Big city life = convention. This is based on the individual human being with all his ambitions. Its core is competitive market Society in its most basic form.</td>
</tr>
<tr>
<td>2. Village life = custom (traditional morality). Man is involved here with all his heart and soul. Its core is the commonwealth.</td>
<td>2. National life = politics and policy. This is based on man’s collective calculations. Its core is the State.</td>
</tr>
<tr>
<td>3. Town life = religion. Man is involved in this with his entire conscience. Its core is the Church.</td>
<td>3. Cosmopolitan life = public opinion. This is determined by man’s consciousness. Its core is the republic of letters.</td>
</tr>
</tbody>
</table>

Figure 1: Gemeinschaft and Gesellschaft (see Tönnies 2001, 257)

However, “Gesellschaft resembles gemeinschaft in so far as the individuals live and dwell together peacefully. However, in the gemeinschaft they remain essentially united in spite of all separating forces, whereas in the gesellschaft they are essentially
separated in spite of all uniting factors” (Bos 1978, 24). Tönnies (2001) states in particular, “National character and its culture are far better preserved by the order and way of life of Gemeinschaft. The apparatus of the state – a concept that sums up and puts in a nutshell the whole situation of Gesellschaft – consequently opposes these residues with veiled, often disguised, hatred and contempt, the intensity of which depends on how far it has become estranged and distanced from the national culture” (249). Like Adler, Tönnies (2001) ascribes weight to community because

[t]he aggregate of determinate will which governs a community, and which is as natural as language itself and contains a multitude of understandings regulated by its norms, I shall call concord or family spirit (the term concordia implies a heartfelt sense of integration and unanimity). Mutual understanding and concord are one and the same thing: namely the will of the community in its most basic forms. Understanding operates in the relations between individuals, concord is the strength and character of the whole. (34)

Storm and Tönnies became close friends and mutual admirers around the year 1877 when Tönnies had finished his university studies. Dieter Lohmeier (1987) believes that the poet (Storm) and the sociologist (Tönnies) probably did not discuss Tönnies’s major work Gemeinschaft und Gesellschaft (1887) in detail; Tönnies rather exchanged ideas with Storm’s second-eldest son Ernst (see 17), who was only four years his senior. Harro Segeberg (1987), however, points to the great number of letters and postcards that Tönnies and Storm exchanged in the 1880s (see also Meyer 1940); especially around the time when Tönnies worked intensely on Gemeinschaft und Gesellschaft (see Segeberg 1987, 25). However, it is generally known that Storm knew Tönnies’s work in 1887 since he had received a copy of it in December 1887. Tönnies (1917) is of the opinion that his theory about society and community is implicitly contained in Storm’s last novella Der Schimmelreiter (see 61). Nevertheless, Storm’s major topic – which becomes visible in a great number of his novellas – is, as Segeberg (1987) puts it, the societal in the community (see 35). It becomes clear that society has to be regarded as something that

---

9 The book was translated into English by Jose Harris and Margaret Hollis in 2001. Its title is Community and Civil Society.

10 The appendix of the present dissertation (see Figure 1) gives the reader a list of the translated titles of all of Storm’s novellas. For example, Der Schimmelreiter is ‘The White Horse Rider’ in English.
Storm criticizes because of “die Verselbständigung ‘gesellschaftlicher’ Handlungskalküle in bäuerlichen, adeligen oder auch bürgerlichen Lebenskontexten” (Segeberg 1987, 37). Society for Storm is equated with depersonalized and therefore objectified community (see Segeberg 1987, 38). Also Tönnies (2001) brings the concept of capitalism, i.e. property interests and “trade-off,” in context with society (see 52). Thus, Storm strived for a community that was enriched with societal attributes rather than with business opportunities. Storm’s focus and starting-point was – as Segeberg (1987, 46) shows – the community from which he had set out to understand society.

Despite the friendship with Tönnies, their frequent contacts, and their agreement on questions of community and society, Storm had also his own interpretation of community, particularly as far as his private life was concerned. The first Storm biographer Georg Bollenbeck (1988) maintains that Storm often desired Geselligkeit, sociability, in his own life. It was important to him to constantly have people around him, usually in an informal and casual atmosphere (see 12). Without these contacts with other people Storm would most certainly have felt lonely – as he did in his exile years between 1853 and 1864. In his novellas and his letters, especially in those to his first wife Constanze (see Wedberg 1964, 49), he addresses the topic of loneliness time and again; and it seems that loneliness had become the overriding topic of his life and work. Loneliness in a Stormian sense is described as something tragic, something unfortunate, even as a ‘disease’ that will consume an individual. Jürgen Zander (1987) even claims that the main incentive for Storm to write his novellas was the depiction of the misfortune and suffering of individuals who have lost their social ties (see 55f.) and therefore led lives in solitude and loneliness. Furthermore, loneliness in a Stormian understanding can also appear as spiritual loneliness even though “one is surrounded by friends” (Wedberg 1964, 153). I am of the opinion – and will show in the present dissertation – that Storm’s understanding of community is relatively congruent with that of Adler’s because both scholars maintain that community has to be more than just the state of being surrounded by friends or other people. According to Adler (1964a), community means two things: first, the identification with the other person (see 42) and secondly, the resultant altered

---

11 Translation: . . . the self-realization of behavioral norms in the peasant, noble, and bourgeois spheres of life.
behavior of an individual, namely to be a useful part of the community (see Adler 1964a, 43).

In fact, over the years the fear of loneliness developed almost into an anxiety inside Storm. Virtually all of his novellas deal in one way or another with the issue of loneliness. The lonely characters in his novellas, those who do not desire to be (re-) integrated in their communities, are not praised as individual heroes, but are rather criticized for their anti-social behavior. However, time and again Storm depicted pathological phenomena and the lives of neurotic outsiders. The topic of loneliness also lurks behind Storm’s fear of death, transitoriness, and lost memories. Lloyd Warren Wedberg (1964) maintains that especially in his letters to Constanze he (Theodor Storm) “voiced a growing concern for the transitoriness of life, the insignificance, isolation and loneliness of man in the universe, symbolized by the incessant march of time and the approach of death” (49). It does not surprise us therefore that Storm “attempt[ed] to pursue the course of ‘Arbeit-Arbeit-Arbeit’ [work-work-work] as the means of conquering loneliness” (Wedberg 1964, 69).

According to Storm, not only Arbeit as Wedberg (1964) asserts, but also the community with others is a way to lead a meaningful life and to eventually escape loneliness. For Storm, there is in fact no salvation outside the human community. Community itself (also and foremost the community with a spouse, i.e. marriage) is given the status of a deity. A person’s striving should ideally be directed toward more community, toward empathy, cooperation, and democracy. Storm was aware of the disequilibrium between community and individual (Jackson 1992, 201) and therefore disdained the growing individualism and egoism of the nineteenth century which went along with an increased economization and an unprecedented striving for capital, profit, hierarchy, and self-interest. However, “[h]e never adopted the view that the state’s demands transcended the rights and aspirations of individuals or that individuals only acquire true identity by being parts of this greater whole” (Jackson 1992, 201).

In Storm’s understanding, the middle class in Germany in the second half of the nineteenth century could be divided into two main categories. The first one was the

---

12 According to Leopold Schimmer (2001), IP interpreters are especially interested in the unhealthy, neurotic character and not so much in the healthy individual (see 312).
property-holding *Patriziat*, which in the eighteenth century had become the bourgeoisie. Typically, businessmen, entrepreneurs, and capitalists of the upper middle class (see Kocka 1993, 4) were regarded to be members of the *Wirtschaftsbürgertum*. The second category is the educated *Bildungsbürgertum* to which representatives of the lower-middle classes belonged. Usually, lawyers, judges, and academically trained civil servants (see Kocka 1993, 4) belonged to the *Bildungsbürgertum*. This dichotomy is in fact nothing but the old opposition of materialism and spirituality. The *Bildungsbürgertum* distinguished itself from other classes by an “‘inward’, reflective stance” (Blackbourn 1991, 8) and by non-materialistic and altruistic values. Storm, of course, regarded himself as a member of the second category. Especially Prussia, to which Schleswig-Holstein belonged between 1867 and 1945, under its chancellor Otto von Bismarck strongly supported the bourgeoisie and preferred it to the often critical *Bildungsbürgertum*. Storm disapproved of the so-called market-liberals and heavily condemned the unethical striving for more individualism, self-interest, enrichment, and social climbing, not only because it undermined his idea of a liberal, i.e. tolerant, democratic, and equal German federation; it also seemed to change citizens into uncritical consumers and investors, or in Prussia especially, into obedient and quite conservative, i.e. non-liberal, civil servants. Clearly, we have to differentiate – as Storm did – between a political liberalism (fighting for a constitutional government, democracy, and community-oriented values) on the one hand and an economic liberalism (*laissez-faire*, fighting for free-market conditions, technological progress, and individuality-oriented values) on the other hand. This dichotomy is still valid today.

The self-interest, shown by the striving for greater riches and more power, which Storm portrays – of course negatively – in a number of novellas, for example in *Im Nachbarhause links* (1875) and *Zur „Wald- und Wasserfreude“* (1878), is labeled inhumane and demonic. Storm shows that certain characters, e.g. Botilla Jansen, baker Zippel, Daniel Bulemann (in *Bulemanns Haus*), Hans Adam Kirch (in *Hans und Heinz Kirch*) – which are in Storm’s work representatives of the grotesque –, always set out on a path of unlimited individuality and egoism, reduced community interest – in Adler’s

---

13 David A. Jackson (1992) states, “Reactionary though it was in political matters, the Prussian government encouraged the growth of a liberal, capitalist economy” (84).
words Gemeinschaftsgefühl –, and a seemingly ruthless striving for more wealth. Especially at the beginning of Auf dem Staatshof (1859), Storm shows that the rich bourgeois family van der Roden does not strive for profit in order to maintain their standard of living but rather that high spirits force them to acquire the ‘magical’ number of one hundred estates that they desire to have in their possession (see Segeberg 1987, 42).

According to the understanding of Individual Psychology, exaggerated self-interest and striving for power and money is nothing but an ultimately fruitless compensation strategy for unfulfilled social interest. That means in consequence, that Adler’s liberalism has to be understood also in a political and societal way and not at all economically. Adler’s liberal views, even though they differ from Storm’s, deal likewise with questions concerning society and community issues; individualism, which goes along with economic liberalism (i.e. free-market conditions), is dismissed.

Svi Shapiro (1990) addresses the impact of capitalist systems on economic life and the political realm. He maintains about the educational situation in capitalist societies, “The frequently described role of the educational system in reproducing the occupational structure of capitalist society is only a partial description of its ideological function. Education relates not only to economic life, but to the state. . . . Schools must not only ensure economic socialization for their clients, but also provide experiences apposite to their political role, their position as part of the state apparatus” (Shapiro 1990, 79). Therefore, Giroux and Paulo Freire’s (1990) statement that educational criticism means in fact also social criticism as it addresses the “domination of commodity relations” (xii) shows clearly the significance of the role and position of educational institutions in Western societies. An uncritical incorporation of the educational sector into the ruling ideology – even though it claims to be undogmatic and ‘democratic’ – is therefore unethical.

The criticism of exaggerated striving for individualism, wealth, and social advancement, which is in fact criticism of economic liberalism, is shared by Dewey (1954) when he asserts, “The modern economic régime control present[s] politics . . . [to ensure] that the main business of government is to make property interests secure” (108f.). He means that modern democracy is abused as a mere framework for market-
liberal conditions in order to increase profit; the fact that this paradigm is damaging the
democratic spirit of a society and therefore the framework of economic progress is often
not taken into consideration. Goodman (1992) supports the idea that Dewey in fact
illustrates “the way in which economic powers within society [have] effectively narrowed
our notion of democracy and the ‘proper’ role of government to political aspects of
society” (4). Dewey (1954) rather argues for true democracy when he states that
democracy “is the idea of community life itself” (148). Adler’s view is obviously quite in
line with Dewey’s remark since Adler regards the community as essential to human life
(see Dreikurs 1997, 16). Even though Adler did not make use of the term ‘democracy’
very often, he did indeed refer in many of his writings to a form of democratic
cohabitation. This idea is, of course, best expressed by his term *Gemeinschaftsgefühl* and
by his vision of human cooperation (see Adler 1931, 24).

In the educational sector, Giroux’s (1991) criticism addresses directly the impact
of economic liberalism on schooling. He states in particular, “The Bush [Senior]
Administration [1989-1992] presupposes that the solutions to the problems of American
schooling lie in the related spheres of management and economics rather than in the
realms of values and politics” (xi). In this context he speaks of a “commodification”
(Giroux 1991, xi) of education and the “subordinating discourse of ethics to the rules of
management and efficiency” (Giroux 1991, x). The Individual Psychologist Josef Rattner
(1994) asserts that democratic schooling has to be based on the cooperation of equal
fellowmen (39). Values play an important role in IP, however, efficiency and managerial
qualities are not to be found among them. The value that receives most attention in IP and
its pedagogical conclusions is cooperation, an affirmation of the communitarian aspects
of life. Adler (1956) states, “The only individuals who can really meet and master the
problems of life, however, are those who show in their striving a tendency to enrich all
others, who go ahead in such a way that others benefit also” (155). Moreover, Dreikurs
(1997) maintains that in our neurotic social order many people believe unfortunately that
they have to prove their importance and superiority to their fellowmen all the time. Many
believe wrongly that success, achievement, and pleasure can give meaning to their lives
(see 28). In Adler’s view, it is the human community alone that guarantees a meaningful
life for the individual. The parallel with Storm’s perception of community has just been
elucidated above. However, in Adler’s understanding, the logical consequences of his (Adler’s) philosophical insights – i.e. to be a useful and self-accepting member of one’s community, which aims at a synthesis of the dialectical tension between individuality and community – have to be directly reflected in an educator’s pedagogical approach; a fact that does not hold true for Storm’s *Weltanschauung* since he (Storm) did not regard his literary works as having pedagogical value at all. Adler’s pedagogical claims, however, are an integral part of his IP since he regarded himself as a social reformer, especially at the end of his career in the 1930s.

As far as the pedagogical consequences of a liberal understanding of politics and society are concerned, Giroux (1991) states that in the Reagan/Bush Sr. era (1981-1992) – which holds also true for the Bush Jr./Cheney era (since 2001) – “choice is organized and developed according to the logic and imperatives of the marketplace. Ignoring the primary of the social, choice appeals to the logic of competitiveness, individualism, and achievement” (x). Because of these entrepreneurial character traits which are indeed taught in schools (see also my section on democracy in the fifth chapter), such an ‘educational’ strategy does not bother to keep matters of the individual and matters of the community in balance and therefore disregards, as Giroux and McLaren (1986, 1) have rightly maintained, the protecting mechanisms of critical and lively democracy, in which Storm and Adler alike are interested. Consequently, economic liberalism is – whether it emerges as classical capitalism, ‘Reaganomics’, or Thatcherism –, even though not democracy’s harshest, but nevertheless democracy’s most direct enemy. Giroux and McLaren (1992) raise the question,

[H]ow can the . . . public defend itself against its own ruling groups who seek to reduce the meaning and substance of democracy to the consumption of consumer goods, the formality of an electoral politics in which wealth and privilege become the primary determinants regarding who runs for office, or a wholesale celebration of individual choice as the basis for human agency, but one falsely abstracted from the dynamics of deep structural inequalities and power relations? (xi)

Granted, the conservative governments of recent decades in North-America and Western Europe have never ceased to emphasize the importance of democracy in their
own country and democratization abroad; but is ‘their’ democracy really comparable with Dewey’s, Adler’s, and Storm’s? As was indicated above, Adler as well as Storm regard the exaggerated striving for wealth (i.e. greed) as unethical and as destructive of life and democracy. Their view is thus not at all in line with that of the Thatcherists and Reaganists of the twenty-first century. Adler (1931) states roundly, “What we must disagree with is the view of life in which people are looking only for what is given them, looking only for a personal advantage” (254) because it leads the person away from social interest and therefore from a meaningful and content life. The negative striving for personal advancement, money, or reputation is in Adler’s view done on the vertical level. He calls it striving to be ‘on-top’. The positive striving – in Adler’s view – is always done on the horizontal level towards mutual support, understanding, community, and social interest. The horizontal level guarantees, in order to continue with Goodman’s metaphor of the equilibrium, the proper balance of communitarian and individualistic aspects of human life.

An individual’s striving on the horizontal and respectively the vertical level is not only of some importance in the field of psycho-hygiene and psychotherapy, but also in the interpretation of literature. Leopold Schimmer (2001) asserts that the IP character analysis especially can be of some value to literary critics and scholars (see 311ff.). Because the notions of ‘fiction’, ‘fictional’, and ‘fictive’ carry quite a negative connotation in Adlerian psychology, since these terms refer to an individual’s erroneous striving that in most cases does not have a great deal to do with reality and common sense, the introduction of Adlerian thought into the field of literary criticism has experienced significant difficulties since its appearance at the beginning of the twentieth century. However, in the Adlerian understanding fictions are regarded as guidelines that offer orientation to an individual in order to master the problems of life. These guidelines and also the fictional final goal (which will be explained in detail in the third chapter of this dissertation) have to be understood as entirely subjective. Jane Griffith and Robert L. Powers (1984) maintain that “[t]hese terms [guiding fiction and fictional goal]

14 Walter Kaufmann (1980) addresses the importance of fiction for Adler’s own life when he states, “Adler had an elaborately detailed recollection of his self-healing when he was only six years old. On his way to school he had to pass a cemetery that filled him with anxiety. He got rid of his anxiety by forcing himself to climb over the wall a few times. Yet eventually he found out that, in fact, there had never been any cemetery on his way to school” (187).
refer to the same concept: The individual’s subjectively-conceived and ever-present goal of success” (12). Huber (1984) states,

Adler believed that each person was, to a large extent, the author and actor of his or her own play of life. The individual, therefore, can never be explained. He or she can only be understood by accurately assessing his or her world view. Literature, similarly, is not to be explained; it is to be understood from the psychological viewpoint of its characters. (47)

As a matter of fact, Adler (1956) regards a person’s fictions as active processes of constructing, imagining, planning, and giving shape (see 78). These processes are especially obvious when we take a person’s dream solutions into consideration. Adler (1956) explains, “In dreams we fool ourselves into an inadequate solution of a problem, that is, inadequate from the standpoint of common sense, but adequate from the standpoint of our style of life. . . . This dream process [however] differs little from waking life” (360). IP assumes that every individual creates his/her own framework of truth at a very early age in life; all situations, feelings, and actions are later interpreted according to the person’s subjective apperception. As far as fictions and a person’s phenomenology are concerned, Adler (1956) considers them “self-deceptions in the interest of . . . [our] own individual goal[s]” (360) since all fictional is subjective. “Adler adapted the concept of fictionalism from philosophy, especially from the work of Hans Vaihinger” (Griffith and Powers 1984, 12); for him, “the individual is conceived as a unitary, goal-oriented, creative self” (Irving 1976, 82).

The Adlerian interpretation of literature can make use of these subjective apperceptions in different ways. As was mentioned above, IP character analyses play an important role in the better understanding of literary works. “The inner truthfulness of the figures born of the writer’s imagination or his dreams derives from his lively concern with them, and this truthfulness gives the reader the sensation that he is dealing with real persons and not imagined ones” (191). Schimmer (2001) also points to the fact that IP often treats literary characters as real people (see 314). It does not come as a surprise that especially realistic narratives prove to be advantageous for this kind of undertaking. Gracia Merler (1992) states, “The Adlerian model . . . can illustrate the particular
creativity of the fictive character as stemming from a feeling of inadequacy, of inferiority, from a state of imbalance and moving toward . . . a state of balance or a desire to belong” (44). In this manner, all the pieces of information available about a certain fictive character are taken into consideration. The balance between aspects of individuality and community are also of great importance. The interpreter attempts to get a relatively complete picture of the character’s life, goals, social interactions, and striving. The activity of interpreting a fictive character resembles in fact the Adlerian method applied in psychotherapy. Schimmer (2001) asserts, “Die individualpsychologische Literaturinterpretation ist ständig darum bemüht, die Frage zu klären, ob die literarischen Angaben psychologisch wahr, also wahrscheinlich, sein können. Die Klärung dieser Frage kann durchaus einen Beitrag zur Feststellung der künstlerischen Qualität leisten” (317).15

The aspects of fiction and subjectivity receive an additional meaning and more significance when applied to the author as the active creator of a fictive character’s ‘subjective’ actions. Schimmer (2001) maintains, “Der Dichter benutzt Gleichnisse, Metaphern und Bilder, um Gefühle und Empfindungen hervorzurufen, die seinen Lebensstil entsprechen. Der Lebensstil gibt nach Adler an, wie das Individuum zum Leben Stellung nimmt” (65).16 In consequence, the interpreter’s focus is on the author him-/herself; fiction is thus understood as the author’s subjective apperception of life and his/her personal situation. Nevertheless, Adler regards works of literature not only as interesting case studies to promote his own psychology but as art. According to Adler, art constitutes – like neurosis – life beneath life (see Schimmer 2001, 58). Thus, the author tries to escape his/her life and to flee into a fantasy world. Fantasy, here, has to be understood as fictional, as something that has its origin in the author’s creativity.

I believe that Adler’s psychology is an ideal tool for the interpretation of some of Storm’s characters, such as the Deichgraf Hauke Haien in Der Schimmelreiter (1888), Friedrich in Die Söhne des Senators (1879/80), Heinrich in Carsten Curator (1877/78),

---

15 Translation: IP literature interpretation is constantly attempting to answer the question whether the literary portrayal can be psychologically true, i.e. probable. The clarification of this question can absolutely contribute to the assessment of the artistic quality [of the piece of art].
16 Translation: The poet uses analogies, metaphors, and imagery in order to evoke feelings and sentiments that comply with his style of life. According to Adler, the style of life indicates the individual’s attitude toward life.
Botilla Jansen in *Im Nachbarhause links* (1875), or John Hansen in *Ein Doppelgänger* (1886) because Storm gives us existential insights into the inner lives of his characters (and thereby insight into his own inner life). Storm’s own psychic condition, especially his deep-rooted fear of death, loneliness, the ephemeral nature of life, decay, and his desperate attempts throughout his life to escape these depressing thoughts while finding an equilibrium between community matters and individual interests, had a major impact on the creation of his stories and characters. Heiner Mückenberger (2004) states, for example, that Storm was only really happy and content when he was writing, when he could deal with literary material and characters that he could control (see 34). According to Karl Ernst Laage (1999), Storm built up a defense mechanism against threatening thoughts; he literally created his own little world that he could control, his space in which he could ‘live’ without the anxiety and depression producing ideas and impressions that more and more preoccupied his thoughts (12f.). In this self-created world, i.e. in his novellas, he – in an almost therapeutic way – confronted the topics that disturbed him. Laage (1999) points to the novellas *Carsten Curator* (1877/78), *Der Herr Etatsrat* (1880/81), and *Hans und Heinz Kirch* (1882) in which the conflict between an individual and the community, the destruction of a family, and human tragedy are brought up for discussion (13).

It seems to me that Storm’s understanding of literature and fiction overlaps with that of Adler, at least to a significant extent. Beyond doubt, Storm created analogies, metaphors, and imagery in order to evoke certain feelings he felt inside himself. These feelings are closely connected with the imbalance of individuality and community, with society, loneliness, and death. Furthermore, these feelings (especially loneliness) are in compliance with Storm’s style of life, which will be shown in the fifth chapter. Storm’s style of life indicates his personal and subjective attitude toward life; his literature is

---

17 Laage (1999) writes, ‘Nicht selten wurde er von Schwermutszuständen geplagt. Sie wurden vornehmlich verursacht von dem Gefühl der Vergänglichkeit. Die Vorstellung, dass der Einzelne nur ‘ein kleines Sandkörnlein der großen Welt’ ist, das ‘verweht und vergeht und vergessen wird’ (an die Braut, 13.6.46), hat ihn sein ganzes Leben hindurch immer von neuem beunruhigt. Gegen diese Ängste hat Storm sich tapfer verteidigt und sich einen Raum geschaffen, in dem er ‘leben’ konnte” (12f.). [Translation: Often he suffered from states of melancholy. They were mostly caused by the feeling of transitoriness. The idea that the individual is only ‘a tiny grain of sand in the big world that goes with the wind, passes and is forgotten’ (to his bride, June 13, 1846) has worried him again and again throughout his life. Storm defended himself bravely against these fears and created a space in which he could ‘live.’]
directed toward a personal *catharsis*. Despite these striking agreements with Adler’s understanding of literature, Storm did not acknowledge a pedagogical function to his work (see Tönnies 1917, 20). Adler, on the contrary, stresses the importance of art for community life and its interpretation and implementation in the service of human cooperation (see Holtgrewe 1932, 443); the pedagogical aspect of art gives meaning to the individual piece of art.

The lack of a pedagogical function in Storm’s ‘philosophy’ has to have an effect on a potential literature class and the teaching of Storm’s novellas. It does not mean that we as teachers and educators cannot include Storm’s novellas in the curriculum or that we cannot find in them an educational ‘message’ for our own lives; it rather sheds more light on Storm’s situation and his understanding of community and the individual’s life (compare with Schimmer 2001, 310). In an Adlerian literature course, the teacher should introduce students to pieces of German literature and at the same time offer them opportunities to get to know themselves. The latter is done via a literary character about whom it is relatively easy to talk in class. As far as Adlerian pedagogy and literary texts are concerned, Dreikurs, Bernice Grunwald, and Floy Pepper (1982) write,

> Almost every story lends itself to a discussion that involves social relationships and to an analysis of the character’s motivation to behave as he does. The teacher should focus the discussion on the basic points that deal with the problem, always emphasizing the purpose of the behavior. It often happens that a student associates his own behavior with the story’s character and openly admits this. (175)

Moreover, the literary text has a symbolic function, it can be regarded a condensed unit of possible answers to the existential questions of life. As was indicated above, novels, novellas, short stories, and poems may contain in a nutshell an author’s general attitude toward life, his/her fears, goals, and priorities. A foreign/second language class, which is based on Adler’s IP, has to make use of these stories as Dreikurs, Grunwald, and Pepper (1982, 175) refer to them. Students will search for their own unconscious answers and striving with the help of literary fiction. The reflection on the author’s biographical information will furthermore help make the necessary connections to the literary characters and the student’s own life. The new teaching approach that I am
proposing in the present dissertation will therefore bring the author (here: Storm), the literary character, and the student together. It will initiate a dialogue between them – on the basis of equality and mutual respect.

The second chapter is designed to give the reader a literature review of the three fields of study and research that I am attempting to combine in the present dissertation, namely, Alfred Adler’s Individual Psychology (IP), Theodor Storm’s life and work, and various approaches in the field of foreign/second language pedagogy. In this chapter I will present what is known about the individual fields of research and what has been recently done with them in academia. Generally, the second chapter will not yet combine aspects of the three different fields with one another. However, if connections have already existed, I will certainly point to them and give further explications. For the literature review of Alfred Adler and his IP I will concentrate here mainly on the development of Adlerian thought from the year 1902 until Adler’s death in 1937 and its role and function in education and literary criticism today. An in-depth analysis of the most important terms and components of IP will be given in the following chapter.

The third chapter will, as was indicated above, give the reader a thorough overview of the main aspects and key terms of Adler’s Individual Psychology. I will explain and define Adler’s major components, such as Gemeinschaftsgefühl, striving for a ‘plus situation’, early childhood recollections (ERs), Private Logik, and life-style. At the end of this chapter, I will also delve into Adler’s relationship with Sigmund Freud and then present a brief comparison with Psychoanalysis.

In the fourth chapter, I will address parallels between Adler’s democratic demands and Storm’s sympathy for democracy. I will analyze in what way the two concepts of democracy are different and in what way we can talk about similarities. I believe that Adler’s democratic teaching approach has to be reflected in the material and subject matter a teacher chooses. Simultaneously, it has to be supported actively by the material because it is the goal of the proposed foreign/second language approach to educate people toward more democracy and active participation in the community of learners. The meaning of community is highly important when it comes to the interpretation of literary texts. It is generally not problematical to identify a character’s
relationship with his or her fellowmen and to draw conclusions on the basis of the information given by the author. This is often the case in Storm’s novellas.

In the fifth chapter of the present dissertation I will outline a new approach in foreign/second language pedagogy. Furthermore, I will place Adler and his theory into the context of well-known scientists and critics because I want to show that his findings have influenced many scholars around the world and have often opened the way for new and expanded approaches that have been placed in the midst of solid research in the field of foreign language pedagogy. Here, I want to name Charles Curran (1968, 1972, 1976), Henri Tajfel (1981, 1984a), and Sandra Savignon (1972, 1987, 1997, 2002).

In chapter six, I will turn full circle and bring the new approach in foreign/second language pedagogy and the findings in literary interpretation together and explain how literature, especially the novellas written by Storm, could be taught in a class that is based on the new Adlerian language pedagogy and how the learners can profit from such a class. Most importantly, I will show how a foreign/second language approach can in fact re-balance the aspects of individualism (which is in my view an important part of a student’s development and learning experience) and community (which is equally important) in the classroom.
2. Literature Review

2.1 Alfred Adler

Adler’s psychology can be best summarized by the contrast between vertical and horizontal striving. The vertical model is determined by a strong contrast between above and below, between ‘them’ and ‘us’. A relatively strict hierarchy structures the way people live and interact with another. According to Adler (1964a) it “is innate as something which belongs to life, a striving, an urge, a development, a something without which one could not even conceive of life” (31). Therefore, Adler as a social reformer does not want to change mankind but he wants to make human beings aware of the direction of their unconscious, i.e. unaware, striving and win them over for more social interest. Adler (1964a) explicates,

Social interest is not a second dynamic force, but gives direction to the striving for superiority, just as any other developed potentiality would influence the direction of the striving. As a direction-giving factor, social interest also becomes a normative ideal. (29f.)

Adler’s Individual Psychology aims at social and societal changes toward the horizontal model since human striving for a ‘plus situation’, to be ‘on top’ is criticized (see also the third chapter of the present dissertation, especially the section on “Geltungsstreben”). Adler wants to build bridges between people and cultures. It is important to him that everybody is equal, i.e. everybody is regarded as a part of the whole on the same social level as everyone else. In the past and present, many scholars have accused Adler of being a Communist or Marxist and of fighting for a classless society. I will show in the present dissertation that this criticism indeed does not hold up. What Adler was deeply interested in is true democracy and equality of every human being. He took democracy very seriously and developed a new model of human interaction and coexistence on the basis of Gemeinschaftsgefühl (social interest). According to Dreikurs (1997), who worked very closely with Adler and who was later authorized by Adler to write for him,
the logic of human cooperation and coexistence is the acceptance of full equality of every human being and the striving for a harmonious society (see 23). Dreikurs’s daughter, Eva Dreikurs Ferguson, explains in her article “Democratic Relationships: Key to Adlerian Concepts” (2004) what is meant by equality: “Social equality, for many persons, is a difficult concept to understand, in part because it is not equality of the kind many persons ordinarily consider. It does not represent material equality or equality of possessions. It does represent a sense of being valued as a person” (Dreikurs Ferguson 2004, 8). In fact, equality in the Adlerian sense is in tune with what the American constitution states, “All men are created equal.”

However, as was stated above, Adler’s IP constantly deals with the contrast between vertical and horizontal goals. In his view, all striving in the vertical direction that goes beyond the “frame of social acceptability” (Adler 1964a, 53) is erroneous and reveals therefore a neurotic lack of social interest, the fundamental interest in others. Only the striving on the horizontal level will result in true societal and interpersonal progress because in this manner the inferiority feeling can be overcome. Adler (1964a) states explicitly, “We may define human progress as a function of a higher development of social interest” (25).

Yet, it seems to be all-too often not the social interest but the inferiority feeling of so many people in society that compels them to strive for a higher position, for superiority and the economic wealth it brings with it. But economic progress is not the same as societal progress. The latter is only possible on the basis of equality and empathy. Very soon after he had developed his own branch of psychology and had become independent from Freud’s Psychoanalysis, Adler realized the importance of education and pedagogy in order to prepare people for his social reforms. He wanted to reveal the meaning of life-style and guiding lines to people and thus help them understand themselves to enable them to change their lives for a better future. For a teacher or educator it is important to build bridges and bring people together on the same level (see Ayers 1993, 66ff.). Constructing a bridge only succeeds when two or more parts are connected that are indeed on the same level. Education serves literally as the bridge between people. It makes them understand each other and understand the world
around them. The mutual understanding, i.e. solidarity, constitutes furthermore the foundation of community. Thus, communities are made up of bridges.

However, “Adler’s theory, like that of many others, underwent considerable change during the course of his career. There are several major dimensions on which he shifted his position that seems to parallel later trends in psychology” (Crandall 1981, 3).

It is common knowledge among Individual Psychologists that the development of Adler’s work can be divided into three stages (see Dreikurs Ferguson 1984, 1f.). The first stage covers the time between 1902 and 1911 when Adler concentrated exclusively on his work on organ inferiority, i.e. the poor physical condition of a person that may possibly lead to neurosis. At this stage it was important for him to point to the fact that people (being often unaware of the fact themselves) try to find compensations for their inferior organs and to discover how they master the felt ‘minus situation’ in their lives. His book *Studie über die Minderwertigkeit von Organen* (1907)\(^{18}\) marks the climax of the first stage. The second stage covers the time from roughly 1911 to 1927 when he adopted Friedrich Nietzsche’s (1844-1900) *Willen zur Macht* (will to power) as his guide and revealed a person’s striving for superiority. In the second phase, the feeling of inferiority was not necessarily based on inferior organs anymore. Often a felt ‘minus situation’ can arise from an erroneous education. Especially in his book *Über den nervösen Charakter* (1912)\(^{19}\) Adler discusses a felt or imagined inferiority. The third and final stage (1927-1937) describes man’s striving for equality and community, i.e. the need to belong to a group of people. “Following World War I, he expounded the notion of *Gemeinschaftsgefühl* as the only genuine psychological virtue, and he used the term both as an index of man’s inborn sociability and as the paramount objective of education and psychotherapy” (Stepansky 1983, 29). With the third stage, it becomes clear why the title of his psychology is so puzzling. Here the term social interest became the key term of his entire psychology. With the last stage of his psychology, Adler changed his view in that dominance over other people, i.e. superiority, was not regarded as the ultimate driving force of man, but rather equality. Therefore, the striving for superiority (*Geltungsstreben*)


\(^{19}\) This book was translated into English: Alfred Adler. *The Neurotic Constitution*. (New York: Dodd, Mead & Co., 1926)
was downgraded and given the status of a person’s (erroneous) compensation strategy. It is believed that his experience in the trenches at the front during World War I played an immense role in changing the focus of his psychology. Joachim Bernd Hoefele (1986) maintains that after World War I Adler turned more to anthropological questions and sought answers of the meaning of life (see 87). Two titles that are aimed toward the lay public and represent the last stage of his psychology are *What Life Should Mean to You* (1931) and *Der Sinn des Lebens* (1933a). The three stages are neither clear-cut nor visible anymore today because Adler always changed and re-wrote his earlier works in order to create a coherent theory – even though he added new ideas and even new terms, as for example the term *Gemeinschaftsgefühl*, to his previous writings (see Hoefele 1986, 91).

However, Adler’s early death in 1937, at the age of 67, prevented him from systematically structuring his psychology in the last years of his work and from integrating earlier thoughts and theories into the whole picture. Ratter (1983, 1994) makes us aware of the fact that both Sigmund Freud (1856-1939) and Carl Gustav Jung (1875-1961) had reached a more advanced age when they died. “If one looks back upon his rich life in the service of humanity, a life that came to an untimely end in 1937 in the Scottish city of Aberdeen what would Adler have been able to achieve if fate had granted him Freud’s life span of 83 years or Jung’s of 86?” (Rattner 1983, 22). Taking into consideration what both Freud and Jung achieved for their theories in the last ten or fifteen years of their lives, one can only speculate and assume that Adler would have done much to promote and re-structure his IP for greater clarification (see Rattner 1994, 7).

Shortly after Adler had finished his main work *Über den nervösen Character* (1912) and had published some articles in the journal *Heilen und Bilden* he started to lecture about psychotherapy, education, and *Selbsterkenntnis* (evaluation of the self). Soon, physicians, educators, and philosophers in Austria, Germany, Hungary, Switzerland, Britain, and the U.S. were extremely interested in what Adler had to say; he had to give lectures at a number of health institutions and prestigious universities, for

---

example Beth Israel Hospital in New York City, the New York Academy of Medicine, Brown University, the University of Michigan, and the Columbia University in New York City. His circle of followers and admirers grew very quickly – most of them were Socialists – at least in Europe. People like Carl Furtmüller (1880-1951), “later a well-known politician in the Austrian Social Democratic Party” (Rattner 1983, 6), Alexander Neuer, Manès Sperber (1905-1984), Lou Andreas-Salomé (1861-1937), David E. Oppenheim, and Rudolf Dreikurs (1897-1972), who later became the founder and chief editor of the *American Journal of Individual Psychology* in 1940 (which was at that time called *Individual Psychology News*) and the Director of the Department of Psychiatry at the Chicago Medical School in 1942, welcomed Adler’s theory as ingenious and as ahead of its time. With the publication of the *Handbook of Individual Psychology* (1926), IP turned into a mass movement (see Rattner 1994, 132). Scholars from all over Europe and the U.S., such as the psychiatrist Walter Béran Wolfe, G. Stanley Hall, the pediatrician Ira Solomon Wile, Sophie Lustig, Mary Helena Dey, and Cyril Burt, wanted to learn about IP and attend Adler’s lectures. In 1926, the year of the publication of the *Handbuch der Individualpsychologie*, Adler accepted an invitation as a guest lecturer for one semester to the Medical Center at the Columbia University in New York City. After returning many times to the United States and learning the English language in 1935 Adler founded the *Journal of Individual Psychology* in the U.S. The American audience seemed to like Adler’s theory especially because of its educational aspects (see Rattner 1994, 140). Adler became a full-time professor at Long Island Medical College in 1932, but decided not to immigrate to the States despite the growing power of the Nazis in Germany.

Of course, the strongest reaction, not a positive one though, came from Sigmund Freud and his disciples. Adler’s psychology was totally rejected by them and regarded as antagonistic and erroneous. In sharp contrast to Freudian Psychoanalysis, in the Adlerian view the libido, i.e. the infantile sexuality, is not the source of the inner life but rather man’s striving for equality and community. In the Adlerian view, the libido is the physical need to create communities, i.e. to have an intimate relationship with another person, not necessarily to start a family. Therefore, the libido itself is the physical manifestation of the need to belong (to someone who loves you) and thus the community.
In contrast to Freud, Adler grants parental and school education an incomparably strong position because it is the primary influential factor on the child and therefore on his/her guiding fiction. Due to the entirely different worldviews and psychological approaches and due to dissimilar interpretations of the term ‘masculine protest’, it does not come as a surprise that Adler broke with Freud in 1911, after some nine years of relatively good cooperation and initially mutual admiration. In his last presentation in Freud’s discussion circle, the *Mittwochsgesellschaft* (Wednesday Society), Adler rejected almost all of the essentials of Freudian theory, especially the Oedipus complex (see Ratter 1994, 26).

“Adler’s further emphasis on birth order and other social influences as a clue to the child’s goals, with sex as only a part of that development, became another of the major differences that began to separate the two men” (Grey 1998, 5). Adler began to focus more on the term *Gemeinschaft*, while Freud seemed to be more interested in the individual person. The rivalry and competition between Adlerians and Freudians in those days cannot be overstated. Nowadays, however, orthodox Freudian psychology seems to be moving continuously toward IP (see Schimmer 2001, 18). According to Don Dinkmeyer Jr. and Len Sperry (2000), “Adlerian institutes can be found across North America [today]. The Adlerian movement experiences steady growth in an era where eclectic practitioners do not restrict themselves to a single school of psychological theory.

. . . Adlerian Psychology continues to grow across the globe” (7).

It is quite unfortunate that Adler died before he could give a more appropriate name to his lifework. Therefore, critics, psychologists, teachers, and educators today have to use the highly misleading title\(^{21}\) of his psychology. Adler is more interested in community (*Gemeinschaft*) and the social interest of an individual than in isolated

---

\(^{21}\) Dreikurs (1997) explains why Adler chose the name Individual Psychology, “Diese Zweiteilung des eigenen Ichs, der Gegensatz zwischen Wollen und Sollen, zwischen nicht Können und nicht Dürfen, ist aber immer Selbstbetrug . . . . Der Kampf, den man mit sich selbst führt, dient nur dazu, seinen guten Willen zu beweisen, die Verantwortung für das, was man tut, abzulehnen, und sich selbst lieber als Opfer zu sehen wie als Schuldigen. In Wirklichkeit steht hinter und über diesem Gegensatz die einheitlich gerichtete Persönlichkeit mit ihren eindeutigen Zielen. Die Anschauung von der Einheit der Persönlichkeit hat Adler dazu geführt, seiner Schule den Namen Individualpsychologie zu geben” (79f.). [Translation: The dichotomy of the own self, the opposition of what we want to do and what we are supposed to do, of not being able to and not being allowed to, is always self-deception. . . . The fight that one leads with oneself serves only to show one’s good intentions, to reject responsibility for one’s actions, and to regard oneself the victim rather than the guilty one. In reality the complete personality with his/her clear goals stands behind and above this law. The understanding of the unity of personality led Adler to give his school the name Individual Psychology.]
examinations of people and their concerns, since in his opinion all problems in the world are social problems (see Adler 1931, 201; Ansbacher and Ansbacher 1964, 2; Grey 1998, 84). These social problems, which are the result of an unhealthy relationship between the individual and society, can therefore be only solved on a social basis. Adler himself says it most clearly in his later book *What Life Should Mean to You* (1931), “The only individuals who can really meet and master the problems of life, however, are those who show in their striving a tendency to enrich all others, who go ahead in such a way that others benefit also” (69).

Dreikurs (1997), explains that the name of Adler’s psychology, which has lead to much misunderstanding, means nothing more than that the individual is indivisible (see 12). This statement verifies again Adler’s clear rejection of Freudian dualistic thinking (see Dreikurs and Mosak 1967, 52) and presents IP furthermore as a noteworthy alternative to Psychoanalysis (see Rattner 1994, 29).22 “Adler always stressed the unity of what we are conscious of, and that of which we are unconscious. He would say, ‘What is called the unconscious is nothing but that for which we have been unable to formulate clear concepts, and of which we are unaware’” (Kurt Adler 1994, 132). In opposition to Freudian Psychoanalysis, IP advocates a holistic method and assumes that human behavior is always and in any case aimed at a specific goal (see Dreikurs 1997, 12f.), which is equality. Holism – also in the Adlerian sense – means “that the whole is greater than the sum of its parts and therefore the whole cannot be deduced by adding up the parts; also, a portion of the whole can be found in each part” (Grey 1998, vi).

Adler’s (1931) strong interest in community and social contribution results finally in his famous postulation, “Life means – to contribute to the whole” (9). According to Adler (1964a), “Social interest means always humankind, not a specific person, not a group, or race” (38). Social interest is thus not directed toward the existing community (*Gemeinschaft*) or the existing society (*Gesellschaft*) but toward an ideal society (see Adler 1964a, 40). This might seem natural to some and far-fetched to others. In America

---

22 Josef Rattner (b. 1928) is a German depth psychologist, psychiatrist, medical doctor, and educator who founded the *Institut für Tiefenpsychologie, Gruppendynamik und Gruppentherapie* (Institute for Depth Psychology, Group Dynamics, and Group Therapy) in Berlin in 1968. Rattner based his contributions to the field on Adler’s Individual Psychology. He has contributed a lot to the knowledge about Alfred Adler and to the continuation of Individual Psychology. Rattner, being one of the great personalities of the third generation of IP (after Adler and Furtmüller as the first, and Dreikurs and the Ansbachers as the second generation), has published in the fields of depth psychology, pedagogy, and art criticism.
we can observe the formation of more and more so-called ‘gated societies’ in which rich people create their own secluded world with walls and high fences around their properties, with access codes, security personnel, and surveillance cameras but supposedly without crime and the disturbing reminder of poor and problem-loaded people who – in their view – do not belong to their society.

Adler’s left-wing position with its obvious connection to the European Social Democracy is not really Marxist, although he intensively studied Marxism, philosophy, and cultural science during his years at Vienna University from 1888 to 1895, and published a number of articles with Socialist tendencies, but rather has its roots in European (Austrian) intellectualism and, of course, in his own attitude towards the poor. His Socialist views are never meant to be political but rather interpersonal. Carl Furtmüller writes in his *Biographical Essay* (1964) on Alfred Adler, that “[Adler] insisted that the science of psychology should be committed to making a great contribution toward steering this becoming, the individual and societal evolution, in a direction which promised the welfare of all” (311). It is clear: Adler was striving for an evolution, not a revolution; however he was aware of the fact that community is an inaccessible ideal that human beings can in fact sense, but which demands too great a power to achieve it (see Adler 1929, 6). The interpersonal/individual changes are thus to precede the societal changes. Karl Marx on the other hand believes in the “overthrow of the existing state of society by the Communist revolution” (Marx and Engels 1970, 55).

---

23 Adler was clearly against too close ties between IP and Marxism. Rattner (1994) writes, “Viele Anhänger Adlers waren Marxisten oder Sozialisten, aber Adler ging nie soweit, seine Individualpsychologie im Marxismus verankern zu wollen. Entsprechend gezielte Versuche seiner politisierenden Schüler (Otto Rühle, Alice Rühle-Gerstel, Manès Sperber u.a.) wies er scharf zurück” (82). [Translation: Many of Adler’s followers were Marxists or Socialists, but Adler never went that far to attempt to anchor his Individual Psychology in Marxism. Adler harshly repudiated any of these attempts by his students (Otto Rühle, Alice Rühle-Gerstel, Manès Sperber, etc.).] Furtmüller (1964) writes about this issue, “Adler saw himself eventually obliged to draw a clear line between Individual Psychology and religion as well as between Individual Psychology and socialism. While he welcomed the use that both could make of his psychology, he fought against it becoming identified with either” (312).

24 Stepansky (1983) writes about Adler’s interest in Socialism, “Between 1898 and 1904 he published a 30-page pamphlet and a number of editorials that are broadly ‘socialist’ in their import. During 1908, we know that Adler was the friend and therapist of A. A. Joffe, a close associate of Trotsky and the chief contributor to the newspaper that Trotsky was publishing in Vienna during this time. . . . On the other hand, it was during the mid-1920s that Adler dissociated himself from the work of Marxist disciples like Manès Sperber and Alice and Otto Rühle” (12). According to Ansbacher and Ansbacher (1956), Adler was more interested in democracy, i.e. the democratic movement of socialism before World War I than in the Bolshevist revolution or in Marx’s economic views (see 455).
The fundamental basis of Marx’s philosophy is that life is not determined by consciousness, but consciousness by life, whereas Adler does believe in the more or less conscious private logic of every human being that determines a person’s guiding line of life. Furthermore, Furtmüller (1964) indicates that “Adler was attracted by Marx’s sociological rather than his economic views” (313). In addition to this, Adler’s son, Kurt Adler (1994), stresses the importance of the Social Democratic influence on Adler’s psychology and theory when he states,

At that time [late nineteenth and early twentieth century] the ideals and aims pursued by the Social Democrats were antimonarchist, pro-democratic, pro-republican, egalitarian, social-reformist, humanist, pro-labor, and with socialism a far-away dream. In line with these ideas Adler promoted more liberal schooling and introduced the concept, and postulated for, Gemeinschaftsgefühl as the necessary condition for mankind. Gemeinschaftsgefühl really means to feel part of the community of man. (131)

IP has been used mainly interdisciplinary in many fields of research and practice. Especially noteworthy are the many connections between Individual Psychology and the Christian religion.25 Jochen Ellerbrock’s (1985) Adamskomplex is regarded as a milestone in this direction (see also Zilleßen 1988, 490ff.). A great number of theologians and critics, for instance Dreikurs and Harold Mosak (1967), Ellerbrock (1985), Richard E. Watts (1992), Gary K. Leak (1992), and Steve Slavik and James Croake (2001), have stressed the relationship between Adler’s Gemeinschaftsgefühl and Christian empathy and charity. Ellerbrock uses Adler’s psychology as a method of interpretation for Biblical stories of the Old and the New Testament in his innovative book Adamskomplex (1985). He regards IP as a “hermeneutic medium of Christian tradition” (84) and focuses on the deuteronomistic redaction of the Yahwehist, Paul’s message and anthropological understanding (the striving of the flesh) of Christ’s teachings, as well as Martin Luther’s (1483-1546) perception of sin, his theologia crucis, and the right relationship between God and man. Luther’s postulation “Woran du dein Herz hängst, das ist in Wahrheit dein Gott” (That upon which you set your heart that is in truth your god)26 symbolizes an

25 As a matter of fact, in 1933, Alfred Adler wrote a book on the relationship between religion and his psychology together with Ernst Jahn. It is called Religion und Individualpsychologie (1933b).
26 Martin Luther’s Great Catechism. Explanation of the First Commandment.
individual’s unhealthy striving for godlikeness in IP. Also the theologian Paul Tillich’s (1886-1965) “Götze des Unbewußten” (Idol of the Unconscious) is compared with Adler’s finalism. Ellerbrock’s (1985) most sensational part of the book is an IP interpretation of the Biblical story of the Tower of Babel (Genesis 11: 1-9). It has become the symbol of striving for superiority and godlikeness per se.

Following Ellerbrock, Watts (1992) focuses on the Biblical commandment to love one’s neighbor as oneself and on the Christian term agape in his Adlerian analysis, which is in his view the model of social interest. “The word for love in the Biblical mandate from the language in which the New Testament was originally written is ‘agape’. Agape is the highest form of love and is primarily volitional and self-giving rather than emotional and self-centered” (35). In this comparison, the good therapist is humble, altruistic, unselfish, optimistic, benevolently useful, and preserving (see Watts 1992, 35).

Slavik and Croake (2001) concentrate on spirituality and the optimistic attitude that a true believer has. This can result in a positive influence on the fictional goal of a person. Their article stresses the relationship between life-style and feelings, “An individual creates feelings to motivate himself or herself to move in a certain direction” (355). Interestingly enough, Slavik and Croake (2001) do not exclude religions other than Christianity but keep the term spirituality as open as possible. In this manner, also Leak (1992) presents a study that shows a strong correlation between social interest and religious interest among people.

The major part of IP literature still deals with analysis, prophylaxis, and the solving of interpersonal problems in the context of psychotherapy. It is interesting to note that even 67 years after Adler’s death and 106 years after his first publication (Gesundheitsbuch für das Schneidergewerbe, published 1898), one of the main journals of Individual Psychology in the world, namely The Journal of Individual Psychology,

---

27 see Ellerbrock (1985, 228).
28 Adler himself used the term ‘godlikeness’. He (1964a) says, “It arises from the striving for a unique sort of superiority which I have described as godlikeness. The compulsion neurotic strives after the clearest expression of his godlike quality; but naturally he cannot achieve this end in the realm of social life since he lacks even the first requisite to success in social life – an interest in others” (116f.).
29 “Love your neighbor as you love yourself” (Matthew 22: 39b) is also regarded as the eleventh commandment or the New Commandment.
30 Translation: Health Book of the Tailoring Trade.
addresses topics such as “Our Child Won’t Go to Bed!’: A Functional Assessment and Intervention from a Family Resilience Perspective” (see Roberts and Escoto) in its recent volume of 2002.

I believe that the strong connection to human life, i.e. anthropology, makes Individual Psychology so appealing. Watts (2000), though, states in his article “Entering the New Millennium: Is Individual Psychology still Relevant?” that “the beauty of Individual Psychology is its flexibility” (26). Nevertheless, I would like to argue that the flexibility, which is definitely an inalienable part of Adlerian psychotherapy and pedagogy as well as an undeniable part of each counselor’s and teacher’s job, is still accompanied by a great deal of doctrine. That may be due to the fact that Individual Psychology touches upon topics with which every person can identify and that are timeless and universal. In other words, Individual Psychology cares about human beings, takes them seriously, and addresses issues with which every generation sees itself confronted and identified. Ellerbrock (1985) claims that Adler’s psychology has aroused such a great interest because Adler’s theory makes it comparatively easy for human beings to relate to its core questions (see 12). This is due to the fact that Adler created a relatively simple construct of ideas that people can comprehend. Ellerbrock (1985) continues that the aspect of finalism describes exactly what Paul Tillich writes in his definition of faith, namely the state of being deeply moved by what concerns us most (see 227). In my view, this has been the strength of Individual Psychology and is furthermore the reason why Adler’s theory can and should be used in interdisciplinary research and work.

### 2.1.1 Adler and Erziehung

One of the great fields, perhaps the greatest field, of research and practice of IP today is still the field of child education (Erziehung) and child therapy. The inhumane conditions during World War I (Adler served at the front as a military doctor in Krakow) made Adler aware of his psychology not only as Seelenforschung (research of the inner life of people) but also as a pedagogical program (see Bradley 1983, 29). Paul E. Stepansky (1983) confirms this thought, “For Adler, the ‘adult’ neurotic did no more than elaborate in his flawed life style the evaluative significance of childhood. Indeed, just as
the circumstances of child development made every child temporarily neurotic, so the circumstances of neurotic development made every neurotic permanently a child” (207). As early as 1929 Adler concentrated more extensively on prophylaxis and published his first book that deals with IP, school education, and pedagogy: *Individualpsychologie in der Schule.* The article “Unspoiling the Spoiled Child” followed it. A year later, Adler published *The Education of Children* (1930a); he was fascinated by the fact that behind every neurotic development one could find a pedagogical and educational tragedy, an *Erziehungsfehler*, error in education (see Rattner 1994, 63; Stepansky 1983, 209). This is why Adler differentiates between educational therapy on the one hand and educational prophylaxis and psycho-hygiene on the other hand. Education is for Adler the alpha and omega of the development of the human character (see Rattner 1994, 64). His collaboration with Furtmüller before the war in 1913 laid the foundation for a life-long interest in educational matters. Adler and Dreikurs, who began their collaboration in 1923, regarded themselves as educators. Dreikurs also taught high school and middle school classes. Indeed, “Dreikurs was by far the more masterful teacher of the two” (Grey 1998, 129).

At the peak of his popularity and fame, Adler changed from writing as a psychologist and psychotherapist to an educator and social reformer. He gave lectures at the *Volkshochschule* (Evening College) in Vienna and at the Pedagogical Institute, the *Pädagogium*, where he educated and trained teachers and counselors. He continued to work as a counselor for parents and teachers at the *Erziehungsberatungsstellen* (Community Child Guidance Centers) that he founded on behalf of the new Social Democratic city administration in Vienna after World War I. His pedagogical work was supported and carried out in order to “safeguard the new Austrian Republic and to inculcate in the Republic’s citizens respect for the ideals of participatory democracy” (Stepansky 1983, 212). Adler believed that education had to start with self-education and that many teachers and educators take the most difficult job there is not seriously enough (see Rattner 1994, 95). A great deal of his own literature is actually addressed to elementary and secondary teachers as well as, of course, parents. In Germany and Austria after 1945, IP re-emphasized the field of prophylactic pedagogy and it is widely known in

---

this field today. Dreikurs, who in 1957 published the book *Psychology in the Classroom* in the USA, became also important for school education in the German-speaking countries. He also wrote *Encouraging Children to Learn: The Encouragement Process* in 1963 and *Maintaining Sanity in the Classroom* in 1971.

Today, the most well-known module of Adlerian pedagogy is without doubt the implementation of the class council. Dreikurs and Adler believe that the student has to be treated and regarded as an equal partner inside and outside the classroom. This environment protects the person from discouragement and further supports a vital interest in others. It also stimulates the child’s interest in the subject matter. The class council (group discussions and class meetings) is considered to be one of the most democratic forms of classroom interaction and teaching methods. Dreikurs, Grunwald, and Pepper (1982, 162ff.) describe in detail the practical implementation of the class council. The fact that the discussion leaders and moderators for the class council are elected for each session proves that participation and responsibility are indeed part of the process. Furthermore, democracy, i.e. the participation of every student in the decision-making processes, is the underlying idea of the class council. Adler and Dreikurs believe in democratic education (more will be said about this idea in the fourth chapter) and in the equality of every person. Equality in class means for Individual Psychologists, counselors, and teachers that every person should have the same opportunities to speak, work and contribute to the whole. Every person enjoys the same dignity and respect as everyone else; every person is treated as an adult and takes on responsibilities. Finally every person acknowledges the rights and interests of others. IP’s fundamental concern lies in the idea of community and in the goal that in the end everyone regards him- or herself as a member of a community, i.e. the community of man. In this regard, it is not enough to have respect for the teacher and one’s classmates, it is essential to respect oneself; only then will a person be able to enjoy his or her position in the community of man. Ellerbrock (1983) points to the connection between IP and Christ’s demand, “Love your neighbor as you love yourself” (Matthew 22: 39b) because if the message is understood and followed the concept of cooperation will be substituted for the concept of top, the sense of ‘above’, and bottom, the position of ‘less than’, (see 55). In order to accept someone else as an equal partner it is important to have already accepted oneself
first. For Adler, the positive evaluation of the self (*Selbsterkenntnis*), the trust in one’s own strength, and the feeling of being an equal partner constitute the precondition of *Gemeinschaftsgefühl*, the social interest. Only if a person knows him-/herself, can s/he be(come) an independent person (see Dreikurs and Mosak 1967, 53ff.). Adler (1931) claims that IP’s primary goal is the “cooperation of independent human beings” (24).

Knowing a person means to sense his/her unconscious/unaware goals in life (see Rattner 1994, 44); knowing oneself means thus to understand one’s private logic and to recognize oneself as the creator and initiator of one’s future (see Rattner 1994, 48). Adler calls the subjective logic of a person, his guiding lines, guiding fiction, and *tendenziöses Apperzeptionsschema* (biased apperception schema). This schema determines how one sees and perceives the environment and how one in fact acts in certain situations. With the help of one’s private logic one creates one’s own world, i.e. the biased apperception. Later, a person only perceives things in just the way they fit into his/her life concept. The perception and interpretation of experiences always confirms and re-confirms the created life-style. A person’s guiding line can only be changed through the evaluation of the self. In some cases, however, this can only be achieved with the help of a trained and educated psychotherapist. A person’s attitude toward him- or herself, toward life in general, has an impact on the relationship to the outside world (see Adler 1964a, 67). Because of these relations, Hans Josef Tymister (1990) claims that whoever wants to use the tool of class council in his class has to know him- or herself first and has made an attempt to understand his or her guiding lines (53).

After Adler’s death in 1937, his students and admirers continued his work. Especially noteworthy are the studies of the just mentioned Tymister, an expert in Individual Psychological counseling and therapy who retired from his position at the University of Hamburg in 2000.

What does all this mean for foreign language classes? When it comes to foreign language acquisition, modern research seems to be focused much more on cognitive psychology (see Williams and Burden 1997, 13). However, Watts (2000) states, “That Individual Psychology has substantial common ground with cognitive-behavioral psychology is well documented” (22). Mosak and Michael P. Maniacci, for example, gave their book *A Primer of Adlerian Psychology* (1999) the subtitle “The
Analytic–Behavioral–Cognitive Psychology of Alfred Adler.” They show that Adler’s IP – as a truly holistic theory – has inspired and provoked many scholars to go in different directions with their research. However, IP can be regarded as one of the early sources of many cognitive, behavioral, or humanist theories.

Watts (2000) argues that what is needed in the new millennium – more than anything else – since “the demographics of North America – especially the United States – are changing at an exponential rate” (24), are multicultural considerations in counseling and teaching. “Practitioners of Individual Psychology have addressed social equality issues and the sociocultural context of understanding humankind long before multiculturalism became chic in counseling and psychotherapy” (25). Multiculturalism or biculturalism is also an ingrained part of foreign language teaching.

2.1.2 Adler’s Position in Literary Theory

As was stated above, Individual Psychology is applicable to other, often related, fields of research, such as counseling, theology, anthropology, therapy, education, etc. At the beginning of this section, however, I will deal with the question of why or how Adler’s psychology can be an effective tool for the interpretation of literature. Is there any common ground between a relatively easy-to-grasp psychology of the turn of the last century and literary works? Merler (1992) argues affirmatively,

The formal analysis of literature as well as that of human behavior have in common the preoccupation with alterity, defined as ‘the state of being different, of being other’. The need to express and to account for this ‘otherness’ touches, of course, all fields of human endeavor, the artist and the scientist alike. Both the study of literature and that of psychology reflect, speculate, and attempt to describe, define, and classify intralinguistic, intracultural, and interpersonal relationships. (41f.)

In my view, her statement is very much to the point: IP can be a helpful tool for the analysis of characters in literary works. This help and support is mainly supplied by the relatively uncomplicated implementation of Adler’s IP to related fields, e.g. literary criticism, anthropology, or theology. IP offers a kind of scaffolding – which is made out of a number of single modules, such as an individual’s state of social interest, a person’s
vertical or horizontal striving, his/her private logic and childhood memories, and the fulfillment of the three tasks of life – that can be easily applied (even by amateurs) to literary characters. “In short, the Adlerian is always interested in knowing whether one feels competent or inferior, and whether one strives with or without social interest in mind” (Huber 1984, 47).

For the most part, literary characters are treated (in the analysis and interpretation) as real personalities, i.e. the Adlerian scholar sets out to collect as much information about a certain character as possible. However, a therapeutic interview with the character in question – which is the central element of Adlerian psychotherapy – is, of course, not possible. Therefore, the scholar needs to find his answers indirectly in the text. The Adlerian interpretation of literature is text-oriented because it focuses – as Adlerian psychotherapy – not on what the individual (the patient) says but on what the individual does. However, “[n]ot what happens to people, but how people take what happens to them has always been the chief part of the novelist’s task to reveal” (Bottome 1957, 195). Hence, the differentiation between Adlerian literary criticism and Adlerian psychotherapy is quite marginal. Additionally, IP attempts to emphasize the pedagogical content of literary works and to amplify its impact on the reader (see Schimmer 2001, 311).

Daniel E. Eckstein (1984) and Schimmer (2001) indicate that Adler himself used direct references to literary characters in his university lectures; “He used examples from classic writing to demonstrate theoretical principles” (Eckstein 1984, 141). Joanne Irving (1976) substantiates this aspect, “Adler admired the great authors for their understanding of human nature and saw literary criticism as a worthwhile project” (81). Therefore, one can say that literature had an immense impact on Adler long before his theory could impact the understanding and interpretation of literary works.

It seems, though, that Individual Psychology has not often been a tool for the interpretation of literature. Psychologies in general, especially the theories by Sigmund Freud, i.e. Psychoanalysis, and Carl Gustav Jung, i.e. Analytical Psychology, however, appear to be almost as popular today as they were in the 1920s when literary critics first used their psychologies for other disciplines, i.e. literary theory (see Merler 1992, 42). The handbook Contemporary Literary Criticism by Robert Con Davis (1986) considers in depth Jung and Freud but does not bother to mention Alfred Adler in the chapter on
depth psychology. Even Claudia Christopherson Morrison’s (1965) dissertation *Depth Psychology in American Literary Criticism* mentions only Freud and Jung.

Adler, nonetheless being one of the triumvirate and the founders of depth psychology\(^{32}\) (see Ansbacher and Ansbacher 1956, 3; Crandall 1981, 1; Pongratz 1983, xi), seems to have been marginalized and leads an existence on the periphery, not only when it comes to literary criticism. Also Noel Sheehy’s recent book *Fifty Key Thinkers in Psychology* (2004), for example, which claims to present the roots of European and American psychology with the help of the most influential psychologist’s biographies, mentions such equivalent names as Sigmund Freund (1856-1939), Carl Gustav Jung (1875-1961), Ivan Pavlov (1849-1936), Kurt Lewin (1890-1947), Jean Piaget (1896-1980), Carl Rogers (1902-1987), Max Wertheimer (1880-1943), Jerome Bruner (b. 1915), Lev Vygotsky (1896-1934), Erik Erikson (1902-1994), Abraham Maslow (1908-1970), and Noam Chomsky (b. 1928), but not Alfred Adler. His name is not even to be found in either the glossary or the index at the end of the book. Merler (1992) confirms this judgment, “Adler . . . has been relatively little used by literary critics” (41)\(^{33}\) and Schimmer (2001) even declares that Adler’s IP has been insignificant for literary criticism (9).

### 2.1.3 Reasons for the Rejection of IP in Literary Theory

I want to answer the question why such an influential psychologist that is and can be placed on a level with Freud and Jung has had almost no impact on literary theory. There is probably not one single reason for this standing but perhaps several factors come into play. Adler’s writings, which are not as structured and to-the-point as Freud’s and

---

\(^{32}\) According to Ludwig Pongratz (1983) the term “depth psychology” was first used in 1910 by the Swiss psychiatrist Eugen Bleuer (1857-1939) in his treatise *Die Psychoanalyse Freuds* (1). Three years later, in 1913, Freud also used the term “depth psychology” in his work *Das Interesse an der Psychoanalyse*. According to Pongratz (1983) the so-called biographical method is the basis of all depth psychological therapies because it assumes that all present experience and behavior has to be understood in regard to past (often early childhood) experiences (3).

\(^{33}\) Merler (1992) states in her article, “Both Paul Rom (England) and Hebert Schaffer (France) have made wide use of interdisciplinary insight by relating IP [Individual Psychology] to a variety of classical authors from the seventeenth to the twentieth centuries. In the United States on the other hand, depth replaced breadth, and one single novel Salinger’s *Catcher in the Rye*, heads to popularity list with the articles of Irving (1976) and of Huber and Ledbetter (1977)” (43). Merler indicates that these two scholars, namely Rom and Schaffer, have worked on Individual Psychological interpretations of J.M. Barrie’s *Peter Pan*, on *Doctor Zhivago*, and *Hamlet*. Moreover, authors like Goethe, Balzac, and Albert Camus were examined under Adlerian aspects.
Jung’s (see Ellerbrock 1985, 33) are nevertheless relatively easy to understand. Loren Grey (1998) claims, “Many of Adler’s concepts seem superficially simple, but most are far more complex than has really been known” (vi). Adler wrote basically for everyone, i.e. the man in the street, the (at his time) down-to-earth elementary school teacher, and the parent. With his works he wanted to reach everyone, not just critics and scholars that were (and are) used to a specialized and theoretical language (see Crandall 1981, 13). Even here, the essentials of Individual Psychology become visible in Adler’s attitude towards his fellowmen. Merler (1992) confirms this argument, “His writings are less flamboyant, less literary than those of Freud34 and Jung, and his clients were from the working class rather than the bourgeoisie” (42f.). It might be for this reason why literary critics have hesitated to use his works; they were – because of their teleological structure – simply too straightforward. It has to be stated at this point that many of Adler’s books are in fact collections of his lectures and speeches and not scientific treatises.

Some of Adler’s harshest critics, such as Kaufmann (1980), claim that Adler was supposedly “satisfied with surface explanations, if only because he did not have the needed time for deeper insights” (185). Kaufmann (1980) maintains that Adler based his entire psychology on only three modules: the “‘feeling of inferiority’, [the] ‘masculine protest’, [and] the contrast between ‘above’ and ‘below’” (198). Admittedly, none of these modules seems to be very exciting and complex to understand – in fact, each of these modules seems to be a commonplace whose mere mention does not seem to be worthwhile, especially in literary criticism. James E. Crandall (1981) states, “Adler’s theory seems to have had less direct impact on personality theorizing and research than one might expect. Secondary sources have frequently indicated misunderstandings of even his most basic concepts” (1).

In addition, literary critics are almost always more interested in the deep structure of fiction and not so much in revealing the on-hand explanations of literary characters (see Merler 1992, 43). The results of Adler’s analyses and of Adlerian analyses in general are over and over again relatively unspectacular; the answers often seem to be too easy, too plain, and too much connected with common sense. Schimmer (2001) believes that IP

---

34 Grey (1998) states about Sigmund Freud’s writing style, “Freud was a brilliant writer and managed to capture every nuance and complexity of his system in his wide array of writings” (6).
might appear exceedingly “boring” to some literary critics; it is striking that Psycho-
analysis looks at the societal outsider (the psychotic, the alcoholic, the drug addict, or the
sexual pervert) with great interest while IP simply tries to re-integrate the “outcast” into
the normative boundaries of society (see 304f.). As was shown and will be shown, there
are many significant differences between Psychoanalysis and Individual Psychology.
However, there are also some overlaps and notions of mutual fertilization which Lewis
Way presents in his synopsis Adler’s Place in Psychology (1962). He states,

Yet they have so learnt from each other that their two systems overlap, Adler
having his theory of dreams, for instance, and Freud his theory of power, and each
claiming that their respective systems cover all the facts and give the best
explanation of their whole psyche. (270)

By “theory of dreams,” Way means that Adler regards every individual as the
creator of his/her apperception (or fiction) and that in a dream-like state, an individual
“fuse together its half-understood perceptions from the inner and the outer world to form
the earliest kind of purely pictional representation” (Way 1962, 80). Here again, the
simplicity of the Adlerian approach – in contrast to Freud’s more popularly favored
‘power-relations’ – contributed to its marginal position in literary theory.

Some of the conservative literary critics might have been disturbed by Adler’s
critical opinion about religion and his left-wing stance somewhere between Freud and
Marx and have therefore picked either theorist, leaving Adler out. Adler’s engagement in
Socialism (his wife, Raissa Adler, née Epstein, was a personal friend of Leo Trotsky’s)
might have made some critics stay away from him. Also the fascination with Freud’s
libido theory and his great success Traumdeutung (1900)35 might have placed Freud
ahead of the discoverer of the inferiority complex. Grey (1998) speculates that many
scholars have felt drawn toward the almighty father figure Freud whose theory even
today appears exciting and frightening at the same time (see 6). For so many scholars the
understanding and mastering of Freud’s difficult writing style and complex works have
constituted a safe ticket into the realm of academia and tenure positions.

---

35 This book was translated into English: Sigmund Freud. The Interpretation of Dreams. Translated by
For the German-speaking countries, we discover a more extreme and at the same time more tragic picture of Adlerian psychology and its impact and influence. For clarification, it has to be stated at this point that Adler’s place in Individual Psychology is such a dominant one, that his personal views are as good as identical with those of IP itself (see Schimmer 2001, 14). During the National Socialist dictatorship in Germany (1933-1945), Adler’s writings were banned due to his Jewish roots – although he did not consider himself to be Jewish since he had converted to Protestantism in 1904. Because IP was based in Germany and Austria and had not really pursued the establishment of international subsidiaries, as Psychoanalysis successfully did, Adler’s theories were quickly forgotten. After the end of World War II and the liberation of Germany and Austria, his writings could not be re-established easily in the German-speaking world because terms like Gemeinschaft (community) reminded the Germans and Austrians too much of the Nazi ideology, i.e. the Volksgemeinschaft (community of all Germans), although these terms have never shared any common ground and actually exclude and contradict each other. Schimmer (2001) states that Adler’s books were not available in Germany and Austria after the war for many years. During the 1967/68 student unrest in the Federal Republic of Germany, Sigmund Freud’s writings were more attractive to the young generation since they went along with their demands of sexual liberation and it seemed to be more academic. Although Adler’s message is much more in tune with the goals of the 1968-generation, the students associated Gemeinschaft with the Establishment, i.e. the conservative, middle-class milieu, and therefore discarded it despite Adler’s left-wing position and Freud’s conservative and bourgeois attitude (see Schimmer 2001, 305-307).

As was indicated above, Adler’s psychology is widely known for single modules, such as the feeling of inferiority, the social interest, safeguarding tendencies, birth order, or the idea of overcompensation, but not for an all encompassing theory – perhaps another reason why literary critics in the past did not consider him and his theory as worthwhile. Because of Adler’s early death, which left Adlerian psychology at an early and somewhat insufficient level of development, Hoefele (1986) maintains in the context of the aesthetics of literature that we cannot talk of one Individual Psychology but have to understand IP as a social psychological movement in and for which different scholars,
e.g. Furtmüller, Oppenheim, and Klemperer, emphasized different aspects of Adler’s theory (see 15). Over and above, William L. Stull (1990) indicates that “unlike Freud, Adler was not a systematic theorist. . . . His motto ‘Alles kann auch anders sein’ (everything can also be different [see Adler 1964a, 194]) bespeaks his intellectual flexibility” (445) and has made him harder a theorist to grasp. The last statement actually constitutes the strongest argument against using IP for the interpretation of literary texts because IP does not seem to be quite scientific, or as scholarly a method to analyze pieces of art. I will show on the following pages and especially in the fourth chapter of the present dissertation that IP is indeed a scientific tool for the interpretation of literature. Its teleological approach excludes in my view – more than in other, often widely accepted literary theories – vague assumptions that cannot be substantiated by the literary text itself. Furthermore, and in contrast to Freud’s theory, IP uses a finalistic interpretory method, i.e. the end result gives meaning to the entire action, and not a causal method, which simply does not pay a lot of attention to so many psychological factors.

Another argument, that is also true for other psychological approaches of interpreting literature, is that Adler’s IP, when implemented to literature, takes away the beauty and splendor of a narrative. The process of dismantling a piece of art might leave the critic with the feeling to have destroyed something meaningful or even sacred, something that cannot be put back together once it is analyzed. For example, on October 17, 1906, Adler expressed his concern that the analyses of literary works and of author’s biographies would in fact lead to a potential end of the creative process of writing and of the successful impact on the recipient because of the making aware the unconscious (see Schimmer 2001, 51f.).

2.1.4 Justification and Value of Adlerian Interpretation of Literature

At first glance, the most obvious justification for using IP in literary criticism is simply the fact that Adler initiated the Individual Psychological interpretation of literature himself (see Schimmer 2001, 261). Using IP for interpreting any piece of literature means nothing less than following Adler’s example. The first literary work ever interpreted with the help of IP was Alfred von Berger’s (1853-1912) novella Hofrat Eysenhardt (1911) in 1913 by himself. It was followed by Carl Furtmüller’s
interpretation of Arthur Schnitzler’s (1862-1931) *Das weite Land* (1911) also in 1913 and Adler’s analysis of Fiodor Dostoievsky in 1914.

Adler’s theoretical groundwork and practice-oriented elaboration speak to us and invite us to use them for our own purposes. For example, IP stresses the connection between literature and society, i.e. the pedagogical (or educational) and moral function of literature for society. Therefore, IP literary criticism points beyond the literary work to the current and individual situation of the reader. Schimmer (2001) argues that IP’s strength lies in the fact that it can and should be used interdisciplinary; however, it is often only applicable in part when it comes to related or different fields of research (see 299). Dreikurs Ferguson (1984) talks in this context about Adler’s Psychology as a “psychology of use” (22).

Schimmer (2001) states, and I could not agree more with him, that IP as a coherent scientific unit is able to interpret details of a literary work that probably would have remained hidden to other methods of literary analysis, such as internal connections between author and protagonist (see 317) and also between protagonist and the supporting characters. IP as a holistic method tries to regard an individual (real person or literary character) in his/her communal, interpersonal, and intrapersonal existence. Rattner (1983) stresses the holistic aspect of Adler’s theory which also takes the “body-soul totality” (63) into consideration. Additionally, IP analysis of literary works includes us as readers, connects us with the literary character and the author, and thus lifts the piece of art onto another level.

Eckstein (1984), for example, suggests using literature and Individual Psychology together in order to create a projective life-style analysis of a certain character, which enables us to understand our own striving powers (see 144). In the fourth chapter of this dissertation, I indeed want to speculate and attempt to describe, define, and classify interpersonal relationships, i.e. the social interest, of characters in the novellas by Theodor Storm. Individual Psychology offers opportunities to assess a person’s life-style and furthermore to set out on an existential journey through our own goals, hopes, and striving forces. Ellerbrock (1985) states that IP’s ostensible deficiences constitute in fact its arcane attractiveness; even because IP appears to be trivial, it captures – like no other psychological conception – everyday human experience and suffering pretty well (see
Furthermore, research in this field is only possible on the basis of a paradigm (see Ellerbrock 1985, 36) and thus, we need examples from literature to set out on a journey to find ourselves (see Eckstein 1984, 144).

An Adlerian reading of literature, however, will serve two purposes. The first is to gain a deeper understanding of a character’s actions while taking his/her childhood experience, dreams, and social interactions into consideration – if the author provides us with these pieces of information in the text. Schimmer (2001) stressed the relevance of social-psychological aspects of literary works (see 297). Attempts to analyze a character’s final goal, which gives us a key for understanding his/her entire life plan, would be the highest achievement of such an undertaking. Rattner (1983) confirms the value of this method, “Not only do Adler’s teachings prove their value in the interpretation of the healthy or diseased emotional life of flesh-and-blood people, but they can also be applied to the imaginary characters in whom great writers have embodied their intuition of the human and all-too-human” (191). The connectedness and closeness with human life is also stressed in Schimmer’s (2001, 299) argumentation. In his famous postulation, Adler gives us the reason for choosing his career. This postulation constitutes in my view also the strongest argument for the successful analysis of literature and its deeper interpretation. He says, “I saw deeper as I understood that I had to judge the future of a person not by his/her words or feelings but only by his/her actions” (Adler 1947, 10). Consequently, the interpreter of literature can also analyze the future, i.e. guiding line, of a character by the actions depicted by the author. The second will be a reflection of our own (the reader’s) guiding lines, life plan, and finalism with which we quasi enter into a community with the fictional literary character. In my view, it is not possible to ponder a character’s guiding lines, finalism, early recollections (ERs), and the like, without drawing parallels to our own life and our own unique situation. Consequently, an Adlerian interpretation of literary characters is always connected with self-reflection, self-knowledge, and psycho-hygiene. These reasons not only make the Adlerian interpretation more worthwhile, but they also make it a wonderful educational and pedagogical tool for language and/or literature classes. In the following section, I want to present a few advantages of such an enterprise with the help of examples.
In fact, Schimmer (2001) developed three different approaches to using Adlerian psychology as an interpretation method of literature. The first is — as I discussed above — the analysis of specific literary characters, not only of the protagonist. Analyzing a character means to look closely at his/her private logic, his/her striving powers, his/her attitude toward other people (social interest), the mastering of life tasks (marriage, friends, profession), motivation, and the attitude toward suicide. The literary critic is therefore provided pieces of information that allow the critic to assess a character’s life-style analysis and to ascertain what a person’s life goal might be. Rattner (1994) states in this regard, that truly knowing a person [or literary character] means to sense his or her unconscious and often concealed goal of life (see 44). Earlier, Rattner (1983) stressed IP’s “psychotherapeutic understanding of human nature” (103), which means to “scan the life front of a person” (Rattner 1983, 103) in a diagnostical way and to gain therefore deeper knowledge also of literary characters. According to Adler (1929) it is essential to understand the Zusammenhänge, the interdependence of actions and life goal, in order to fully comprehend for what a person is striving (77). According to Rattner (1983), “Every character reveals itself in modes of behavior, for it is the real reason for this behavior” (104). Thus, IP provides the scholar a scientific method to analyze a character’s life goal and then (because of the teleological nature of IP, i.e. the end gives meaning to the whole) to conclude from it his/her attitude toward life and his style of life. The character’s behavior, i.e. his/her individual actions, can therefore be interpreted within the framework of the life-style analysis. In my opinion, misinterpretations can therefore be reduced to a minimum.

The second is the attempt to examine the artist’s/author’s psychology that s/he uses more or less unconsciously in and for the creation of his/her art. The analysis of the author, i.e. his/her psyche, allows the critic to arrive at conclusions regarding the author’s literary work. The question is answered why the author had to write in a certain way or why s/he addressed a certain topic in the text. According to Schimmer (2001), the process of writing is often chosen by authors because of its therapeutic effect; a personal catharsis is aspired. This approach requires a close reading of the author’s biography, his/her letters, and statement about the author by others.
The third is – as Adler did in his books and especially in his lectures – to gain a deeper understanding of human nature in general with the help of the author’s psyche (see Schimmer 2001, 77). According to Irving (1976), “Adler admired [himself] the great authors for their understanding of human nature and saw literary criticism as a worthwhile project” (81). Schimmer (2001) adds to this discussion that to a certain extent, art [and literature particularly] is always explainable with the help of the familiar, the social, and the societal situation of the author (see 297). These social analyses might not have any direct value for the literary critic, but they might be a helpful tool to study human behavior for later interpretations of other authors. Schimmer (2001) stresses in this regard also the therapeutic effect of literature on the recipient, who advances his/her own Gemeinschaftsgefühl (social interest) through his/her empathy and identification with the literary characters (315).

2.1.5 Individual Psychological Interpretations

In the 1970s Adlerian psychology began to be used in the United States for the interpretation of literature. “Worthy of mention . . . are the conclusions of one section of the Modern Language Association Convention of 1974. Adler and literary analysis were discussed, and it was felt that the IP model would assert itself best when dealing with conflicts of power and importance in plays and narratives” (Merler 1992, 43).

Two years later, Irving (1976) gives an Adlerian interpretation of the character of J. D. Salinger’s seventeen-year old tragic hero Holden Caufield in The Catcher in the Rye (1951). She argues that the hero’s mistaken life-style results in devastating problems. She especially mentions the main character’s high goal of superiority and his feelings of inferiority, with its tragic consequence: a diminished social interest (see 81). The fact that the main character is also the first-person narrator of the novel and that he is not giving a chronological report, leads to the assumption that Holden is (or might be) in a client-therapist situation talking about his family constellation (he is the second son) and his lack of self-confidence. For Irving, Adlerian Psychology shows that Holden “does not get sick, but rather . . . suffers from profound discouragement about growing up” (92). In 1984, R. J. Huber also presented an Adlerian interpretation (or in Hubert’s words, a “creative synthesis”) of Salinger’s famous character Holden Caulfield. According to this
reading, Holden also suffers from strong inferiority feelings that result in permanent attempts to compensate for the felt ‘minus situation’ and a damaged social interest. According to Huber (1984), “Holden strives for superiority in a most ungodlike manner [this is an illusion to Adler’s term “feeling of godlikeness”], namely through depreciation” (51) and retreat.

Also in the mid and late 1980s we find a number of elucidations of literary works through Individual Psychology. For instance, Brigitte Bradley’s (1983) analysis of two of Max Frisch’s novels shows how an Adlerian reading of literature can help literary critics understand why characters (might) act the way they do. Bradley’s underlying hypothesis is Adler’s statement that all life’s problems are always social problems. She claims to have detected feelings of inferiority in the main character of Jürg Reinhart (1933/34) who suffers from paralysis of the eyelids. Yvonne in Die Schwierigen (1942) suffers similarly from an imaginary weak spot of a high (“ugly”) forehead. Both characters try to compensate for their feeling of inferiority. Bradley (1983) also shows in her article – with the help of IP – that socially determined guiding lines shape the attitude and the behavior of people throughout their lives. This is a clear confirmation of Adler’s rejection of the biological determinism we find in Freudian interpretation.

Rattner (1983) presents brief IP analyses of the following figures: Oedipus, Hamlet, Peer Gynt, and Raskolnikov. According to IP, the natural stage of a child is not the Oedipus complex, as postulated by Sigmund Freud, but the Oedipus complex is rather an expression of a childhood neurosis. Therefore, Oedipus did not suffer from an Oedipus complex. Rattner (1983) sees the reason for the conflict between son and father in both their striving for power and authority. After having rid Thebes from the Sphinx, Oedipus reinforces his feeling of superiority, i.e. his “precedence over all others” (Rattner 1983, 193). The conflict is thus not over sexual rivalry but over power, the striving to be ‘on top’. Furthermore, Rattner (1983) states,

According to Freud, the reason for the drama’s powerful and shocking effect is that his sexual tendency in childhood makes every male spectator a potential Oedipus. It is more reasonable to believe, however, that it is because the hero, through no fault of his own and without his knowledge, is involved in entanglements that assume a superhuman dimension. (193)
Hamlet is also seen as a person who lacks nervous strength. “The modern term for this would be neurosis” (Rattner 1983, 196). He escapes into philosophizing, being unable to make a decision. The famous quotation “to be or not to be” has become a symbol for his hidden avoidance strategy.

Peer Gynt is a typical character of a person that leads a useless life. His childhood experience (his poverty caused by his father) makes him flee into a fantasy world. Later on in his life, he is “not capable of fellow feeling” (Rattner 1983, 201), and turns into an extreme egoist. His neurosis takes over, he finally leaves the world of common sense completely and escapes (now as a grown man) into a fantasy world in which he is emperor of self. Only Solveig’s love (social interest) can rescue him from death.

Rattner (1983) finally examines the “psychological interpretation of delinquency” (204) through Dostoievskey’s character Raskolnikov. “In his aggression against his fellowmen and society he takes revenge for all real and imagined injustices that the world has done to him” (Rattner 1983, 205). The criminal, therefore, leads a useless life without any social interest. The murderer Rodion Raskolnikov convinces himself that his crime is indeed a heroic deed. When he learns from his mother’s letters that his sister is about to marry a rich man and give him (Raskolnikov) money so that he can continue his studies, his feelings of inferiority grow even stronger.

Daniel Myers Pearce’s (1988) interpretation of Emily Dickinson’s poetry is a very interesting approach. According to Myers Pearce (1988) it is scholarly disputed who Emily Dickenson really was or else what kind of personality she had. With the help of Adler’s IP, Myers Pearce (1988) sets out on a quest to find notions of the ‘masculine protest’ in Dickenson’s poetry, i.e. “aggressive-masculine parts of Dickenson’s poetic self” (60). In Adler’s view, neurotics avoid feminine character traits because they seem to appear weak and therefore they fear they would not benefit in their pursuit of superiority. Furthermore, the neurotic ‘wish to be above’ is visible throughout

---

36 As will be shown later in the present dissertation, especially in the third chapter, Adler does no regard women as inferior to men. However, he is aware of the societal reality which neurotic individual’s seem to accept as the ultimate truth, particularly in their striving to be ‘on top’ and their avoidance of (in their eyes) inferior behavior and character traits which again are often associated with women. Adler speaks in this context also of ‘masculine dominance’, a term that he changed later to ‘masculine protest’. Adler (1956) maintains, “[A]ny form of uninhibited aggression, activity, or sadistic can be considered as masculine [in the eyes of the neurotic]. All inhibitions and deficiencies, as well as cowardliness, obedience, poverty, and similar traits, can be considered as feminine” (47).
Dickenson’s works. Myers Pearce (1988) concentrates on IP’s second phase, when Adler believed that human beings are constantly striving for Nietzsche’s *Willen zur Macht* (will to power). According to Myers Pearce (1988) Dickinson’s poetry “indicates a genuine lack of social interest on her part” (188), which goes along with her neurotic attitude, and is “at times hostile to society in general” (188).

Also Stull’s (1990) research on “Marlowe’s Adlerian Tragedies” focuses on Adler’s ‘aggression drive’ from the second stage of his work, which he (Adler) later changed into the strive for perfection and/or superiority. Every person’s life is goal-oriented – striving thus toward a final goal. Therefore, the literary action cannot be judged on the basis of causes but on projected and fabricated finalisms. For Stull (1990) “this means examining the protagonist’s life-style and seeking the ‘basic mistake’ or tragic flaw in his or her world view” (447). He examines briefly four of Christopher Marlowe’s (1564-1693) plays, namely *Tamburlaine* (1590), *The Jew of Malta* (1633), *Edward II* (1594), and *Doctor Faustus* (1604), and shows that “Marlowe and his characters strove for perfection according to their lights” (462).

Finally, Merler’s (1992) analysis of “Stendhal’s Early Recollections” shows the connection between the author and his literary works. Merler believes that Stendhal wrote the story of his own childhood in *La Vie de Henri Brulard* (1835). With the help of his early recollections (ER) she tries to “discover Stendhal’s private logic, apperceptions, and fictive goals” (45).

Schimmer (2001) provides the scholar a valuable list (he does not claim it to be complete) of a great number of Adlerian interpretations of literary works (see Figure 2) that were either published in Germany or were translated into German. Schimmer (2001) also presents a list of an Adlerian interpretation of authors (see Figure 3). I decided to list them – although in a slightly shorted version – in my dissertation in order to give the reader a picture of what has been done in the field of Adlerian interpretation of literature.

<table>
<thead>
<tr>
<th>Date of publication</th>
<th>Interpreter</th>
<th>Author</th>
<th>Title</th>
<th>Date of publication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1914</td>
<td>Alexander Schmidt</td>
<td>Friedrich Schiller</td>
<td>Maria Stuart</td>
<td>1801-02</td>
</tr>
<tr>
<td>1914</td>
<td>Robert Freschl</td>
<td>August Strindberg</td>
<td>Corinna</td>
<td>1884-86</td>
</tr>
<tr>
<td>1914</td>
<td>Hedwig Schulhof</td>
<td>Ricarda Huch</td>
<td>Erinnerungen von Ludolf Ursleus dem Jüngeren</td>
<td>1893-1903</td>
</tr>
<tr>
<td>1923</td>
<td>D. E. Oppenheim</td>
<td>Karl Schönherr</td>
<td>Der Weibsteufel</td>
<td>1914</td>
</tr>
<tr>
<td>1924</td>
<td>Hugo Sperber</td>
<td>Friedrich Schiller</td>
<td>Der Verbrecher aus verlorenen Ehre</td>
<td>1785</td>
</tr>
</tbody>
</table>
Interestingly enough, Ellerbrock (1985) delivers an Individual Psychological interpretation of Biblical stories in his book *Adamskomplex* in which he draws a comparison between oral literary tradition and early recollections of an entire nation, i.e. Israel. The stories in Genesis and Exodus, for example, are examined under the aspect of...
being orally handed-down documentations of the people’s collective memory. The way they retell the stories and what has been important for them to be kept in the narratives at any cost gives the interpreter definite hints of the state of the people’s emotional and psychological health. Furthermore, it indicates the underlying finalism of the people. His approach reaches back to Adler’s (1931) statement of early recollections; he says, “Memories crystallize the meaning given to life. Every memory is a memento” (19).

As far as Theodor Storm is concerned, the only connection between him and Adler that I have ever come across is a thorough analysis of the character of Hauke Haien by Winfried Freund (1984). In his interpretation of Der Schimmelreiter (1888) he looks closely at Hauke Haien’s social interest and his striving for power and superiority. More will be said in the fourth chapter, in which I use Freund’s account as an introduction to my own interpretation.

2.1.6 Can We Talk About an Individual Psychological Literary Theory?

This section follows for the most part the reasoning of Schimmer (2001) who has done an in-depth evaluation of Individual Psychology as a potential literary theory. Schimmer (2001) developed five basic questions that help us with the decision to critically assess IP and to judge its position as psychology and/or literary theory (see 301). These questions are:

1. Are there any IP interpretations of literary works?
2. Does literary theory make use of them?
3. Does a critical discourse follow the literary theoretical texts on IP interpretations?
4. Is there a further-development of interpretatory methods because of IP?
5. Are new viewpoints being conveyed to other disciplines?
(see Schimmer 2001, 301)

According to Schimmer (2001) only the first question can be answered affirmatively; there are, as was shown above, a relatively high number of literary works that have been analyzed with Adler’s IP. Unfortunately, literary theory refers only insufficiently to them. Schimmer (2001) knows only one work that contains critical discourse in regard to IP, namely Hoefele’s Individualpsychologie und Literatur. Zur
Literaturästhetik Alfred Adlers und seiner Schule (1986). The fourth and fifth questions have therefore to be answered negatively.

Schimmer (2001) comes to the conclusion, and I could not agree more with him, that, in fact, there has never been an Individual Psychological literary theory. Up to this day, IP is only a psychological approach or worldview that has offered assistance in the process of interpreting and analyzing literary works. However, I believe that this assistance, if implemented, is not being done in vain since the insights that the scholar gains are exceptional and in fact deep and life-changing. As was mentioned above, with IP the literary critic is given a scientific method of analyzing and assessing a literary character’s style of life. The knowledge of a character’s style of life – though the analysis of childhood recollections, the behavior toward fellowmen, and the direction of his/her striving – enables the literary critic then to draw conclusions about the motifs of the character’s actions and (to a certain extent) also his/her utterances. In my opinion, it is only through the Adlerian view that the literary critic can fundamentally understand a character because s/he (the character) is understood holistically, i.e. with his/her feelings, hopes, dreams, fantasies, achievements, striving, actions, and his/her body. Because Adler understands every person as susceptible to inferiority feelings of any kind, IP can in fact be applied to every character. What differentiates the neurotic from the psychologically healthy person is just the degree of the inferiority feeling and the direction of his/her compensation strategy. Because Adler regards every human being as unique, it is not possible to put certain characters into pre-constructed categories or stencils.

Moreover, IP as an interdisciplinary tool is able to connect not only the author with his/her literary characters but also the reader with both the author and the characters of the literary works. With the help of Adler’s IP, it is therefore possible to successfully bridge the gap between historical (fictional) and existential aspects, between past and present in a truly holistic manner.

2.2 Theodor Storm

The secondary literature about the life and works of Hans Theodor Woldsen Storm (1817-1888) is immense. Scholars in almost every country in the world were and
are interested in the North-German novelist and poet from the small town of Husum at the gray North Sea. They share a fascination and enthusiasm about this outstanding but also mysterious man and his work. Especially noteworthy are the many contributions by Japanese scholars (for example, Yoshitaka Hashimura [1974], J. Matsui [1977], Shigeru Fukami [1985], and Hiroyuki Tanaka [1986]) to the knowledge and interpretation of Theodor Storm’s novellas and poetry. According to the founder and former president of the Theodor-Storm-Gesellschaft (Theodor Storm Society), Professor Dr. Karl Ernst Laage (2003b), there exist no less than twenty translations of Storm’s novella *Immensee* (1849/1851) into the Japanese language today.

The myth surrounding the novelist Theodor Storm is extraordinary especially because he is generally known only for his last work *Der Schimmelreiter* (1888), the poem “Die Stadt” (1851), and some novellas such as *Pole Poppenspäler* (1874), *Aquis submersus* (1876), and, of course, *Immensee* (1849/1851). People seem to have a very distinct picture of Theodor Storm and his creative work – even though they have never or only partially read and studied his work. Actually, the corpus of his writing is quite large. All in all, Theodor Storm wrote fifty-eight novellas, short stories and vignettes (according to Coenen [1949, 341] but only forty-three can actually be counted as novellas [see Alt 1973, 73]) as well as no less than 250 poems. He collected numerous ghost stories and fairy tales and corresponded with more than 500 people, among them painters, illustrators, historians, literary critics, composers, journalists, singers, theologians, pastors, and fellow-poets such as Eduard Mörike (1804-1875), Theodor Fontane (1819-1898), Paul Heyse (1830-1914), Gottfried Keller (1819-1890), Detlev von Liliencron (1844-1909), Theodor Mommsen (1817-1903), Ivan Turgenev (1818-1883), and others (see Laage 1999, 82ff.). Laage (1999) believes that throughout his life Storm must have written more than 6,000 letters (see 82) of which numerous are known. It becomes clear that he is not a provincial *Heimatdichter* or even a crank. Thomas Mann (1875-1955) writes in his *Leiden und Größe der Meister* (1982) that Storm’s love for his home country and region has indeed nothing to do with “Provinzimpelei,” provincial simplicity, “Heimatmysterium,” home as mystery, and “Husumerei,” Husumania (see 573). For Mann, the mourning and farewell poems, especially “Tiefe Schatten,” “Beginn des
Endes,” “Einer Toten,” and “In der Fremde” constitute the best poetry that the German language can offer (see Mann 1982, 567).

The myth attached to Storm is probably due to the fact that throughout his life he dedicated his work to his North-Friesian home and the landscape of Northwestern Schleswig-Holstein and that he made this landscape known to so many people in the world. In a sense, he even united the people of Schleswig-Holstein with his work since so many identify themselves with the characters and situations that he depicts. Storm has become the unofficial national poet of the North-Friesians; he even shaped and influenced the regional traditions. For example, the name Hauke did not exist before Storm published Der Schimmelreiter (1888) even though today ‘Hauke’ is regarded as one of the most typical names for Friesian men; and many boys are still christened Hauke (see Weinreich 1988, 20). Even the re-naming of the polder in Bongsiel into Hauke-Haien-Koog (Hauke Haien Polder) in 1961 bespeaks not only his influence on today’s life but also his presence in modern society. His birthplace Husum, the capital of North-Friesland, which has probably never been a “graue Stadt am Meer,” a gray town by the sea, is attracting thousands of tourists every year with its Storm weeks, guided Storm tours, Storm cafés, and Storm conferences. Some buildings in Husum are just referred to as the “Aquis submersus-Haus,” the “Carsten-Curator-Haus,” or the “Haus drüben am Markt” because of their realistic description in Storm’s novellas (see Albrecht 1991, 18 and 21).

I believe it is the combination of realistic and fantastic aspects in his novellas that has fascinated so many people. In fact, it is the uncanny, which Sigmund Freud talks about in his essay Das Unheimliche (1919), 37 that makes us read and re-read Storm’s novellas. Freud writes in The Uncanny, “[A]n uncanny effect often arises when the boundary between fantasy and reality is blurred, when we are faced with the reality of something that we have until now considered imaginary” (2003, 150); and he writes about the impact of the uncanny, “If the writer has to all appearances taken up his stance on the ground of common reality. By doing so he adopts all the conditions that apply to the emergence of a sense of the uncanny in normal experience; whatever has an uncanny effect in real life has the same in literature. But the writer can intensify and multiply this

effect far beyond what is feasible in normal experience; in his stories he can make things happen that one would never, or only rarely, experience in real life” (Freud 2003, 156f.).

Mann (1982) believes to have detected notions of North-Germanic paganism and a strong tendency toward superstition in Storm’s work (see 578), a fact that made him even more popular among the people of Schleswig-Holstein. Christianization came to the duchies north of the Elbe River relatively late and the Christian faith had quite a difficult time to conquer the hearts and minds of the people that lived there, predominantly Franks, Danes, and West-Slavic Obotrites. Superstition, pagan beliefs, and syncretism seems to be an accepted part of the North-German religion and spirituality, which is always mingled with Lutheran theology, even today. The occurrences that Storm describes seem to be possible only in this kind of landscape.

Even though Storm is well known to so many people as the novelist from Husum, Laage (2003b) points to the fact that Husum was never the central-point of Storm’s work, only his starting-point. Even though many people think of the small town of Husum when they talk about Theodor Storm, he did not spend his whole life in his birth place. In fact, he traveled a lot and spend twenty-six years of his entire life not in Husum, i.e. the years 1835-1842 in Lübeck, Kiel, Berlin, and Dresden (for educational reasons); the years in exile: 1853-1856 in Potsdam and 1856-1864 in Heiligenstadt (near Göttingen); and last but not least, the years from 1880 to his death in 1888 in Hademarschen in Holstein.

According to Roger Paulin (1992), Storm as a novelist and poet was not a unique case because many great authors were publishing their works in the Kulturlandschaft (culturally rich landscape) of Schleswig-Holstein around the second half of the nineteenth century, for example Friedrich Hebbel (1813-1863), Theodor Mommsen (1817-1903), Johann Heinrich Voß (1751-1826), Detlev von Liliencron (1844-1909), and Klaus Groth (1819-1899) (see 7).

Over the last one hundred years, scholars have provided numerous interpretations of Storm’s novellas, especially his last novella Der Schimmelreiter (1888). A great number of these interpretations deal with geographic, religious, and demonic aspects, with political, social, and societal questions, or alternatively with the landscape of Northern Germany. Scholars like Laage (1989, 1990, 1993, 1999, 2002, 2003a), Eversberg (1982, 1995, 1998), Bollenbeck (1988), Weinreich (1988), Paulin (1992),

According to Clifford Albrecht Bernd (1989b) Storm has been very popular in the United States of America (see 160ff.) even since his own days. This is due to Storm’s anti-Prussian and anti-aristocratic stance and to the fact that he supported the liberal ideas of the 1848 revolution. Many immigrants to America – especially from Northern Germany – and also later those in the second and third generation wanted to read pieces of literature from their home country. Their interest lay especially with Keller and Storm (see Bernd 1989b, 160). The most successful and most frequently used German novella in the German curriculum at American schools and universities, however, was in fact Storm’s *Immensee* (1849/1851). At the beginning of the twentieth century the focus shifted slightly to *Aquis submersus* (1876) and later, after World War II to *Der Schimmelreiter* (1888) (see Bernd 1989b, 161ff.). I believe that this is due to the fact that Americans can easily identify themselves with the image of the horse, which also links this story to their own history as settlers and pioneers. Thanks to highly committed scholars and teachers in the United States, such as Elmar Otto Wooley (1943, 1954), E. Allen McCormick (1964), and Tilo Alt (1973), a great number of new interpretations were added to the general *Storm-Forschung*, Storm research and scholarship (see Bernd 1989b, 161ff.). Up to this day, Storm seems to have kept his popular position among American teachers and scholars of German literature.

Just as in the USA, *Immensee* (1849/1851) is still the most frequently read German novella of more than 700,000 students and scholars of German in Japan (see Tanaka 1989, 170). The so-called ‘Immensee volume’, which besides *Immensee*, includes
the novellas *Marthe und ihre Uhr* (1847), *Im Saal* (1848), *Wenn die Äpfel reif sind* (1856), and *Späte Rosen* (1859), is still the second bestseller of German literature in Japan (see Tanaka 1989, 170). Many of the above mentioned Storm scholars in Japan have contributed to secondary literature on the author.

The above mentioned *Theodor-Storm-Gesellschaft* in Husum is today the largest literary society in the entire world. More than 1,400 members from more than twenty countries use the Storm archive as well as the journal *Schriften der Theodor-Storm-Gesellschaft* for research and exchange of information. The topics of Storm’s novellas are not only easily accessible to scholars and literary critics but also to the general public. No less than twenty-six movies and television productions, that are either based on or in fact show Storm novellas on screen, were produced between 1917 and 1989 (see Figure 4).

<table>
<thead>
<tr>
<th>Year</th>
<th>Film Title</th>
<th>Title of the Novella</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>1917</td>
<td>“John Riew”</td>
<td><em>John Riew</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1921</td>
<td>“Ein Fest auf Haderslevhus”</td>
<td><em>Ein Fest auf Haderslevhus</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1925</td>
<td>“Zur Chronik von Grieshuus”</td>
<td><em>Zur Chronik von Grieshuus</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1933</td>
<td>“Der Schimmelreiter”</td>
<td><em>Der Schimmelreiter</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1935</td>
<td>“Pole Poppenspäler”</td>
<td><em>Pole Poppenspäler</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1937</td>
<td>“Serenade”</td>
<td><em>Viola tricolor</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1943</td>
<td>“Immensee”</td>
<td><em>Immensee</em></td>
<td>Germany</td>
</tr>
<tr>
<td>1950</td>
<td>Unsterbliche Geliebte</td>
<td><em>Aquis submersus</em></td>
<td>FRG38</td>
</tr>
<tr>
<td>1954</td>
<td>“Pole Poppenspäler” (published in the FRG under the title “Das Dorf in der Heimat”)</td>
<td><em>Pole Poppenspäler</em></td>
<td>GDR39</td>
</tr>
<tr>
<td>1956</td>
<td>“Was die Schwalbe sang. Die Geschichte einer unsterblichen Liebe”</td>
<td><em>Immensee</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1958</td>
<td>“Ich werde Dich auf Händen tragen”</td>
<td><em>Viola tricolor</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1968</td>
<td>“Pole Poppenspäler”</td>
<td><em>Pole Poppenspäler</em></td>
<td>GDR</td>
</tr>
<tr>
<td>1975</td>
<td>“John Glückstadt”</td>
<td><em>Ein Doppelgänger</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1976</td>
<td>“Die Regentrude”</td>
<td><em>Die Regentrude</em></td>
<td>GDR</td>
</tr>
<tr>
<td>1976</td>
<td>“Hans und Heinz Kirch”</td>
<td><em>Hans und Heinz Kirch</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1976</td>
<td>“Hinzelmeier”</td>
<td><em>Hinzelmeier</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1978</td>
<td>“Der Schimmelreiter”</td>
<td><em>Der Schimmelreiter</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1980</td>
<td>“Am grauen Strand, am grauen Meer”</td>
<td><em>Hans und Heinz Kirch</em></td>
<td>GDR</td>
</tr>
<tr>
<td>1980</td>
<td>“Draußen im Heidedorf”</td>
<td><em>Draußen im Heidedorf</em></td>
<td>GDR</td>
</tr>
<tr>
<td>1980</td>
<td>“Waldwinkel”</td>
<td><em>Waldwinkel</em></td>
<td>FRG</td>
</tr>
<tr>
<td>1984</td>
<td>“Der Schimmelreiter”</td>
<td><em>Der Schimmelreiter</em></td>
<td>GDR</td>
</tr>
<tr>
<td>1985</td>
<td>“Sylter Novelle”</td>
<td><em>Sylter Novelle</em></td>
<td>FRG</td>
</tr>
</tbody>
</table>

38 FRG = Federal Republic of Germany (West Germany)
39 GDR = German Democratic Republic (East Germany)
Figure 4: Films and TV Productions Based on Storm’s Novellas
(see Spurgat 1987, 9-16 and http://www.storm-gesellschaft.de/haupt-archiv-filmographie.html)

The ‘translation’ of literary works into films does not surprise us. Storm had regarded the literary form of the novella as the ‘sister of the drama’ because both focus on the existential problems of human life (see Laage 1999, 248). Since films in general have a dramatic structure, we can say, that Storm’s realistic novellas are ideal templates for movie scripts and television productions – also due to their compactness and length. Theodor Storm’s time was the time of European realism in literature. The different European realists, especially from Denmark, and forms of realism had an immense influence on Storm. However,

weder in der englischen noch in der französischen noch in irgendeiner anderen modernen europäischen Literatur war er . . . so gut belesen [wie in der dänischen]. Entsprechend dürfte es nicht gerade überraschen, wenn Storms Realismus mehr Ähnlichkeit mit den ihm verwandten dänischen Realisten aufweist als mit seinen Verwandten in anderen europäischen realistischen Literaturen. (Bernd 1989a, 19)\textsuperscript{40}

This similarity with Danish realism is especially strong in regard to \textit{Politischer Realismus} (political realism). As an author of realism Storm developed a realistic writing style, i.e. a calm, to the point, and truthful way of description (see Weinreich 1988, 10). Storm also connected the realistic form with a poetical transfiguration, which was very popular in Denmark, and created thus his own type of the German novella. More will be said about Storm as a poet of \textit{Politischer Realismus} in the fourth chapter of this dissertation.

Because Storm addresses topics in his novellas and poems that are in fact timeless and universal, such as death, fear, loneliness, and transistoriness, he has captivated so

\textsuperscript{40} Translation: Storm was neither in the English or in the French or in any other modern European literature as knowledgeable and well read as in the Danish. It does not come as a surprise that Storm’s realism shows more agreement with the related Danish realists than with his contemporaries in other European realistic literatures.
many readers around the world. As will be shown in the present dissertation, Storm’s legacy might be an invitation to us to reflect upon these matters as he did and to enter the community of people that take these matters to heart.

2.3 Language Pedagogy

This section attempts to give the reader a brief overview of the different major approaches to foreign language teaching and learning during the last one hundred years. Furthermore, it will be shown that these approaches rely on different psychological theories, which again – as I will show – are indirectly based on Adler’s understanding of the human psyche and his IP. Additionally, Adler’s Individual Psychology will be compared to other prominent schools of psychology. It will be shown what important influence Adler actually had on these schools that developed around the second half of the twentieth century, for example on existential therapy, person-centered therapy, and cognitive therapy (see Watts 2003, 1f.). In the following, three major psychological theories will be presented; they are behaviorism, cognitive psychology, and humanistic approaches.

From the beginning of the last century to the 1940s (Adler died in 1937) the method that dominated the practical and theoretical discipline of language teaching was the grammar and translation method (see Morgan and Neil 2001, 2). However, “as a reaction against th[e] neglect of oral performance a method was introduced [at the same time] known generally as the direct method” (Morgan and Neil 2001, 2).

Approaches to foreign/second language teaching seem to have always relied on respectively contemporary psychological theories and insights. The proponents used these theories for their own scientific endorsement and justification of their method. The main school of psychology around the first half of the twentieth century was positivism, which had strong ties to philosophy and based its insights on empirical data and experiments “in which conditions . . . [were] carefully controlled and where hypotheses . . . [were] set up and tested” (Williams and Burden 1997, 8). Behaviorist psychology grew directly out of the positivist school. The main idea of behaviorism is – according to Skinner – that all human learning is a result of environmental, i.e. external, and not genetic factors (see Williams and Burden 1997, 9). Behaviorist psychology is widely
known for its stimulus-response theory or classical conditioning. Insofar as the field of foreign/second language teaching and learning is concerned, the non-communicative audio-lingual method, which was based on the findings of the behaviorist school, became popular in the 1960s (see Morgan and Neil 2001, 3). The so-called repetition drill is a teaching method based on behaviorist psychology because the stimuli, i.e. language input by the teacher, demands a response, i.e. output, from the learner. Unfortunately, these responses require “little active engagement in analyzing the language, or developing their [the student’s] own strategies to learn more effectively or initiating discussions or negotiating meanings” (Williams and Burden 1997, 10). One positive aspect of behaviorism is that the teacher can “set the appropriate learning conditions and ensur[e] particular kinds of behavioral consequences” (Williams and Burden 1997, 12). Furthermore, behaviorist psychology can be placed in one category with environmentalism and empiricism (see Omaggio Hadley 2001, 55). Representatives of this psychological school are B. F. Skinner (1904-1990), Ivan Petrovich Pavlov (1849-1936), and Lev Vygotsky (1896-1934).

On the other side of the psychological spectrum, “ranging from empiricists views on one end to rationalist or mentalist positions on the other, with theories that blend these two perspectives placed somewhere in between” (Omaggio Hadley 2001, 52), we find the rationalist or mentalist schools. Cognitive psychology, the most well-known offspring of this category, can also be placed on this side of the spectrum of which the most famous representatives are Noam Chomsky (b. 1928) and Stephen Krashen (b. 1942). Cognitive psychology is interested in how humans think and learn, in memory build-up, and mental processes. Unlike the behaviorist school, exterior factors of learning do not play a significant role for cognitive psychologists; they rather “assume that humans have an innate capacity for the development of language, and that we are genetically programmed to develop our linguistic systems in certain ways” (Omaggio Hadley 2001, 54).

According to Marion Williams and Robert L. Burden (1997), cognitive psychology is represented by two quite different approaches (see 13ff.). The first approach is called information theory. It deals primarily with information processing, intelligence quotient, short- and long-term memory, and aptitude tests. The other approach is constructivism. Constructivists, like Jean Piaget (1896-1980) and Jerome
Bruner (b. 1915), are interested in how “individuals seek to bring a sense of personal meaning to their worlds” (Williams and Burden 1997, 21). Moreover, “[i]n a cognitive [language teaching] approach, the learner is seen as an active participant in the learning process, using various mental strategies in order to sort out the system of the language to be learned” (Williams and Burden 1997, 13). The focus of the foreign/second language acquisition lies on language comprehension, long-term memory, and language production (see Uttal 2000, 15).

In addition to the behaviorist school and cognitive psychology – as it were a third force in psychology (see Bühler and Allen 1973, 6) – there are a number of humanistic approaches that “emphasize the importance of the inner world of the learner and place the individual’s thoughts, feelings and emotions at the forefront of all human development” (Williams and Burden 1997, 30). In fact, humanist psychology attempts – and that is true for all different approaches within humanist psychology – to regard a person as an indivisible unit (see Bühler and Allen 1973, 29). Famous psychologists like Sigmund Freud (1856-1939), Erik Erikson (1902-1994), Abraham Maslow (1908-1970), and Carl Rogers (1902-1987) are representatives of the humanist schools (see Williams and Burden 1997, 30ff.). Gertrude Moskowitz wrote in her famous sourcebook on humanistic teaching techniques Caring and Sharing in the Foreign Language Class (1978) that “[t]oday there is an area of education receiving attention, and its spread seems related to this concern for personal development, self-acceptance, and acceptance by others, in other words, making students more human” (11). Moskowitz (1978) continues, “Humanistic education recognizes that it is legitimate to study oneself. The content relates to the feelings, experiences, memories, hopes, aspirations, beliefs, values, needs, and fantasies of students” (14). Of course, Alfred Adler also belongs in this category of humanistic scholars and educators. Kazimierz Obuchowski asserts in his article “Alfred Adler: Precursor of Humanistic Psychology” (1988),

It is curious then, when one finds a large consistent, and workable concept of the human being, formulated more than 30 years before the general recognition of a trend or movement in psychology of which that concept is a part. Such a concept is Individual Psychology, of which the epistemological and ontological assumptions correspond clearly with those derived from the whole of humanistic psychology. (263)
Williams and Burden (1997) state about humanist psychology that “every learning experience should be seen within the context of helping learners to develop a sense of personal identity and relating that to realistic future goals, i.e. learning should be personalized as far as possible” (36). For the foreign/second language classroom the following humanistic approaches have arisen, especially in the 1970s: Suggestopedia, Community Language Learning (CLL), Communicative Language Teaching (CLT), Cooperative Language Learning (CL), and the Silent Way. In the fifth chapter of the present dissertation, these teaching approaches will be analyzed in detail and compared with Adler’s IP and the holistic approach that I am proposing.

The latest stage of the development of foreign/second language teaching and learning to this day is Communicative Language Teaching. Bikram K. Das (1985) states about CLT, “Communicative Language Teaching is perhaps the latest in a long succession of revolutions in language teaching: to its advocates, it represents a fundamental ‘paradigm shift’ – a radically new approach to the teaching-learning process” (x; Morgan and Neil 2001, 4). Even though this method is chronologically speaking farthest away from Adler’s Individual Psychology, aspects of and correlations with Adler’s theory are still visible.

The discussion will now turn to the question of Adler’s position within the different psychological theories. Bernhard H. Shulman (1985) has claimed that Adler was in fact a constructionist, a psychological school that belongs – as was shown above – to the field of cognitive psychology (see 243; Mosak and Maniacci 1999, 13). Indeed, constructivists are interested in personal meaning and in how individuals come to make their own sense of the world. The correspondence in Adler’s IP would most definitely be the terms ‘private logic’ and ‘phenomenology’. More detailed information about key terms of Individual Psychology can be found in the third chapter of this dissertation which gives a concise overview of the main key terms of IP.

It was stated above that Adler’s psychology can in fact be regarded as a humanistic approach. How does this claim correspond with Shulman’s (1985) proposition of Adler being a constructivist? There are a number of relations between constructivism and humanism, for example the importance of the inner world of the learner, the significance of emotions and thoughts, and the learner’s active involvement in the
learning process. Humanistic approaches, usually in contrast to classical constructivism, additionally make use of community aspects and environmental factors on learning. Albert Ellis (1973) even makes a connection between Adler and the traditional cognitive school when he states,

Alfred Adler was certainly one of the main mentors in the formulation of RET (Rational-Emotive Therapy); and it is highly probable that without his pioneering work, the main elements of rational-emotive therapy might never have been developed. . . . Adler’s view of emotion, and of its cognitive or reasoning correlates, was unusually incisive, perceptive and to my way of thinking correct. (112; Mosak and Maniacci 1999, 152)

Mosak and Maniacci (1999) maintain, “[T]he Journal of Cognitive Psychotherapy devoted an entire issue to exploring the Adlerian roots of cognitive therapy” (153) in the fall of 1997.41 Watts and Joseph W. Critelli write in their article “Roots of Contemporary Cognitive Theories in the Individual Psychology of Alfred Adler” (1997) that “a number of non-Adlerian authors have noted, in a general sense, the influence of Adler on contemporary cognitive theories. For example, N. Sundberg and L. Tyler (1976), in an introduction to clinical psychology, acknowledged Adler as having pioneered a cognitive approach to psychotherapy” (149). Len Sperry (2003) substantiates, “In his history of psychotherapy, H. Ellenberger (1970) suggests that the concepts and methods of many psychotherapy systems, including the cognitive therapies, overlap considerably with Adlerian psychotherapy” (60). The most significant overlap between cognitive psychology and IP is the assumption that “humans are creative agents in the construction of their own personalities” (Watts and Critelli 1997, 151; Shulman 1985, 243). Watts and Shulman (2003) confirm this statement when they assert that the cardinal feature of constructivism is the belief that human knowing is active and that also Adlerian theory stresses the creative power of the self” (12f.). Arthur Freeman and June Urschel (1997) add, “The similarities between CBT [Cognitive Behavior Therapy] and IP are rooted in this shared conceptual framework of examining the rules of life each person acquires” (167). Cognitive psychology makes use of Adler’s ‘style of life’, however, in cognitive

41 Richard E. Watts states in 2003, “In 1997, I was guest editor for a special issue of the Journal of Cognitive Psychotherapy on the topic of ‘Adlerian and Cognitive Therapies.’ This volume [Adlerian, Cognitive, and Constructivist Therapies. An Integrative Dialogue (2003)] is an extension and expansion of that initial effort” (2f.).
psychology, it is usually referred to as “superordinate constructs” (see Watts and Critelli 1997, 151). Furthermore, CBT has incorporated the use of early recollections (ERs) and dreams into its approach. Social interest also plays a significant role. Watts and Shulman (2003) state,

The common ground between Adlerian and constructivist theories regarding social embeddedness is especially striking. . . Constructivists affirm that humans are undeniably social beings and that any knowledge of oneself and the world is always dependent on and relative to knowledge of others. . . Constructivism attends to the dynamic interaction between the organism and its milieu. (17)

Shulman (1985) points to the fact that the most important term in cognitive psychology, namely memory, finds its position in Adlerian psychology as a safeguarding strategy serving an individual’s master plan (see 247). “The elements common in both the IP and CBT therapy models is helping the patient to examine the manner in which he or she construes and understands the world (cognition) and to experiment with new ways of responding (behavioral)” (Freeman and Urschel 1997, 168; Freeman and Urschel 2003, 74).

However, parts of Adler’s IP can also be found in behaviorist approaches. For example, the denial of genetic factors for the development of a personality comes from Adler. Adler places – as will be shown later – a great deal of emphasis on a child’s ‘circle of interaction’. Therefore, the stimulus theory (Skinner) finds its equivalent in Adler’s “theory of motivation” (Ansbacher and Ansbacher 1964, 29) – especially in regard to the classroom environment and to the democratic teaching style. Another, very interesting, overlap between behaviorism and IP is in fact the significant stance of the individual’s behavior (see Uttal 2000, 26). As in behaviorism, Adler’s psychology is more interested in observing what a person does than in what a person says in order to understand his/her true striving. However, behaviorism denies as “scientific psychology” (Uttal 2000, 23) any subjective phenomena, such as feelings and mood, which play a key role in the Adlerian understanding.
3. Adler’s Individual Psychology – An Overview

The present chapter is primarily designed to give the reader a synopsis of the most important elements of Adler’s Individual Psychology (IP) as well as its position next to Sigmund Freud’s Psychoanalysis. The last part, a comparison with one of the most influential theories of the twentieth century, namely Psychoanalysis, will be done in a summary manner. More biographical references are found in the works by Furtmüller (1964), Sperber (1970), Mosak (1973), Stepansky (1983), Jacoby (1989), Kurt Adler (1994), Hoffman (1994), who is regarded as the latest Adler biographer, as well as Grey (1998).

3.1 Key Aspects of Adler’s Individual Psychology

The first part of this chapter constitutes an overview of the most important aspects and elements of Individual Psychology. In the following sections I shall briefly portray key terms of Adler’s theory and their interdependence and interrelation within the framework of IP. In order to avoid unnecessary repetitions, I shall not go into the development, i.e. the different stages or phases of the creation of IP. This has already been represented in the second chapter. Nevertheless, the synopsis below will enable the reader to follow my reasoning in the fourth chapter (“Adler and Theodor Storm”) and in the fifth chapter (“Adler in Foreign Language Pedagogy”). However, a more detailed description of Adler’s IP can be found in books by Ansbacher and Ansbacher (1956), Rattner (1983, 1994), Dreikurs Ferguson (1984), Griffith and Powers (1984), Dreikurs (1997), and Mosak and Maniaci (1999).

3.1.1 Inferiorities, Inferiority Feelings, and Inferiority Complex

Adler is usually considered to be the discoverer of the inferiority complex, even though this term did not originate with him. At least, the inferiority complex is what people who are not comprehensively acquainted with Individual Psychology know about Adler (see Hooper and Holford 1998, 7). There is some truth to this association because
the inferiority complex plays indeed an important part, however, not the most decisive one in Adler’s *Individualpsychologie*, Individual Psychology. Adler believes that one of every person’s first feelings (after birth and also as a small child) is in fact the feeling of being inferior because the child experiences him-/herself as helpless, incomplete, insecure, dependent, insufficient, and premature in comparison to the parents and other adults and siblings around him/her. Inferiority feelings are therefore natural and unavoidable for every human being (see Adler 1956, 117); however, they are entirely subjective and depend on a person’s perception of reality rather than on reality itself. As a matter of fact, feelings of inferiority are not necessarily negative because they give “the impetus to progression, just as it arises from the helplessness and imperfection of childhood, and as it has forced all mankind to seek from out of its needs a security-giving culture” (Adler 1964a, 54). Adler means that in consequence human cooperation and social interest have their origin in the feelings of inferiority. Inferiority feelings, however, should not be equated with *de facto* inferiorities, which are for Adler deficiencies of organs (body parts), or in other words, physical and mental disabilities with which a person has to live but which s/he also tries to overcome, or at least to compensate in the same or in another field of interest. The best and clearest descriptions of an inferiority and its successful compensation was made by Adler in his description of Ludwig van Beethoven (1770-1827), who suffered from impaired hearing (see Adler 1956, 29) but later became one of the world’s greatest composers.

Inferiority complexes, on the other hand, are permanent feelings of inferiority. They are “so overwhelming that they undermine an individual’s courage to move forward with life, to meet and overcome obstacles, and to develop and make a contribution to the community” (Griffith and Powers 1984, 20). Adler (1964a) describes some psychological and physical expressions of the inferiority complex,

Stage, fright, stuttering, crying, complaining, fear, etc., are his simple implementations which are easily understood and are almost always joined by changes in the physical condition such as palpitations of the heart, becoming pale, blushing, shortage of breath, stomach and intestinal complaints, urge to urinate, . . . insomnia, fatigue, etc. (55)
A person with an inferiority complex needs professional help because the person is not able to change his/her erroneous life goals him-/herself. There are, of course, different degrees of inferiority complexes, some might not even be noticeable at first glance to the people around the patient, and others are so extreme that they cannot be hidden at all.

3.1.2 Geltungsstreben

If a person feels inferior (s/he does not necessarily have to be inferior) as far as specific aspects of life, for example, sports, social skills, the financial situation, etc., or body parts are concerned, which Adler calls organ inferiority, the person attempts to compensate for the felt ‘minus situation’. This compensation can either be achieved in the same field or in another one that is not directly related to the (felt) inferiority. Josef Rattner (1994) gives the negative example of the German Kaiser Wilhelm II (1859-1941), who because of a withered left arm tried to compensate for this weakness by acting quite snappy and militaristic (see 36).

*Geltungsstreben* is the German word that Adler uses to demonstrate a person’s striving for superiority. In translation to the English language, it means literally ‘striving for importance’. As a matter of fact, all the different translations and descriptions of the German word, such as striving for power, striving for a ‘plus situation’, upward-striving, striving for perfection, etc., mean the same thing, namely a person’s unhealthy striving for superiority on the vertical level (see Figure 5). Adler sees a strong connection between feelings of inferiority and feelings of superiority. Huber (1984) states in particular, “Inferiority and superiority feelings work in a dialectical fashion, that is, the greater the feeling of inferiority the more grandiose the goal” (50).

As mentioned before, in the third phase of the development of his Individual Psychology (from the late 1920 until his death in 1937) Adler came to the conclusion that he had to regard a person’s desire of belonging as the most pervasive and all-dominating force behind his/her striving. A felt inferiority (line b-c in Figure 5) makes it therefore harder for a person to regard him-/herself as an equal and adequate member of society. The ‘minus situation’ gives the person the impression to be lower in rank than other people and also the feeling of not really to belong to them. Interacting with others on the
same level (the horizontal level, line a-b in Figure 5) seems thus not immediately possible for the person. S/he tries to strive upwards (line c-d in Figure 5) on the vertical level. According to Adler it is, however, not possible to reach the feeling to belong once the vertical direction has been adopted by the person and once the striving for power has become a person’s *primum movens*.

![Figure 5: Striving (according to Dreikurs 1997, 31)](image)

Instead of suffering only from an inferiority complex (in extreme cases) the person now suffers also from a superiority complex, because compensation always leads to over-compensation (see Dreikurs 1997, 30). Thus, the striving for personal superiority can never lead to the overcoming of the feeling of inferiority (see Dreikurs 1997, 31). A neurotic person who tries to overcome a feeling of inferiority will, in Adler’s opinion, always avoid situations, character traits, or decisions of any kind that would make him/her appear inferior in any way. Since the society of Adler’s time (and that is partially also true for our modern society at the beginning of the twenty-first century) regarded women as inferior to men, i.e. not as equal partners, neurotic people suffering from feelings of inferiority would also avoid feminine impulses and actions. Adler (1956) calls this “the masculine protest” (49). “The neurotic goal of superiority is always more or less identified with the masculine role owing to the privileges, both real and imaginary, with
which our present culture has invested the male” (Griffith and Powers 1984, 33). The nervous character, therefore, acts ‘typically’ masculine, i.e. dominating, rather egoistic, autonomous, strong, and callous. The neurotic person is the speaker, rather than the listener, the active agent, rather than the expectant or hesitant observer. Apparently, a person who is dominant, flat-footed, and egoistic has probably not a well-developed interest in others and will eventually meet difficulties treating others as equal partners. In very serious cases, a person’s interest in others might almost completely vanish. The person who suffers heavily from neurosis believes to be different from the rest of humankind, to have superpowers, and to be a supernatural being. S/he becomes his/her own god, the divinity around which every thought, every action, every emotion circulates. Adler (1931) calls this state “striving for godlikeness” (60).

They wish to be the center of attention through the world, to be looked on from all sides, to be connected with the whole world by wireless and overhear all conversations, to predict the future, to be the bearer of supernatural power. In a more reasonable way, perhaps, the same goal of godlikeness comes out in the desire to know everything, to possess universal wisdom, or in the wish to perpetuate our life. (Adler 1931, 60f.)

Neurotic people that became their own god have always existed in the history of man; some are still known today because of their uncanny behavior and extreme striving on the vertical level, e.g. the French Sun King Louis XIV (1638-1715), Napoleon (1769-1821), the Russian ‘miracle healer’ Rasputin (1864?-1916), the so-called greatest warlord of all time, Adolf Hitler (1889-1945), who was supposedly chosen by destiny to save Germany, as well as in our present time, North Korea’s ‘Great Leader’ Kim Jong Il (b. 1942). Individual Psychologists, like Fromm (1941), Erikson (1963), and Mosak (1973), have pointed to the extreme striving for Geltung by well-known historical figures.

3.1.3 Gemeinschaftsgefühl

The word Gemeinschaftsgefühl, which according to Hoffman (1994) “carry[s] an ethical, almost religious connotation” (101) in German, is one of the central elements of Adler’s worldview. It can be translated into English by the terms social interest, community feeling, fellow-feeling, or social feeling. However, what Adler means by
*Gemeinschaftsgefühl* is more than a *Gefühl*, a feeling. It is more exactly a person’s fundamental interest in the well-being of others, not only in a specific situation or concerning specific people, for example family and friends, but rather as a generally positive attitude toward other people on the whole. It is a mind-set toward life as a fellow being (see Adler 1956, 135), or as Crandall (1981) puts it, “It relates to interest, value, motivation, attitude, feeling, and behavior” (13). To have *Gemeinschaftsgefühl* means therefore to understand one’s own existence as being part of something larger, namely human community, to be able to identify with other people, and to have empathy.42 A person with social interest is able to balance matters of his/her individual life and matters of his/her community life.

Moreover, *Gemeinschaftsgefühl* is regarded as the necessary pre-requisite to all human development and progress because it is through cooperation alone, the amalgamation of powers, skills, and ideas, that man can achieve great things. Human striving must therefore be directed toward an increase of *Gemeinschaftsgefühl*. Yet, Adler knew that this ideal can in fact never be fully reached. This does not constitute the weak spot of IP, as some critics have pointed out, because not the goal itself, but the direction of the striving is important; or else, what eventually counts is the intention of a person to strive for more social interest, which seems to me the best translation of the German word *Gemeinschaftsgefühl*.

In Adler’s view, the human psyche is always in motion. A person’s inner life is at any time directed toward a final goal, namely the goal of security, which is according to Adler (1931) “common to all human beings” (28). The human soul is constantly striving toward it. This goal, which was first sensed during earliest childhood, approximately between the fourth and the fifth year of a person’s life, is never spelled out directly (see Jacoby 1989, 39). The person only acts *as if* (see Dreikurs 1997, 71) s/he had set this life goal before. However, everything depends on the individual him-/herself and on the manner the person chooses to reach the final goal of security. There are, of course, many ways to attain this goal and to overcome one’s own inferiority. The good ways lead through cooperation and social interest on the horizontal level, the “mistaken ways”

---

42 Adler (1956) states, “Individual Psychology regards and examines the individual as socially embedded. We refuse to recognize and examine an isolated human being” (2).
(Adler 1931, 28) lead vertically up to power, success, and superiority (the latter constitutes the alternative route to gain security that eventually leads a person astray). It is important for Adler to point to the fact that an individual actively chooses the way s/he wants to go since the person is the initiator of all his/her actions. However, “lack of social interest, always due to increased inferiority feeling, drives the individual into neurosis or crime, and groups and nations toward the abyss of self extermination” (Adler 1956, 449). Moreover, social interest is based on the feeling of equality (Gleichwertigkeit) of all human beings.

3.1.4 Phenomenology, Biased Apperception, and Private Logic

Every person perceives his/her environment totally subjectively. Therefore, the child formulates his/her opinion about the self and the external world independently and on the basis of his/her phenomenology.43 During the first four or five years of a person’s life, the private logic is created on the basis of very early impressions; it is as if the child says, “Such is life” and fashions his/her general attitude toward the compensation of the ‘minus situation’, which s/he naturally feels as a tiny, helpless, and fully dependent creature. According to Rattner (1994), being a human being means to feel inferior (see 39). However, the compensation strategy of the felt inferiority can either be positive (toward more social interest and cooperation, i.e. joint attempts to defeat each other’s feelings of inferiority) or negative (as a bogus compensation in a different field without any other person’s help; this is what Adler calls Geltungsstreben, striving for superiority).44

Later in life, i.e. after approximately the fifth year of a person’s life, every situation, every event, even every fellowman’s behavior is filtered and interpreted by the schema of biased apperception. “Meanings are not determined by situations, but we determine ourselves by the meaning we give to situations” (Adler 1956, 208). Later, Adler (1956) states, “We are influenced not by facts but by our opinion of facts” (192).

43 According to Griffith and Powers (1984), the term phenomenology “is from the Greek, phainomenon, meaning ‘appearance.’ Individual Psychology pursues a phenomenological understanding of the person’s unique life-style, seen as the expression of a private and creative assessment of self and the world” (3).
44 The family’s situation, e.g. the parent’s state of social interest etc., is of some importance for the development of the child. However, in Adlerian theory, there is no automatism of a child of discouraged parents to become discouraged him-/herself; there is, however, a probability.
This subjective way of understanding the world is common to all people; problems, however, only arise if a person’s private logic runs counter to common sense (a term that Adler actually used in the English language). Common sense, what “binds the human race together” (Adler 1964a, 263), is the logic of human coexistence and cooperation.

The *Phänomenologisches Feld*, the phenomenological field, on the other hand, is the subjective assessment of the circumstances of life, on which a person moves and which is solely valid and logical for him-/herself (see Dreikurs 1997, 70). Thus, every person has created his/her own realm, the phenomenological field, with its boundaries, natural laws, rules, and effective ideology. However, this realm is anything but perfect. The individual strives for the compensation of the rather poor conditions of his/her realm. According to Adler (1964a), “[T]he striving for perfection is innate” (31) to every individual. Some people, however, might feel threatened even in their own realm and act as if they were in *Feindesland*, an enemy country (see Adler 1964a, 65). Very soon after the establishment of the phenomenological field, the individual also creates a master plan (*Lebensplan*) for the maintenance and improvement of the current conditions. This plan, or “cognitive map” as Mosak and Maniacci (1999, 19) call it, is shaped by the question of how to safeguard the phenomenological field, how to retain and improve it.

### 3.1.5 Birth Order and Early Recollections

As was indicated above, Adler gives special attention to the orientation years of a person, i.e. the first four or five years of childhood. During these years, every person develops a certain attitude toward life and toward him-/herself. In Adlerian thinking, this attitude is usually not changed during the entire life. However, Adler is aware of the fact that traumatic experiences, special incidents, such as the death of loved-ones, sickness, war, etc., and even therapy can adjust the person’s general attitude toward life.

The starting point of Adler’s theory is the fact that “no two children, even born in the same family, grow up in the same situation” (Adler 1969, 12). During the first four or five years, several people have an immense impact on the child and they act – as surprising as this might seem – differently toward the individual children. The most important person, of course, is always the mother, because she is the first contact person for the child. Much depends on her to direct the child’s social interest soon onto other
people, for example the father, the relatives, and the siblings. Only if the mother has a strong interest in directing the community feeling (*Gemeinschaftsgefühl*) of the child onto other people, will the child enjoy a healthy development.

It is of some importance in Adlerian thinking to know what birth-order position the child has. “Psychological birth-order position is the vantage from which the child perceives and evaluates self, others, and the world, and from which the child forms convictions about what is required of him or her, given the hereditary endowment and the environmental opportunities of the situation” (Griffith and Powers 1984, 42). The oldest child often experiences a feeling of being neglected and downgraded when a sibling is born. Adler calls this the feeling of dethronement. Because of the ‘masculine protest’, the supposed superiority of boys over girls, the gender of the child also plays a significant role in the constellation of family members. Only-children are usually pampered as Adler calls it, i.e. spoiled; they often have a very difficult time later on in life to make and keep friends and to establish long-lasting relationships because they expect everything from the other person. They have never learned to give and to invest time and devotion into a relationship. Also the younger child’s position, i.e. the second child’s position, is not unproblematic. S/he grows up in constant comparison with the older sibling. “The second child is always confronted by the pacemaker [the oldest child], and he is thus always in a race” (Adler 1969, 13).

Early recollections, i.e. memories from and about the first four or five years of a person, usually tell the therapist a great deal of the person’s current attitude toward life, his/her life goals, striving, and life-style. According to IP, the early memory, whether the recollection is true or not, is always in line with the person’s current attitude toward life. “Early recollections are a representation of the unedited content of memories a person carries with him or her that confirm his or her perception of how he or she handles life’s problems” (Kern, Belangee, and Eckstein 2004, 132). Furthermore, Adler is of the opinion that memories have to be regarded as activities because the person actively selects a single early recollection from a number of impressions (see Adler 1931, 197). “His memories are the reminders he carries about with him of his own limits and of the meaning of circumstances. There are no ‘chance memories’” (Adler 1931, 73). Adler (1931) also states that “the use of memories to stabilize a mood can be plainly seen in
everyday behavior” (73). Additionally, Kern, Belangee, and Eckstein (2004) maintain that

Adlerian practitioners indicate, however, that clients report three types of early recollections. The first type includes those early memories that are uncomfortable, traumatic, or discouraging. . . . The second type of early memory that a client may recall is an enjoyable early recollection. . . . The third type of early recollection is one that may be considered ambiguous or confusing. (133)

Regardless of what the early recollection of an individual is like, it carries the “unedited content of memories” (Kern, Belangee, and Eckstein 2004, 132) of a person and “serve[s] as a validating process for a client’s lifestyle dynamics” (Kern, Belangee, and Eckstein 2004, 135).

3.1.6 Guiding Fiction and Finalism

As was stated earlier, a person always acts as if s/he were striving toward a final goal. “The guiding fiction [however] represents the person’s image of a position of safety and value, a position toward which he or she strives in any given present situation” (Griffith and Powers 1984, 12). Simultaneously to the master plan (Lebensplan), which was described above, each individual creates a Fernziel, a fictional goal (also called guiding fiction) toward which s/he attempts to strive, even though it can never be reached during a person’s entire life. The fictional goal constitutes therefore the person’s ideal, his/her Finalität, finalism. However, IP differentiates between fictional final goals (Fernziele) on the one hand and short-term goals (Nahziele) on the other hand. The latter can vary but never contradict the final goal that is set by the individual during early childhood. All short-term goals always emerge within the framework that the final goal has set before, never outside of it (see Dreikurs 1997, 72).

Each person now acts – day and night, in the waking state or during sleep – as if s/he were moving toward this ideal, i.e. each movement, each decision this person makes is always in coherence with the general direction toward this specific goal. Adler speaks in this context often of a person’s Gangart, the unique way of a person to move forward in life toward the specific life goal. Because of this vital part of Adler’s psychology, IP has been labeled a teleological psychology, meaning a purposive psychology.
Figuratively speaking, a red thread runs from the master plan to the person’s finalism serving as orientation; Adler (1956) calls this red thread a person’s *Leitlinie*, “guiding line” (99). Furthermore, the customized goal, which – as was stated before – supposedly brings a plus of security for the individual, might be expressed in the following way, “Only when I am _____ (good, rich, smart, important, on top, etc.), can I be _____ (successful, worthwhile, admired, accepted, secure, etc.)” (Griffith and Powers 1984, 12).

In order to clarify the last statements and to differentiate between the final goal of security, which is common to every person, and an individual’s fictional goal, Adler (1956) asserts, “The guiding fiction is originally the means or device by which the child seeks to free himself from his inferiority feeling” (98). The means, which Adler (1956) also labels “the concrete goal” (99) of a person, are always designed to further the progress of that person to a ‘plus situation’. As was already indicated, the ideal (the customized ‘plus situation’) is individually defined by a person’s private logic and might therefore be – in extreme cases – antagonistic to other people’s lives and even to common sense.

For some people this ideal might constitute more money, more reputation, more power, more influence, more beauty, more muscles, more knowledge, or more social cooperation; for others, however, the ideal might be manifested by the humiliation of others, by crime, or sexual perversion. Individual Psychologists ascribe therefore great importance to a person’s *Finalität* because only the final life goal can in fact explain a person’s behavior and his/her true motivation adequately. Thus, knowing a person’s *Finalität* is the key for the understanding of his/her entire personality. Adler (1956) labels this principle *causa finalis* (see 94), i.e. the end gives meaning to the entire process.

### 3.1.7 Style of Life

Adler’s key term *Lebensstil*, style of life, has nothing to do with what we usually refer to when describing life in so-called ‘9-to-5 jobs’ with one or two annual vacations

---

45 Griffith and Powers (1984) state that the guiding lines “are analogous to meridian lines on a map. They are not ‘there’ in reality, but they are necessary to our ability to chart a course and to maintain our orientation in the world. The psychological guiding lines are part of the person’s private logic, and are not usually in consciousness” (46).

46 In my dissertation I use the terms style of life and life-style as synonyms. Both refer to Adler’s original term *Lebensstil*. 

in exotic countries, technology all around us, our fashionable clothes and furniture, and our shopping, living, eating, and recreational habits.

Instead, the term style of life is closely connected with the already described *Lebensplan*, the master plan of a person. Life-style, however, implies first of all a person’s spontaneity, creativity, and in fact pragmatism, and secondly, it underlines the dynamic movement toward the final goal, rather than being a static plan. In other words, life-style is the realization and manifestation of the *Lebensplan* in concrete situations of a person’s life. “It is,” as Mosak and Maniacci (1999) state, “the subjective, unarticulated set of guidelines individuals develop and use to move them through life and toward their goals” (47). *Lebensplan* and *Lebensstil* are the results of an individual’s creative process of assessing and evaluating the world around him-/herself. However, important external factors have an effect on the creation of the style of life that no person can influence, for example the family constellation, the person’s birth order position, the family atmosphere, as well as very early experiences, such as loss, gain, disappointment, surprise, fear, joy, the feeling of need, the feeling of plenty, etc. Every individual has indeed a unique style of life (see Adler 1956, 166), which is – additionally – furnished with an individual “degree of activity” (Adler 1956, 163). “The degree of activity is the amount of energy an individual uses in meeting the challenges of life” (Mosak and Maniacci 1999, 34).

Adler believes that the style of life can be made visible or at least explicable in a person’s early recollections and in dreams. Dreams and early childhood memories contain in a metaphor-like concentration what a person’s opinion about him-/herself is. Furthermore, dreams and early recollections are witnesses of a person’s critical engagement with him-/herself and his/her environment (see Rattner 1994, 48). Memories are nothing but a very useful means to stabilize the current mood of a person; “[e]vents remembered from childhood must be very near to the main interest of the individual; and if we know his main interest we know his goal and his style of life” (Adler 1931, 74).

Despite the uniqueness of every person and every person’s life-style, Adler discovered that most people can in fact be placed in one of the following types of life-styles: “(1) the dominant or ruling type; (2) the avoiding type; (3) the getting or
dependent type; and (4) the socially useful type” (Griffith and Powers 1984, 37; Adler 1964a, 68f.).

In the same manner, a person’s character is also regarded as a social component. Jacoby (1989) argues that we can only talk of a person’s character traits when we know his/her social environment. Thus, character is linked to a person’s social and societal interactions. “The character traits are . . . only the outer forms of the movement line of a person. As such they convey to us an understanding of his [a person’s] attitude toward the environment, his fellowmen, the community at large, and his life problems. They are phenomena which represent means for achieving self-assertion” (Adler 1956, 219). Furthermore, character traits are always indicators for a person’s degree of social interest. According to Adler (1956), character traits are similar to guiding lines; they are interwoven with the style of life and aim at a person’s ideal (see 219; Rattner 1994, 57).

Whatever a person’s final life goal might be, whether his/her striving is psychologically good or bad for him/her, we have to put the person’s contribution to his/her community into perspective when judging this person. As was stated before, any person strives for an improved situation on the vertical level. However, Adler differentiates between the vertical striving on the socially useful side of life and the vertical striving on the socially useless side of life (see Mosak and Maniacci 1999, 22). According to Dwornik (2003), striving on the useless side of life equals to a negative contribution to society (see 61). This negative contribution becomes an illegal act if the “frame of social acceptability” (Adler 1964a, 53) is crossed; therefore, “all important life problems . . . become social problems” (Ansbacher and Ansbacher 1956, 2).

3.1.8 The Tasks of Life

Adler believes that every person has to solve three tasks (Aufgaben) in life. Only a psychological healthy person, i.e. a person who is striving toward social interest, can in fact find a balance between the three fields of social interaction47 (see Figure 6) and be

---

47 Adler (1931) states, “Every human being has three main ties; and it is of these ties that he must take account. They make up reality for him. All the problems which confront him are in the direction of these ties. He must always answer these problems because they are always questioning him; and the answers will show us his individual conception of the meaning of life” (5). Ansbacher and Ansbacher (1956) add to this topic their frequently quoted statement, “All important life problems . . . become social problems” (2; Adler, 1964a, 52).
successful in all of them at the same time. The first task is called marriage but it rather means a person’s ability to establish, to keep, and to live in an intimate love relationship with a partner. In some translations, the task is referred to as ‘sex’ or ‘sexuality,’ which in my opinion is quite misleading. Adler did not intend to focus directly on a person’s sex life but rather on his/her social ability to be a spouse (or if not officially married, to be someone’s life partner). The focus of the first life task, which is also regarded as the most difficult one, is to regard oneself and the partner as equal, to have empathy, courage, and respect for the other half, and finally to be able to open up oneself to the partner, without fear or shame.

The second task addresses a person’s ability to make and keep friends and acquaintances; in other words to be sociable, to be a person with community spirit and social interest (Gemeinschaftsgefühl). Sometimes, this task is also referred to as communal life. Dreikurs (1997) points to the fact that the second life task is in fact identical with Adler’s general claim for more social interest (see 173). “In that way the whole attitude of the individual regarding the tasks of life is directed toward common usefulness” (Adler 1935, 4). The task of friendship, however, looks closely at a person’s degree of concern for other people and their problems as well as his/her readiness for cooperation. Adler summarizes his thoughts in the following statement: “[T]he happiness of mankind lies in working together, in living as if each individual had set himself the task of contributing to the common welfare” (Adler 1935, 4).

The third task looks at a person’s ability to find his/her place in the community of people as a useful and productive contributor to progress of man. Interestingly enough, also a person’s university studies, an apprenticeship or traineeship, and housework count toward the task of occupation. This task receives such an important position in Adler’s psychology because “[w]e must find a way to offer something of value to the community in exchange for which the community provides for us” (Griffith and Powers 1984, 27). What Adler means by the task of occupation is rather a person’s ability to be a co-worker striving together with his fellow workers for the successful completion of a project, than a person’s ability (see Dreikurs 1997, 155) to quickly climb the career ladder and land at the top. Questions of duty and contribution, one’s place and role in society, ambition, competition, acknowledgement, and readiness for cooperation are also included.
According to Adler (1956), “All the questions of life can be subordinated to the three major problems” (131). Dreikurs (1997, 154), Dreikurs and Mosak (1967, 51ff.), and Dreikurs and Mosak (2000, 257), however, indicate that two more life tasks could in fact be added to the list that Adler has presented; these two are the task of having a good relationship with oneself (self-reflection and psycho-hygiene) and the task of solving existential and spiritual questions of life (religion). A feeling of inferiority will make it harder for a person to successfully solve the three (five) tasks of life; in fact, Adler (1931, 250) and Dreikurs (1997, 155) observed that the fulfillment of one task (often, it is an over-fulfillment) serves the person as excuse for the default of the other tasks (“If I only did not have to work so hard…”). “It is especially frequent amongst neurotics that these two problems of society and love [which I have labeled friendship and “marriage”] are the problems that they try to evade” (Adler 1931, 250).

3.1.9 Neurosis

According to Schimmer (2001), Adler uses the terms ‘neurotic’ and ‘nervous character’ as synonyms (see 30). A person who suffers from neurosis has a wrong picture of him-/herself and his/her environment (see Schimmer 2001, 29f.). Neurotics have an inferiority complex because the state of feeling inferior has become a permanent

---

48 In their article “The Task of Life II. The Fourth Life Task” (1967) Dreikurs and Mosak suggest the introduction of the fourth task, namely, “living in peace with oneself” (51). In their article “The Fifth Life Task” (2000) Dreikurs and Mosak state that “Adler alluded many times to the fifth task, but he never specially identified it” (257).
condition for them. Nervous people believe to be unable to solve one or more life tasks because of their constant feeling of inadequacy and insecurity. According to Griffith and Powers (1984), Adler used the phrase “yes, but …” to demonstrate neurotic behavior and attitude (see 31). “The neurotic recognizes the requirements of living . . . . However, he or she seeks an exemption through excuses, alibis, hesitation, or other maneuvers” (Griffith and Powers 1984, 31). Neurosis itself is – according to a nervous individual and his/her private logic – an appropriate means to increase his/her self-esteem. According to common sense, however, it is not. Adler does not blame neurotic people; for him they just follow an erroneous private logic, without which they would act (and be) totally normal; Adler (1964a) states in particular, “Individual Psychology stresses enormously that the psychological development of a person can reach a normal condition only when he can achieve the necessary degree of ability to cooperate” (199).

Neurosis can either be expressed by aggression or by retreat (for the following discussion see Schimmer 2001, 29-37). Aggressive neurotics usually try to erect their own personality above others and regard themselves as sublime beings, for example the above mentioned Louis XIV of France. Alternatively, they can either attempt to downgrade others (e.g. hysterics, sadists, sexual perverted, murderers) or themselves (e.g. melancholics, masochists, suicides). In some cases also exaggerated or reversed striving can be observed (e.g. extremely altruistic and compassionate people, psychotics).

Neurotics who attempt to gain more self-esteem by retreat can develop phobias, pain, alcohol or drug addictions, or physical ailments of any kind. According to his/her private logic the artificial creation of obstacles is the neurotic’s excuse for the failure in one or more life tasks. It is as if the neurotic person says to him-/herself, “I could be successful in the field of _____ if I only did not have these headaches all the time”).

The most common specification of neurosis, however, is delinquency. Criminals are – according to Schimmer (2001) – failures because they lack social interest (see 35). Criminals strive to reach the three tasks of life on the useless side of life because they expect a successful fulfillment, implied is the idea that failure awaits them on the useful side of life. Adler states in his famous article “The Prevention of Delinquency” (1935), “What we really understand by crime is an intentional injury of others for one’s own
advantage” (4). Clearly, the frame of social acceptability is crossed because the person’s behavior on the useless side of life is directed against common sense.

### 3.2 Adler versus Freud

In as much as the two personalities, Adler and Freud, differ as far as their political outlooks, their social backgrounds, and their life-styles (in the traditional sense of the word) are concerned, they also differ very much in their understanding and conception of depth psychology and psychotherapy. It is believed that Adler was indeed a student of Freud’s for more than nine years (from 1902 to 1911), although, Adler (and later on Adlerian scholars, such as Bottome 1939; H. Ansbacher 1962; Hoffman 1994; Mosak and Maniacci 1999) claim that he had actually been invited by Freud to join the *Mittwochsgesellschaft* (Wednesday Society) in Vienna’s *Berggasse 19* not as a novice but as an equal and independent partner. Stepansky (1983), however, raises the qualified question why Adler as a supposedly equal and independent partner of Freud’s stayed so long with him and in his society\(^{49}\) despite the growing controversial positions (see 84). It is very likely that Adler learned the fundamentals of the analysis of the human psyche from Freud – even though he had started to develop his own psychology “before his association with Freud” (Mosak and Maniacci 1999, 4) – and was inspired and encouraged by Freud (see Way 1962, 269). Soon, however, Adler left Freud’s shadow and continued to develop his own theory and critical thinking.

Because of antithetical reports about Adler’s relationship with Freud and because “for the first four years of the Wednesday Psychological Society, no formal minutes were kept” (Hoffman 1994, 49), it is very difficult today to assess Adler’s early position in the *Mittwochsgesellschaft*. Orgler (1963), who personally talked with Adler about the early years in Freud’s circle, asserts that “Adler was never a pupil of Freud’s, as has been often claimed. He never attended Freud’s classes, and was never psychoanalyzed, which is something demanded of all those who want to be Freudian analysts. He was interested in Freud’s doctrines and joined Freud’s discussion circle” (7). However, there is evidence that Orgler’s and Bottome’s reports are in fact biased because of their admiration of

\(^{49}\) According to Sperber’s account, Adler attempted to leave Freud’s *Mittwochsgesellschaft* as early as 1904, after only two years in the society. Adler, flattered by the nice things Freud had written to him in a long letter, discarded his plans and stayed (see Sperber 1970, 59; Handlbauer 1998, 31).
Adler and Adler’s direct influence on their biographies (see Kaufmann 1980, 184 and 188).

However, in the early years of the *Mittwochsgesellschaft*, Adler had even tried to integrate aspects of Freud’s libido theory into his own psychology. At that time, Adler’s ‘aggression drive’\(^{50}\) was more or less equated with Freud’s libido theory. After only a few years, however, Adler discarded this approach again, according to which a connection exists between a person’s organ inferiority and a feeling of inferiority in the sexual function (see Hoffman 1994, 57). Adler clearly abandoned the significant stance of sexual drives and soon after left Freud’s circle.

It is not surprising that Freudian scholars on the other hand regard Adler’s leaving the *Mittwochsgesellschaft* as an ungrateful attitude of the erstwhile favorite disciple (see Stepansky 1983, 83) who now followed nothing but his own ambitions.\(^{51}\) Freud, in fact, had already begun to regard Adler as a “serious opponent of Psychoanalysis” (Mosak and Maniaci 1999, 6). On February 1, 1911, Adler, being still a member of Freud’s discussion society, presented the paper “The Masculine Protest as the Central Problem of Neurosis” to the members of the weekly circle which was chaired by Freud. Because this paper was in fact designed to promote his own superiority complex theory and to throw out Freud’s Oedipus complex theory (see Brome 1984, 54; Handlbauer 1998, 119-124),\(^{52}\) the two men’s mutual respect and appreciation could no longer be upheld. To say the truth, it is also and probably foremost due to Freud’s uncompromising and strict attitude that Adler decided to leave Freud’s circle; cooperation had just proved to be impossible. Hoefele (1986) is of the opinion that Freud was in fact only interested in keeping the Psychoanalytical orthodoxy in tact (see 70). As a reaction to Freud’s uncompromising and suppressing attitude and probably also as a mocking side blow, for a short time Adler

\(^{50}\) Adler (1964a) explains this term in the following way, “The aggression drive had been meant as an attitude towards life and its external demands. I understood from much experience and evidence that this attitude towards life comprises all movements and forms, including all symptoms. Freud and his pupils took up this idea of aggression but, following the older understanding of the term, explained aggression and the resulting attitude toward the external life as a bad, hostile and sadistic tendency which is inherited. In this way he started his psychology as a ‘drive psychology’” (210, footnote).

\(^{51}\) Orgler (1963) states about Adler’s allegedly ambitious attitude, “The fact that the famous Swiss psychologist, Jung, also withdrew from Freud’s circle and founded a new school clearly suggests that Adler’s separation from Freud was not simply due to Adler’s ambitions” (8).

\(^{52}\) Handlbauer (1998) states, “On the first evening [i.e. January 4, 1911], Adler had questioned the significance of sexuality in the development of neurosis. This time he spoke about the actual causes of neuroses: the feeling of inferiority and masculine protest” (119).
named his own psychological school that he started in 1911 *Verein für Freie Psychoanalytische Forschung*, Society for Free Psychoanalytical Research, which understandably caused some hard feelings among the Freudians.

The final break with Freud centered ‘officially’ – as Handlbauer (1998, 119) and Mosak and Maniacci (1999, 5) state – indeed around the aspect of ‘masculine protest’ and the contrast between ‘above’ and ‘below’. However, when we take a closer look at Adler’s own family constellation, guiding line, and striving, this statement receives a slightly different meaning. Kaufmann (1980) claims that Adler’s determined attitude toward Freud is rooted in his (Adler’s) own childhood (see 245). Adler was born as a second child; his elder brother’s name was – interestingly enough – Sigmund. Kaufmann (1980) continues with his analysis when he states that “Adler’s insistence on competing with Freud was neurotic: Instead of perceiving the realities of the situation, he remained stuck in his childhood and reenacted an altogether inappropriate sibling rivalry” (245). Thus, Adler supposedly wished “with all his heart to ‘be above’ and [in regard to his own research and studies] leave Freud [not only behind but also and foremost] ‘below’” (Kaufmann 1980, 242).

Despite their personal antipathies, in Adler’s psychology, masculine protest is a social term, rather than a sexual one. Because men were generally regarded as superior to women around the turn of the last century, neurotics who suffered from a damaged feeling of self-esteem and from feelings of inferiority tried therefore to act and appear especially superior, strong, powerful, and independent. Typical masculine character traits helped these people rebuild their self-confidence, however, not on the useful side of life. Their striving “to be above others” (Mosak and Maniacci 1999, 5) is in Individual Psychology regarded in the social context of a person, even though it does not lead to more social interest (*Gemeinschaftsgefühl*). Freud on the contrary believes that “in the women one does find in neurosis repressed masculinity, but in the man one finds only repressions of ‘masculine’ impulses and not of ‘feminine’ ones” (Nunberg and Federn 1962, 432). In Freudian thinking, the term ‘masculine protest’ is nothing but an alternative wording for ‘penis envy’ (for women) or a man’s fear of castration – as which Freud understood Adler’s “interpretation” for quite a while – since “[f]or Freud, social
influences played little, if any, role in the etiology of psychic disturbances” (Mosak and Maniacci 1999, 5).

This can be explained with the help of an example. Badcock (1988) reports about a meeting with Anna Freud (Sigmund Freud’s daughter) in which she gave the account of a little girl “whose psychological problem centered on her conflicts relating to her sexual identity” (Badcock 1988, 88). According to Anna Freud’s account, the girl came once to her psychoanalytical session especially cheerful. When Anna Freud asked the girl what the reason for her good mood was, she replied happily that she did not desire to be a boy anymore. Asked then what she would like to be instead, the girl answered, “A giraffe!” Badcock (1988) delivers his Psychoanalytical interpretation: “Subsequent analysis confirmed the obvious conclusion: her wish had shifted from wanting to be a male to wanting to possess the phallic attribute which went along with being one (and which evidently was suggested by the unusually long neck of the giraffe)” (88). Adler, however, would most surely have understood the girl’s desire to be a boy as ‘masculine protest’, i.e. as the wish to be superior, to have more power, or in other words, to be above all others, and primarily above other girls and women. In Adler’s view, the giraffe does not stand for the girl’s penis envy but rather symbolizes the biggest, highest, and largest animal known in the animal kingdom that the girl takes as a model for her own upward-striving in order to be recognized; this is what Adler labels *Geltungsstreben*. Her literally vertical striving to be above all others would be fulfilled because only a giraffe can in fact overlook everything and its head is indeed above all other creatures. The girl’s former wish to be a boy also has to be understood as a means of her private logic to overcome her (probably existent) feelings of inferiority.

Thus, Freud’s underlying ideology, the libido theory, i.e. sexuality is the most influencing factor of our lives, is totally and radically denied in Adlerian thinking. Instead, the wish to belong (*Gemeinschaftsgefühl*) takes the position of Freud’s libido theory.

The most pervasive difference between Psychoanalysis and Individual Psychology is the Freudian dualism, i.e. the antithesis between the consciousness and the dynamic unconsciousness. Adler also knows and accepts the term ‘unconscious’ in his psychology, for example, a person’s life goal exists for the most part in the unconscious.
However, in Adlerian thinking, the opposition between what we consciously know and what we unconsciously know does not exist because both are expressions of the same and undivided personality, which is not in conflict with itself. “Nothing, perhaps, offended Freudians more than the rejection by Adler of this ‘dynamic unconscious’, for it is the very basis of all Psychoanalytical explanation” (Way 1962, 276). In Adlerian psychology, man is always and at any time responsible for his/her actions and thoughts; or “knowing and not knowing are purposive” as Way (1962, 278) puts it. The whole personality, as the creative self, is the initiator and creator of our dreams, thoughts, feelings, and actions. These are the result of a person’s striving for a life-goal that gives meaning and direction to all human behavior. “We are more than the product of heredity and environment, more than simply reactive organisms; . . . not simply passively responding to what is presented” (Mosak and Maniacci 1999, 17). Psychoanalysis, on the other hand, allows man to hide behind urges, drives, and instincts (see Dreikurs and Mosak 1967, 53f.). There is – in Freud’s view – a part in us for which we cannot be made accountable. This part “renders the human being a passive subject, and splits his psyche into two irreconcilable parts” (Way 1962, 277).

This thought leads me to another fundamental difference between Psychoanalysis and Individual Psychology. As was stated above, Adler regards a person’s life goal as the most important factor for his/her striving. Thus, IP is a finalistic psychology; or a psychology of the school of soft determinism (see Ansbacher and Ansbacher 1956, 4; Griffith and Powers 1984, 8; Mosak and Maniacci 1999, 18). Psychoanalysis, conversely, is regarded as causal because Freud tries to go back to the origins of a person’s existence, i.e. the childhood with the different sexual stages: the oral stage, the anal stage, and the phallic stage. These childhood stages have an effect on our later lives as adults. Childhood memories only play a role for Adler because the earliest memory of a person is usually in tune with the general life goal (or attitude toward life) because the goal was set around the time of origin of the early memory. In addition, it is not even relevant in IP if the childhood memory is in fact true; what is more important is the feeling that the undivided personality created for him-/herself to find orientation in life, i.e. a goal. Thus, Adler’s *causa finalis* means nothing but that the goal is the cause for our behavior, and not – as in the Freudian understanding – the first step leads to the second.
One of the central elements of Psychoanalysis, however, is ‘repression’. According to Freudian thought, every person represses sexual drives or instincts to be able to live successfully in the embeddedness of human community – this is the price we have to pay in order to be social beings. Repression attempts to safeguard consciousness from conflict situations and unacceptable thoughts and actions (see Badcock 1988, 16). For Adler, however, it is the other way around: the lack of community feeling leads to repression, or in his words to compensation strategies, such as retreat. Individual Psychology considers repression, i.e. retreat, to be only one of many “safeguarding mechanisms individuals employ . . . if neurotic” (Mosak and Maniaci 1999, 6). Freudian thought, on the other hand, regards the pleasure principle as the most dominating force of the unconscious (the ‘id’) according to which pain has to be minimized, i.e. repressed. Furthermore, repression is – according to Badcock (1988) – constantly obeying the pleasure principle (see 18); repressions are “autonomous, unconscious, and involuntary” (Badcock 1988, 18). In other words, the three layers that Freud knows, namely consciousness, pre-consciousness, and unconsciousness, work as filters to protect the conscious self (the ego) of a person from disturbing material. The person him-/herself is thus fully in the grip of something outside his/her awareness or his/her control (see Rivkin and Ryan 1998, 120). “Unconscious wishes can find expressions in dreams because dreams distort the unconscious material and make it appear different from itself and more acceptable to consciousness” (Rivkin and Ryan 1998, 120). The pre-consciousness works in Freudian theory as the censor of our dreams. Certain elements, the ‘dream-thoughts’, however, can only reach the consciousness in a reversed or latent form, which is the dream content that we remember. Freud talks about two different techniques of the unconscious, namely Verdichtung (condensation) of dream-thoughts and Verschiebung (displacement). Way (1962) points out,

---

53 H. Ansbacher (1964) is of the opinion that “Freudian psychology is in the process of catching up with Adler” (11). He asserts that “Adler’s pioneering development of ego psychology was later taken up by Freud and his disciples” (Ansbacher 1964, 11). The last statement has to be explained in more detail. Ansbacher (1964) states, “Since the death of Freud, even his closest followers have tended to place more emphasis on the role of the ego in the total personality. It is exactly this emphasis which Adler placed on the self and the unity of personality which was one of the issues that in 1911 led to his parting from Freud, who accused him of being interested merely in ego psychology” (10).
When unwelcome ideas threaten to obtrude, the critical faculties are also excited to reassert their authority and to inhibit expression. That part of the critical faculties which continues to function upon the borders of sleep Freud named the ‘dream censor’, and attributed to its activity the fact that dream manifestations appear senseless and incomprehensible to waking consciousness. (273)

Individual Psychology regards, as the name implies, human beings as indivisible units in which the conflict between conscious and unconscious does not exist. The second self (the stranger within) that Psychoanalysis proposes (see Rivkin and Ryan 1998, 119) does also not exist in IP. Nevertheless, the dream plays an important part in Adlerian thinking. However, it is not the encrypted messages of the unconscious that the analyst has to unveil, but rather the specific mood (see Adler 1964a, 214) of the dream. Its relevance to real-life is revelation enough for the Adlerian psychotherapist and the patient. Ursula E. Oberst (2002) adds, “Adler agreed with Freud on the idea that dreams express the individual’s more unconscious aspects, but he argued that the unconscious does not represent repressed contents, but rather aspects of the individual that are not fully understood” (123). Additionally, Adler dismisses any form of “dictionary interpretation” (Way 1962, 284) to which Psychoanalysis seems to tend. A horse, for example, does not necessarily need to stand for masculinity; rather every dream motif has to be regarded in the whole context of a person. Way (1962) gives the example of two boys who both dreamed of being a horse; however, it meant bearing responsibility to one and outstripping all others for the other boy (283).

Freud’s libido theory would indeed be fragmentary without the Oedipus complex, according to which “[a]ll male children . . . experience an early attachment to the mother that is sexual in nature” (Rivkin and Ryan 1998, 122). The father now intervenes and prevents an incestuous relationship. The boy identifies with the father and learns to desire other women. A girl also falls in love with her parent, however not with her mother but her father. She wishes to be desired by her father but soon learns to “seek other objects outside the family” (Rivkin and Ryan 1998, 122). For Adlerian psychology, Ellerbrock (1985) has suggested the term Adam complex. Instead of following Oedipus’s example, i.e. to be in love with one’s mother, human beings follow the Biblical Adam instead, i.e. they are aspiring *Geltung*, superiority (see 92) and focus their attention on being godlike. Ellerbrock’s Adam complex explains in my eyes quite well the relationship between the
Adlerian term “striving for superiority” and Freud’s libido theory. However, the Adam complex has to be understood as the key term of Adler’s IP, in which the unhealthy striving for *Geltung* is regarded as man’s erroneous striving.

Interestingly enough, Adler (1964a) once pointed to some differences between IP and Psychoanalysis; he states in particular, “Does not the deeper foundation of all psychological facts asserted by Freud – e.g., the censorship of the unconscious, the Oedipus complex, narcissism, the death wish, the superego – rest altogether on the striving from below to above?” (206).

Hoffman (1994) asserts that Adler also dismissed Freud’s “inviolate technique of requesting the patient to lie down on a couch and ‘freely associate’ aloud to an utterly passive, silent and even unseen therapist” (87). Adler (1956) rather emphasized “the uncovering of the neurotic life-plan . . . in [a] friendly and free [face-to-face] conversation” (334; Hoffman 1994, 87).

Each school, the Adlerians and the Freudians, claim, however, that their respective theory is actually the right one. Many scholars have stressed the rivalry and irreconcilability of the two depth psychologies over the last ninety years. Adlerians on the one hand believe that Adler is right with his worldview because the truth is always simple and does not need to be put into difficult words that only learned scholars can understand. It has to be revealed and made accessible to everyone. Freudians and neo-Freudians on the other hand believe that truth is in fact difficult to find and that it takes more than a positive and encouraging attitude to analyze the complicated human psyche in its totality and interdependency. Adler (1964a) brings another fundamental difference between IP and Psychoanalysis to the point when he states, “The Freudian view is that man, by nature bad, covers this unconscious badness through censorship merely to get along better in life. . . . Individual Psychology . . . maintains that, due to his physique, i.e., physical condition, a biological factor, man is inclined toward social interest, toward the good” (210f.). Hoffman (1994) answers the question of the relationship between Psychoanalysis and Individual Psychology by stating that Adler’s IP is more than “a mere subdivision of the Psychoanalysis of Freud. It is no more that than is Protestantism a subdivision of Catholicism” (147).
Before I will close the third chapter and move on to the field of literary interpretations, I would like to address very briefly another quite interesting topic that in some way is also related to the comparison of Adler and Freud. However, since Hoffman (1994, 147) in the quote above made the allusion to Catholicism and Protestantism, I would like to focus the reader’s attention once more on the religious language that some scholars use to describe Adler’s Individual Psychology. Grey’s recent book, for example, even bears the title *Alfred Adler. The Forgotten Prophet* (1998).

Despite the attributive adjective ‘forgotten’, Adler’s Individual Psychology seems to have a healing influence on people. In an almost religious way people all over the world seek a more meaningful and deeper understanding of life through IP. This religious connotation might be due to Adler’s appearance and presentation style. As was mentioned before, Adler – who was also labeled “Confucius of the West” (Hoffman 1994, 238; Hooper and Holford 1998, 119) – was a much better speaker than writer. Stepansky (1983) stresses the fact that Adler regarded himself as “moral teacher” (243). She continues, “That Adler could insistently preach the coming of an age of *Gemeinschafts-gefühl* without articulating a critical definition of *Gemeinschaft* testifies to the essentially prophetic import of his later work” (Stepansky 1983, 243). H. Ellenberger (1970) states, “With an almost messianic attitude, Adler expected his movement to conquer and transform the world through education, teaching, and psychotherapy” (596). Another reason for the religious undertone might be the so-called “friends of Adler phenomenon” that Mosak and Maniacci (1999, 8) address. According to their reasoning, many scholars have – in an almost disciple-like manner – bounteously “borrowed” certain modules of Adlerian psychology for their own theories, of course, without acknowledgment (see Mosak and Maniacci 1999, 8). Walter E. O’Connell (1976) adds to the magnitude of this phenomenon that we are dealing here with “a group of influential theorists and therapists of the human condition [e.g. Viktor Frankl, Colin Wilson, Ernest Becker, Ira Progoff, and Rollo May], some of whom have been students of Adler while none identify themselves with the Adlerian movement” (5). However, this certainly unusual expression of popularity of IP shows – in a very optimistic view – that “the proper question is not whether one is an Adlerian but how much of an Adlerian one is” (Mosak and Maniacci 1999, 8). Adler seems to be unavoidable and omniscient. This idea
appears especially remarkable in Stepansky’s (1983) chapter “The Hidden Adler in Freud” (280-292 in In Freud’s Shadow) in which she demonstrates that “Freud managed to incorporate clearly Adlerian assumptions into his clinical arguments while taking scrupulous care to avoid drawing outright ‘Adlerian’ conclusions” (284), for example the earlier so heavily disputed ‘masculine protest’.

Also the most important key terms of Adler’s IP, such as Gemeinschaftsgefühl, striving from below to above, striving for godlikeness, life tasks, useful side of life, and finalism, etc. remind us of the Christian world view of the early church of the first three or four centuries.

Adler’s optimistic Weltanschauung carries almost religious characteristics, especially his affirmative stance toward the Christian claim “Love your neighbor as you love yourself.” It has been passed down that Adler was deeply shocked and saddened when Freud raised the question in Civilization and its Discontents (1994) why anyone should love one’s neighbor at all. Freud (1994) states in particular,

‘Thou shalt love thy neighbor as thyself.’ It is world-renowned, undoubtedly older than Christianity which parades it as its proudest profession, yet certainly not very old; in historical times, men still knew nothing of it. We will adopt a naïve attitude towards it, as if we were meeting it for the first time. Thereupon, we find ourselves unable to suppress a feeling of astonishment, as at something unnatural. Why should we do this? What good is it to us? Above all, how can we do such a thing? How could it possibly be done? My love seems to me a valuable thing that I have no right to throw away without reflection. (38)

Freud’s position is indeed influenced by a pessimistic attitude that he developed during and after World War I. Freud simply could not believe in the good in the world, the good in man anymore. He writes, “Not merely is this stranger on the whole not worthy of love, but, to be honest, I must confess he has more claim to my hostility, even to my hatred” (Freud 1994, 38f.). It is surprising that Adler indeed developed this optimistic worldview on the basis of his experience during World War I because he intended to educate man for the better. Freud, as was shown, developed on the contrary a rather gloomy and pessimistic view of man. As a matter of fact, Adler’s optimistic worldview finds its counterpart in the expressionism (“man is good”) between 1910 and

---

54 Freud published this treatise in German in 1930. The original title is: Das Unbehagen in der Kultur.
This optimistic attitude was widespread before World War I and did not totally die during and after it.

3.3 Summary

As was shown, Adler’s Individual Psychology focuses in its entirety on the social side of human existence. Social interest (Gemeinschaftsgefühl) is regarded as the fundamental pre-condition of content and happy life, furthermore of social harmony, peace, prosperity, and progress. Adler – being a realist – knew, however, that Gemeinschaftsgefühl can never fully be realized in this world. Therefore, social interest is regarded as an ideal toward which human beings should strive. This striving for mutual understanding and cooperation is done interpersonally, from face to face, on the horizontal level – the symbol of equality and democracy. Only unhealthy striving on the vertical level, i.e. to be ‘on top’, which leads an individual away from human community, has to be regarded as erroneous and in serious cases as neurotic or psychotic.

Adler maintains that even though a person is in fact moving on the vertical level toward more importance (Geltung) in life, s/he unconsciously has never really given up the life goal that has united all people in the world and at any time, namely, the feeling to belong. In the Adlerian view, the neurotic person is not understood as evil but just as highly discouraged and mistaken for s/he believes, within the framework of his/her private logic, to indeed reach the worthwhile goal on the vertical level, which, of course, is not possible.

Freud’s ego-resolution to the problems of mankind is fully rejected in Adlerian psychology. Freud’s Oedipus complex rather finds its equivalent in what Ellerbrock (1985) calls the ‘Adam complex’ in Individual Psychology. The Biblical Adam being naked and dependent felt inferior and insignificant in the face of God. He therefore tried to be like God in order to overcome his own inferiority feelings. Adam’s striving on the vertical level led – as we know well enough – to the end of the close relationship with God and eventually to his and Eve’s banishment from paradise. The community with God that both of them had previously enjoyed was damaged. The Biblical story serves us therefore as metaphor for our own feelings and strivings.
In Adler’s understanding, it is not as important to know from where someone is coming (his/her past, childhood, and youth) but rather to where someone is striving (a person’s fictional life goal).\(^{55}\) Therefore, Adler’s finalistic psychology makes use of an individual’s actions, feelings, thoughts, and utterances (which are all based on one’s life goal) to assess the person’s style of life. It is truly a holistic psychology that regards every human being as a unique and indivisible unit that has the potential to enrich all others around him/her.

Adler developed an optimistic worldview, especially in comparison with Freud’s rather gloomy psychology, during and after World War I when he decided to turn to anthropological questions. In the wake of the war he came to the conclusion that all men are in fact just striving for the compensation of their feelings of interiority and for the feeling to be part of something – like the Biblical Adam. Adler realized that man’s ultimate goal is not dominance but the state of being existentially loved and understood. I believe that Adler’s analysis of Kaiser Wilhelm II helped him gain insights of the human psyche in general. With the help of the Kaiser’s organ inferiority and his compensation strategy (military dominance in order to feel equal), Adler could explain – at least to a certain extent – how the Western world could in fact have maneuvered itself into such a devastating position on the brink of World War I. What seems to be true for the Kaiser is also true for many other people. The war between 1914 and 1918 was also for many Germans an acceptable strategy to overcome their feelings of inferiority as a late nation state. It seems that Germany’s real goal was in fact to be regarded as an equal player on the international political stage than to dominate its neighbors. However, it depends more on how the Germans perceived their position (before 1914) and not so much on what their real position among other world powers objectively was. This understanding changed Adler’s entire psychology toward his conception of Gemeinschaftsgefühl.

\(^{55}\) In this manner, Adam does not have to be understood as connected with us through the past, i.e. through human genealogy, but rather through a similar goal in life, namely the striving for a ‘plus situation’.
CHAPTER FOUR:
THEODOR STORM – LONELINESS AND THE LONGING FOR COMPANIONSHIP

4. Adler and Theodor Storm

As early as the year 1913, Adler stated about artists, “Some day soon it will be realized that the artist is the leader of mankind on the path to the absolute truth. Among poetic works of art which have led me to the insights of Individual Psychology the following stand out as pinnacles: fairy tales, the Bible, Shakespeare, and Goethe” (Adler 1956, 329). Clearly, Adler has a very strong interest in artists and poets because these people communicate something valuable and meaningful to the public, something that virtually every human being can relate to. Adler (1956) states, “If we apply the social measure to artists and poets, we note that they serve a social function more than anyone else” (153). According to Annemarie Holtgrewe (1932), the value of a piece of art (in the Adlerian view) does not depend entirely on its quality but rather on the fact if it can change people and make them more aware and more able to live and to serve their community (see 443). The social function that Theodor Storm (1817-1888) serves is in my opinion outstanding. Independently of Adler and his teachings (because he lived and died before Adler published his psychology) Storm addresses in his novellas and poems the same topics that play a key role in Individual Psychology. The topics that I want to analyze on the following pages are democracy, i.e. the concept of the ideal society, and the questions of individualism, loneliness, and community.

I believe that one cannot talk about an educational function that Storm saw in literature, especially in his own. Ferdinand Tönnies, “a renowned Schleswig-Holstein sociologist who was Storm’s contemporary, friend, admirer and critic” (Bos 1978, in the dissertation abstract; Meyer 1940, 355) stated about Storm and his work,

Seine Kunst, möchte ich sagen, ist frei von Absichten. Das bedeutet: sie will weder belehren noch bilden, weder sinnliche, noch moralische, noch politische Rührung und Erregung hervorrufen, sie will nicht schmeicheln, nicht spannen

---

However, even though Storm mostly wrote the novellas and poems for himself, as also Langer (1975, 90), Dysart (1992, 111f.), Laage (1999, 12f.), Ruttmann (1999, 77), and Mückenberger (2004, 34) show, Storm also tried to communicate his ideal of human community (see Ebersold 1981, 33) to his audience. The criticism of the nobility plays in this regard a significant and central role. Ebersold (1981) shows that even the mere existence of the noble classes disturbed Storm’s dream of the ideal human community (see 33); it simply violated his views on society as a democratic and equal system of cooperation and coexistence.

No one would argue that Storm’s interest did not lay predominantly with memory and remembrance (see Shriver 1974; Dysart 1992) – probably the two most important reasons for his writing. However, Plumpe (1999) argues that the activities of writing and publishing constitute in fact a Sonderkommunikation, special form of communication, with society (see 67). The written communication allows in contrast to oral communication to reach a greater audience. The printed texts are therefore guarantors for a higher memory capacity and also a long-term memory of society. Therefore, Storm must have regarded his novellas – and this might be even truer for his poems, such as “Im Herbst 1850” and “Der Beamte” – as somewhat influential to his audience. As far as a moral function of literature is concerned, I believe that this question can be answered positively in regard to Storm – even though Tönnies does not agree with this assumption as the quotation above shows. As a matter of fact, Storm criticizes in a great number of novellas the unethical striving for pride, money, greed, and individualism. His moral message is that human society cannot survive without a feeling to belong to a community and without cooperation, empathy, and love. The following novellas may serve as examples: Im Schloß (1861), Im Nachbarhause links (1874), Der Herr Etatsrat (1880/81), and Der Schimmelreiter (1888).

57 Translation: His art, I would say, is free from intentions. That means: it neither wants to teach nor educate, neither arouse sensual, moral, nor political emotion and enraged, it does not intent to cajole, to stress, to horrify; . . . He [the author] works inwardly, for himself, with the quiet joy about this works.
Furthermore, and that will serve as the entrance to a better and more in-depth understanding of Storm’s novellas, I shall analyze Storm’s own life with the help of Adler’s IP. I believe that Storm’s life contains the necessary answers for the understanding of his novellas because they address the very topics that concerned Storm during his entire life. In the following sections I will show parallels between Storm and Adler but also indicate where their Weltanschauungen and theories differ from each other.

4.1 Theodor Storm’s Understanding of Democracy

As was outlined in the introduction of the present dissertation Adler regarded himself as a social reformer who had set out to start a social evolution. He attempted to make human beings more aware of their social interest and in fact help them increase their social interest through prophylaxis, education, and therapy. Adler’s understanding of democracy is based on the assumption that every individual is equal, i.e. has equal rights and equal dignity, and that equal individuals should not strive to gain power and superiority over one another. Furthermore, equal citizens of a society strive for social progress which constitutes always an increase in social interest and mutual understanding. Human interaction – in its ideal form – is therefore characterized by the utmost respect for the fellow creature, by a politically (not necessarily an economically) classless society, and by democratic codetermination and decision-making. Adler can be regarded as a politically liberal reformer whose interest and political conviction lay with the left-wing European Social Democracy of the early nineteenth century.

Storm was – as Tönnies (1917) maintains – also a democrat whose interest lay with the democratic ethos of those in power (see 61). Storm also criticized the so-called market-liberals with their unethical striving for more individualism and self-interest; he was rather striving for an equal German federation on the basis of a constitutional government, democracy, and community-oriented values. Evidently, Storm was not an apolitical person as he had labeled himself unjustifiably – as we know today – in a letter to Theodor Mommsen on March 4, 1854. In a letter to Hartmuth Brinkmann on October

14, 1850\textsuperscript{59} he had already called himself a ‘less political man’. Actually, Storm many times fought and stood up for democracy and a more cooperative society despite the fact that he lived \textit{abseits}, apart, from the centers of political and cultural life of the nineteenth century. However, his critical stance toward the different societies he lived in\textsuperscript{60} is not only visible in his novellas but also in his poetry and letters. Ann Reidy (1995) even talks about Storm’s writing “against the grain” (137) as a “necessary corrective” (Reidy 1995, 137) in Bismarck’s \textit{Reich}. Besides his creative work Storm was indeed very active in fighting for an independent state of Schleswig-Holstein and in criticizing the growing power of the Danes and later the Prussians in his home state. For example, he wrote articles for the press organ of the provisional government in Schleswig-Holstein, and in 1850 during the election of the state parliament he was an official member of the election committee in Husum (see Ebersold 1981, 14). Storm also collected ghost stories and sagas of his home region because he regarded them as part of the national and patriotic tradition of Schleswig-Holstein.

After all, to be a political person does not necessarily require membership in a political party or active political engagement, it rather means to be a politically interested person who follows the political developments critically and on a regular basis. Storm even writes in his autobiographical sketch \textit{Lena Wies} (1870), “Dies [die Dänenherrschaft] und die Kränkungen, die sie [seine Freundin Lena] dort von dem Übermut der feindlichen Nation erdulden mußte, gaben uns jetzt den Stoff zur Unterhaltung” (see Storm II, 848).\textsuperscript{61}

In this section I want to outline Storm’s concept of democracy and compare it with Adler’s idea of democratization and \textit{Gemeinschaftsgefühl}.

It is possible to divide Storm’s critical political engagement into three phases. The first is his fight for a more democratic and independent state of Schleswig-Holstein from 1840 to 1864, the second his fight against the Prussian ‘invaders’ and chancellor Otto von

\textsuperscript{59} Wie sehr mich wenig politischen Menschen denn doch diese Zeit aufgeregt hat, mögen Sie daraus entnehmen, daß es unter den Dänen hier heißt, ich rase vor Patriotismus” (Storm 1986, 25). See also Laage (1999, 102).

\textsuperscript{60} We have to keep in mind that Storm was born in the year 1817, only two years after Napoleon had been defeated at Waterloo and that he died in 1888, in the so-called \textit{Dreikaiserjahr} (Three Emperors Year) in Germany. The first German emperor, Wilhelm I (1797-1888), had died in March of 1888. His successor, Friedrich III (1831-1888), had died after only three months on the throne. The third emperor of Germany, Wilhelm II (1859-1941), ruled until 1918.

\textsuperscript{61} Translation: This [the rule of the Danes] and the humiliation that she [his friend Lena] had do endure because of the arrogance of the enemy nation were now the subject for our conversations.
Bismarck’s (1815-1898) aggressive power-politics in Germany and Europe between 1864 and 1871, the third his criticism of the economic development during the so-called Gründerjahre, especially in regard to the bourgeois investments and capitalist attitude of the post-1871 years (1871 to 1888).

The historian Jürgen Kocka (1993) advances a chronology of the development of the German Bürgertum of the nineteenth century, which seems to mirror Storm’s three phases. Kocka’s (1993) first phase is labeled “the rise of the Bürgertum” during the time from 1780 to 1840, the second phase constitutes the so-called “culmination and turning point” (see 16) during the 1840s to the 1870s, the last phase, in which the Bürgertum was on the defensive, marks the years 1870 to 1914, the year in which World War I began (see Kocka 1993, 15ff.). It does not surprise us that Storm’s criticism corresponds to the general political, societal, and economic development of his age because he was a child of his time who actively took part in observing and criticizing the events and political changes around him. He was thus not an introverted, solitude-seeking poet as some people like to categorize Storm.

Laage (1990) points out that Storm’s attitude toward the revolution of 1848/49 corresponds to that of the liberals of his time, who criticized the Restaurationszeit (time of restoration) after 1815 and demanded the abolition of aristocratic prerogatives and more democracy (see 11). Democracy meant for Storm the social cooperation and coexistence of all people (see Laage 1990, 18) although Storm concentrated his work for the most part on his own class (the lower-middle class) and never strove for a German republic. “He was convinced that the educated classes had to articulate the needs of the ‘people’; but he did not envisage the lower classes voicing demands hostile to middle-class interests, nor did he envisage any radical redistribution of wealth and property. He never questioned the principle of private property” (Jackson 1992, 53). His favorite political system seemed to be a constitutional monarchy of a united Germany and in

---

62 Kocka (1993) points out that the German word Bürger is difficult to translate into English (see 3). “Bürger has at least three different levels of meaning which overlap and intermix both in the common and in the scholarly use of the word. It is initially used to describe the urban burghers of the late medieval and early modern period. . . . Secondly, particularly with respect to the late nineteenth and twentieth centuries, Bürger refers to those who belong to the Bürgertum. Usually the nobility, the petty bourgeoisie, the lower and working classes, the peasants, artists, the military, and the Catholic clergy were not included in the concept of Bürgertum. . . . The third meaning of Bürger is that of ‘citizen’” (Kocka 1993, 3f.).
which every person of any class should actively participate in the political processes (see Ebersold 1981, 13).

After the end of the Napoleonic Wars (1805-1815) and the Congress of Vienna (September 1814 to June 1815), the princes in Europe, especially in the German countries, had re-established their autocratic power and did not keep the promises of granting more freedom and a constitution to the Bürgertum in their territories. The liberals fought for the abolishment of censorship, the separation of church and state, ‘throne and altar’ as they called it, a free and independent press, and the abolition of the denominational schools. Storm’s homeland had an extremely complicated feudal past and caused headaches to European rulers who tried to solve this geopolitical puzzle or rather nightmare. Before 1848 (in fact, starting in 1815) the two duchies Schleswig and Holstein did not belong to the same country. Schleswig was – although granted home-rule and certain autonomy – part of the Helstat, the Kingdom of Denmark, while Holstein constituted the northernmost territory of the loosely connected German Confederation. As long as the duchies were granted this autonomy, Storm was a loyal subject to the Danish crown (see Laage 1990, 13) but he never gave up his hope for the unification of the two duchies. In December 1840, for example, when Storm was a student at the University of Kiel, he decorated his Christmas tree with the coats of arms of Schleswig and of Holstein and the motto of their union: *up ewig ungedeelt*, forever undivided (see Ebersold 1981, 11). Despite his patriotic feelings, he distanced himself from the

---

63 The third duchy of Lauenburg, which is located in the southeast of Holstein, will be neglected in this dissertation. However, it has to be treated as a part of the Helstat, the Danish Empire since it was given to Denmark after 1815 in the time of restoration. In 1864 Lauenburg was surrendered to the Prussians but it took Bismarck until 1867 to integrate Lauenburg into Schleswig-Holstein. Lauenburg was – despite its size – more than a Kreis (county); it was its own independent duchy, which was ruled in personal union by the British king (1705-1803), later by Napoleon (1803-1815), and by the Danish monarchs (1815-1864) (see http://www.genealogienetz.de/reg/SCN/geschichte-d.html).

64 “Im Rahmen der aufkommenden Einheits- und Unabhängigkeitsbewegung in Schleswig und Holstein ab den 1830er Jahren wurde der Passus verkürzt auf ‘up ewig ungedeelt’. Er wurde neu interpretiert, als ‘historischer’ Beleg für einen Anspruch auf Einheit und Eigenstaatlichkeit. Viele spricht dafür, daß es sich schon damals um ein politisch gewolltes ‘Mißverständnis’ der ‘Schleswigholsteiner’ handelte. Das ‘up ewig ungedeelt’ spielte in seiner propagandistischen Neuinterpretation ab den 1830er Jahre eine entscheidende Rolle im politischen Streit und hält sich wie andere historische Mythen . . . bis heute” (http://www.geschichte.schleswig-holstein.de/wappenundflagge/wappenundflagge.htm). [Translation: During the rising movements for unity and independence since the 1830s in Schleswig and in Holstein the passage was shortened to ‘forever undivided’. It was re-interpreted as a ‘historic’ proof for the claim for unity and independence. There is a lot to support that it had even then been a politically deliberate ‘misunderstanding’ of the people of Schleswig-Holstein. The passage ‘forever undivided’ played in its
“gefühlvollen Dänenfresser,” the emotional Danes-haters, (Storm in a letter to Constanze Esmarch on June 11, 1844) among his German-speaking countrymen with their exaggerated and aggressive nationalism. However, when the new Danish king, Frederick VII, announced the de facto and de jure annexation of Schleswig into the Danish Helstat on January 28, 1848, eight days after his succession to the throne, Storm thought that the Schleswig-Holstein cause, i.e. successful struggle for freedom and democracy in his home state, was in jeopardy (see Laage 1990, 13). He understood the Schleswig-Holstein liberation movement not only as a fight against Denmark but also against the ancien régime, the ruling upper classes and the church, because they held the power in the state. During these years Storm started to write short narratives and his first novellas, some of the most famous and most critical toward the nobility are *Im Saal* (1848) and *Immensee* (first version in 1849). In the novella *Im Saal* (1848), the dialogue between the grandmother and her grandson, who stands up for a democratic form of government represents Storm’s democratic claims succinctly:

‘Was wollt ihr denn? Wollt Ihr alle mitregieren?’ ‘Ja, Großmutter’ sagte der Enkel. ‘Und der Adel, und die hohen Herrschaften, die doch dazu geboren sind, was soll aus denen werden?’ . . . Der lächelte und sagte: ‘Streichen, Großmutter; oder wir werden alle Freiherrn, ganz Deutschland mit Mann und Maus. Sonst seh ich keinen Rat’. (Storm I, 41)

Storm, who in a letter to Brinkmann on January 18, 1864, regarded himself as a ‘second Tyrtaios of Sparta’ fighting with his poetry for democracy (see Alt 1973, 24; Goldammer 1974, 126), also wrote several patriotic poems during the revolutionary propagandistic re-interpretation a decisive role in the political struggle since the 1830s and has, like other historical myths, survived until today.]
years, in which he did not hide his true feelings about the future of Schleswig-Holstein, e.g. “Ostern,” “Im Herbste 1850,” “Gräber an der Küste,” “Ein Epilog,” “Oktoberlied,” and “Abseits” (see Laage 1999, 102 and 278). In consequence, the Danish king denied Storm permission to work as a lawyer in Husum because Storm seemed anything but reliable, not to mention loyal to the Danish Helstat. In 1853, Storm had to leave his beloved Schleswig-Holstein and go into exile in order to earn money to support his family. He left his provincial home state for the more cosmopolitan city of Potsdam where he had accepted a poorly paid position as an assistant judge at the district court (see Alt 1973, 21). Storm did in fact go with a certain kind of cheerfulness because he finally had gotten the chance – and not many chances like that had come his way – to present his poetry to a wider, and often more fastidious audience (see Laage 2003b). In Potsdam he wrote the critical novellas Ein grünes Blatt (1854), Im Sonnenschein (1854), and Angelika (1855). In 1856, after only three years in Potsdam, he moved to Heiligenstadt, “a Catholic town in the province of Thuringia and seat of the district court where Storm was to be the judge” (Alt 1973, 23). In Heiligenstadt (from 1856 to 1864), a Prussian provincial backwater, Storm continued his criticism of the power of the nobility in novellas such as Auf dem Staatshof (1859) and Im Schloß (1862).

Es ist deutlich, in welche Richtung Storms Kritik geht und in welcher Weise er die bestehenden ‘Verhältnisse des Lebens’ umgestaltet wissen wollte: Die privilegierte Stellung des Adels und der Kirche soll abgeschafft werden, alle Bürger sollen freie Entfaltungsmöglichkeit und politisches Mitspracherecht erhalten. . . . Wenn es ihm um mehr Demokratie geht, so verstand er demgemäß unter ‘Demokratie’ in erster Linie nicht die verfassungsrechtliche Organisation, sondern das gesellschaftliche, das soziale Zusammenleben aller Menschen. (Laage 1990, 18)

Storm’s understanding of democracy as predominantly a social term finds its counterpart in Adler’s psychology and even more in his personal statements about his

Junkern stehen” (Storm 1986, 135). [Translation: To be the Tyrtaios of democracy in this struggle is my greatest desire of life because the fight is heating up with us; and despite all rosy dreams the duke will stand with our nobles.]

68 Translation: It becomes evident what direction Storm’s criticism takes and in which way he wanted to see the existing conditions of life changed: the privileged position of the nobility and the church should be abolished and all citizens should be granted the possibility of development and political participation. . . . Whenever Storm talks of democracy he did not mean ‘democracy’ as a constitutional organization but the societal, the social cooperation and coexistence of all people.
favored political system. According to Mosak (1973) “Individual Psychology cannot be tied to any political movement” (238) or have a vital or active connection with a political party. However, IP “does not hesitate to affirm that for modern man democracy is indeed the best form of government” (Mosak 1973, 243). Adler himself never spelt out his views on democracy directly, i.e. within his psychology. He just hints at his personally preferred political system, which is democratic Socialism. As far as the theory of Individual Psychology is concerned, it aims at the welfare of mankind with all its humanitarian and social components. In this way, the claims of IP and Storm’s view of democracy do not differ greatly. However, Mosak (1973) states that democracy is for the Individual Psychologist merely a beginning and not an end (see 243) because the democratic environment only allows IP to enfold. In contrast to Storm, IP aims not only at a political democracy, such as the creation of a parliamentary state, but also at a social and economic democracy (see Mosak 1973, 243), which has not yet been established. In Adler’s words, “IP . . . postulates the equality of all human life” (Adler 1964a, 284) and is therefore a holistic view on the welfare of each individual and the human community “sub specie aeternitatis, under the aspect of eternity” (Adler 1964a, 34).

Here, it has to be stated again that Storm did not link his idea of democracy only to the liberation of Schleswig-Holstein, but he rather used the situation in his home state to demonstrate the necessity of more egalitarian and participatory facets in human society. That becomes clear in Storm’s novellas and poems because they point to a more general situation, from the town of Husum into the world (see Laage 2003b).

When the Kingdom of Denmark ignored the Prussian and Austrian ultimatum to withdraw all troops from the duchy of Schleswig, the liberation war started in January of 1864. Already in February Storm was nominated the new district governor of Husum. One month later, he returned to the land on the gray North Sea, in anticipation of a Prussian victory, and his second Husum period (1864-1880) began. As far as his creative work is concerned, the second Husum period opened up a new chapter of his literary work, which is also called der neue Storm (the new Storm). After the Prusso-Austrian coalition had vanquished the Danish army in October 1864, the war ended. “Because of the authoritarian sway the Prussians held over their new province” (Alt 1973, 25) Storm’s dreams of an independent state of Schleswig-Holstein, which would have been a
sovereign state in a united Germany, did not come true. To Storm’s full disappointment, the goal of creating a German federation was pushed far away and the Prussian invaders, as they came to be seen, turned Schleswig-Holstein officially into a province of their kingdom in the year 1867 after defeating its earlier ally, Austria. Because Prussia was a country in which the nobility and the military had the greatest say and ruled over the highest budgets, all of Storm’s democratic hopes were shattered and his quite affirmative stance toward the liberators changed soon to a critical attitude and even hatred. In later novellas he referred directly to his anti-Prussian, anti-militaristic, and pro-revolutionary stance, for example, in *Eine Halligfahrt* (1871), *Waldwinkel* (1874), and also in the outline of the *Sylter Novelle* that he never started. In a letter to the Berliner Ludwig Pietsch in the summer of 1873 Storm clearly confirms the references to his own life. He said about the *Vetter* in the novella *Eine Halligfahrt* (1871), “Der Alte, das bin ich” (see Laage 1987a, 785). It seems, however, that the old father in the outline of the *Sylter Novelle* is modeled after the image of the *Vetter*. Ebersold (1981) declares that with the end of the Schleswig-Holstein liberation movement Storm’s interest in politics clearly subsided and he became indeed a *zoon apolitikon*, an apolitical person (see 23). I believe that this statement is not quite true because Storm kept writing against the aristocratic prerogatives and the unjust conditions under which the lower-middle class had to live. Especially the descriptions of the cruel behavior of nobles in *Aquis submersus* (1875) and *Eekenhof* (1879) – despite the fact that they are situated in the seventeenth century – shed some light on Strom’s continuing interest in this topic. In the poem “Der Beamte” from the year 1868, Storm contradicts the Prussian concept of *Von-oben-Regiertwerden*, to be ruled from above, because it did not correspond with his understanding of democracy (see Laage 1990, 24).

---

69 Jackson (1992) maintains that “Storm’s vision of an army imbued with civilian, democratic values returned in the Federal Republic as the ideal of the *Bürger in Uniform*” (57).
70 The outline of *Sylter Novelle* that Storm wrote in 1887 is published in Storm (1988b, 294-297). He describes an old man with his “Haß gegen Militär und alles Gesetzliche” (294), hatred against the military and everything connected with legal requirements.
71 Translation: The old man that is me.
Der Beamte
Er reibt sich die Hände: “Wir kriegen’s jetzt!
Auch der frechste Bursche spüret
Schon bis hinab in die Fingerspitze’,
Daß von oben er wird regieret.

Bei jeder Geburt ist künftig sofort
Der Antrag zu formulieren,
Daß die hohe Behörde dem lieben Kind
Gestatte zu existieren!” (Storm II, 1064)72

Even in his time in Potsdam, where he encountered the Prussian way of life for the second time (after his studies at the university in Berlin in 1838 and 1839), Storm used very harsh words to describe his feelings toward the Prussian military and Prussian society, e.g. “Feind aller Humanität,” enemy of all humaneness, and “trauriges Werkzeug der Tyrannei,” depressing tool of tyranny (see Laage 2003b). In regard to the Prussian hierarchical system, we find a relatively strong agreement with Adler’s IP because the concept of ‘above’ and ‘below’ should be overcome and be substituted for the far-reaching cooperation of all human beings. Adler’s claim for a society that interacts on the horizontal level clearly discards the Prussian understanding of the Untertan (officialdom), the loyal citizen who does not dare to question the orders that come from above.

The last decade of Storm’s life was for the most part spent in Hademarschen in Holstein (today: Hanerau-Hademarschen) to where he had moved after his retirement in 1880. Many, however not all novellas he wrote during these years, deal with the unhealthy pursuit of money, property, or fame, for example, *Im Nachbarhause links* (1875), *Carsten Curator* (1877/78), *Zur „Wald- und Wasserfreude”* (1878), *Der Herr Etatsrat* (1881), *Hans und Heinz Kirch* (1880/81), and *Der Schimmelreiter* (1888). In accordance with Ebersold (1981), Storm differentiated between two forms of the middle

---

72 Translation: The Civil Servant. He is rubbing his hands, “Now we will manage it! Even the most impudent fellow now feels it down to his fingertips that he is ruled from above. From now on at every birth the request has to be formulated that the high authority grants the dear child the right to exist!” The ideal German Beamte is also described in the character of Diederich Heßling in Heinrich Mann’s (1871-1950) novel *Der Untertan* (1914), and also in Carl Sternheim’s (1878-1942) play *Die Hose* (1911) in the character of Theobald Maske. In both pieces of literature, Heinrich Mann and Sternheim criticize a national-conservative attitude toward country and emperor that supposedly represents the German way of life in its totality.
class. The first is the wealthy and property-holding *Patriziat*, which in the Enlightenment became the bourgeoisie; the second is the lower-middle class that Storm also labeled *Bildungsbürgertum*, i.e. the educated, cultivated, and well-read (lower) middle class (see 55). Storm’s favor lay clearly with the lower-middle class to which he also counted himself. As early as 1849, Storm described the victory of the land-owning bourgeoisie over the *Bildungsbürgertum* in the novella *Immensee* (1849/51). Erich’s marriage to Elisabeth and his subsequent triumph over the artist Reinhardt marks symbolically the final and inescapable victory of capitalism. However, Storm’s criticism of the capitalist world still lurks because Erich and Elisabeth’s marriage remains without children (see Strehl 1997, 65). And also in the novella *Im Brauerhause* (1879) Storm addresses the conflict between a family-run brewery and the more modern capitalist production facilities of another brewery in the small town (see Segeberg 1987, 27).

In fact, the historian Kocka (1993) confirms this kind of dichotomy when he makes the same distinction between *Wirtschaftsbürgertum* on the one hand, i.e. businessmen, entrepreneurs, capitalists, and managers; and *Bildungsbürgertum* on the other hand, i.e. lawyers, judges, academically trained civil servants (see 4). The bourgeoisie, which was able to speculate and invest huge amounts of money after the Prussians (with the help of federal troops from other German states) had won the war against France in 1871, was regarded with much suspicion by Storm. An indemnity of five billion Franks, the French government had to pay to the newly established Second German Empire, under the *quasi* leadership of Bismarck, led to an economic boom in Germany, the so-called *Gründerzeit* when many new firms and factories were founded and the rich got even richer. According to Kocka (1993) “only four per cent of the economically active population in Germany” belonged to the *Bürgertum* in the second half of the nineteenth century (see 4). Storm’s interest lies hence with a very limited number of citizens of the German people. Adler, in contrast to Storm, has everybody in mind when he demands more democratic behavior, regardless of his/her class, sex, and position in society.

Storm describes the ruthless drive of a member of the lower-middle class to enter the bourgeoisie at all costs in his novella *Hans und Heinz Kirch* (1882). In his exaggerated striving for wealth and reputation, the father, Hans Adam Kirch, betrays his
son for thirty shillings because he refuses to pay the postage for his son’s letter and therefore rejects him and in the end loses him forever. Thereby, Storm links Hans Adam’s betrayal to the betrayal of Christ in Matthew 26: 14-16 (see Alt 1973, 99; Laage 1990, 27). It becomes obvious what kind of unethical or diabolic form the striving for money can take. In almost the same sense Adler (1931) states, “There is only a small degree of social interest combined with the goal [of making money], the individual may make plenty of money but his activities will not be of much advantage to his fellows” (249). It has to be stated again that Adler is not in any way arguing against making profits and providing people with jobs and commodities. Adler is arguing against making money as a person’s primary life goal, or in other words a person’s first priority, which excludes (by definition within his psychology) social interest, at least to a significant degree. Adler is well aware of the fact that democracy can only work if the great majority of people are fed, employed, and educated. Correspondingly, Adler (1959) later defined human progress, with which his true interest lies, “as a function of a higher development of social interest” (5) and not as economic improvements. In this fashion, Storm also uses the word Kapital (capital) for the first time (see Storm I, 978) in the novella Zur „Wald- und Wasserfreude” (1878) and describes the relatively great investments (“unglaublich, was er alles leistete, noch mehr, was er alles leisten wollte” [Storm I, 978]) of the modern time with the example of the baker Hermann Tobias Zippel, who on top of his bakery in the town opens a Waldgaststätte, restaurant in the woods, nearby with a boat rental place and classical concerts in the evening for the entertainment of his guests. While caring about his business he clearly does not care about the people around him and even makes his daughter part of the daily shows and thereby ruins her youth.

There are, of course, more significant differences between Storm and Adler in regard to their understanding of democracy. Ebersold (1981) mentions that Storm does not seem to include women in the active process of participation (see 13). In fact,

---

73 “Then one of the twelve, called Judas Iscariot, went to the chief priests and said, ‘What are you willing to give me if I deliver Him to you?’ And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him” (Matthew 26: 14-16).

74 Translation: Unbelievable what he could manage, or even, what he wanted to manage.

Storm’s view on women, even though he talks of partnership, was quite in tune with the widely accepted attitude of the nineteenth century. Lohmeier (1993) states that the idea of a partnership in marriage stems actually from the Goethezeit; however, at that time the women had to endure an educational deficit that did not allow true partnership and emancipation (see 96). Adler (1964a) on the contrary does not differentiate between the male and the female role in an ideal society, although Adler is well aware of reality; he writes, “Sexuality, love, and marriage are tasks of two equal persons, tasks of forming a unit” (Adler 1964a, 220). The three tasks of live that he describes (occupation, social relationships, and marriage) must be mastered by both sexes together. Thus, in the Adlerian view, women are equal to men and share the same responsibilities for the progress of humankind. The British Storm scholar Jackson (1989) is convinced that Storm’s democratic thinking was influenced by the writings of Ludwig Feuerbach (1804-1872). Feuerbach – so Jackson (1989) – offered Storm a democratic-humanistic view of man, society, and the world (see 55). Furthermore, Feuerbach’s thesis, that the ephemeral nature of life constitutes the strongest argument for a democratic and humane way of life (and not, as others have uttered an argument for resignation and selfish greed) not only influenced Storm, it also offered answers to his own questions.

Armin Schönthaler (1990) asserts that Feuerbach’s affirmative stance toward democracy follows in fact from his Religionskritik, critique of religion. The abandonment of the after-life in the Christian sense focuses thus all the meaning of life onto this world and this existence (see 42). In 1842, Feuerbach states in Zur Beurteilung der Schrift “Das Wesen des Christentums” in particular,

Wer ein Knecht seiner religiösen Gefühle ist, der verdient, auch politisch nicht anders denn als Knecht behandelt zu werden. Wer nicht sich selbst in der Gewalt hat, hat auch nicht die Kraft, nicht das Recht, sich vom materiellen und politischen Druck zu befreien. Wer sich in sich selbst von dundeln, fremden Wesen beherrschen läßt, der bleibe auch äußerlich im Dunkel der Abhängigkeit vom fremdem Mächten sitzen. (Feuerbach 1975b, 214; Schönthaler 1990, 42)\(^\text{76}\)

\(^{76}\) Translation: He who is a slave of his religious feelings deserves also in the political realm to be treated as a slave. He who does not have power over himself does also not have the potency, or the right, to liberate himself from the material and political pressure. He who allows himself to be dominated by dark, alien beings also stays physically in the darkness of dependence from alien powers.
Feuerbach, who became a member of the Social Democratic Party of Germany (SPD)\textsuperscript{77} in 1870, two years before he died and after a long struggle and critical engagement with Marxism, created on the basis of his anthropological-democratic worldview the dichotomy of nature and republic on one hand, and God and monarchy on the other (see Schönenthaler 1990, 43). He means that God and nature are in the same manner contradictions as are republic and monarchy. Thus, the enlightened individual should not be subject or property of anyone or anything excepty him-/herself. Storm was fascinated by Feuerbach’s philosophy and almost certainly incorporated it into his own worldview and fiction, even though no scholar has ever been able to prove Feuerbach’s direct influence on Storm and his writing or that Storm in fact owned any of Feuerbach’s books and treatises.

Jackson (1989) also stresses the social dimension of Feuerbach’s philosophy that fascinated Storm with his own questions (see 58). Feuerbach (1976) states in \textit{Das Wesen des Christentums},\textsuperscript{78} “Gemeinschaftliches Leben nur ist wahres, in sich befriedigtes, göttliches Leben” (79).\textsuperscript{79} Therefore, Feuerbach offered Storm also a system of belief that equilibrated matters of the community and individual interests.

\subsection*{4.2 Storm, the Writer of Poetic Realism}

As was indicated before, Storm can be regarded as an author and poet of the movement of Poetic Realism (see Preisendanz 1977, 188; Bernd 1981, 17ff.; Bernd 1989a, 19). Bernd (1981) states in particular, “Storm was both a pioneer and an eloquent practitioner of German Poetic Realism. He had access to a gift of poetic expression that pervaded his realism with a thoroughly chilling sentiment” (36); and Susan K. Shriver (1974) maintains, “Storm wrote with the sensitivity of a romantic but with the pessimism of a realist” (6). Helge Nielsen (1997) confirms this statement and asserts that Storm is placed into the tradition of romantic mood poems; Storm even continued this tradition into a realistic-impressionistic direction (see 82). According to Shriver (1974) Storm’s decision has its cause in his personality, world philosophy, and faith (see 6). “He could not believe in an after-life as the romantics did, and yet he could not find peace in a \textit{carpe}

\textsuperscript{77} SPD = Sozialdemokratische Partei Deutschlands
\textsuperscript{78} This book was translated by George Eliot. Its title is \textit{The Essence of Christianity} (1957).
\textsuperscript{79} Social life only is true, contented in itself, divine life.
"diem" philosophy" (Shriver 1974, 7). During his entire life, especially after the death of Constanze, his first wife, Storm’s fear of death and transistoriness developed literally into an anxiety. Writing became thus his personal catharsis because Storm attempted to keep the memory of his loved-ones, who he depicted in his fiction, alive. Especially the theme of loneliness is addressed in virtually every novella. Besides death, Storm did not fear anything as much as loneliness, the state of being left behind, of being forgotten. “Die [literarische Form der] Novelle entsprach der Subjektivierung seiner [Storms] Weltauslegung, ihrer Bescheidung im vertrauten und verengten Kreis; sie entsprach seiner Neigung zum psychologisch Innerlichen” (Martini 1981, 630).80 Hence, Storm’s interest lay – so Preisendanz (1989) – with the adherence of actual and pronounced storytelling (see 15) which can be regarded as a representative feature of the theory of the (German) novella.

The literary movement of Poetic Realism, however, did not start in Germany but in Denmark in the 1820s as Poetisk Realisme. Generally, the Danish poet and novelist Poul Martin Møller (1794-1838) is respected as the ‘father’ of this literary movement (see Bernd 1989a, 20). Quite like Storm in the German-speaking world, Møller became famous for both his poems, especially “Glæde over Danmark” (1820) and his novellas, particularly En dansk Students Eventyr (1824) – a fact that might even be seen as the prerequisite of Poetic Realism (see Bernd 1989a, 20). Even Sweden (after Norway, which was culturally and politically connected with the Danish Empire) developed its own form of this literary movement shortly afterwards. Especially the novelist Fredrika Bremer (1801-1865) contributed greatly to the introduction of this movement to the Swedish public. In the 1830s she published “a series of short prose works entitled Teckningar utur hvardagslifvet (Sketches from Everyday Life)” (Bernd 1995, 76).

The third country with a tradition in Poetic Realism (also chronologically speaking) is Germany. Bernd (1995) believes that the political situation in Northern and Central Europe, i.e. the dissolution of the Holy Roman Empire in 1806 and the fact that the king of Greater Denmark (to which Norway belonged until 1814 before it forged a union with Sweden and became fully independent in 1905) was at the same time duke of

---

80 Translation: The [literary form of the] novella complied with the subjectification of his [Storm’s] world view, its realization in the intimate and constricted circle; it complied with his inclination for the psychological inner life.
Holstein, made it possible that “Danish literature . . . flowed southward across the Danish language frontier into Germany” (Bernd 1995, 106). Moreover, it is believed that the revolutionary year of 1848 marks the end of the era of Junges Deutschland and the beginning of Politischer Realismus, which is often also labeled Bürgerlicher Realismus (see von Wilpert 1989, 743), in Germany. Horst S. Daemmrich (1988) points to a number of factors that influenced the lives of the people in the second half of the nineteenth century, for example economic conditions of an increasingly capitalized society, technical-scientific and social changes, philosophical and religious processes, as well as the rapid growth of population (see 1). Roy C. Cowen (1985), however, regards the revolutionary year as the most essential factor for the rise of Poetic Realism in Germany because the disappointment of the Bürgertum after the failed revolution called for more realistic descriptions beyond idealistic speculations (see 32ff.). Interestingly enough, the idealistic speculation became, as Georg Jäger (1976) states, the semi-official Weltanschauung during the Second German Empire after 1871 (see 115).

The Danish literary critic and historian Brandes (1842-1927) also talks about the year 1848 as the “Rubicon” of Germany’s nineteenth century (see Bernd 1981, 19). “Particularly with the novella of Poetic Realism, Germany had something unique to offer” (Bernd 1981, 17). Even though the nineteenth century was widely regarded as the century of the novel, as Preisendanz (1989) states, the literary form of the novella was dominant in the German-speaking world (see 12). This is due to two factors: first, the publishing conditions in Germany favored the shorter novella as against the much longer novel; secondly the ideas of Poetic Realism could not indeed be realized with the help of the novel. The novel, says Preisendanz (1989), meets the criteria of poetic literature only insufficiently (see 12). It is believed that Storm was in fact “the first important practitioner of the new literary movement” (Bernd 1981, 29). Bernd (1981) continues,

The Hungarian critic György Lukács (1885-1971) was the first to recognize that Storm had refashioned the traditional novella. In Storm’s belief, Lakács said, the German novella was no longer what it formally had been: the brief recounting of an event which is made gripping by its unusual nature and has a surprising climax. Instead, the German novella was now to assume the instructive office
formerly held by the drama, for the public was increasingly a reading public which took its instruction less and less from the secular pulpit of the stage. (32)\textsuperscript{81}

Storm tried to unite (or to reconcile) the two literary movements of realism and romantic poetry in his works (see Weinreich 1988, 10). In his earlier novellas, for example *Immensee* (1849/51), Storm believed to have met his own demands. In a letter to Hartmuth Brinkmann on January 21, 1868 Storm wrote, “Sie [die frühen Novellen] sind im Gegentheil [sic] überall ganz realistisch ausgeprägt, und dabei in der ganzen Durchführung doch durch den Drang nach der Darstellung des Schönen u. Idealen getragen” (see Storm 1986, 155; Weinreich 1988, 10).\textsuperscript{82} That means that the realistic description of the novella and the idealized claim, i.e. the poetic glorification, form a symbiosis. In Storm’s later novellas, for example in *Der Schimmelreiter* (1888) we also find realistic descriptions with elements of ghost stories and notions of romantic landscape depiction, which, according to Daemmrich (1988), is subject to an emotional connectedness with the home (see 55f.). Storm has described his home region, especially the landscape of North- Friesland, in his earlier poems, such as “Meeresstrand,” “Lucie,” and “Die Stadt.” Romantic notions of *Heimweh* and *Lebensschmerz* are visible also in Storm’s later works, especially in the novellas (see Daemmrich 1988, 55f.; Cowen 1985, 304ff.).

Goldammer (1974, 199), Weinreich (1988, 10), and Daemmrich (1988, 21) also point to the new element in Storm’s novella, which was touched upon in Bernd’s (1981) longer quotation above, and which was not in tune with Goethe, Tieck, Keller, Heyse, and Fontane’s definition of a successful novella. It was not enough for Storm to define the novella as a “unerhörte Begebenheit mit überraschendem Wendepunkt,” an unprecedented occurrence with a surprising turning point, (Goethe and Tieck); but also the leitmotif theory (referred to as *Falkentheorie* by Paul Heyse in regard to one of Giovanni Boccaccio’s (1313-1375) novellas in his *Decameron* [1351]) was regarded as

\textsuperscript{81} Lukács (1993) states, “Eichendorff’s dream was shared by many of the best nineteenth century Germans. But with the increasing capitalization of Germany, the fairy-tale happy ending, the realistic lighthearted idyll, increasingly became a literary impossibility. . . . [I]n Storm’s works it has already become a novella-like lyrical elegy, in which objective fulfillment is mourned as something destroyed and irrevocably lost” (67).

\textsuperscript{82} Translation: They [the early novellas] are on the contrary formed in their totality as quite realistic, and still in the implementation carried by the desire to describe the beautiful and the ideal.
inadequate by Storm. He rather tried to address a general problem in the individual situation (see Weinreich 1988, 10) because “es kann ein bedeutender poetischer Wert auch ohne ihn [den Falken] vorhanden sein” (Storm in a letter to Heyse on April 16, 1876; see Storm 1970, 11).\textsuperscript{83} Storm saw the novella placed in the function the drama had held for many centuries. He wanted to reach the public and address topics of all their concerns; hence he used material that can be described as reality- and life-oriented (see Weinreich 1988, 10). Storm wrote in a letter to Erich Schmidt on March 1, 1882, “Meine Novellistik ist aus meiner Lyrik erwachsen” (see Bollenbeck 1988, 187).\textsuperscript{84}

Thus, Storm’s understanding of a successful novella differs greatly from traditional and contemporary definitions. Storm is in every respect a unique figure of the emerging literary movement of realism.

4.3 Storm’s Understanding of Loneliness, Individualism, and Community

Terence John Rogers starts his book *Techniques of Solipsism. A Study of Theodor Storm’s Narrative Fiction* (1970) with the assertion, “To suggest that Storm’s . . . work is about loneliness is to say nothing very new; the best of Storm criticism makes the point, and so does the worst” (1). Also Hildegard Lorenz dedicates various sub-chapters of her book *Varianz und Invarianz. Theodor Storms Erzählungen: Figurenkonstellation und Handlungsmuster* (1985) to the question of the individual and the community (see 167-171, 179-198, and 217f.). However, before I will compare the three concepts (loneliness, individualism, and community) of Adler’s psychology with Storm’s life philosophy I shall first discuss briefly the *differentia specifica* of Storm’s understanding of loneliness.

Wedberg (1964) shows that the theme of loneliness appears in almost every novella of Storm’s, however, there are a number of different forms of loneliness, such as destitution of companionship, remoteness from places of human habitation, isolation, and last but not least “spiritual loneliness” (153). In the present dissertation I will treat these different forms of loneliness and also the deliberate drive towards an anti-social individualism as one concept, despite the “oversimplification in defining the concept” of which Wedberg (1964, 153) warns us. In Storm’s as well as Adler’s understanding,

\textsuperscript{83} Translation: a considerable, poetic value can be included even without him [the falcon].

\textsuperscript{84} Translation: My novelistics has grown out of my poetry. See also Storm (1976, 57).
individualism should not be understood as the right of a person to do whatever s/he likes to do in or with her/his life, but individualism as a modern phenomenon has to be looked upon as a contra-productive, hostile movement against human progress. Coming from the Adlerian psychology, which is interested in people solving the three life tasks (occupation, interpersonal relationships, and marriage) in the embeddedness of human community, loneliness is an unfortunate, often unhealthy (in the Adlerian meaning), and alarming force against human society; so is individualism as it is directed either against society (aggressive opposition) or leads away from society (retreat). In an almost Adlerian understanding, although she does not include IP to her reasoning, Amlinger (1989) discusses two constant factors in Storm’s life work, namely the personal-private realm of a character and his/her occupation (see 63). According to Amlinger (1989) Storm’s protagonists strive for the fulfillment of both tasks (in Adler’s words: marriage and occupation) but usually fail in regard to either one. Later, i.e. during the narrative, they even lose the other, already mastered task as well (see 63). Because of the seemingly insurmountable opposition of the two life-tasks that Amlinger (1989) describes, the protagonists often have to face a life in isolation (in the sense of ‘loneliness’), either because they cannot find love due to their exaggerated dedication to their work, or if they are in love with a partner, suffer from isolation from society (see 69). Thereby, Amlinger (1989) brings the third life-task of Adler’s psychology (automatically) into play.

In Adler’s understanding, loneliness can never be positive or creative as Wedberg (1964, 13ff.) suggests. Loneliness shows that a person’s life-style needs to be adjusted and re-directed toward the community of people, i.e. after the person’s life-style has been “unmasked as being immature and untenable” (see Adler 1956, 333). Daemmrich (1988) even states that the plots of Storm’s novellas are often concerned with the dialectics of individual matters and societal matters in the search for the meaning of life (see 56).

It seems that both Storm and Adler have a vital interest in these matters. The social embeddedness constitutes for Adler the beginning and the end of a healthy life in which a person serves the community and fulfills thereby the three life tasks in order to contribute valuable support to the community of people. Also in the Stormian understanding, “Die bürgerliche Gesellschaft hat . . . . nur dann eine Chance, wenn der schöpferische einzelne aus der bejahenden Synthese von individueller Leistung und
sozialer Verantwortung handelt” (Freund 1987, 152). The last statement is explicated in a number of Storm’s novellas, for example in *Marthe und ihre Uhr* (1847), *Waldwinkel* (1874), *Im Nachbarhause links* (1875), and *Der Schimmelreiter* (1888). Whenever individuals try to leave the community of people – for whatever reason – and regard it as antagonistic, they will eventually fail with the chosen life-style and generally die a lonely death (see Lorenz 1985, 197). The Storm scholar Freund (1987) goes even further and puts it in the following words:

Die unbedingte Bindung an den Rahmen gesellschaftlichen Lebens läßt im Grunde keine Ausnahme zu, und ist in den Novellen die stets präsente Quelle von Konflikten, sofern der einzelne, aus welchen Gründen auch immer, der erwarteten Anpassung zuwiderhandelt. (104)

This corresponds with Adler’s “iron logic of communal life” in which he states that “human psychological life is not capable of doing just as it likes but is constantly confronted with tasks which have arrived from somewhere” (see Adler 1956, 128).

Furthermore, Adler (1978) writes,

If a person does not participate in fulfilling this obligation, he denies the preservation of social life, of the human race altogether. He forgets his role as a fellow and becomes a troublemaker. In lighter such cases we speak of bad manners, mischief, doing things your own way; in more difficult cases, of eccentricity, delinquency; and in later life, of crime. Such phenomena are condemned exclusively on account of their distance from and incompatibility with the demands of social life. (3f.)

Storm does indeed describe the lives of these ‘troublemakers’ in his novellas. In fact, they are at the center of his interest and receive special attention. I thus disagree with the scholar Robert O. Röseler (1959) who argues, “In all his [Storm’s] characters, the honest, upright, self-effacing men, the graceful girls, and the strong and capable women, we find a trace of melancholy and vague dreaminess” (158). In my view, Storm rather seems to address almost all forms of anti-social behavior, loneliness, as well as their

---

85 Translation: The middle class society has only then a chance [to survive] if the creative individual acts according to the affirmative synthesis of individual performance and social responsibility.
86 Translation: The unconditional attachment to the frame of social life does not in fact tolerate any exception and constitutes the always-present source of conflict in the novellas whenever the individual – for whatever reason – acts counter to the expected adaptation.
consequences (see Figure 7) and not exclusively the harmonious lives of “taciturn fishermen, the simple peasants, and the earnest, sober townspeople” that Röseler (1959, 155) mentions. Storm rather tells us through his novellas that there is no successful life-plan outside the human community. There is no freedom from the responsibilities of human cooperation and coexistence, even though – or just because – many characters in his novellas cross the border of ‘social acceptability’ – as Adler labels it and therefore face the punishment of human community, i.e. loneliness. The lonely people in his novellas either have to face a disastrous end of their life-style or they are rescued from loneliness and individualism and re-integrated into society, for example in the novella with the speaking title Abseits (1863). Also Marthe in the early novella Marthe und ihre Uhr (1847) goes insane because of her lack of social interest. She speaks to her furniture that has become her daily companions. “Storm’s achievement was to use such familiar, reassuring ingredients while prompting the reader to draw critical conclusions about Marthe’s life-style and the values underpinning it” (Jackson 1992, 49).

<table>
<thead>
<tr>
<th>Novella</th>
<th>Person</th>
<th>Reason for Loneliness/Individualism/Anti-Social Behavior and a Brief Adlerian Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marthe und ihre Uhr (1847)</td>
<td>Marthe</td>
<td>The old lady Marthe has always been alone; her social interest has not been developed. She prefers being by herself on Christmas Eve to celebrating with her sister and her family. Marthe is insane; she talks with her furniture and creates her own social life, outside of society. Her best friend is the clock that communicates with her about the past. The question is raised: does Marthe have a future?</td>
</tr>
<tr>
<td>Immensee (1849)</td>
<td>Reinhardt Werner</td>
<td>Reinhardt’s decision to deny the successful fulfillment of the life task ‘marriage’, i.e. to marry Elisabeth, leads to his quiet resignation and to a state of obedient acceptance of his fate.</td>
</tr>
<tr>
<td>Abseits (1863)</td>
<td>Mamsell Meta Hansen</td>
<td>Because the aging spinster Meta had empathy for her brother and helped him in times of need, she lost her fiancé, Ehrenfried, and does not have children. She breaks off all contacts to society and becomes lonely. In the end she gets re-integrated by her nephew and celebrates Christmas with him and his family.</td>
</tr>
<tr>
<td>Bulemanns Haus (1864)</td>
<td>Daniel Bulemann</td>
<td>Greed, egoism, and lack of social interest force Daniel Bulemann first into loneliness and later on into a situation of limbo. He cannot die although he is more than a hundred years old. Money destroys his life. He is punished with the most severe punishment: the eternal denial of community and the unfulfilled desire to belong.</td>
</tr>
<tr>
<td>In St. Jürgen (1867)</td>
<td>Liborius Michael Hansen</td>
<td>Superstition and the difficult economic situation force Liborius Michael Hansen to commit a crime, i.e. to spend the money that was entrusted to him for his foster-son. The bell of shame rings over him, he loses his property and his reputation and dies, after a stroke, several years later as an outcast of society. The consequences also force his daughter Agnes into a lonely life.</td>
</tr>
<tr>
<td>Titel</td>
<td>Autor</td>
<td>Beschreibung</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Eine Malerarbeit (1867)</td>
<td>Eddie Brunken</td>
<td>Die hunchback painter Brunken suffers from organ inferiority. Because of his ugliness and low self-esteem he successfully manages to create beauty in his paintings (compensation). When his love for the beautiful Gertrud is not returned he attempts to commit suicide but a farmer’s son who wants to be a painter saves him from despair. Brunken’s empathy and love for the boy as well as the task to tutor Paul changes him from a self-centered ugly gnome into a healthy and respected person with social interest.</td>
</tr>
<tr>
<td>Eine Halligfahrt (1871)</td>
<td>“der Vetter”</td>
<td>His anti-Prussian attitude and critical stance toward the Untertanengeist in the Second German Empire after 1871 caused der Vetter to retreat from society and live on an uninhabited island. There he turns into a cynical and uncanny person and dies all alone.</td>
</tr>
<tr>
<td>Draußen im Heidedorf (1872)</td>
<td>Hinrich Fehse</td>
<td>Hinrich commits adultery with a woman of low reputation in town. Her charm seduces him, however, the ‘affair’ with Margaret, a Slovak girl, whose mother is making some money with fortune-telling, forces him to commit suicide in the bog because in the end his love is not returned. Later, Margaret is rejected by her new boyfriend and disappears.</td>
</tr>
<tr>
<td>Waldwinkel (1874)</td>
<td>Richard</td>
<td>The almost fifty-year old Richard has to experience that a life outside of society will eventually lead to disaster. His passionate love to a minor, the seventeen-year old Franziska Fedders, whom he literally buys from a business partner, and his attempts to create a secluded life with her in a villa (the so-called Narrenkasten) deep in the forest fail as he tries to prohibit Franziska’s contacts to the outside world. Richard vanishes; his anti-social stance is punished.</td>
</tr>
<tr>
<td>Im Nachbarhauses links (1874)</td>
<td>Botilla Sievert  Jansen</td>
<td>Botilla’s weak social interest and her love for money, which is a safeguarding strategy to achieve a feeling of security, take demonic and extremely unhealthy forms. Neurotic behavior and notions of paranoia accompany her psychosis. She is slain by a bag of her golden coins.</td>
</tr>
<tr>
<td>Carsten Curator (1877/78)</td>
<td>Heinrich Carstens</td>
<td>Because Heinrich is in fact a pampered child, he tries to find recognition on the useless side of life through alcohol, doubtful investments, and gambling. At the same time his strategy allows him to punish his father, who disdains activities in these very fields. During a stormy night, Heinrich dies in the flood.</td>
</tr>
<tr>
<td>Renate (1878)</td>
<td>Renate</td>
<td>Renate, the daughter of a rich farmer, becomes an outsider because of her exaggerated feeling of superiority, arrogance, and pride. She belongs to the richest family in town. When she denounces God’s almighty power and commits blasphemy, she is labeled a witch and is denied marriage with the pastor’s son Josias. She disappears.</td>
</tr>
<tr>
<td>Im Brauerhouse (1878)</td>
<td>Lorenz Hansen</td>
<td>His inclination to superstition makes Lorenz Hansen an outcast of society. He seems to have connections to the evil things that are believed to occur in town. Happy ending (for Lorenz), he is released from the madhouse and gets a second chance to work in a new brewery.</td>
</tr>
<tr>
<td>Eekenhof (1879)</td>
<td>Herr Hennicke</td>
<td>Herr Hennicke, a nobleman, feels inferior to other people of his class because he has no estate. He is an anti-social and bitter person who is only interested in increasing his power and significance (Geltung). He persecutes his son Detlev, who is the true heir of Eekenhof, beats him, and even attempts to kill him after he finds out that Detlev is in love with the girl that he desires (Heilwig). His greed for materialistic things destroys his life. In the end, he is a broken man unable to enjoy the possession of Eekenhof.</td>
</tr>
<tr>
<td>Die Söhne des Senators (1879/80)</td>
<td>Friedrich Jovers</td>
<td>As the younger brother, Friedrich suffers from strong sense of inferiority. This feeling, labeled der Bock, is ruling him. Friedrich is in fact trying hard to overcome his negative attitude and to achieve a feeling to belong. Happy ending, Friedrich is re-integrated.</td>
</tr>
<tr>
<td><strong>Der Herr Etatsrat</strong> (1880/81)</td>
<td>Herr Sternow</td>
<td>He is the tyrannical barbarian <em>per se</em>, who frightens the members of his community and does not have any social interest. In this way, he builds up a terror regime (his striving for superiority) under which his two children have to suffer. Herr Sternow is only interested in himself; he becomes his own god who even attempts to triumph over death.</td>
</tr>
<tr>
<td><strong>Hans und Heinz Kirch</strong> (1881)</td>
<td>Hans Adam Kirch</td>
<td>Hans Adam Kirch is striving for economic progress, first on the useful side of life, later on the useless side. He tries to improve his reputation in order to lead a better life. He rejects and betrays his son because Heinz does not seem to fit into his new lifestyle. In the end he is guilty of his son’s death and his own life is ruined.</td>
</tr>
<tr>
<td><strong>Schweigen</strong> (1882)</td>
<td>Rudolf von Schlitz</td>
<td>Rudolf, the nervous character <em>per se</em>, suffers from a strong inferiority complex that has developed into a neurosis. He believes to have an incurable mental disease (fearful expectation of life). Only the community feeling, i.e. the unselfish and fearless companionship with his wife can heal him. His decision to keep the ‘secret’ to himself pushes him further into loneliness and his inferiority feeling grows. Anna, his wife, rescues him with her love and he overcomes his feeling of inferiority.</td>
</tr>
<tr>
<td><strong>John Riew’</strong> (1885)</td>
<td>Rick Geyers, Junior</td>
<td>Rick is a problem child. Because he has to grow up without parents (he spends some time in a home) and lives with his father’s friend John Riewe, he is a highly discouraged teenager. The narrator and John Riewe understand his situation in the end and support him by financing his education. In the end Rick becomes a captain (happy ending).</td>
</tr>
<tr>
<td><strong>Ein Doppelgänger</strong> (1886)</td>
<td>John Hansen</td>
<td>John commits a crime because he had a low degree of empathy and social interest. His own financial and social position push him further and further into misery. His feeling of inferiority is linked to his time in prison and the question of how to regain his lost honor. He breaks off all contacts to the outside world. John dies accidentally in a well, nobody misses him.</td>
</tr>
<tr>
<td><strong>Der Schimmelreiter</strong> (1888)</td>
<td>Hauke Haien</td>
<td>Hauke’s pride stems from an inferiority complex that he developed during his childhood. External conditions, such as his father’s critical attitude toward society, his poverty, and the fear for the powers of nature contribute much to his unhealthy overcompensation and to the decrease of social interest. Hauke commits suicide when his dike breaks during the storm.</td>
</tr>
</tbody>
</table>

Figure 7: Loneliness and Individualism in Selected Novellas by Theodor Storm with a Brief Adlerian Interpretation.

Freund (1987) summarizes the fate of these ‘troublemakers’ as he states, “Absolute Freiheit von den kollektiven Bindungen bedeutet konsequent den Untergang des Individuums” (104). In the novella *Waldwinkel* (1874), for example, Storm describes a situation in which a person, Richard, focuses his social interest not on society as a whole but just on one single person, his beloved and revered Franziska. The house with “turmartigem Aussehen” (Storm I, 646), with tower-like appearance, that they chose to live in is called “Kastellchen” (see Storm I, 638), little castle. In fact, in the nineteenth century, especially after Ludwig II of Bavaria had ordered his castle Neuschwanstein to be built near the town of Füssen in 1868/69, a castle had become a symbol of isolation, 87 Translation: Absolute freedom from all collective ties means in consequence the ruin of the individual.
insanity, and loneliness (see also Ludwig Tieck’s *Der blonde Eckbert*, 1797). A harmonious coexistence between the inhabitants of the castle and the outside world is – for whatever reason – not possible. The outside world is seen as hostile. People like Richard “feel and live as though they were in an enemy country” (Adler 1956, 118). If a person has a feeling of living in a hostile environment, in Feindesland as Adler calls it in German, the need of building a stronghold around him/her and the matters of life that are perceived as ‘friendly’ seems to be unavoidable, and sadly enough according to the person’s biased apperception it is logical. Here, I would like to point to the following novellas: Eine Halligfahrt (1871), Waldwinkel (1874), Im Nachbarhause links (1875), and Die Söhne des Senators (1880). In this context, Daemmrich (1988) speaks of Storm’s dialectic plots in which matters of the individual and matters of community are juxtaposed (see 56). That also Storm – like Adler – regards this secluded life as unreasonable and illogical becomes clear in the nickname of the castle (in the novella Waldwinkel) since the people in Richard’s community like to call it the “Narrenkasten,” fool’s box. Adler (1964a) remarks that a person with “only a private intelligence” (263) lacks common sense. It does not have to be spelled out that Adler regards this kind of behavior (and limited approach for social interest) as insufficient, unhealthy, and in fact as dangerous. Storm’s intent might also have been to describe a lonely person, who existentially fears loneliness and the separation from the things or people he loves. In Storm’s ghost story *Am Kamin* (1861) the narrator defines this human condition:

Wenn wir uns recht besinnen, so lebt doch die Menschenkreatur, jede für sich, in fürchterlicher Einsamkeit; ein verlorenener Punkt in dem unermessenen und unverstandenen Raum. Wir vergessen es; aber mitunter dem Unbegreiflichen und Ungeheuren gegenüber befällt uns plötzlich das Gefühl davon; und das . . . wäre etwas von dem, was wir Grauen zu nennen pflegen. (Storm II, 752)  

Wedberg (1964) points very correctly to the fact that Storm’s interest is in the necessity of human community, when he states, “The desire to belong, to be loved, one of man’s elementary instincts in the attempt to conquer loneliness, sought fulfillment

---

88 Translation: If we really think about it, the human being lives in dreadful loneliness each by himself; a lost dot in immeasurable and incomprehensible space. We forget it, but then suddenly – in regard to the inconceivable and monstrous matters of life – a feeling overcomes us; and that . . . would be part of what we tend to call horror.
elsewhere, in his immediate environment” (35). Storm even states in his earlier novella *Im Schloß* (1862), “Liebe ist nichts als die Angst des sterblichen Menschen vor dem Alleinsein” (Storm I, 236f.). It is in fact the desire to belong that became the red thread in Adler’s psychology; a thought that he developed in the third stage of his psychology during the late 1920s.

Whenever a person neglects the human desire to belong, s/he – in the Stormian sense – commits a sin and becomes guilty of her/his lack of humanity (see Wedberg 1964, 101). For example, Daniel Bulemann in *Bulemanns Haus* (1864), who “flatly reject[s] the necessity of human companionship” (Wedberg 1964, 100), and Hauke Haien in *Der Schimmelreiter* (1888), who believes himself to be superior to the members of his community, are guilty of acting inhumane. The inhumane behavior finds its equivalent in Adler’s term of striving for “godlikeness” (Adler 1964a, 116f.) because a person is not acting human/humane anymore but rather demonic – since s/he is quite egoistic and does not care about her/his neighbor, as the divine will requires. “For, if inhumanity is the basest of all sins and deserves the severest of all punishment, then the subhuman Bulemann, by being endowed with eternal loneliness, receives the maximum punishment according to Storm’s personal code of poetic justice” (Wedberg 1964, 101). Throughout his work, we can find time and again anti-social behavior that is based on the character’s subjective assessment of reality. The characters that act in an anti-social way are punished and do not succeed with their chosen life-style. Thus, Storm’s interest lay with the strong criticism of the imbalance between individual and communitarian aspects of life. Moreover, Storm’s *Weltanschauung* – as far as community and the feeling to belong is concerned – seems to be in strong agreement with Adler’s (1956) famous postulation, “Subjective is fictional, fictional is false, falsehood is error” (83). As was stated in the introduction of my dissertation, Adler regards every individual’s subjective view of his/her life (the private logic) as essential to function in our world and society. However, as soon as the subjective, i.e. fictional, view departs from common sense, the fictional goal of an individual has to be regarded as unhealthy and neurotic. In the same manner, literature springs directly from an author’s creativity. However, it is of course not directly connected with the author’s life. Even though, in the Adlerian understanding literature is

---

89 Translation: Love is nothing but the fear of mortal man to be alone.
treated as an individual’s early recollection (ER) or as a dream, the literary text is more than merely a case study, it is regarded as a piece of art – which has in the Adlerian view a pedagogical function.

**4.4 Individual Psychological Analysis of the Author**

Dieter Lohmeier starts his article “Plädoyer für sozialpsychologische Untersuchungen über Theodor Storm” (1993) with the remark that a writer’s biography should not rouse the scholar’s interest for its own sake. Rather it should only be analyzed in regard to his works, which – as the poet’s literary heritage – we, as scholars, have set out to respect and preserve (see 95). On the basis of such biographical information, the scholar gains a better understanding of the poet’s philosophy, *Weltanschauung*, and fiction. Hence, I am analyzing Storm’s life with the help of Adler’s IP in order to gain insights into his thinking and underlying world philosophy. I am interested in the question why Storm dedicated so much of his work to the topic of death, decay, and loneliness. With the help of IP I will look closely at Storm’s life-style, his life goals, and striving, and finally provide answers that reflect his psychic condition as well as the influential factors of his environment. This analysis relies on his letters and his autobiographical writings about his own childhood and youth. This is a worthwhile project. In regard to the depth psychological analysis of Storm, Heiner Mückenberger (2004) puts forward,


---

90 Translation: He [Storm] would be found most distinctly in Alfred Adler’s study “The Neurotic Constitution”; there, every second page seems to be aimed at Theodor Storm; Adler allows especially the neurotic, who regards himself as surrounded by threatening reality, to retreat into fantasy and art and to wrestle there for ‘the palm of victory’; and Adler also announces the ‘timbre of poetry’ that the neurotic way of perception, which is located between love and death and insanity, is able to produce by magic.
A detailed biographical account of Storm’s life will not be presented at this point. This is deliberate for the following reasons: first, the reader already learned the most important facts about Storm’s life, work, and legacy from the literary review chapter of this dissertation. Secondly, the first two sections of the fifth chapter, i.e. “Storm’s Understanding of Democracy” and “Storm’s Understanding of Loneliness, Individualism, and Community,” provide enough background information to follow an in-depth analysis of the poet’s life in this section. Thirdly, references to important personal encounters and occurrences will still be made in the following sections.

4.4.1 Storm’s Childhood

Hans Theodor Woldsen Storm was born on September 14, 1817, as the first child of the lawyer Johann Casimir Storm (1790-1874) and his wife Lucie Storm (1797-1879). In the subsequent years six more siblings were born, i.e. Helene (1820-1846), Lucie (1822-1834), Johannes (1824-1906), Otto (1826-1908), Cäcilie (1829-1858), and Aemil (1833-1897). As the oldest child Storm “experienced for some time the situation of an only-child and ha[d] been compelled suddenly to adapt himself to a new situation at the birth of the next oldest” (Adler 1931, 144). Dreikurs (1969) refers to the fact that first children are often very spoiled, not only by their parents but by their grandparents and other relatives (see 88) who give the representative of the next generation an exceptional position in the family. The special attention that the first-born child receives leads in some cases to a self-centered and egoistic attitude (Dreikurs 1997, 90). The dethronement, when the second child is born, is consequently perceived as a fundamental change in life and as a traumatic and tragic experience (see Adler 1956, 378; Dreikurs 1997, 90). Adler (1956) writes about the concept of dethronement,

This expression chosen by me depicts the change in the situation so exactly that later writers, as Freud, for example, when they do justice to such a case, cannot do without this figurative expression. The time that elapses before this ‘dethronement’ is important for the impression it makes on the child and for the way this impression is utilized. If the time is three years or more, this event meets with an already established style of life and is responded to accordingly. When the time interval is less, the whole process takes place without words and concepts. (377)
Because Storm was an only child for roughly 2¼ years, before his sister Helene was born on January 1, 1820, the process of dethronement happened – as I believe – without words and clear concepts. The early recollection of Storm below verifies my point. Nevertheless, the birth of his sister left him with a general feeling of uneasiness. Something fundamental had changed. This feeling, which Storm later called a ‘feeling of horror’, (see Storm 1988b, 425) fell on his life and soul like a dark shadow. It apparently had its cause (at least to a certain extent) in the situation between the second and third year of his life. It may be at the root of his urge to become a poet,91 to put into words what he had felt and experienced. Of course, not every first child becomes an author and puts into poems and novels how the general feeling toward life has subjectively been perceived, but the family constellation can at least explain which factors contributed to his/her personal attitude, his/her *modus vivendi* (see Dreikurs 1997, 86). Adler (1956) explains:

Oldest children generally show, in one way or another, an interest in the past. All their movements and expressions are directed towards the bygone time when they were the center of attention. They admire the past and are pessimistic about the future. Sometimes a child who has lost his power, the small kingdom he ruled, understands better than others the importance of power and authority. (378f.)

Storm had a very strong interest in the past as the many references to his family history and the autobiographical chapters show; in his novellas he also habitually takes up occurrences from the past, i.e. the history of Schleswig-Holstein.92 In addition, in his works Storm dealt time and again with the question of power and authority, e.g. the position of the nobility and the power of the newly established bourgeoisie, but he never

---

91 As far as Storm’s decision is concerned to become a poet, I will go into detail later in this section. I will address another traumatic event in Storm’s life, namely the death of his sister Lucie.

92 Dysart (1992) states about Storm’s process of reminiscence, “The ultimate result of this process, regardless of the direction it takes, should be our focus of attention. The main point is that in any case, Storm’s weaving of the past and the present results in a continuous line. Distant past and recent past merge with the present forming an unbroken chain and providing every indication of a continuation into the unforeseeable future. This is his ‘psychologische Notwendigkeit’ [psychological necessity] as it is embodied in his philosophy of life and within his works” (112). I believe that IP is able to contribute valuable insights to the debate why Storm included so great a number of distant and recent past occurrences into his literary work. As a first child Storm virtually had to ‘process’ his early childhood experiences (dethronement and the death of his sister Lucie) and find a creative answer to the lost and bygone time. Also his reminiscence and fear of transience can be explained with his the help of his family constellation.
took a conservative stance toward the *ancien régime* but rather questioned its legitimacy. Kaiser (1979) maintains in this context that Storm was more interested in history as a psychological dimension of life and not as much as an actual socio-historic dimension (see 417). The psychological dimension of history can in fact be equated with Storm’s obsession with transistoriness and the irrecoverableness of past events and emotions.

Fortunately, we have access to Storm’s early recollections (ER), i.e. his first childhood memories about the time when he was 2¼ years old. They tell the scholar a great deal about his chosen life-style and the attitude toward life that he established because in his/her childhood memories a person expresses a certain position toward life as if he were saying, “This is the way the world is and this is my lot in life” (Dreikurs Ferguson 1984, 21). Childhood memories constitute a more or less symbolic expression of ourselves (see Adler 1931, 19) or as Adler (1964a) later wrote, “In it the entire life-style resonates” (197). Mosak (1958) states about ERs, “A recollection pertains to a single incident which can be reduced to a ‘one time’ format while the report cannot” (304).93

As a matter of fact, ERs reveal the direction that the person takes in his/her life, e.g. toward more *Gemeinschaftsgefühl* (social interest) or toward an increased feeling of egoism and superiority (see Rattner 1994, 46). Mosak (1958) concludes, “It should be possible to deduce from them [from the ERs] some clues as to how the individual perceives himself in his relationship to his perceived environment” (303). In fact, the person usually does not change his perception of him-/herself during his/her entire life but rather continues living with his/her “biased apperception.” Adler (1931) states, “The memories of early childhood are especially useful in showing how long standing is the individual’s own peculiar approach to life, and in giving the circumstances in which he first crystallized his life-attitude” (19). “Among all psychic expressions, some of the most revealing are the individual’s memories. His memories are the reminders he carries about with him of his own limits and of the meaning of circumstances. There are no ‘chance

---

93 In addition to that, Mosak (1958) maintains, “The interpretation of early recollections requires a careful distinction between a recollection and a report. Some clinicians ascribe equal significance to memories, which report single incidents, and to memories, which report general occurrences of childhood. For example, the ‘I remember one time …’ memory is accorded the same treatment as the ‘I remember I used to like to read when I was little.’ For this writer the former would be termed a recollection while the latter would be regarded as a report” (304).
memories” (Adler 1931, 73). The first childhood memories are therefore crucial for the understanding of Storm’s striving. Storm (1988b) wrote about himself,

Wann oder wie das “Ich” in mir zum Bewußtsein kam, darüber weiß ich sowenig als Andre zu berichten. Meine erste Erinnerung mag sein, die mir dann und wann . . . noch wie ein dunkles Bild aufsteigt, daß ich einmal Nachts mit meinem Vater in einem Himmelbett geschlafen, daß er mich – was sonst nicht in seiner Art lag – dabei zärtlich umarmt, daß ich mich aber vor der Bettquaste über mir gefürchtet habe; es war das erste Mal, daß mich das Grauen berührte; … Es müßte etwa bei oder nach der Geburt der um 2¼ Jahre jüngeren, vor über einem Menschenleben schon verstorbenen Schwester gewesen sein. Aber weder Vater noch Mutter haben es mir, wenn ich darum frug, später zu bestätigen vermocht. Doch was ist denn gewesen? (425)94

We notice first of all that Storm ‘remembers’ the fact that it was nighttime. Night is usually associated with darkness, uncleanness, death, and fear; Storm actually talks about “ein dunkles Bild,” a dark picture. We can say at this point that the young boy did not necessarily have a negative attitude toward life or the world as such, but that somehow the outside world was seen as a threat, as a difficult and often dangerous place that holds many secrets and mysterious things. Or in other words, the first situation that Storm ‘remembers’ is a state of total dependence. Kern, Belangee, and Eckstein (2004) maintain that the analyst should “always get both the content and the feeling concerning the early recollection” (138). In Storm’s case, the feeling is that of horror. However, the world inside the canapé bed is perceived mostly as positive. The dichotomy between ‘inside’ and ‘outside’ becomes visible in this concentrated image. “It is not important to know why one remembers certain things and forgets others. We remember those events whose recollection is important for a specific psychic tendency, because these recollections further an important underlying movement” (Adler 1968, 49). Moreover, it does not matter for the IP analysis of Theodor Storm if the occurrences that he ‘remembered’ are in fact true; it is of much more importance to get an idea of the

94 Translation: When or how the “I” in me became conscious I do know as little as anybody else. My first memory, which now and again comes back to me like a dark picture, may be that one night I was sleeping with my father in a canapé bed, that he – against his nature – tenderly embraced me, but that I was afraid of the tassel above me; it was the first time that horror struck me; ... It must have been around or after the birth of my sister, who was 2½ years younger and who died almost a lifetime ago. However, neither my father nor my mother could ever confirm this incident when I asked them about it. But what was it after all?
atmosphere (the picture) that the person tries to create in his mind (see Mosak 1958, 303); and the picture is – as Storm says himself – quite dark. Adler (1968) verifies,

A lasting recollection, even though it is a false one, as is often the case in childhood, where memories are frequently surcharged with a one-sided prejudice, may be transposed out of the realm of the conscious, and appear as an attitude, or as an emotional tone, or even as a philosophic point of view, if this be necessary for the attainment of the desired goal. (49)

Mosak (1958) adds to this discussion, “All memories contain omissions and distortions. The individual colors and distorts, emphasizes and omits, exaggerates and minimizes in accordance with his inner needs” (303). It is evident that Storm’s ER is in fact an exaggerated, individually colored, and concentrated report of his subjective feeling.

The second piece of information, Storm remembers, is the absence of the mother, a fact quite unusual for an ER of a two-year old child (see Adler 1929, 26 and 51). Usually, two-year olds remember occurrences in which the mother plays the most important role, especially if the situation, i.e. the atmosphere, is perceived as hostile and unsympathetic. The mother is the first other in a child’s life; here however, the boy is in bed with his father. He is extremely tender to the little Theodor. Storm informs us that this situation is an unusual one because his father normally did not show much affection. I have the feeling that the father in Storm’s dream-like ER is substituting for the mother. His father is probably acting as if he were the mother. But why is the mother not playing her own part? Why is she not present? Storm ‘remembers’ that it was during that night when he had for the first time the feeling of horror and was afraid of something. In my opinion, the tassel does not play a significant role; it is merely a representation of the general feeling of horror. The correspondence with night and darkness, however, is not surprising. Storm must have understood something crucial about life: there is always the underlying feeling of fear – no matter what you do and where you are you can never be sure of complete security. The horror, the increased feeling of dismay tells the scholar that the person (in his memory) is getting closer to the cause of his feeling and that the cause is about to be revealed. Actually, the poet provides the answer himself; the reason for his feeling of horror is the birth of his sister Helene (1820-1846). Since Theodor is the
oldest child, his fear is about being dethroned by his sister. He is afraid of losing his comfortable position, i.e. the position in which he feels loved and cared about, a situation in which he alone matters and is not forgotten and isolated (which is symbolized by the bed and the cozy situation in his ER). Now it becomes clear why the mother could not be with Theodor and comfort him. In a way, she is the cause for his feeling of horror because she is pregnant with his sister.\(^95\)

The image of a quite motherly father is presented in a great number of Storm’s novellas; Kaiser (1979) even calls Storm himself a “mütterliche[n] Vater” (425). Because of the absence of the mother the father acts as if he were father and mother at the same time, for example Carsten Carstens in *Carsten Curator* (1877/78), the nobleman Hinrich in *Zur Chronik von Grieshuus* (1883), John Riewe in *John Riew’* (1885), John Hansen in *Ein Doppelgänger* (1886), and Tede Haien in *Der Schimmelreiter* (1888) (see also Roebeling 1983, 108; Fasold 1999, 188). It seems that the mother does not play a very important role in the life of Storm, otherwise he would not have written so many novellas in which the mother is either dead or dies during the narration. However, all the fictional fathers, such as Tede Haien, Junker Hinrich, Carsten Carstens, John Riewe, etc., have one thing in common: they all share an undivided, passionate, and devoted love for their children, or foster children. Because sexual love is absent, the father can concentrate single-mindedly on his parental love and care (see Strehl 1996, 61), a fact, which might have had a very healing, satisfying, and moreover therapeutic effect on Storm – while writing these narratives. In all of these novellas the fathers are in fact described with as many maternal characteristics, and furthermore, the fathers are always in control.

\(^{95}\) Adler (1929) depicts a case that is quite similar to Storm’s. However, the child is a girl, not a boy. But I believe that the question of gender does not matter much since Adler is not interested and does not talk about the sexual development and relatedness of people. “Die Menschen, die als Kinder gesehen haben, wie leicht man über Nacht einen Mißerfolg erleiden kann, wie leicht über Nacht eine Macht verschwinden kann, glauben auch später oft: ‘Tue was du willst, es nützt ja doch gar nichts’” (41). In the same book Adler (1929) depicts a case of a nine-year old girl who took a very critical attitude toward her mother, “Da kommt die zweite Phase, in der sich das Kind an den Vater wendet, wenn er ihr diese Wärme geben kann, welche sie bei der Mutter nicht findet. Warum ist das Kind in diese kritische Stellung gekommen? Hier liegt wahrscheinlich wieder die Geburt eines jüngeren Bruders oder einer jüngeren Schwester vor, hier ist vielleicht der Ausgangspunkt der Tragödie, welche dieses Kind erlebt” (51). [Translation: The people who as children have seen how easily one can experience a failure over night, how easily a power can vanish over night, often believe later: ‘Do whatever you want, it is all in vain anyways.’ [In the same book …] ‘Then comes the second phase in which the child turns to the father if he can give her this care, which she does not find with the mother. How did the child get into this critical position? Here, it is probably again the case of the birth of a younger brother or a younger sister, here is perhaps the starting point of a tragedy, which the child experiences.’]
The fact that Storm remembers a feeling of horror when it comes to his first recollection tells us also a great deal about his mental state when he wrote down his early childhood memories. They also reflect his current attitude toward life, probably from the year of 1887 when he wrote *Aus der Jugendzeit*. According to Adler (1931), “Events remembered from childhood must be very near to the main interest of the individual; and if we know his main interest we know the goal and his style of life” (74). It is of certain interest that Storm wrote his childhood memory only one year before he died in 1888. The horror that he ‘remembers’ from his childhood had in fact followed him through his whole life and was even present when he felt the end of his life getting close.

Rattner (1983) is well aware of his human condition when he talks of “man’s existential angst” (34), a general feeling of helplessness and inferiority with which every human being can identify. It constitutes man’s “continual striving for transcendence” (Rattner 1983, 34). This existential angst describes best Storm’s *modus vivendi*. His striving is thus directed toward a feeling of overcoming his own nothingness and *Vergänglichkeit* (transitoriness), overcoming the fear of being lonely, isolated, and forgotten. And in fact, on March 27, 1883, Storm wrote a letter to his friend and colleague Paul Heyse (1830-1914), with whom he had been in contact for almost thirty years (!), in which Storm told Heyse quite openly about his (Storm’s) visions of angst, “Du hast es vor, mich zu verlassen. Thu [sic] das nicht, mein lieber Paul!” (Storm 1974, 46).96

In the same letter to Heyse, Storm gives us the second ER from the time when he was not older than six or seven years (see Storm 1974, 45).97 In this childhood memory,

---

96 Translation: You are going to leave me. Don’t do that, my dear Paul!
his mother plays the central part. As a young boy, Storm had a special interest in his mother’s “Plünnen-Schiebladen,” a drawer filled with colorful scraps of fabric. Usually his mother did not spend any time looking over these scraps used in sewing with her son. On that particular day – Storm remembers – she was especially busy. But to his surprise, his mother interrupted her work and dedicated quite some time to her son’s interest and pleasure. At night, when the young Theodor was in bed, it dawned on him why his mother must have shown all of a sudden so much generosity and goodness: she was going to murder him! The boy started to cry in terror and angst and his grandmother and his mother could hardly calm him down and comfort him. Interestingly enough, his mother could later on in Storm’s life not remember this incident. As was stated before, in this context, it does not really matter whether Storm’s ER was just a memory from his childhood or in fact a dream. The important piece of information for this analysis is the feelings that the ER created in Storm.

The second early recollection from the year 1883 addresses motifs related to the first. The cozy atmosphere in bed when horror struck him is re-established in the first part. But then, in Storm’s mind, the mother for her part is going to end the comfortable relationship with her son. The horrible insights come to him when he is in his most comfortable but also in the most vulnerable position; hence – thinks Storm – life contains bad surprises and one is never safe. All of his behavior as well as his fiction have to be understood as an unconscious (in the sense of ‘unaware’) reaction toward the ephemeral nature of life, which constituted the thorn in the flesh of his Seelenleben (inner life).

More will be said about Storm’s life goal at the end of this section, but first, I want to analyze the other factors that influenced his life-style. Wedberg (1964) reports that Storm did not have a really close relationship with his parents (32). In a letter to Emil Kuh (1828-1876) on August 13, 1873, Storm describes his father as a person with whom he did not share an emotional relationship that would have gone beyond handshakes (see Wedberg 1964, 32). Also his mother is described as cool and detached. That does not

herausgefunden: meine Mutter wollte mich ermorden! Ein Entsetzen überfiel mich, und als meine Großmutter . . . in die Stube kam, fand sie mich in Todesangst und Tränen über mein erbärmliches Geschick. Als ich ihr gebeichtet, holte sie auch meine Mutter, und beide Frauen konnten mich erst nach langer Zeit beruhigen” (Storm 1974, 45f.).

98 Storm wrote, “Ein nahes Verhältnis fand während meiner Jugend zwischen mir und meinen Eltern nicht statt; ich entsinne mich nicht, daß ich derzeit jemals von ihnen umarmt oder gar geküsst worden … Wir im
mean that Storm got a strict upbringing, his parents rather gave him all the freedom that he needed (see Laage 1993, 8). It has to be stated that the upbringing that Storm received and his relationship to his parents were probably not as unusual in North-Germany of the early nineteenth century as it might sound today.

The third traumatic experience in Storm’s life was the early death of his beloved sister Lucie, who was the third child of Johann Casimir and Lucie Storm. She passed away as a twelve-year-old child in 1834 when Storm was seventeen years old. Dreikurs (1997) points to the fact that often (not in every case, however) the first and the third child get along well because direct comparison and competition is found between the oldest and the second child, i.e. between Storm and his sister Helene.99 The sudden death of Lucie did not only reinforce Storm’s feeling of inferiority, it also confirmed his attitude toward life, loss, and loneliness.100 Death became Storm’s personal enemy and he decided as a very young boy to become an author and to create something everlasting in order to preserve Lucie’s memory (see Storm II, 940). In fact, Storm started his first poem in the year of her death, in 1834.101 Adler would not have been surprised about

---

99 Interestingly enough, Adler (1964b) states about this issue, “A special problem seems very frequently to arise in connection with first-born children who are followed by a sister at not too great a distance in time. Their social feeling is often subject to serious injuries. The reason is above all that girls in the first seventeen years of their life grow more rapidly than boys, both in body and mind, and therefore press more closely on the heels of the pace-maker” (234). Adler (1964b) continues, “When the sexes are different the rivalry may become keener” (235).

100 Not only because she is rooted in the tradition of Psychoanalysis, I do not share Roebling’s (1983) view that Storm regarded his sister Lucie as a mother substitute and that he projected motherly love, which he did not receive, onto his sister (see 110f.). However, I believe that his girlfriends (Bertha von Buchan and Emma Kühl) and wives (Constanze Esmarch and Do Jensen) were in fact substitutes for Lucie. This point will be discussed in depth at the end of this section.

101 Interestingly enough, Adler’s life story has an almost similar foundation. As is the case with Storm, his childhood experience of death made him decide to pick a certain career. Adler’s brother died when Adler was still a child. Rattner (1994) states, “Er erlebte diesen Todesfall schon sehr bewußt und räumt ihm einen Einfluß auf seine Berufswahl ein; in manchen Fällen kann der Wunsch, Arzt zu werden, bedeuten, daß man den Tod überwinden will: ‘Ich war um ihn, bis er starb, und verstand, als ich in das Haus meines Großvaters geschickt wurde, daß ich das Kind nie wiedersehen würde, daß es auf dem Friedhof beerdigt würde. Meine Mutter holte mich nach dem Leichenbegräbnis ab, um mich nach Hause zu bringen. Sie war sehr traurig und verweint, lächelte aber ein wenig, als mein Großvater, um sie zu trösten, einige scherzhafte Worte zu ihr sagte, die sie wahrscheinlich auf weiteren Kindersegen hinweisen sollten. Dieses Lächeln konnte ich meiner Mutter lange nicht verzeihen, und ich darf aus diesem Großen wohl schließen, daß ich mir der Schauer des Todes sehr wohl bewußt gewesen bin’” (12). [Translation: He experienced this bereavement quite consciously and later on granted it a certain kind of influence on his chosen career; in some cases the wish to become a doctor can mean that one wants to overcome death: ‘I was around him, until he died, and understood, when I was sent in my grandfather’s house, that I would never see the child
Storm’s early decision to become a poet. Adler (1930b) knew about similar cases when he stated, “If a child experiences a brusque contact with death at an early age, the whole style of life may be largely molded by that single impression” (207). The Adlerian scholars Danette Morton Page and Mary S. Wheeler (1997) substantiate, “Adler also noted a propensity to choose an occupation of physician or poet in an effort to assuage the effects of death” (58). Here, I have shown that the argument expressed by Mückenberger (2004, 48) is in tune with my own observations and conclusions.

4.4.2 Storm’s Aktionskreis, Circle of Social Interaction

In spite of Lucie’s overriding influence, later three women had quite an impact on the young Theodor. The first was the baker’s daughter Lena Wies (1797-1868), whose official name was Sophia Magdalena Jürgens. She introduced the young Theodor to ghost stories and historic sagas and furthermore inspired him in his own career as a poet and novelist. The atmosphere of Storm’s ERs resembles in fact the atmosphere that he describes in the autobiographical chapter Lena Wies (1870), which he dedicated to her, as well as the atmosphere he tried to create (usually in frame narrations) in his own ghost stories and novellas, e.g. in Am Kamin (1862), Eine Malerarbeit (1867) and Der Schimmelreiter (1888). Storm writes in Lena Wies, “Endlich . . . trat Lena in den Leuchtkreis der Laterne. . . . Ich selbst war schon vorher in die Wohnstube gewiesen, in jenen engen aber traulichen Raum, in welchem ich die schönsten Geschichten meines Lebens gehört habe” (Storm II, 844).102 The same cozy but simultaneously scary atmosphere is re-created (by the young boy Theodor) as he hides with his friend, Peter Muhl Erichsen, from the outside world in an empty barrel, which he found in his parent’s yard. This hiding place served as the perfect location for the boys to tell stories and to read books (in the light of a small lantern). Storm later described this episode from his childhood in the novella Von Jenseits des Meeres (1864) and in the narrative Geschichten again, that he would be buried on the graveyard. My mother picked me up after the funeral in order to bring me home. She was very sad and tear-swollen, but smiled a bit as my grandfather said a few words to her, which should probably point to more children that she would have, in order to comfort her. For a long time, I could not forgive my mother this smile, and I might infer from this resentment that I was well aware of the shudder of death.

102 Translation: Finally . . . Lena entered the circle of light created by the lantern. I had already been asked before to go to the living room, in that narrow but cozy room, in which I have heard the most beautiful stories of my life.
aus der Tonne (1844/46). The parallelism between his ER and the barrel episode is most obvious.

In a way, many of Storm’s novellas pick up the image of the cozy atmosphere in the canapé bed, which Storm remembered so vividly, and that is finally interrupted by notions of horror. In Der Schimmelreiter, for example, it is the ghostly rider that destroys the comfortable and most cozy meeting of the dike deputies in the tavern; in the frame narration of Eine Malerarbeit the gemütliche fireplace scene is shattered by the description of the ugly deformed painter Edde Brunken. It was definitely intriguing for Storm to deal with his own feelings of horror while experiencing them again under controlled conditions while writing for an audience. To communicate your feelings to an audience has a very distinct meaning for the Adlerian interpretation. More will be said about it below. In regard to what has been discussed in the section “Storm’s Understanding of Loneliness, Individualism, and Community” and about his fascination with his feelings of horror, Fasold (1999) indicates that – at least in earlier novellas – Storm’s protagonists never have their own families and are left behind or die childless (see 185).

The two other women in Storm’s early life were Storm’s great-grandmother Elsabe Feddersen (1741-1829) and his grandmother Magdalene Woldsen (1766-1854). Storm wrote down another youth story in his autobiographical sketches Aus der Jugendzeit (probably from 1887, one year before his own death) that gives us a fine idea of the great impact his friendship with his grandmother indeed had. As a young man, he was probably twenty-nine years old, his almost eighty-year old grandmother, Magdalene Woldsen, had taken him into the family tomb. The young Strom was shocked when he saw the half-decayed body of his uncle, who had died as a child.103 It was clear to Strom

103 Storm writes, “[N]ach einem Begräbnisse in der Familie war ich allein mit meiner fast achtzigjährigen Großmutter hier hinabgestiegen; ich suchte zwischen all den großen Särgen den kleinen einer früh verstorbenen, geliebten Schwester, da hörte ich hinter mir ein auffallendes Geräusch, und als ich mich wandte, sah ich, wie die Großmutter einen kleinen Schädel aus einem zertrümmerten Sarg hob und ihn weinend an ihre Lippen drückte: ‘Das war mein kleiner Simon!’ sagte sie zitternd, während sie sacht den Schädel wieder in die halbvergangene Kiste legte” (Storm II, 900). I am convinced that the funeral that Storm talks about is the funeral of his oldest sister Helene, who died in 1846. Hence, his grandmother, Magdalene Woldsen (1766-1854), who was 79 years old when Helene died, had taken Storm into the tomb in the year of Helene’s death, probably even shortly after the funeral ceremony. The younger, earlier deceased sister that Storm mentions is therefore Lucie Storm who died as a 6-year old child in 1829 (see Storm II, 900). In another autobiographical sketch, Wie wird man Schriftsteller von Beruf? (1887), Storm
that this body did not belong to the realm of life anymore, but his grandmother took the scull out of the broken coffin, kissed it tenderly as if the person were still alive and said to Theodor, ‘This was once my little Simon’. His grandmother had clearly crossed a cultural border. She had treated a dead body as a living person and not as the remains of a human being that once used to be her child. Storm’s experience, which was clearly connected with interest and curiosity, was not forgotten during his entire life and it haunted him whatever he did and wherever he went.

Bollenbeck (1988) states that detecting a spider on a curtain or hearing the ticking sound of woodworms, which Storm called Totenuhren, death clocks, could easily change his mood to the worse (see 183) because these events were reminders of his own unavoidable end and of his inferiority to the powers of life and death. “To be a human being” says Adler (1964a), “means to have inferiority feelings. One recognizes one’s own powerlessness in the face of nature. One sees death as the irrefutable consequence of existence. But in the mentally healthy person this inferiority feeling acts as a motive for productivity” (footnote on 54). We can regard Storm’s creative writing as a product of his relatively healthy mind. Alt (1973) even states, “The theme of transistoriness and death has been considered to account for the structure of Storm’s fame and manuscript novellas” (75).

4.4.3 Storm’s Novellas as Mirrors of his Psyche

Storm felt that he experienced a healing power, a personal catharsis, in the creative process of writing; in this context, also Thea Müller (1925) speaks of a “psychologische Notwendigkeit seiner eigenen Entwicklung,” a psychological necessity of his own development (see 17). Ilse Langer (1975) states that the unsolvable, mysterious problems of death forced Storm to cross the borders of the conditio humana, the human condition, in his literary works. This psychological basis was the trigger that again mentions his beloved sister Lucie, “Mit 10 oder 12 Jahren, als eine sehr geliebte Schwester mir gestorben war . . . ” (Storm II, 940). Thus, in the year 1887, the year Storm wrote Aus der Jugendzeit, Helene had – as Storm indicates – died ‘almost a human life,’ i.e. forty-one years, before (see Storm 1988b, 425). Therefore, the incident in the tomb is not really a childhood experience of Storm’s as Wolfgang Frühwald (1984, 12) implies. Also Paulin (1992) incorrectly mentions the incident in the tomb in his subchapter on Storm’s “Kindheit” (see 15).
forced Storm to search for values beyond the Christian faith (see 90). Strom’s psychic condition influenced his fiction; in fact, his poems and his novellas would not have been written without his fear of the ephemeral nature of life, of death, and decay. They are testimony to his constant attempts throughout his life to overcome these depressing thoughts. Laage (1999) is of the opinion that Storm discovered that his literary works were a quite successful defense mechanism against the threatening thoughts. Storm literally escaped into his own little world that he could control; his space in which he could ‘live’ without matters like the ephemeral nature of life, insignificance, and destruction that more and more preoccupied his thoughts (12f.). In an almost therapeutic way, Storm attempted to confront the topics that disturbed him. However, Schimmer (2001) states about the process of creative writing, “Die Kunst stellt wie die Neurose oder Psychose ein Leben neben dem Leben dar, der Mensch aufsucht, wenn er aufgrund seiner (sekundären) Minderwertigkeitsgefühle das wirkliche Leben flieht, ‘um sich in der Phantasie, im Reich der Ideen, wo es keine Hindernisse gibt, eine zweite Welt zu errichten’ [the last part of the quotation was taken from Adler (1994a, 159)]” (58).
As was indicated before, Storm was influenced by the writings of Ludwig Feuerbach, especially by his *Gedanken über Tod und Unsterblichkeit* (1830). Feuerbach’s stance toward theology and the ephemeral nature of life had an immense impact on Storm’s own life, thinking, feeling and faith. Because God could not heal Storm’s pain in regard to his thoughts about death, Storm created in a Feuerbachian sense his own religion in which his lover (Constanze and later Dorothea) became the goddess that Storm worshipped. It does not surprise us that the family received such an important position in Storm’s life. It was the family that was regarded as sacred, as a temple surrounding his most-holy idol. The family, i.e. the children, was Storm’s guarantee for a successful battle against death and for the survival of his genes (see Jackson 1989, 58; Amlinger 1989, 72).

Frühwald (1984) points out that Storm was convinced about the rightness of the Darwinian-Heckelian thanatism, according to which death marks the complete end of a person’s body, spirit, and soul. The only way to live on (in a metaphorical understanding) is in the genes of one’s children (see 10). Storm’s portrayal of death is – according to

---

107 This book was translated by James A. Massey. Its title is *Thoughts on Death and Immortality* (1980).

108 See the following poems: “Einer Toten” (1847), “Abschied” (1853), “Beginn des Endes” (1864), and “Tiefe Schatten” (1865).

109 “Göttliche Eigenschaften und Wirkungen werden der menschlichen, der Geschlechterliebe zugesprochen. Die Geliebte, nicht Jesus Christus, stillt die Schmerzen; bei allem was ihn quält, kann der Geliebte immer bei ihr Trost suchen und finden, auch wenn das Göttliche darin unaussprechlich ist; er ist sich seiner Seele nur in ihr bewußt; sie hat ja alle Seligkeit seines Lebens in ihrer Gewalt – und dergleichen mehr” (Jackson 1989, 47, from Storm’s letters to Constanze, November 2, 1844; October 12, 1845; and March 4, 1845; Schleswig-Holsteinische Landesbibliothek, Kiel). [Translation: Devine characteristics and actions are assigned to human love, to sexual love. The lover, not Jesus Christ, heals the pain; in all that troubles him, the lover can always seek and find comfort with her, even though the divine in it is inexpressible; he is aware of his soul only with her; all beatitude of his life lies in her power – and suchlike more.] This very idea is spelled out in Storm’s novella *Zur Chronik von Grieshaus* (1883), “Da sahen ihre dunklen Augen fast gottlos in die meinen, als wollte sie mich lehren, daß nur ein Weib, nicht unser Herrgott selber, was er verloren, ihm ersetzen könne” (Storm II, 264). [Translation: Then her dark eyes looked almost godlessly into mine, as if she wanted to teach me that just a woman, not our Lord god himself, could replace what he had lost.]

110 “Als 1865 seine Frau Constanze starb, schnitt er abermals, in einem Brief vom 3. 6. 1865 an Eduard Mörike, das Problem der Religion an, dazu veranlasst durch das Phänomen des Todes, bewegt vom einem tief empfundenen Gefühl der Skepsis und eines mystischen Verlangens. ‘Sie wissen ja’ – schrieb er Mörike – ‘dass ich Ihren glücklichen Glauben nicht zu teilen vermag; Einsamkeit und das quälende Rätsel des Todes sind die beiden furchtbaren Dinge, mit denen ich jetzt den stillen unablässigen Kampf aufgenommen habe’” (Langer 1975, 90). [Translation: When his wife Constanze died in 1865, he again touched upon the problem of religion in a letter to Eduard Mörike on June 3, 1865, caused by the phenomenon of death, and moved by the deeply felt emotion of skepticism and a mystical longing. ‘You know well’ – he wrote to Mörike – ‘that I am not able to share your fortunate faith. Loneliness and the haunting mystery of death are the two horrible things with which I have now taken up the quiet and unremitting battle.’] See also Storm (1978, 72) for the original letter.
Frühwald (1984) – neither linked with the lascivious curiosity of romanticism nor with the scientific description of naturalism (see 11); his interest rather lies with a person’s last memory of life in the hour of death, or in other words, with man’s last battle against his eventual end (see Frühwald 1984, 10). Timothy S. Hartshorne (2003) states that the understanding of grief and mourning in an Adlerian concept is still developing (see 145). But so much is clear: grief reflects a person’s basic attitude toward life. We have to find out what the purpose of a person’s grief and mourning is. Hartshorne (2003) suggests three categories. The first purpose of grief and mourning is to display superiority to one’s fellowmen. It is as if the person is saying “I do not deserve to have lost this individual. People as superior as I should not have this happen to them” (see Hartshorne 2003, 149). The second purpose of grief is to modify one’s worldview and to shift the focus to other things, people, goals, etc. while the third purpose could be to “maintain the connection with the deceased” (Hartshorne 2003, 149). I believe that the last purpose reflects in fact Theodor Storm’s attitude toward grief also and most importantly in regard to the death of his sister Lucie. Hartshorne (2003) suggests furthermore looking closely at the role of social interest and the life tasks when analyzing a person’s grief (see 151).

In the last part of this section, however, I want to focus on the life tasks that Adler demands of every human being and on a brief character analysis. I attempt to interpret Storm’s life in regard to the three tasks occupation, friendship, and marriage. Without doubt, Storm mastered the task of occupation very successfully. He was a fine lawyer, judge, and great novelist and poet throughout his life. Wherever he went (Husum, Berlin, Kiel, Potsdam, Heiligenstadt, or Hademarschen) he managed to get a respectable position and to take care of his family. As far as his poetry is concerned, Storm successfully created pieces of art that up to this day speak to every human being and therefore Storm was (is) able communicate with mankind.

The goal of friendship was also reached. Storm had many friends (often colleagues) with whom he corresponded over many years and who also spent some time at Storm’s home, especially after his retirement in Hademarschen, and whom he visited in other towns and cities in Germany and Austria, e.g. Eduard Mörike in Stuttgart (1855), the Russian author Ivan Turgenev in Baden-Baden (1865), Alexander Schindler in Salzburg (1872), and Theodor Fontane in Berlin (1884). The great number of intimate
contacts shows that the friendships were in fact not just loose acquaintances but that they
were taken very seriously from both sides and lasted throughout life. As early as 1943,
the American Storm scholar Wooley wrote about Storm’s attitude toward his fellowmen,

Storm liked people and enjoyed being with them. In his stories he treated the lives of humble people and he did not scorn them in real life. His attitude toward them is well shown in his treatment of a gypsy family that arrived in Heiligenstadt shortly before returned to Husum. The man of the family had been arrested falsely for stealing, and his wife and two children, without shelter in zero weather, were near to freezing to death. The Storms, as was fitting for the poet’s family, fed and warmed the poor strangers and young Hans found shelter for them. The incident might well be called a ‘good Samaritan’ story. (78)

At first glance, Storm also solved the life problem of marriage because he was married twice and had eight children: Hans (1848-1886), Ernst (1851-1913), Karl (1853-1899), Lisbeth (1855-1899), Lucie (1860-1935), Elsabe (1863-1945), Gertrud (1865-1936), and Friederike (1868-1939). His fellow-student at the University of Kiel, Guido Noodt, called Storm “einen großen Erotiker,” a great lover (see Storm 1966, 45; Laage 1999, 20). However, his relationship to his first wife Constanze seems somewhat unromantic and even stiff. In fact, Laage (1999) believes that his sudden engagement with his cousin Constanze Esmarch (1825-1865) in 1843 was not exclusively but definitely predominantly a response to Storm’s unrequited love to Bertha von Buchan (1826-1903) whom he had known since she was ten years old (see 21). At the beginning, Storm sent poems to Bertha, such as “Ich weiß eine schöne Blume” and “Frühlingslied,” and the fairy tale Hans Bär (1837); passionate love poems and love letters followed later in their relationship (see Eversberg 1995, 9) until Bertha turned down his marriage proposal in 1843. It is also believed that during his marriage with Constanze Storm had a love affair with Dorothea (Doris or Do) Jensen (1828-1903) that lasted for several years until Dorothea left Husum in 1848. Constanze, as Bollenbeck (1988) believes, knew about the affair and expressed her wish that on the occasion of her death her husband

111 Jackson (1992) states, “Because Storm practiced no sort of birth-control and had long since declared Constanze’s body his exclusive property, her married life was one long list of pregnancies and miscarriages. Although seven children survived, she lost at least the same number through miscarriages. Dogged by gynecological disorders, she aged prematurely. In 1863 her brother-in-law, Dr. Ernst Stolle, diagnosed a collapse of one wall of the vagina. Too weak to stand the treatment, she collapsed. But soon she was pregnant again. She died of puerperal fever in 1865 after the birth of Gertrud” (119).
should take Dorothea as his new wife (see 237; Frühwald 1984, 9). Paulin (1992) is convinced that Constanze would have entertained even the idea of a ménage à trois in order to keep Storm as her husband (see 37). Thirteen months after Constanze’s death in 1865, shortly after the customary one year of mourning, Storm indeed married Dorothea Jensen but the memory of his love for his first wife made his second marriage not easy for Dorothea. This very problem is in fact addressed in the novella Viola tricolor (1874), which is regarded as one of the most autobiographical novellas of the author. Viola tricolor is the Latin name of a flower, a pansy, which in German is called Stiefmütterchen. The topic of Stiefmutter (stepmother) and stepdaughter is also treated in Viola tricolor (1874).

In my view, Storm failed to meet the requirements of Adler’s third life task because he never really regarded his wives (or fiancées) as equal partners in an Adlerian sense. Storm was more interested in companions who would admire and encourage him. Jackson (1992) maintains, “[Storm] . . . assumed that a bride and wife would find fulfillment in devoting herself to her lover and husband. But in order to be an ideal intellectual companion and soul-mate, she needed opportunities to acquire Bildung. . . . [However,] he was horrified by the idea that Constanze could have an existence outside the home and outside his orbit by helping at the local nursery school” (40). Laage (1999) points to the fact that Storm felt drawn to very young girls, almost children, when he was twenty years old or even older (see 20) but he was never, as Bollenbeck (1988) remarks, a pedophile (see 64). His love and short-lived engagement to Emma Kühl, a playmate of his sister Helene’s and his love to the ten-year old Bertha von Buchan (she was ten when he met her in 1836 in Altona, and sixteen when she turned down his proposal) indicate his idea of the ideal wife. Interestingly enough, Storm even met his second wife, Dorothea, when she was thirteen years old. Hoefele (1986) maintains that artists often (and neurotics in general) suffer from strong feelings of inferiority and therefore regard the ‘power of women’ as a threat to their lives (see 123). Neurotics – and most artists have to be regarded as neurotics – are especially ambitious and try to control or even to dominate women, which Adler calls ‘masculine protest’. Individual Psychology suggests

112 The suffix “-chen,” which goes along with an umlaut, indicates the diminutive in German and means ‘little.’
therefore – however it cannot prove the fact – that Storm with his fascination for younger women used a psychological trick to downgrade his spouse and to secure his own feeling of self-worth. Hoefele (1986) puts forward that neurotics often accuse women of being the bringer of calamity (see 123), as Storm noticeably did in his novellas Carsten Curator (1977/78) and Draußen im Heidedorf (1872). The idea of the woman as the bringer of calamity is also reinforced when we take Suhrbier’s (1992) assertion into consideration that because of the Biblical story of the fall of man and the banishment from paradise, the woman is – especially in the literature of the nineteenth century – often regarded as the baneful seductress (see 354). The connection with water – as the ‘feminine element’ that Suhrbier (1992, 354) puts forward113 – would additionally shed some light on Storm’s Carsten Curator (see also the fifth section of the present chapter).

Individual Psychology also proposes the possibility that Storm’s passion for younger girls has something fundamental to do with the loss of his sister Lucie, a claim that has also been made by Eversberg (1995, 11), however, without any references to psychology, let alone Individual Psychology. Storm probably had a very close relationship with his sister Lucie, as Adler’s (1931) statements on family constellation suggests (see 144-154). Roebling (1983) has proposed that in regard to Storm’s very young girlfriends, we might deal in fact with a compensation strategy for Storm’s childhood trauma. He was seventeen years old when Lucie died.114 Interestingly enough, many characters in Storm’s novellas are also drawn to very young girls. The concept of having a child-wife is spelled out in a number of novellas, for example in Zur Chronik von Grieshuus (1883) when the young nobleman Hinrich is alone with his wife Bärbe, “Da hob er sie mit beiden Armen auf und preßte sie wie ein Kind an seine Brust” (Storm II, 217).115 In the following novellas the idea of a child-wife resurfaces, usually with a much older man as counterpart: Im Saal (1848), Auf dem Staatshof (1859), Auf der Universität (1862), Waldwinkel (1874), Psyche (1875), Carsten Curator (1877/78), and Ein Fest auf Haderslevhuus (1885).

113 Suhrbier (1992) maintains that the connection between Wasser (water), Welle (wave), Weib (woman), and Verführung (seduction) was – at least in Romanticism – a commonly used association of ideas within our literary tradition (see 354).
114 Lucie is the family member that Storm mourns in 1846 right after his oldest sister’s death, Helene (see Storm II, 900).
115 Translation: He lifted her up with both arms and held her against his chest like a child.
Storm seems to resurrect his lost love and relationship with his deceased sister Lucie, “with whom he [Storm] shared a bed” (Jackson 1992, 21), not only in his private life, since he is only interested in women that have relations with his sisters, but also in his novellas. In *Der Herr Etatsrat* (1880/81) the ‘daughter of a dead mother’, Phia, is even described as “auffallend blaß,” noticeably pale (Storm II, 18). She reminds the narrator of a virgin death spirit and she knows all the children’s graves in town as if she were one of them. Elsi, as a thirteen-year old girl, in *Ein Bekenntnis* (1887) is also depicted as such a spirit. Her lover calls her “Nachtkind,” nightchild, because he saw her in a nightly vision with her “aschfarbare[n] Gewand,” ash-colored gown, and her “fahlblondes Haar,” fallow-blond hair (Storm II, 534). And finally in *In Posthuma* (1849) – the strongest example for affection to a dead person – a man desires a woman sexually who is doomed to death and who has a “blaßes Gesichtchen,” a little pale face (Storm I, 75), however, he does not really love her but desires her sexually. After she is buried love finally comes to him posthumously – even though Storm does not bother to describe this psychological twist at all. It seems to me that with the above mentioned novellas Storm makes several attempts to resurrect his sister Lucie and to make sure that her memory is not lost.

Roebling (1983) even goes a step further and claims that Storm directly points to marriage-like relationships between brother and sister, i.e. incestuous relationships, for example in *Celeste* (1840), *Immensee* (1849/51), *Auf dem Staatshof* (1859), *Von Jenseits des Meeres* (1864), *Pole Poppenspäler* (1874), *Carsten Curator* (1877/78), *Eekenhof* (1879), *Der Herr Etatsrat* (1880/81), as well as the poem “Geschwisterblut” (1853). In these novellas young lovers, who, interestingly enough, have lived together as children in a sibling-like closeness or in fact as siblings, have to face harsh reality and cannot (except in two cases, i.e. in *Von Jenseits des Meeres* and *Pole Poppenspäler*) get together and enjoy their mutual affection. The topic of sexuality, however, is often avoided – as Strehl

---

116 Almost all of the women that Storm loved are, strangely enough, either connected with his sisters or with other relatives of his family. He does not seem to have been interested or even motivated to find a partner outside this circle. Emma Kühl, to whom he got engaged in 1837, was a friend and playmate of his sister Helene. Also his first wife Constanze was connected with the family because she was Storm’s direct cousin and the daughter of the Segeberg major Ernst Esmarch (1794-1875) who had married Theodor Storm’s mother’s oldest sister, Else Woldsen (1794-1873); and finally Dorothea, his second wife, was also a friend of his sister Cäcilie. The singer and author Elise Polke (1823-1899) fascinated him when he visited her in Baden-Baden in 1865, but a romance did not develop.
(1997, 66) shows – because the women devote their lives to chastity or the marriages are otherwise childless.

On the other hand, Amlinger (1989) points out that Elke in Der Schimmelreiter (1888) can probably be regarded as Storm’s model of a perfect wife (see 69) because she is quiet, educated, rich, supportive, absolutely loyal to her husband, and without any ambitions of her own. Tschorn (1978) places Storm in a wider context when he states, “Die sich aufopfernde und völlig dem Manne offenbarend Geliebte, die aber gleichzeitig voller Unschuld und Reinheit ist und auch noch gleichberechtigte Partnerin sein soll, ist Wunschbild des neuen Bürgertums in der industriellen Phase” (118). Adler, of course, dismisses any attempt to objectify women because it is against his belief of equality of every human being.

As far as the life task of marriage is concerned, especially in regard to Storm’s literary works I would like to make the following comment: first of all, in a great number of Storm’s novellas the mother either dies during the narrative or she is already dead when the narrative starts. Hoeffele (1986) asserts that the neurotic artist often tries to fade out a respective part of reality that appears hostile and disturbing to him/her (see 122), a concept to which Adler refers as ‘retreat into the realm of fantasy’. Storm’s novellas are also and probably foremost in this regard a therapeutic engagement with certain parts of (his) reality. Because only parts of reality are removed (and not reality as a whole) we can discard the assumption that Storm suffered from a profound neurosis or even psychosis. However, tendencies of neurotic behavior are visible.

For the analysis of Theodor Storm I want to include another interesting aspect of Individual Psychology that has fascinated scholars and therapists over the last thirty years. As early as 1967, Mosak and Dreikurs suggested the addition of two more life tasks. The fourth and fifth life tasks are “coping with oneself” and “spirituality” (see Dreikurs and Mosak 2000, 257 in the re-printed version). Was Storm able to cope with himself? I think this question can be answered affirmatively since Storm did not suffer from profound neurosis, was never schizophrenic, or showed any signs of not accepting his own personality. However, when it comes to the fifth life task, spirituality, the answer

---

117 Translation: The sacrificing and revealing wife and lover, who is at the same time full of innocence and purity and who also should be an equal partner to her husband is a wish dream of the new Bürgertum of the industrial phase.
is indeed not as easy to provide. As a matter of fact, Storm’s attitude toward religion is one of the most popular topics in the discussion of Storm’s biography. Stuckert (1941), Findlay (1975), Langer (1975), Jackson (1989), Laage (1999), and Harnischfeger (2000) have contributed enormously to this on-going debate. In the present dissertation, however, I would like to shed some light on Storm’s spirituality from an Adlerian viewpoint. First of all, Storm lived a life according to the Judeo-Christian commandments and the gospel; the latter as summarized by Christ’s demand “love your neighbor as you love yourself.” In this regard, he fulfilled the demands of the fifth life tasks. Of course, God cannot be proven scientifically but for Adler God is an idea (see Adler 1956, 460).

The idea of God and the immense significance of this idea for mankind can be understood and appreciated from the point of view of Individual Psychology as follows. It is the concretization and interpretation of the human recognition of greatness and perfection, and the dedication of the individual as well as of society to a goal which rests in the future and which enhances in the present the driving force toward greatness by strengthening the appropriate feelings and emotions. (Adler 1956, 460)

To believe in any form of deity means in the Adlerian sense also to displace man from the center of the world events and to overcome the urge of being superior, i.e. to be in fact one’s own god. Storm, even though he did not believe in the Christian God, had his own religion, as was discussed above. He knew how devastating a life without the social embeddedness could be; his novellas bear witness to his fears and his concerns that he studied thoroughly in his works. Storm’s obsession with destruction, death and the ephemeral nature of life, as well as the lack of Christian faith forced him to create his own “Evangelium der Liebe,” gospel of love, as Storm calls it himself (see Laage 1999, 231). The strong connection with this life (in German: Diesseitigkeit) made Storm appreciate the human community much more. Even though Storm was not a Christian believer he valued very much the commandment to love one’s fellowmen. Storm’s nephew, the pastor Ernst Esmarch, believed that Storm was an atheist with his head and a Christian with his heart (see Laage 1999, 231). Storm never became his own god but he feared death and tried to communicate his feelings with many other people in his letters and novellas. He was interested in making the time that is given to each individual better
and more meaningful. Thus, he fulfilled – at least in Adler’s understanding – the fifth task of life.

In recapitulation of Storm’s community feeling (his feeling to belong and his democratic approach) one can say that Storm was indeed a social being who regarded the community as something valuable and essential for a meaningful life. Even though Storm is often associated with loneliness and solitude he always lived in fact a life in community with others. Storm was engaged in a number of social activities, such as the Husum choir that he organized and led between 1843 and 1853, and after his return between 1864 and 1880. Even during his eight years in Heiligenstadt he built up a choir, which had its first performance in 1862 with the oratorio *Paulus* by Mendelssohn-Bartholdy (see Laage 1999, 38). Storm did not only lead the choir and conducted it, he participated as well and sang solo parts during the performance. Music, especially making music with a number of other people, – and Storm’s choir had grown to over seventy members by the year 1880 (see Laage 1999, 40) – requires empathy and a good deal of interest in others, if not the most democratic attitude there is. Adler (1969) stated at one point – and this statement goes with Storm’s life – that “neurotics seldom start a club” (9) and that it is “not possible for such persons to join a society” (Adler 1969, 9).

The fact that an author (here: Storm) communicates his feelings to his readers is for Schimmer (2001) a valid piece of evidence that the author has indeed a good deal of social interest (see 61). Schimmer (2001) states about the topic ‘art and social interest’,

Der Dichter sucht den Kontakt zum Mitmenschen durch Sprache und ist durch diese mit der menschlichen Gemeinschaft verbunden. Wer sich auf diese Weise mit der Gemeinschaft zusammengehörig fühlt, wird nicht nur merken, was der Gemeinschaft dient, sondern wird auch den Drang verspüren, gemeinschaftsbezogen zu empfinden, zu denken und zu handeln. (61)\(^{118}\)

It becomes obvious by now that Storm’s horror is nothing but a feeling of fear, i.e. being in fear of the ephemeral nature of life, to death, and decay. The feeling of

\(^{118}\) Translation: The poet seeks contact with his fellowmen via language and is connected with their community through it. Whoever feels related to the community in this way will not only notice what serves the community, but will also feel the urge to feel community-oriented but also to think and act in a community-oriented way.
inferiority must not necessarily be understood as a neurotic\textsuperscript{119} inferiority complex but just as a shadow that laid itself on Storm’s inner life, especially after the death of his sister Lucie in 1834 and even more after the death of his first wife Constanze in 1865. I believe that Storm showed undeniably tendencies of neurotic behavior, especially because of his traumatic experiences. Hoefele (1986) states about artists that almost every artist is or at least was at one time in his/her past a neurotic (see 117). However, Storm’s neurosis was not strongly developed because he had a keen interest in other people and thus he could compensate for it.

Adler himself differentiates between neurotic artists and non-neurotic artists (see Schimmer 2001, 62). Neurotic artists do not support the social interest of their audience and usually depict superhuman heroes without community feeling; non-neurotic artists, on the other hand, support the social interest of their audience and usually describe people in their social relatedness and interdependence. According to Adler’s dichotomy, Storm was clearly a non-neurotic artist, even though he describes people who leave the social embeddedness (see Daemmrich 1988, 55); but Storm’s message about these ‘troublemakers’ is more than clear: it is the wrong decision to turn one’s back on the community of people. Thus, Storm’s fiction experiences its full meaning in its reversal because Storm’s interest lies with harmonious communities even though the majority of his novellas depict the lives of outsiders and ‘troublemakers’. Storm, however, never idealizes these outsiders and outcasts or even puts them on a pedestal, but he directly or indirectly warns us of anti-social tendencies in our own behavior. Bollenbeck (1988) states that Storm often reduced Gesellschaft, society, to Geselligkeit, sociability (see 12). He liked having people around him in an informal and relaxed atmosphere and he showed a vital interest in the well-being of others. The absence of an attitude of alleged superiority serves as well as indicator for a non-neurotic life-style.

\textsuperscript{119} According to Schimmer (2001) ‘neurotic’ means to have a wrong picture of yourself and of society. Neurotic people have a mistaken private logic (see 29f.). “Der Beginn einer Neurose . . . ist immer durch einen exogenen Faktor gegeben, nämlich durch Lebensaufgaben und Entwicklungsphasen, deren Lösung und Bewältigung sich der Nervöse nicht zutraut. Solche Faktoren können sein: . . . Todesgefahr und Verlust einer nahestehenden Person” (Schimmer 2001, 31). [Translation: The beginning of a neurosis . . . is always given by an exogenous factor, namely through the tasks of life and the developmental phases, whose solving and accomplishment the neurotic does not dare. Such factors could be: . . . peril to life and the loss of a loved person.]
However, when we apply Pew’s (1978, 124-131) character typology, which he had based on Adler’s IP (see chapter 5), to Storm’s life it becomes apparent that Storm – despite his relatively well-developed social interest – might have very likely been the controller type, who fears nothing as much as his own powerlessness, i.e. his own insignificance in the face of death, unexpected danger, threats, and humiliations (see also the fifth chapter of the present dissertation, especially section 10). Thus, this personality type attempts to control his environment and the other people around him in order to gain security – even Laage (1999) states it clearly in the already above cited statement, “… und sich einen Raum geschaffen, in dem er ‘leben’ konnte” (13).120 This does not only refer to his personal life, such as the choirs that he conducted, but also to his literary works. Therefore, it does not surprise us that Storm created so many novellas in which the main characters have control about their environment and/or their fellowmen, either because they are dominating characters or because they retreat from society, e.g. the Vetter in Eine Halligfahrt (1871) whom Storm created after himself, Richard in Waldwinkel (1874), Botilla Jansen in Im Nachbarhause links (1875), Carsten Carstens in Carsten Curator (1877/78), Hermann Tobias Zippel in Zur „Wald- und Wasser-freude“ (1878), and Hauke Haien in Der Schimmelreiter (1888).

On the other hand, however, and that has usually been the focus of the Storm research of the last one hundred years, Storm literally attempted to face his greatest fear in his literature, i.e. he described scenarios in which characters, quite like him, cannot gain control (or keep control) of their environments and/or fellow creatures and therefore cannot lead a happy and contended life. The low degree of social interest that signalizes a controller type has to be found in Storm’s marriages rather than in his friendships and societal and professional activities.

In conclusion, I would like to stress again the importance of Storm’s childhood experiences that showed him the fascinating but at the same time destructive power and strength of death, decay, and oblivion. Although all of Storm’s movements were in fact directed by the desire to belong, he never shed of the overshadowing feeling of doubt and skepticism – or in Adler’s words, Storm “recognizes [his] own powerlessness in the face of nature” (Adler 1964a, footnote on 54f.). However, and this I consider to be the most

120 Translation: … and created a room [i.e. a world] in which he could ‘live’.
important point of the present analysis, Storm used his dark feelings for the benefit of mankind. He communicated his feeling not to discourage his readers but to encourage them to lead a more conscious and constructive life as an equal member of the community.

4.5 Selected Novellas by Theodor Storm and their Interpretation

As was shown, it is possible and beneficial for the literary critic to analyze the characters of Storm’s novellas, as well as the author himself, with the help of Adler’s Individual Psychology. As was stated before, in order to get to a sufficient analysis of the characters we have to turn to theories that are able to provide answers like these and that are indeed used in real life to interpret and understand real life people and their behavior.

In the following sections I will interpret five of Storm’s novellas with the help of Adler’s IP. These five novellas are Carsten Curator (1877/78), Die Söhne des Senators (1900), Im Nachbarhause links (1875), Ein Doppelgänger (1886), and Der Schimmelreiter (1888). I will show that the dialectical tension between individuality and community can be found in all of these narratives and that Adler’s IP offers especially in this regard an interpretative approach for the deeper and better understanding of five of Storm’s best novellas. I will analyze the respective protagonist’s relationship with his/her fellowmen because Adler’s psychology as a holistic theory attempts to understand an individual in his/her connectedness. As was stated earlier, I am of the opinion that Storm’s understanding of community is quite in tune with that of Adler.

Furthermore, I will assess the characters’ directions of psychological striving and their life goals. These analyses are done for two reasons: first, in order to arrive at a thorough character assessment of the particular protagonist and his/her biased schema of apperception (worldview), i.e. to understand the character from his/her psychological viewpoint; and secondly, in order to become aware of the moral and pedagogical aspect(s) behind the entire narrative. Adler’s IP can show, like no other interpretative tool, that the democratic claims – which were also and foremost made by Storm himself – emanate from the individual novellas. Storm’s moral message is of immense significance to us today, even though – but this should not be a reason to discard Adler’s approach – he did not regard his literary works as educational. Storm’s legacy, i.e. the insight of the
necessity of a healthy balance between human community on the one hand and individuality and privacy on the other, still speaks to us at the threshold of the twenty-first century. This is especially important in a time in which we recognize the urge to redefine the meaning of democracy.

As was mentioned earlier, in almost all of these novellas we can find outsiders and ‘troublemakers’ with their certain degrees of social interest and their striving on the useless side of life, i.e. striving beyond social acceptability. All five novellas are naturally influenced by Storm’s own fascination with death, decay, loneliness, and his life-long struggle with God. Moreover, Adler’s IP will confirm that Storm’s rejection of the growing individualism in the nineteenth century, which went along with an unprecedented striving for capital and self-interest, is responsible for the disequilibrium between communal and individual factors of life. The unbalanced lives of the protagonists lead in most cases (with the exception of Die Söhne des Senators) to their own deaths and in the case of Hauke Haien to the destruction of an entire village.

Despite the overriding theme of community and individuality, all five novellas also (re-)present different aspects of Adler’s Individual Psychology, e.g. Carsten Curator addresses the problem of education (Erziehung) and the goal of gaining control over another person, in Die Söhne des Senators the problem of the second child is addressed who has little self-esteem, Im Nachbarhause links focuses on the consequences of suppressed social interest and exaggerated greed, Ein Doppelgänger deals with the issue of crime, and last but not least Der Schimmelreiter focuses on the consequences of human pride and the feeling of godlikeness.

4.5.1 Carsten Curator (1877/78)

The novella Carsten Curator, which Storm wrote in 1877/78, falls into his second Husum period of his creative work (1864-1880) and counts toward the cycle of der neue Storm (the new Storm). In this period Strom time and again deals primarily with the death of his first wife Constanze (1826-1865) and also with the life-threatening alcohol addiction of his son Hans (1848-1886). The novella Carsten Curator can thematically be placed next to three later novellas from the Hademarschen years (1880-1888) in which he takes up related motifs, e.g. Der Herr Etatsrat (1881), Hans und Heinz Kirch (1882), and
John Riew’ (1885), because all four novellas address the human tragedy in quite a similar way. Der Herr Etatsrat (1881) and John Riew’ (1885), for instance, deal also with the problem of alcohol abuse.

Carsten Curator (1877/78), like the novellas Der Herr Etatsrat (1880/81) and Auf dem Staatshof (1859), is a very tragic narrative about the decay and final destruction of a lower middle-class family in the town of Husum. The novella has received much attention because it addresses a prominent conflict situation (see Gohde 1976, 1). Eva Marrett Friedmann (1974, 65), Gerhard Kaiser (1979, 422ff.), Fritz Martini (1981, 657), and Siegfried Chowanietz (1990, 151) believe that Carsten Curator’s generation conflict or generation gap, the conflict between father and son, has contributed to its important position within Storm’s life work. Other critics, however, such as Alt (1973, 20), Ebersold (1981, 85), and Laage (1999, 13), argue that biographical references and parallels to Storm’s own life have contributed primarily to its success and fame. Storm’s oldest son Hans (1848-1886) turned out to be a problem child and caused a lot of trouble in Storm’s life. The other seven children of Storm’s (Ernst, Karl, Lisbeth, Lucie, Elsabe, Gertrud, and Friederike) did not show any particularly anti-social behavior. Laage (1993) also points to the fact that Carsten Curator, as a non-aristocratic, lower middle-class tragedy, receives its significance from the unvarnished description of the ugly reality of the lower middle-class milieu (see 62).

Additionally, it can be regarded as a precursor to Thomas Mann’s (1875-1955) novel Die Buddenbrooks (1901), although the picture of the decay of a lower middle-class family in the Twiete (the name of the street in which Carsten’s house is located) in Husum that Storm draws is so much narrower and more limited than the picture that Mann gives us of the decline and fall of the merchant family in Mengstraße in Lübeck (see Laage 1993, 62). The tragic character of this novella is, according to Laage (1993, 121 According to Laage (1987b), Twiete is an old Low-German term for a narrow lane (or alleyway) in towns and cities of Northern Germany, e.g. Hamburg and Husum. The Twiete in Husum connects the harbor with the Großstraße, the main street (see 958).

122 Karl Ernst Laage (1999) states that Carsten Curator is an example for the topic of “Verfall einer Familie,” decay of a family (see 13). The same topic is also addressed in the novella Auf dem Staatshof (1859). On the occasion of Husum’s 400th anniversary, Karl Ernst Laage (2003b) stated in his talk “Theodor Storm und seine Vaterstadt Husum. Ein widersprüchliches Kapitel seiner Biographie” on August 13, 2003, “Hier wird wie in der ganzen Novelle, insbesondere auch im Schluß . . . deutlich, daß mit der Novelle Auf dem Staatshof das Thema der Buddenbrooks, Verfall einer Familie, angeschnitten ist. . . . Eine alte, überlebte Epoche geht zu Ende.” [Translation: It becomes clear, in the entire novella and in the ending,
61), shaped by the personal sorrow that the author had to endure as a father. Storm definitely used his own experience with his oldest son Hans to whom he sent – by way of this novella – a wake-up call to encourage him to pass his classes at the university and finally graduate after the twentieth semester. But he also wrote it for himself in order to free himself from the troubles his idle son was causing and to master the burden of his culpa patris, his parental guilt. In this manner, the creative process of writing aimed – probably for the most part unconsciously although Storm talks about his ‘strategy’ in a letter to Eduart Mörike123 (see also Laage 1999, 13) – at a personal catharsis, at a cleansing and healing solution of his life. This catharsis, however, was never fully reached. In fact, he felt guilty for his son’s situation and death because he believed that with the marriage to Constanze he had brought disastrous genes into his family (see Laage 1995, 11).124

According to Laage (1999) Storm had at first avoided writing about the difficult topic of his paternal guilt although it had been on his mind for over ten years (see 69); but it was the painful feeling of his parental guilt, his culpa patris, that became the trigger for the composition of this novella (see Laage 1995, 11). Ruttmann (1999) argues that Storm that with the novella Auf dem Staatshof the topic of ‘the decline and fall of a family’ is addressed. . . . An old, antediluvian epoch is approaching the end.] (See also Albrecht 1991, 55).

123 “Einsamkeit und das gähnende Räthsel des Todes sind die beiden furchtbaren Dinge, mit denen ich jetzt den stillen unablässigen Kampf aufgenommen habe. Gleichwohl bin ich nicht der Mann, der leicht zu brechen ist; ich werde keines der geistigen Interessen, die mich bis jetzt begleitet haben und die zur Erhaltung meines Lebens gehören, fallen lassen; denn vor mir . . . liegt Arbeit, Arbeit, Arbeit! Und sie soll, so meine Kraft reicht, gethan werden” (Storm in a letter to Mörike on June 3, 1865; in Storm 1978, 72). [Translation: Loneliness and the haunting mystery of death are the two horrible things with which I have now taken up the quiet and unremitting battle. Nevertheless, I am not a man who is easily to break; I will give up none of the intellectual interests, which have accompanied me until now and which belong to the maintenance of my life because ahead of me . . . lies work, work, work! And it shall, so I keep my strength, be done.]

124 “In einem Brief an Hans weist Storm selbst darauf hin, daß der ‘Blutstropfen, der aus Großvaters Geschlecht kommt’ an dem ‘großen Unglück’ seines Sohnes Mitschuldig sei; in anderen Briefen spricht er von der ‘unheilvollen Erbanschuld’, die ‘der Unglückliche’, also Hans, zu tragen habe” (Laage 1995, 11). [Translation: In a letter to Hans, Storm points to the fact that the ‘drop of blood that comes from grandfather’s side’ is partly guilty for the ‘great misfortune’ of his son; in another letter he talks about the disastrous hereditary guilt, i.e. Hans, has to bear.] The idea that evil character traits are inherited is also addressed in one of Storm’s greatest novellas, namely in Aquis submersus (1876). Helmut Bernsmeier (1994) hints at the scene in which Johannes discovers the ancient portrait of one of Katharina’s ancestors (see 85); Johannes says, “Hier diese ist’s! Wie rätselhafte Wege gehet die Natur! Ein saeculum und darüber rinnt es heimlich wie unter einer Decke im Blute der Geschlechter fort; dann, längst vergessen, taucht es plötzlich wieder auf, den Lebenden zum Unheil” (Storm I, 801). [Translation: Here, that’s it. What mysterious paths does nature go! The spirit of an age and above it, it runs secretly like under a blanket in the blood of our line; then long ago forgotten, it appears again for the balefulness of the ones alive.]
hoped for deliverance when he finally decided to start this novella in May 1877 (see 77).125

Parallels between Hans Storm and Heinrich on the one hand, and Carsten and Theodor Storm himself on the other hand are indeed discernible throughout the whole novella. Especially in the dialogues between father and son and in the way Carsten cares about the affairs of other people – after all he is a respected and trusted notary in the small town of Husum, a Curator – striking similarities can be detected (see also Kaiser 1979, 424).

We have to understand a Curator in Storm’s time as a notary and guardian who was involved in other families’ financial businesses; especially in those families that did not have the capability to deal with financial or legal issues themselves, such as elderly women and widows (see Storm I, 850). The help that Carsten offers to the weakest members of his more and more capitalist society appears even more outstanding in a time in which the importance of profits and investments was steadily growing. Storm himself worked, quite like his literary character Carsten Carstens, as a lawyer in Husum from 1842-1853; then from 1864-1868 as a Landvogt (district governor with extended powers), and – after only four years because the office of the Landvogt was abolished after Schleswig-Holstein came totally under Prussian rule – local judge from 1868-1880. In his years as a Landvogt, Storm worked on a great number of different cases and was involved professionally as well as emotionally. Most of the cases dealt with people from the working-class who came into conflict with the law, with serious criminals, and major family issues (see Laage 1999, 174-189). Storm had to care about the people who were committed to his charge. Even though the similarities between Storm’s own life as a Landvogt and the description of the protagonist of his novella Carsten Curator (1877/78) are striking, we should not be mislead to take every description autobiographically.

125 Laage (1993) states, “Schon in der Novelle Ein stiller Musikant (1874/75) hatte Storm versucht, sich seine Vatersorgen vom Herzen zu schreiben. Der alte Musikmeister Christian Valentin mit seiner ‘Kopfschwäche’ (seinem Mangel an Konzentrationsvermögen) ist Storms Sohn Karl, wie er ihn ‘in seiner Zukunft angeschaut’ (61). [Translation: As early as in the novella Ein stiller Musikant (1874) Storm had tried to rid himself from his parental sorrows. The old musician Christian Valentin with his ‘Kopfschwäche’ (his disturbed ability to concentrate) is Storm’s son Karl as he saw him in his future.] This becomes even clearer in Storm’s letter to Paul Heyse on March 19, 1888 in which he says, “Es ist ein Erlebnis meines Karl, des ‘stillen Musikanten’” (Storm 1974, 170), it is an experience of my Karl, the silent musician.
despite the overwhelming number of parallels between Storm’s real life and his fiction, which I will point out in this dissertation. Yet, Storm did indeed use his personal and professional experience for the creation of this novella, and the tone might also be heavily influenced by his own feelings, but Carsten Curator is not Theodor Storm.

Carsten Carstens, who the people call Carsten Curator, is a middle-aged man of the lower middle-class milieu of Husum. Originally, he is a wool merchant but he put his small business into the hands of his unmarried sister Brigitte because his additional occupation as a notary and advocate consumes most of his time. Under quite unusual conditions he meets a young lighthearted girl who he marries. The age difference becomes the trigger for a strong and growing feeling of inferiority in him. However, his marriage does not last for long; Juliane, his wife, dies after the birth of their first son, Heinrich. Soon, Heinrich turns out not only to take after Juliane but also to be a problem child.

Laage (1999) points to the fact that Storm deliberately used the Latin word curare in the name of the main character and in the title of the novella. Curare means to care, to be in charge, and in German pflegen or sorgen/sich kümmern.126 It is interesting how often Storm uses the word sich kümmern (in the sense of ich sorge mich um etwas) in the novella and what great attention this term receives. Even in their first meeting Juliane says to Carsten, “Machen Sie was sie wollen, ich kümmere mich um nichts” (Storm I, 852).127 Also in the first depiction of Heinrich we hear him say, “Muß gehen! Wir kümmern uns um nichts” (Storm I, 854).128 Storm’s intention was clearly to make two major points. First, he wanted to set Carsten apart from Juliane and Heinrich and

---

126 When we look closer and try to grasp the wide rage of meanings of the Latin word curare, we get to surprising results. According to Rita Hau’s (ed.) dictionary PONS Wörterbuch für Schule und Studium, Latein-Deutsch. (Stuttgart: Ernst Klett Verlag, 2001), curare has seven possible definitions, “1. sorgen, Sorge tragen, sich kümmern; 2. besorgen, zurechtmachen, (Geschäfte) ausführen; 3. pflegen, warten, erquicken, (sich pflegen: corpora curo/curare); 4. verwalten, befehligien; 5. behandeln, kurieren, pflegen; 6. jemandem etwas verschaffen; 7. (Geld) auszahlen.” It is interesting that Carsten is involved in so many activities that directly go back to almost all of the seven definitions of curare. He cares (sich kümmern) about Heinrich, his son, which is probably the main concern of the novella. He carries on a business (Geschäfte ausführen) because he has a little wool store in Husum. Carsten has a foster-daughter, a Pflegetochter, Anna, that he cares about. He supervises (verwalten) the money of the elderly ladies as a notary. Carsten also gets the positions (jemandem etwas verschaffen) for Heinrich in Hamburg and in Süderstraße in Husum, and last but not least he pays out (Geld auszahlen) Anna on her twenty-first birthday because he had invested money for her. Carsten is in the fullest sense of the word a carer.

127 Translation: Do what you want. I am not going to care about anything.

128 Translation: I have to go! We do not care about anything.
therefore draw a clear line between the carer Carsten, whose profession it is to take responsibility for other families, and those people in the novella that do not care at all. In an Adlerian sense, the word ‘care’ is also quite an interesting and important term. Care means to be interested in other people, to have a vital interest in the well-being of others, and to engage oneself in their problems and sorrows. Care might stand for the social interest of a person and it might be moreover an indicator of a person’s degree of empathy and readiness to cooperate with others. Secondly, Storm intended to show parallels between mother and son because the heredity of certain character traits is seen as the underlying motif of not only this novella but of a big part of his entire work. I would like to point exemplarily to the novellas *Aquis submersus* (Storm I, 800f.), *Der Herr Etatsrat* (Storm II, 13, 14, 16, and 18), and *John Riew’* (Storm II, 343f.).

As was mentioned before, quite like Heinrich in *Carsten Curator*, Storm’s son Hans was addicted to alcohol, led an unsettled life, disappeared for some time, and finally died in 1886, at the age of thirty-eight, as the result of alcohol abuse.129 In Heinrich’s case the addiction is not so much alcohol but gambling, although Storm describes two occurrences in his novella in which Heinrich is in fact drunk (see Storm I, 899f., 904).

In this novella, Storm does not at all hide his personal aversion to the capitalist bourgeoisie with its greed, materialism, speculative gambling, and investments (see Laage 1990, 22). In fact, Storm detested the ‘dirt of business and commerce’ (see Laage 2003b) if it was connected with pure profit and egoism and not with the security of the family and the retirement. After all, the main figure, Carsten, is – as a typical representative of the *Bildungsbürgertum* – not so much concerned about the money that he earns as a notary, but is rather interested in the people and their concerns (see Segeberg 1987, 30). Storm writes, “Da bei ihm, wenn er die Angelegenheiten anderer

---

129 “Im Falle seines Ältesten glaubte er sich daher an dessem Versagen mitschuldig. Storm wußte außerdem, daß die Familie, väterlicherseits, seit Generationen nicht nur als Müller, sondern auch als Gastwirte tätig gewesen und damit ständig den Versuchungen des Alkohols ausgesetzt gewesen war” (Chowanietz 1990, 149). [Translation: In the case of his oldest son, he believed to be partially guilty for his failure. Besides, Storm knew that the family on his father’s side was working not only as millers but also as innkeepers and that they were thereby constantly exposed to the temptations of alcohol.] Another very interesting reference to his eldest son can be found in Storm’s letter to Ferdinand Tönnies on May 15, 1872 in which he warns the young Tönnies (who had just enrolled at the University of Jena) of a debauched life at the so-called *Bieruniversitäten* (beer universities). Following his warnings Storm writes, “Karl und Hans, letzterer in Kiel, haben lange nicht geschrieben” (see Meyer 1940, 360). [Translation: Karl and Hans, the latter in Kiel, haven’t written in a long while.]
Storm makes the contrast between good business and bad business clear in the opposition of Carsten and broker Jaspers. Tschorn (1978) believes that Storm’s tragedy focuses in its criticism entirely on the new economic conditions during the Napoleonic continental blockade (see 156), which is also, as Ebersold (1981, 83) and Chowanietz (1990, 143) show, comparable with the Spekulantenentum (speculative investments) after the Franko-Prussian war of 1870/71 and the increasing industrialization. In this way, broker Jaspers stands for the greedy bourgeoisie and the unhealthy striving for more money, whereas Carsten is portrayed as the social person who cares for the best for his family and his community and who is not interested in his own profits.

Yet in an Adlerian reading, Carsten is not as altruistic as it seems at first glance. It is interesting to note that Carsten serves predominantly elderly ladies and generally those who cannot care for themselves anymore and who would probably be over-burdened with the difficult task of investing money for their retirement, especially in times of transition from an agricultural to an industrialized society. It becomes obvious that we have to deal here with a question of power and dependence in which Carsten is clearly the leading, the dominant person; a fact that might hint at Carsten’s hidden striving for power and superiority.

Despite the critical tone, the central topic of *Carsten Curator* is a more human one: Storm depicts a situation in which a father tries to help his son but realizes in the end that he actually does not anymore have the strength, power, and influence on his son to do so. In this way, the central topic overlaps with Adler’s findings on family constellation and *Erziehung* (education). The generation conflict that Friedman (1974), Gohde (1976), and Chowanietz (1990) discuss is also a relevant topic for the Adlerian analysis. According to Adler (1968), a child experiences his/her own inferiority very early in his/her life (see 34). “The father is the one who is big, knows everything, and has everything . . . . He becomes the opponent who must be fought” (Adler 1956, 53). It does

---

130 Translation: Because not his own profit was important to him but the participation at work, he distinguished himself remarkably from those that usually engage themselves in things like these.
not come as a surprise that Carsten is, similar to his position at work that was described above, the dominant person at home. Heinrich, his son, has to live under this dominance. Especially important are the first four or five years in the life of a person because they shape the conditions for the setting of life goals (see Dreikurs 1969, 49) and therefore lay the foundations of the life-style of a person (see Adler 1929, 32). Childhood in general is accorded a very important position in Adlerian teaching because

[t]he formation of [character] types begins at this early period. Whereas some children develop in the direction of the acquisition of power and the selection of a courageous technique, which results in their recognition, others seem to speculate on their own weaknesses, and attempt to demonstrate it in the most varied forms. (Adler 1968, 34)

It is of great concern for every Adlerian psychologist and scholar to find out what might have happened during the first years of a person, i.e. what might have gone on in Heinrich’s childhood and what attitude toward life Heinrich might have chosen. It is because of Storm’s detailed and realistic description that we can use the characters, especially the character of Heinrich Carstens, for an IP analysis, but we have to keep in mind that we cannot treat Heinrich as a psychological case whom we might attempt to cure; Heinrich is still a literary character in a masterfully created narration that we have set out to understand deeper and more thoroughly with the help of Adler’s IP. The same holds true for the other four novellas that will be analyzed subsequent to Carsten Curator. Nonetheless, one of the central elements of this analysis is the social interest, which according to Adler (1964a) “gives direction to the striving for superiority” (29f.) and “also becomes a normative ideal” (Adler 1964a, 30) of a person, i.e. the goal that someone is striving to, which gives direction to every single expression (thoughts, deeds, and words) of a person. However, it has to be stated as well that IP and its literary interpretations usually do not differentiate to a great extent between real people and fictive characters; both are usually treated the same. In this manner, I will analyze Heinrich Carstens and Carsten Carstens, whom the people call Carsten Curator, on the basis of Adler’s demands for social interest, as well as their relationship with each other and their interaction. I will also examine the dialectical tension between community and individuality in Carsten’s and in Heinrich’s psyches.
Heinrich, like every person in the world, has to approach and master the three life tasks that Adler sees for humanity; they are occupation, friendship, and marriage. Heinrich fails to master these problems altogether because he is lacking *Gemeinschaftsgefühl*, social interest. Adler (1931) remarks in this context that some people “approach the problems of occupation, friendship, and sex [i.e. marriage] without the confidence that they can be solved by cooperation” (8). The fact that Heinrich fails all of the three tasks of life lets us assume that he has set out on a mistaken way toward a fictive personal superiority. In other words, he is on a path toward an erroneous reality that allegedly offers security and stability. According to Jacoby (1989) a person never really aims at a specific goal but he acts *as if* he pursues a specific goal (see 39, emphasis added). Heinrich’s fictive final goal will be discussed further down.

Heinrich – who can be regarded as a direct antithesis of Fritz Basch from the later novella *Bötjer Basch* (1885/86) because he (Fritz) unlike Heinrich eventually overcomes the temptation of gambling and investing money during his time in America (see Friedman 1983, 58) – fails in the field of occupation because he is not interested in a serious career. He proves to be unreliable and even betrays his employer, the *Senator*. Adler (1929) states that unacceptable behavior only comes to light when a person has to solve a task (see 5). As long as nobody demands anything from him and as long as he is not confronted with difficulties, one will not be able to observe the problems that person has at all (see Adler 1929, 5). Heinrich fails in the field of friendship because he does not have friends that are truly interested in him and make serious attempts to get him back on track. Heinrich also fails in the field of marriage because he is not capable of relationships and not capable of taking over responsibility for other people. Because of his neurotic nature Heinrich is too much occupied with himself and cannot spend time and thoughts on his fellowmen; he is standing in his own way. Adler (1929) describes the situation of a pampered child that cannot find playmates and friends because s/he is always engaged in him-/herself and only concerned with his/her own situation (see 4). I argue that Heinrich has to be understood and analyzed as a pampered child because those for whom all problems are removed by others belong as well to the group of pampered

---

131 According to Jackson (1992), a *Senator* has to be understood as a *Ratsherr*, a town councilor (see 10). “In Husum some councillors were elected for life, others for a limited period” (Jackson 1992, 10).
children (see Adler 1994a, 48). We learn about Heinrich that “Tante Brigitte weinte oftmals seinetwegen, und auch mit Carsten legte sich abends in seinem Alkovenbette etwas auf das Kissen, was ihm, er wußte nicht wie, den Schlaf verwehrte” (Storm I, 854).132

How did Heinrich develop such an egoistic and truly neurotic attitude? At this point, I want to go back one step and look at Heinrich’s early childhood because it contains enough important information to be able to sketch out his private logic. Fasold (1999) states that Storm always sets his sight on ganze Lebensgeschichten, entire life-stories, in which childhood stories, or descriptions of childhood occurrences, play a critical role in narrating their fate (see 187). No less than forty novellas include childhood stories of a character, not necessarily only of the protagonist (see Fasold 1999, 187). Even though these childhood stories are (often) not narrated by the person in question we can use them to get an idea of what Storm wanted the childhood of a specific character to look like and what impact it has had on the character and the development of the narrative.

According to Adler (1931), the “world is seen through a stable scheme of apperception” (12) when the child is approximately five years old. “The experiences are interpreted before they are accepted” (Adler 1931, 12). Adler states in his book Individualpsychologie in der Schule (1929) that the evil will of a child is never the beginning, rather the cause of his/her discouragement (see 30). Therefore, it is important to note at this point that Adler (1931) believes that “if once the meaning given to life is found and understood, we have the key to the whole personality” (22). Therefore, the scholar and literary critic can continue on this path of critical analysis with a safe conscience.

The meaning given to life tells the therapist and scholar what a person thinks what s/he expects in life and what s/he tries to avoid by all means (see Adler 1931, 19). The meaning of life is both his final goal (Fernziel) and a person’s life-style. Dreikurs (1969) explains life-style as a stencil for thoughts and deeds, or as the personal way of walking (Gangart) of an individual (see 57f.).

132 Translation: Aunt Brigitte cried often because of him and also with Carsten, something strange laid down with him at night in his alcove bed that, he did not know how, kept him from falling asleep.
Storm’s description of Heinrich and his (Storm’s) own attempts to analyze the reasons for Heinrich’s misbehavior, which we find in the novella, assume that we have to search for answers in the field of predestination and genetics. Ruttmann (1999) states that Storm was influenced by the current scientific views of his time and that he, therefore, saw the main reason for his tragedy in the dependence of his child on the power of genetics (see 78). Accordingly, based on the author’s intent, Carsten’s weakness is biologically determined (see Ruttmann 1999, 79). Because Carsten’s young wife Juliane was a lighthearted and careless person (here the contrast between Carsten and his wife becomes visible) Heinrich had inherited these character traits from her, and he is therefore such an egoistic and self-centered person. The attempt to interpret and analyze this novella with the help of genetics is not at all Adlerian (see Dreikurs 1997, 87) because the ability to have interest in others, as well as the neurosis on the other side of the spectrum is not innate but acquired and developed (see Adler 1929, 5; Schimmer 2001, 31). Character traits are therefore not inherited features but develop during the first four or five years of a person’s childhood due to his/her social environment. Character traits constitute guiding lines that point to the ideal self, the ideal personality (Persönlichkeitsideal) of a person (see Rattner 1994, 57). Jacoby (1989) even states that ‘character’ (in an Adlerian understanding) is in fact a social term and that we can only talk of ‘character traits’ when we know a person’s social environment (see 54).

An interpretation of Carsten Curator on the basis of Adler’s Individual Psychology (IP) is not as easy as it might seem because many factors to which we have no access come into play, such as siblings, the relationship with the mother, the influence of grandparents, and the like. Grey (1998) lists four basic fields that a therapist needs to investigate before s/he can come to profound conclusions about a person’s guiding lines and fictional goals. These are the nature of the problem (Why did the person come to the

---

133 “Den von der Toten nachgelassenen Knaben, der sich bald als der körperliche und allmählich auch als der geistige Erbe seiner schönen Mutter herausstellte…” (Storm I, 854) [Translation: The boy, who was left behind by the dead woman and who gradually proved to be the intellectual heir of his beautiful mother…] and “aber auch ihm, wie einst seiner Mutter, stand es hübsch, wenn er den Kopf mit den lichtbraunen Locken zurückwarf und lachend seinen Kameraden zurief: ‘Muß gehen!’ (Storm I, 854). [Translation: but it fit also him, as once his mother, when he threw back his head with the light-brown curls and laughingly called to his friends: ‘I have to go!’] See also Wedberg (1964, 126).

134 Adler (1964a) states, “We don’t think of heredity but of the atmosphere of the relationship of the parents to the patient” (194).
therapist?), the family relationship (What is the patient’s ordinal position?), the relationship between the patient and his parents (What kind of person does the patient think his father/his mother is?), and finally the early childhood memories or early recollections (What does the patient remember from his/her early childhood?) (see Grey 1998, 86f.). Because we cannot answer these questions in regard to Heinrich Carstens satisfactorily, we can only make guesses about the state of his social interest and his potential life goals.

In fact, at this point the IP diagnosis or character analysis meets some additional difficulties because first of all, Storm artistically created this novella on the basis of his beliefs and knowledge. Secondly, we have to raise the question if the narrator of Carsten Curator is in fact an objective voice that we can trust. Because Storm, like most of his contemporaries, such as Gottfried Keller (1819-1890), Wilhelm Raabe (1931-1910), Theodor Fontane (1819-1898), Detlev von Liliencron (1844-1909), and Georg Büchner (1813-1837), believed in predestination and genetics he created the literary and poetic plan of the novella according to it (see Royer 1971, 30; Frühwald 1984, 10f.). This becomes quite visible when analyzing for example Carsten’s guilt and the question of how much Carsten indeed cared about Heinrich when he was a little boy.

According to Adlerian teaching (see Adler 1994a, 44), parents influence their children only through their interpersonal actions. A neurotic or highly discouraged parent, for example, is thus not very likely to raise and educate a child, i.e. to teach him or her the meaning of life, in an open and cooperative way and environment. In other words, “meaning is only possible in communication: a word which meant something to one person only would really be meaningless” (Adler 1931, 8). Interpreting Heinrich’s childhood is the first step to understanding his actions, since only the final goal can satisfactorily explain the behavior of a person. This is what Adler calls *causa finalis*. It is also and furthermore a decisive step toward the interpretation of Carsten, his father. However, while analyzing Heinrich’s character the scholar should keep in mind that we have to overcome the assumption that the child’s behavior is always and in any case the

---

135 “Wenn es nämlich der Mutter nicht gelingt, ihre Funktion richtig auszuüben, hat dies nachhaltige Auswirkungen auf das Kind. Es fehlt ihm das Gefühl der Freundschaft und Verbundenheit zu den Mitmenschen” (Pfammatter-Brugger 1997, 177). [Translation: If the mother does not manage to carry out her function, it has lasting effects on the child. S/he will lack the feeling of friendship and connectedness to his/her fellowmen.]
parent’s fault as Dreikurs (1997) has pointed out (see 86). Parents are often the victims of their children (see Dreikurs 1997, 86f.). Grey (1998) confirms this statement, “all behavior [of a child] is based on . . . perception of reality, not necessarily reality itself” (9). The question of Carsten’s potential guilt, his *culpa patris*, has to be regarded in this light as well. It is important to note that the parent’s guilt in Adler’s view is quite dissimilar from their guilt in a traditional interpretation, perhaps even from Storm’s intended view, which emphasizes the genetic coherence (see Laage 1995, 11). Guilt is quite a difficult term in Adler’s psychology because Adler focuses more on the subjective “feeling of guilt” of a person that is often the cause of a person’s actions (see Adler 1931, 32f.; Adler 1964a, 137). Orgler (1963) substantiates, “He [Alfred Adler] does not try to find out any guilt, he does not accuse, but he teaches us how to understand” (107). Rather than talking of guilt Adler speaks of responsibilities (see Dreikurs 1997, 104), “Fehler,” errors (Adler 1929, 2), or “mistakes” (Adler 1931, 17) that occur in a person’s education. However, it is in Adler’s vital interest not to play the blame game, given that psychology should not be moralized at all (see Ellerbrock 1985, 59), but to find constructive solutions to an erroneous world-picture, life-style, or even pedagogy. Very often, it is the child too who is (partly) responsible for the position in the family that s/he adopted (see Dreikurs 1997, 86). However, Ellerbrock (1985) explains that the self is never able to create itself without the manifold connections with other people (see 57); this is why Adler’s psychology is labeled a causal-teleological approach. The social factors stipulate the life goals of the child. Hence, the parents have a certain responsibility for their child and for “spreading the social interest” (Adler 1956, 373). Storm has quite a remarkable view on guilt as he states in his poem “Sprüche 2” from 1858. He writes,

\[
\begin{align*}
\text{Vom Unglück erst} \\
\text{Zieh ab die Schuld;} \\
\text{Was übrig ist,} \\
\text{Trag in Geduld!}
\end{align*}
\]

(see Storm II, 1053)\textsuperscript{136}

Storm’s view on guilt in *Carsten Curator*, however, is threefold. The first factor is the corrupting economic situation during the continental blockade and the speculative

\textsuperscript{136} Translation: From misfortune first substract the guilt; what is left endure with patience.
investments that he describes in this novella (see Tschorn 1978, 87), the second, of course, is the anti-societal drive for passion, love, and sex, which has to be suppressed, and that misleads Carsten at the beginning of the story;\(^ {137}\) the third is the heredity of character traits that Juliane brings into Carsten’s house. In contrast, the Adlerian approach focuses exclusively on “social influences as a clue to the child’s goals” (Grey 1998, 5; Dreikurs 1997, 87ff.). That means consequently that Adlerians are interested in the relationship Carsten – Heinrich, while scholars, such as Strehl (1996) and Ruttmann (1999), who believe in the power of genetics would most likely focus more on the relationship Juliane – Heinrich.

Laage (1995), for example, examines the father’s guilt in *Carsten Curator* but – because he does not include an Adlerian or even any psychological approach to his interpretation – comes to results different from ours. According to Laage (1995), Carsten is guilty of three things. First, he is guilty as a human being because he succumbed to Juliane’s charm (see Laage 1995, 15). Secondly, he is guilty as a *Curator* because he should not have agreed to the doubtful investments to help his son (see Laage 1995, 17). Thirdly, he is guilty as a father because in the end Carsten plunged Anna into misery and, moreover, he does not help his son when he really needs his father (see Laage 1995, 18). According to the Adlerian interpretation, I do not believe that Carsten’s guilt has to be found, and can be found at all, in his marriage with Juliane. Even though we have doubts about Carsten’s true feelings for Juliane and about his romantic involvement, I do not see his guilt at this early stage. It becomes more interesting when we look at the second and third aspect of his guilt (according to Laage 1995, 18). Indeed, in as much as Carsten takes care of the money of other families he should have taken care of his own money, i.e. the money that legally belongs to Anna. He should not have disposed of Anna’s fortune, but in my eyes, giving Heinrich Anna’s money and finally agreeing to their marriage does not constitute a serious argument for his guilt (or responsibility) in regard

\(^ {137}\) At this point, I would like to hint at quite an early novella of Storm’s in which he addresses both the problem of heredity and genetics and the problem of being guilty of passionate love and sexual desire. In *Von Jenseits des Meeres* (1865) Storm describes the fate of a young woman, Jenni, who was born on the Caribbean island of St. Croix as the daughter of a German father and a native mother. She suffers under the strict (almost racist) attitude that the European society of the nineteenth century upholds. Because the father gave in to the charm of a beautiful black woman, who soon after turns out to be quite a plain and uneducated person, he later regrets in a frantic attack, his involvement and curses his guilt, “Es ist mein eigen Blut; das andre – ist meine Schuld” (Strom I, 400).
to the negative development of his problem son. However, Carsten is to a certain extent guilty of having destroyed Anna’s life and of having turned her from a beautiful, blonde virgin (see Storm I, 855) into a withered woman (see Storm I, 909). I also believe that the resemblance with Storm’s earlier novella *In St. Jürgen* (1867), in which the actions of Liborius Michael Hansen, who speculates with the trust-money of his foster-son, are marked as a *Verbrechen*, a crime (see Storm I, 410), can also shed some light on Carsten’s guilt.

Apparently, in an Adlerian reading Carsten’s guilt differs immensely from his guilt in a more traditional, text-based interpretation in that it focuses on the social and emotional conditions in Carsten’s family, i.e. the educational style, his pedagogy, and on his parental responsibility during Heinrich’s boyhood. Carsten is responsible for (not guilty of!) the false education of his son, i.e. by creating neurotic notions in Heinrich’s character, because he did not do enough to prevent his son from acquiring a disturbed feeling of social interest. It was Carsten’s error to not have directed his son’s interest onto other people, thereby broadening his horizon; and he is responsible for having treated Heinrich the wrong way with his harsh and frequent punishments.

We learn that Heinrich is the only son of Carsten and Juliane. He never gets to know his mother because she dies right after his birth. The Adlerian scholar understands the mother as a very important and crucial partner for a child. The mother is the first person in a baby’s life. In an Adlerian view on families, which is quite traditional compared to modern views of the early twenty-first century, it is her job to create social interest in her child and then to build a bridge, as pointed out in the preface of this dissertation, between the baby and community (see Pfammatter-Brugger 1997, 184). The mother is responsible for directing the child’s interest onto other people, first the father and later on siblings and other relatives and friends. If this is not done in the best possible way the child might later on in his/her life suffer from a damaged or disturbed feeling of

---

138 Individual Psychology is not at all connected with assigning guilt. Even though Adler denies the existence of independent urges and drives (which play an important role in Psychoanalysis), he understands and emphasizes every person’s responsibilities for his/her actions. In his writings (1931, 1956), Adler only refers to guilt as a person’s feeling of guilt, which “serve[s] in the interest of gaining distance [as a person’s strategy], that is, withdrawing” (Ansbacher and Ansbacher 1956, 272).
social interest (see Pfammatter-Brugger 1997, 177). Of course, the father can assume the mother’s job on the occasion of her death, but because of the societal position of a man, his constant striving for a better economic and societal position (the ‘sense of above’), the child might feel even more inferior to the father as s/he does in a relationship in which the mother plays a strong part (see Pfammatter-Brugger 1997, 184). This last argument is definitely reinforced when we take a time in consideration in which the societal equilibrium between man and woman is disturbed, for example, in Storm’s own time and in a situation in which the father is, for other reasons, the dominant and overwhelming figure.

The father – especially in the late nineteenth century – has internalized an understanding of society that is constantly striving for a ‘plus situation’. Society is (wrongfully) perceived as a pyramid. Thus, it is much harder for a father to foster the child’s social interest and to direct it toward the community. Interestingly enough, Carsten has a vital interest in the well-being of his community because he is working hard for its progress and prosperity but he does not foster this attitude in his son. A reason for that might be that Carsten treats his family the same way he treats his clients at work, professionally and in a leading and domineering manner. Another factor comes into play that an Adlerian scholar would consider as most crucial for the process of a healthy development of social interest. The lack of motherly care is simultaneously a lack of married life in Carsten’s family. Married life is for Adler the place in which a child

139 Fasold (1999) contributes to this discussion, “das verhängnisvolle, vorläufige Ende einer solchen primären Sozialisation [in which the child grows up with only one parent] besteht darin, daß ein so ‘geliebtes’ Kind infolge des hohen Anpassungsdruckes zu einer ausgeprägten Gefühlsdefizienz neigt, die sich entsprechend in einem schlechten Zugang zu seinen Emotionen äußert” (197f.). [Translation: The disastrous, preliminary end of such a primary socialization . . . is constituted in the fact that such a ‘loved’ child because of the high pressure to assimilate tends toward a distinctive emotional deficiency, which expresses itself with a bad approach to his/her emotions.]

140 Friedman (1974) makes us aware of the fact that Storm himself had to take over the mother’s job. “He was mother and father to them [his children] when his first wife Constanze died” (Friedman 1974, 66).

141 “Wenn man nach den Schicksalen der Hauptfiguren Theodor Storms fragt und nach den Ursachen ihres geradezu zwanghaft anmutenden Verfehlens des Lebensglücks, so hat man meines Erachtens noch zu wenig Aufmerksamkeit darauf gerichtet, daß Storm ja familiare, frühkindliche Sozialisationen seiner Helden miterzählt. Der realistische Autor zielt, novellistisch freilich verkürzt, stets auf ganze Lebensgeschichten” (Fasold 1999, 187). [Translation: If one asks for the fates of Theodor Storm’s main characters and for the causes of their failures of their life’s bliss, that appear virtually anakastic, one has – in my opinion – not paid enough attention to fact that Storm also depicts the familial, early-childhood socialization of his protagonists. The realistic author aims, of course novellistically shortened, always at entire life-stories.]
matures from a self-centered individual to a social being (see Pfammatter-Brugger 1997, 139) because the parent’s interaction serves as a model for human cooperation, love, and friendship. Heinrich is – because of his mother’s early death – denied this model. The lack of interpersonal relations between parent and child can (but does not necessarily need to) lead to problems in education, to neurosis, alcoholism, crime, or suicide (see Pfammatter-Brugger 1997, 229). Storm had quite a different view on marriage. According to Storm, passion and the sexual drive have to stop at the border of marriage (see Ebersold 1981, 68), and love was in any case only for the smallest part essential for a successful marriage (see Ebersold 1981, 68). Alt (1973) refers in this context to Storm’s unromantic relationship with Constanze that was “less than passionate; rather they [the feelings for each other] grew steadily as their relationship became closer and more intimate” (17).

Carsten – already a forty-year old man and his sister Brigitte – already fifty years old – are the only guardians of Heinrich. According to Adler (1929) the first social task of a child is always the relationship with his/her mother, later with both parents (see 2). It is then their task to direct the child’s social interest onto other people, not only themselves. If this is not done the child might have to live with a disturbed feeling of social equality for the rest of his/her life (see Adler 1929, 3). Storm does not tell us if Carsten directed Heinrich’s interest onto other people – we are at least not informed about any friends, relatives, or neighbors that come to their house and interact with the family. We just know that Brigitte, Carsten’s sister, lives in their family as a mother substitute. The main reason for her being there is probably to do the housework for Carsten and his children (see Storm I, 853) and to lead a secure life in her advanced age. It is interesting to note that she did not find a life partner and was never married (see Storm I, 851).

When Heinrich is about nine years old, Carsten adopts a little girl, the eight-year old Anna, who becomes Heinrich’s stepsister and also the new star of the family. Anna takes after a different mother (see Storm I, 855) and has a strong sense of social well-being and cooperation. We can assume that Anna’s mother directed Anna’s interest onto other people and that her ability to feel empathy and compassion for strangers has been well developed. The Adlerian would – in contrast to other psychologists, especially the
Freudians – exclude genetic consequences as a basis for an interpretation. In accordance with Adlerian teaching Anna must have enjoyed a childhood in which she was introduced to cooperation and fellow feeling (Gemeinschaftsgefühl). I do not think that the arrival of Anna initially changed Heinrich’s life-style, although one could indeed argue that this might be an example of a first-child’s dethronement. As far as I can judge Heinrich’s psychological condition, Anna’s arrival in the Carstens family only confirmed and reinforced his already-chosen life-style. Heinrich, at the age of nine years, is perhaps a little too old to be dethroned by Anna (although this assumption cannot and should not be fully discarded); his position is not really threatened, especially because Carsten still regards him as Juliane’s son and successor. His psychological condition is rather the result of Carsten’s educational style and of the pressure that he puts onto his son (or else, the pressure that Heinrich subjectively feels). We learn about Carsten’s pedagogy, “[daß] dem gutmütigen, aber leicht verführbaren Liebling . . . keine verdiente Züchtigung erspart [wurde]” (Storm I, 854). Here, we might have detected one of Carsten’s greatest mistakes in the education of Heinrich because he punished an already discouraged child. Heinrich can be labeled discouraged because all wrong behavior stems from a kind of discouragement and furthermore, Heinrich probably did not get enough space in his childhood to develop according to his own needs. Adler (1929) is clearly opposed to punishment; when the parent detects a mistake he/she should not punish the child; punishment is never helpful at all (see 8). As a matter of fact, the punishment only underpins the child’s mistaken goals because it confirms his/her worldview. Adler (1929) substantiates that it is a huge mistake, when one deals with a pampered child, to recommend to the father the educational method of strictness and punishment. In this case, the child would all the more try to eliminate the father (see 40).

The picture that one gets of Carsten (and that Heinrich probably got of his father) is that of an overprotective and overwhelming father. He is always there, he is almost

---

142 Translation: No well-deserved punishment was spared to the good-natured, but easily-seduced darling.
143 At this point I would like to indicate a parallel with Storm’s own life and his relationship with his oldest son Hans. Lohmeier (1993) speculates about Storm’s culpa patris as far as the development of Hans is concerned. According to Lohmeier (1993) his guilt is partly due to the extreme pressure and the expectation (Erwartungsdruck) that Storm put onto his son (see 98). Hans’s desperation [in Adler’s terms “discouragement”] suddenly appears in a totally different light. Furthermore, Lohmeier (1993) believes that Hans felt emotionally blackmailed by his father after Constanze’s death (i.e. Hans’s mother’s death) because Storm pushed him not to forget that he (Hans) was the most closely connected person with his
omniscient, he cares about everything, and nothing can be hidden from him. Carsten, who has probably taken over the mother’s job as well and functions – quite like Storm himself – as mother and father to his children (see Friedman 1974, 66), appears god-like to Heinrich. Carsten literally spoils Heinrich with too much attention and too much care. Dreikurs (1969) indicates the fact that spoiled and overprotected children often see little chance to win a safe position in the family through useful contributions (see 99). Under these conditions children find different goals to feel important and accepted (see Dreikurs 1997, 99). According to Heinrich’s private logic, he did not have to be successful on the useful side of life, he rather had to be successful on the useless side because he could not reach and meet his father’s example and succeed thus on the useful side, i.e. he pursued his own advantage without taking care of other people, but he has always received attention. The fear of being unsuccessful on the useful side of life, which is in Heinrich’s case the world of his father, is usually the most significant factor for a career on the useless side of life (see Schimmer 2001, 35f.). Heinrich’s logic is – to a certain but not petty extent – a result of Carsten’s pampering, spoiling, and at the same time strict educational style. Heinrich’s (unaware) childhood goal was in fact to always make his father feel guilty for him and his situation. In a way he wants to punish Carsten for the space and freedom that he (Heinrich) never really got in his childhood, or that he felt he never really had. As a discouraged child, Heinrich did not feel accepted. This attitude becomes more and more important after he has moved out and lives in Hamburg. At the same time he desires to leave his father’s sphere of influence (see Adler 1929, 3) and thus to strive for revenge, especially as an adult. Dreikurs (1997) confirms that every problem child adopts one of the following four life goals to master his/her feeling of inferiority: to actively get attention, to aggressively gain power or superiority over the parents, to take revenge, or to display helplessness in order to receive attention (see 73). All these strategies are chosen because of the increasing discouragement of the child.

father (Theodor Storm) because the other siblings did not share the same amount of memories of Constanze. Thereupon, Hans, as Storm’s son Ernst (1851-1913) had done it before, tried to leave the influence of his father and retreat from his over-caring and exploitive attitude (see 98). Interestingly enough, Lohmeier (1993) does not see a connection between Storm’s own situation (him blackmailing Hans) and his novella Carsten Curator (1877/78), to which I want to give special prominence. I believe that Storm describes in Carsten Curator his own involvement pretty well and that the depicted generation-conflict stems from Storm’s own experience.
In the case of Heinrich, he seems to have chosen an active/destructive revenge strategy (see Figure 8). Dreikurs (1957) substantiates that a child can end up with the active/destructive strategy after having tried a passive/constructive strategy before (15). However, “his goal may occasionally vary with circumstances: he may at to attract attention at one moment, and assert his power or seek revenge at another” (Dreikurs 1957, 13). In fact, we are informed that Heinrich used his charm to win his father’s attention when he was a little boy, “[N]ur wenn die schönen Kinderaugen . . . mit einer Art ratlosen Entsetzen zu ihm aufblickten, mußte der Vater sich Gewalt antun, um nicht den Knaben gleich wieder mit leidenschaftlicher Zärtlichkeit in seine Arme zu schließen” (Storm I, 854).144 Later on in life the strategies change and are lifted to another level. Superiority, for example, can be achieved through other means, e.g. money, positions, reputation, knowledge, fame, criminal acts, etc. (see Dreikurs 1997, 74).

I believe that the scholar can shed some light on Heinrich’s character while looking at another of Storm’s characters from a different novella. It is very probable that both characters have many things in common not only because they have their source in the fantasy and creativity of one author, namely Theodor Storm, but also because both characters are based on quite the same feeling of the author or even his experience.145 We can understand Storm’s impression of Heinrich Carstens in Carsten Curator better by looking at Heinz Kirch from the novella Hans und Heinz Kirch (1882) because of obvious parallels in both stories. In Hans und Heinz Kirch (1882), Storm also depicts a relationship between son and father. However, it is clearly the father’s fault that the relationship between the two suffers shipwreck. “It is, in a way, a repetition of the culpa

---

144 Translation: Only when the beautiful eyes of the child looked up to him with a kind of clueless amazement the father had to force himself not to clasp the boy in his arms with passionate tenderness.
145 Also in Hans und Heinz Kirch (1882), “Storm’s strong interest in the theme stemmed from his own tragic experience with his oldest son, Hans” (Alt 1973, 95).
*patris* theme of *Aquis submersus* [1876], except that this time there can be no doubt about the father’s guilt” (Alt 1973, 95). Hans Adam Kirch, the father, does not approve to his son’s fiancée, Wieb, who he regards as too poor and as not appropriate for his family. Because Hans Adam is only interested in expanding his family business and in getting elected into town offices, with which he believes he can improve his reputation, he writes a confrontational letter to his son, who at that time is working as a sailor on a ship in the Sea of China, in which he vents his anger about the relationship with Wieb on his son and indirectly repudiates Heinz. Thereupon, Heinz breaks off the contact and disappears for fifteen years. We read about Heinz Kirch, “Er fürchtete seinen Vater und trotzte ihm doch zugleich” (Storm II, 59).\(^{146}\) The seemingly ambivalent attitude toward the father (which is true for both narratives) is for an Adlerian scholar yet one and the same expression of an individual’s life-style. Jacoby (1989) states that the behavior of an individual can vary (for example from mellowness to brutality) and still one can detect the same life-style behind the different variations (see 40).

Dreikurs (1997) knows that the private logic of a person often runs counter to the logic of human coexistence and cooperation (see 70); this is what Adler calls common sense. It is clearly the case with Heinrich because he cares only about things that should be of no interest to him, “Er kümmerte sich um nichts oder doch nur um Dinge, um die er besser sich nicht gekümmert hätte” (Storm I, 854).\(^{147}\) And things that should matter to him are not important to him. He has never learned to take responsibility for others and to care about the well-being of other people because his father always did it for him. He does not even take a second to think about the consequences of his decisions and deeds. It simply does not occur to him that other people do care, and especially care about him. In his opinion, care is nothing but control that takes away his freedom and his space as he experienced it during his own childhood. Dreikurs Ferguson (1984) explains that if a child chooses the life goal “revenge” s/he wants to shows his/her environment how discouraged s/he in fact is. The child does not believe anymore that s/he is accepted and loved and thus takes so extreme measures (see 11). The harsh punishments that Carsten gave Heinrich in his childhood are hence paid back. Very egoistically he spends

\(^{146}\) Translation: He feared his father but defied him at the same time.

\(^{147}\) Translation: He did not care about anything or just about things he had better not cared about.
Christmas in Hamburg\textsuperscript{148} with his friends because he gets enough attention from them and at the same time he can make his father suffer because Heinrich knows how much his father will miss him at home.

Hildegund Haginger (1950) contributes to this discussion that Christmas was Storm’s “heiliges Fest der Familie,” sacred holiday of the family, (see 79; and compare with Storm’s novella \textit{Marthe und ihre Uhr} [1847] in Storm I, 34). Thomas Mann states in his book \textit{Leiden und Größe der Meister} (1982) that for Theodor Storm the family was the nucleus of the home (see 573; Friedman 1974, 65). Storm gave Christmas such a great importance because in 1852 he had to spend “a lonely Christmas Eve in Potsdam . . . and was inspired by his yearning for his children to compose the verses for the poem ‘Weihnachtsabend’” (Friedmann 1974, 65). Interestingly enough, the family was for Storm the perfect expression of human community (see Haginger 1950, 74) and thus the correspondence with Adler’s demands for more social interest becomes discernible. It is also possible to say that in an Adlerian interpretation of this novella Heinrich’s renunciation of the family festivity is in fact a renunciation of human community itself.\textsuperscript{149} Thus, it becomes clear that Heinrich’s real striving is pointed toward his own ego. Heinrich does not even make an attempt to inform the loved-ones at home about the changes to his plans, “Von den Kümmernissen, die er den Seinen zugefügt, schien ihm keine Ahnung gekommen zu sein” (Storm I, 877).\textsuperscript{150} In fact, Heinrich must have an idea of the sorrow that he caused but he probably suppressed these thoughts. Later when his

\textsuperscript{148} At this point I would like to hint at another parallel between Storm’s life and his fiction. On December 9, 1866 he wrote a letter to his friend, the Russian author Ivan Turgenev that included the following lines: “Zu Weihnachten erwarte ich meinen ältesten Sohn, einen Jungen, der das Herz auf dem rechten Fleck hat, und der seit Michaelis in Kiel Medizin studirt [sic]” (in Laage 1985, 91). [Translation: At Christmas I expect my oldest son, a boy, who has the heart at the right spot, and who studies medicine in Kiel since Michaelis.] It is obvious that Storm could not know at this early stage what trouble Hans would cause during his ten years at the university.

\textsuperscript{149} Interestingly enough, the family receives such a different stance in Storm’s novellas. Lloyd Warren Wedberg (1964) states that in Storm’s life, “intimate familial relationship was at once a source and a conquest of loneliness. His deeply-felt sense of responsibility toward his loved ones became a potential source of loneliness for him, while their love and adherence to his established code of ethics served to dispel it. Where fate, in the form of consequences of heredity interceded to upset this balance, a sense of failure, frustration and consequently, loneliness, resulted” (127). Only Strehl (1996, 29) starts from the principle that Storm regarded this rather unique family (Carsten, his sister, the problem son Heinrich, and an adopted daughter) as an intact family. Fasold (1999) rather hints at the criticism behind Storm’s family depictions. According to Fasold (1999) Storm’s protagonists never start families and are often left behind lonely and without children or spouse (see 185).

\textsuperscript{150} Translation: He did not seem to have any idea of the sorrow that he caused in his loved-ones.
financial and personal situation is drastically getting out of hand, he all the more openly admits that the fate and the well-being of others, especially his father’s, is none of his concerns, “Was kann denn ich dafür, wenn der Wein, den ich trinke, meinem Vater Kopfweh macht?” (Storm I, 898). I argue that at this point of the novella the parallel between Storm’s own life and the plot of *Carsten Curator* (1877/78) becomes apparent again. Storm picks up the motif of alcohol, i.e. wine, to describe the problems that trouble the father and that lead the son into ruin. Kaiser (1979) points to the connection with Storm’s son Hans when he writes that Storm felt guilty for his son’s death in 1886, he felt it as his personal *culpa patris* (see 423), the key term from Storm’s slightly earlier novella *Aquis submersus* (1876), in which the protagonist’s son drowns in a small pond because his parents, especially his father, do not pay enough attention. Also the fact that Heinrich later has to *ertrinken* (drown) in the North Sea waves alludes to the problem of *trinken* (drinking) alcohol, which is in some cases also termed *im Alkohol ertrinken* (to drown in alcohol). As a matter of fact, Heinrich is drunk in the night that he dies in the floods. Therefore, Heinrich is literally killed by his erroneous life-style and the supposedly successful compensation strategy. In other words, he fails in his attempt to drown his problems in alcohol because in the end he drowns himself (see also my analysis of *Der Schimmelreiter*). The connection of alcohol and drowning in water is a motif that also occurs in another narration; we encounter quite a similar story in the novella *John Riew’* (1885) in which the captain, Rick Geyers Sr., becomes an alcoholic and drowns in a small canal in Hamburg into which he falls through a hole in a dilapidated old bridge (see Strom II, 321).

At the end of the novella *Carsten Curator*, after the beginning of the big storm and the flood, Heinrich neglects his wife Anna and his son, whom he should have protected from the incoming water as a good father and husband. On this dramatic evening, he only cares about his financial situation, “Ich bin bankerott [sic] – schon morgen” (Storm I, 903). That the idea of being bankrupt is seen as *eine Schande* (see Storm I, 422), as shameful, by Storm and his contemporaries becomes visible in Storm’s

---

151 Translation: Is it my fault if the wine that I drink gives my father a headache?
152 The Adlerian scholar is tempted to regard the dilapidated old bridge as a symbol for Rick’s damaged social interest since Howard F. Stein (1998) uses the allegory of the (intact) bridge to describe a person’s healthy striving on the horizontal level toward more social interest (see 278ff.).
153 Translation: I will be bankrupt – already tomorrow.
novella *In St. Jürgen* (1867), in which he describes the fate of a bankrupt shopkeeper who loses the last bit of his money due to unstable economic conditions. Here again the continental blockade – which started on November 21, 1806 – is mentioned, but also because of his biggest vice, his passion for superstition and oracles for which he has to pay a lot of money, he falls into bankruptcy. In the time of the German *Gründerboom* (see Berghahn 1994, 5), bankruptcy was seen as a humiliation because those who had to declare bankruptcy were obviously not able to compete successfully on the changed market of a new (capitalist and highly industrialized) era. “‘Being poor’ (as large numbers of Germans then were), was ‘no misfortune’; but . . . falling into poverty constituted one” (Berghahn 1994, 7).154 We have thus to understand Heinrich’s outcry in this very light. The fear of being bankrupt has to be understood existentially. As a matter of fact, Storm uses Berghahn’s (1994) word of ‘misfortune’ in the novella *In St. Jürgen* (1867). There, bankruptcy is intentionally labeled as *Unglück*, misfortune (see Storm I, 410, 417).

Heinrich is in fact a very egoistic and self-centered person, who just follows his private logic because he expects a safeguarding effect from it. He has never learned to help himself and to take on responsibility, for either himself or others. In regard to the three tasks of life, “[h]e [i.e. the neurotic patient] declares himself bankrupt” (Adler 1931, 196). Heinrich is very much a discouraged man. Adler’s IP is regarded as the theory of motivation (see Adler 1964a, 29). Discouragement can lead in extreme cases to neurosis. Because of his neurosis Heinrich has absolutely no stamina, no sense of responsibility, and social interrelations. He spontaneously only does what interests and attracts him at the moment, e.g. gambling, investing in questionable businesses, and the like. The combination of being a careless and at the same time discouraged person is best illustrated by Adler’s (1929) statement about children with nervous characters,

154 Volker Berghahn (1994) states further, “Many landowners were thus sitting on assets whose value was considerable if declining. . . . If, on top of it all, the owners were ignorant of financial affairs or too conservative to adapt to the changing conditions of the marketplace, estates and farmsteads could quickly become a burden whose weight was further increased by mortgage debts. . . . Many more did not prove competent to operate in the capitalist marketplace with success. . . . Between 1885 and 1900, some 5,000 large estates went into bankruptcy” (6).
Heinrich knows that it does not take courage to gamble with his “friends” and to party in the local bars. It is, however, a sign of resignation and fear. It is also interesting to note that Heinrich pursues a life in a field that his father clearly rejects, i.e. doubtful business. At the beginning of the novella Carsten remarks about people who engage in gambling and doubtful investments, “Ich will mit den Leuten nichts zu tun haben” (Storm I, 851). Schimmer (2001) depicts two different methods a neurotic could use to increase his feeling of self-value and to assume his ideal personality (see 32). The first method is aggression and the second one is retreat. Heinrich has chosen aggression because

[n]eurosis is the weapon of the coward and the weak. We cannot ignore the heavily-veiled aggressive or vindictive element in most neuroses. In the investigation of a neurotic style of life we must always suspect an opponent, and note who suffers most because of the patient’s condition. Usually this is a member of the family. . . . The patient [is] feeling as though he were deprived of his right – that is, of the center of attention – and wanting to fix the responsibility and blame upon someone. (Adler 1956, 270)

Because Heinrich cannot get back to his preferred childhood situation he has to accuse and punish his father. In a way he also strives unconsciously toward mastering the feeling of paternal pressure and suppression caused by being spoiled in childhood. Because he cannot always gain recognition and cannot escape the paternal pressure on the useful side of life since in his view his father is idealized – Carsten is the carer per se – he tries it on the useless side of life and in the fields that his father absolutely disdains, e.g. speculative gambling and investments. However, discouraged children “will always find [their] way to attack [their parents] at their point of greatest weakness” (Adler 1931,

---

155 Translation: We claim that a problem child does not have the courage to win back his old, preferred position on the useful side of life by striving. He tries to reach his goal on the easy way, where he considers himself strong, but for which he does not need courage. . . . A criminal does not have courage.

156 Translation: I do not want to have anything to do with these people.
38) because “children who express themselves in this way are always suffering from a tension. Generally they belong to the class of spoiled children who have lost their position of being the unique center of attention” (Adler 1931, 39). If, however, his father or the Senator, who is regarded as a different representative of the parental world, punishes him he turns against them and returns their punishment with his accusation because he knows he can hurt his father who is such a family-oriented person and such a well-respected citizen. “If he feels weak, he moves into circumstances where he can feel strong. He does not train to be stronger, to be more adequate; he trains to appear stronger in his own eyes” (Adler 1931, 51), stronger than his father.

We have to understand his (staged) suicide attempt at the well at the beginning of the novella in this very context. Heinrich never really wanted to commit suicide. It was much more an attempt to focus all attention on his person and to feel stronger than his father. He literally says, “Look, here I am. Look, how weak I am.” In a way, Heinrich displays his own weakness in order to overcome the feeling of his nothingness and to gain freedom because he can blame his father for his mistaken pedagogy. It is as if Heinrich is saying, “It is your entire fault, father.” As soon as Anna sketches out her plan to help him he is no longer interested in any details, he in fact rejects all responsibility. Anna has fulfilled her duty; has given him recognition. Heinrich is only interested in quick solutions to his problems that do not require any effort. He is the center of attention again and that is what he was striving for. Heinrich seems totally detached from his responsibilities as soon as a way out has been outlined to him. It becomes clear that he cannot be modest, show empathy, and ask for forgiveness, the virtues of a person with strong social interest, “‘Sie werden es schon nehmen, wenn du es bescheiden bietest’, sagte Anna. ‘Bescheiden?’” (Storm I, 882). The Obensein-wollen, sense of above, is ruling him all the time. He gains power (Geltung) over Anna as he sits on the wall of the well and looks into the abyss – Heinrich has reached his goal. As was indicated before, Heinrich uses different short-term goals to reach his fictive goal. All these short-term

---

157 As was shown the possibility of Heinrich’s dethronement should not be discarded.
158 Heinrich’s attitude to run away whenever a problem appears can be seen as the only parallel between Juliane’s life-style and Heinrich’s. We are informed about the fact that Juliane “hatte längst gemerkt, daß sie ihn [Carsten] so [to go away and to be sulky] für seine Sittenstreng am besten strafen könne” (Storm I, 853). [Translation: … had long ago noticed that she could punish him this way best for his austereness.] Heinrich also attempts to punish Carsten in the same way.
159 Translation: ‘They will surely take it if you offer it to them modestly’ Anna said. ‘Modestly?’
goals (even though they seem to contradict each other) in fact constitute the frame of the fictive goal of a person (see Dreikurs 1997, 72). All behavior happens within this frame that a person cannot leave, even though s/he has the opportunity to take different approaches toward momentary situations (see Dreikurs 1997, 72). Adler calls the totality of all life expressions life-style (see Ellerbrock 1985, 49).

In contrast to Heinrich, Carsten Curator, Heinrich’s father, seems to be at first glance a psychologically healthy person. Schimmer (2001) points to the fact that IP does not indicate a clear demarcation of the terms healthy and neurotic (see 30). He states that the inner life resembles a spectrum with fixed borders. The differentiation between ‘healthy’ and ‘neurotic’ is only admissible when taking the scale of flexibility into account, i.e. how much does the individual really adhere to his/her unreal goals and how much do they create complications (see Schimmer 2001, 30). Carsten seems to be a social being. In comparison with his son, he has mastered at least one of the three life tasks successfully, namely his occupation. “[Er] war allmählich unter seinesgleichen in den Ruf gekommen, daß er ein Mann sei, bei dem man sich in zweifelhaften Fällen sicheren Rat erholen möge” (Storm I, 850). Carsten seems to live only for his work in which he is absolutely successful.

Only his doubtful friendships with distant relatives (“ein entfernter Verwandter, der mit Carstens durch gegenseitige Anhänglichkeit verbunden war“ [Storm I, 855]) and his late marriage to a much younger woman he meets under rather peculiar circumstances might hint at a psychological problem – a problem that will be the trigger for more trouble. The reader does not at all get the impression that Carsten has true friends he can talk to and who support him in difficult times. He likes to be by himself from time to time and ponder certain things that no one else would have understood (see Storm I, 850).

Carsten and Juliane’s marriage is not a strong alliance of two capable and equal partners. Carsten rather seems to be dependent on his wife. He feels inferior when she dances with other, often much younger men. Dancing is also quite an interesting activity in the Adlerian psychology because “dancing is a type of activity in which two people

160 Translation: Over the years he had gotten the reputation among his colleagues that he was a man from whom one could get solid advice in doubtful cases.

161 Translation: A distant relative who was connected with Carsten through mutual adherence.
have to accomplish a common task. . . The right preparation for marriage includes also the right preparation for work” (Adler 1956, 436). It goes to show that Juliane and Carsten fail in the attempt to create a healthy marriage. Furthermore, the marriage enables Carsten to take care of her as well and thereby win her sympathy and love, although he has problems loving.

It cannot be said with relative certainty whether Carsten developed his feeling of inferiority during his short marriage with Juliane or even showed feelings of inferiority in his own childhood. Jacoby (1989) contributes a very interesting argument to this discussion. He says that feelings of weakness that have been visible in childhood appear even stronger in erotic relationships. It is understandable that sexual relationships can never solve the problems of inferiority or superiority complexes. Such relationships would be built on very sandy ground (see Jacoby 1989, 162).

If we assume that Carsten’s feeling of inferiority reaches back to his own childhood – and not to the beginning of his marriage with Juliane – we could, of course, explain more easily why Carsten has difficulties solving two of the three life tasks. The first task, occupation, is only successfully solved because it gives him the chance to be superior to the elderly women and his family and to “appear stronger in his own eyes” (Adler 1931, 51). The relationship with Juliane would thus have to be seen as a result of his feeling of inferiority and not as the cause! If we further believe that Carsten’s parents, like Carsten himself, did not foster their children’s interest in other people (a neurotic or highly discouraged parent is not very likely to raise and educate a child, i.e. to teach him/her the meaning of life, in an open and cooperative way) we could also explain why Carsten’s sister Brigitte suffers in the same way from a disturbed feeling of social interest because she did not have the courage nor the energy to solve the problem of love and marriage for herself, neither are we informed about any friends or acquaintances that Brigitte has and that are interested in her. The fact that Brigitte is not married comes quite handy for Carsten because it is only due to Brigitte’s availability that Carsten can leave the family business, the wool store, to her and engage himself in his voluntary work as a notary in order to compensate for his feeling of inferiority. This assumption, however, is based only on speculation. There is nothing in the text that would hint at Carsten’s childhood. However, Fasold (1999) states that Storm’s protagonists often end up in
loneliness, a state that they know from their own childhood (see 196). Carsten is lonely in the end (he suffered from a stroke), probably as lonely as he was in his childhood. Fasold (1999) continues,

Vielmehr erklärt sich die schicksalhaft anmutende Übertragung von Eigenschaften auf die nachfolgende Generation hier daraus, daß der mangels mütterlicher Wärme und Zuwendung beziehungsgestörte Mensch einem fatalen Wiederholungszwang unterliegt und häufig seinen eigenen Kindern gegenüber infantil narzißtisch bedürftig bleibt. (197)\textsuperscript{162}

However, all that Carsten does is to care for everyone in order to hide from himself, i.e. to hide from the painful feeling of his own subjective inferiority. It is this very problem of feeling inferior (not being!) to his wife that makes Carsten spoil her (a compensation strategy for his inferiority, namely his old age) and later on pamper and dominate his son because he looks quite like her, “Bei dem gelockten lichtbraunen Haar, das sich seidenweich an die Schläfen legte, hätte man das hübsche blasse Antlitz des Schlafenden für das eines Weibes halten können” (Storm I, 871).\textsuperscript{163} Thus, Carsten is not only the victim of his son’s behavior although he later on suffers tremendously from Heinrich’s anti-social behavior. Carsten obviously tries to win the love and attention of his son but at the same time attempts to control him (or to control the feeling of inferiority that his wife has aroused/reinforced in him). Johanna Pfammatter-Brugger (1997) explains that a person’s will for power appears in many different disguises and that displays of helplessness and submission as well as exaggerated care and devotion can be possible strategies to control other people and gain power over them (see 64). Heinrich has chosen the first strategy to control people and to take revenge, which is, according to Drei kurs (1957) a very difficult strategy to cure, even several months of therapy might not even be fruitful (see 138) – but we have not, as was stated before, set out to cure any of Storm’s literary characters.

\textsuperscript{162} Translation: Rather the transfer of character traits onto the next generation can be explained with the fact that the anti-social person, who suffers from a lack of motherly devotion and care, succumbs to a fatal repetition and often acts infantile, narcissistically dependent toward his own children.

\textsuperscript{163} Translation: With his curly, light-brown hair, which fell over his temples as softly as silk, one could have easily mistaken his face for that of a woman.
However, in almost the same way, Carsten has chosen a strategy to control the people around him, however not with submission but with overstated care. This statement can be backed up with the help and analysis of dreams. Adler gives special meaning to dreams because he does not differentiate between the conscious and the unconscious in a person’s life. “From a scientific point of view, the dreamer and the waking man are the same individual, and the purpose of dreams must be applicable to this one coherent personality” (Adler 1931, 97). He even goes further by saying, “The purpose of dreams must be in the feelings they arouse. . . . The feelings an individual creates must always be in conformity with his style of life” (Adler 1931, 98). Carsten has a dream in the novella. After having found his son in the evening in the ill-reputed tavern (see Storm I, 900) spending his money on alcohol, he dreams of an occurrence of Heinrich’s boyhood: father and son are walking along the dike and instead of finding sea-gull or pewit eggs they discover the dead body of a man, gruesomely deformed by the sea. In his dream the boy clings to his father in terror and fear. With this dream Carsten re-establishes the feeling of his son’s helplessness and dependence on him. He wishes his son to be like a little boy, reliant and constantly in the need of his care and devotion. Carsten has created an emotion, a psychological direction that hints at a certain way he desires to go (see Adler 1929, 61), i.e. to master his own feeling of inferiority. Oberst (2002) substantiates that the “individual only dreams of solutions that correspond to his or her lifestyle” (124). This scene is set in the sinister landscape of the North Sea coast, “ölige Hallig” (oily hallig), “todstille Nacht” (dead-silent night), and “gärender Wattenschlamm” (bubbling-up of the slimy mud-flats) (Storm I, 900). Carsten seems to anticipate the dark end of his son as a result of Heinrich’s way of life. It might even occur to him that Heinrich is in fact the dead body they discover.

The fact that Carsten overcompensates for a feeling of inferiority affects Heinrich’s education in a most negative way. In fact, Carsten Carstens marries a representative of a world to whom he can never equal (see Ruttmann 1999, 79). What Carsten tries to avoid becomes true, what he tries to prevent becomes reality. Carsten’s life goal is twofold. First of all he wants to win the love of his son because he looks so much like his wife, and thereby re-establish his lost marriage under for him improved conditions, and secondly he wants to secure the survival of his bloodline. Even here,
parallels between the author and his character Carsten are astonishing. According to Ruttmann (1999), Storm regarded his family-line as the counter force *per se* against death, decay, and the ephemeral nature of life (see 82; Kaiser 1979, 418) as the only redeeming factor in the world. Ruttmann (1999) continues that for the totally realistic poet Storm, whose life philosophy was overshadowed by the constant thought of the irresistibly elapsing time, a kind of immortality was only possible through the continued existence of his children and grandchildren (see 82; Frühwald 1984, 10; Jackson 1989, 58). The fact that Carsten finds comfort and peace of mind in the silhouette that depicts three generations of his family bespeaks his need for comforting continuity of life.

Carsten’s son Heinrich does not only destroy a family idyll he also ruins Carsten’s family business and frustrates his longing for the immortality of his genes and the battle against decay. Carsten’s victory over the unhealthy genes of Juliane will never be accomplished. Interestingly enough, it is not Heinrich’s fault alone that the family meets its fate through financial ruin; it is also Carsten’s doing. Because of the way he raises and educates Heinrich he makes his son’s failure possible. I believe that in the end, Carsten understands his involvement, i.e. his own responsibility, and knows that it was he who should have given his son more freedom and space to grow up and who should not have agreed to Anna and Heinrich’s marriage. Admittedly, the assumption that he eventually understands his involvement in Heinrich’s education cannot be backed up with evidence that is found explicitly in the text and it stands on very fragile feet but it follows logically the question of his parental responsibility in an Adlerian view and has therefore to be concluded at this point. Carsten may know that Heinrich’s misbehavior has always been a reaction against his overly strong influence and care. Because of this insight he decides not to help his son anymore. Carsten says, “Ich bin weit mit dir gegangen, Heinrich; Gott und dein armes Weib wollen mir das verzeihen! Ich gehe nun nicht weiter; was morgen kommt, – wir büßen beide dann für eigene Schuld” (Storm I, 903f.).164

The Adlerian analysis clearly abandons the notion of the classic tragedy in which the main hero (Carsten) is relatively innocent (see Laage 1995, 15ff.) and in which the circumstances, which the protagonist cannot influence, lead to his destruction. Storm

---

164 Translation: I went far with you, Heinrich; God and your poor wife may forgive me! I am not going any farther now, whatever will be tomorrow, – we both will pay for our own guilt.
might have seen Carsten Curator as an innocent figure. For Storm, the destructive force clearly comes into Carsten’s life through his wife Juliane, whom he meets under exceptional historic and personal circumstances, i.e. the continental blockade and his accidental assistance in a bankruptcy case. Gohde (1976) ascertains that the continental blockade even pushed Juliane’s father into speculative gambling and doubtful investments (see 26) and is therefore to be regarded as the initiator of the family’s misfortune. The Storm scholar Chowanietz (1990) emphasizes the generation conflict in Storm’s novellas. He sees Carsten’s only guilt in his love for the much younger Juliane (see 154); it is the love that destroys Carsten’s family.

The Adlerian tragedy in Carsten Curator, or finding notions of tragic elements in this novella, is nonetheless, a saddening and shocking undertaking. In the final analysis it is the carer *per se*, the Curator, the person that takes care of something, the one in charge, that cares too much and therefore fails to protect his family.165 It is tragic for Carsten that he does not care enough about the well-being of his young son that leads to his destruction and to the financial ruin of Anna and Brigitte. Carsten should have cared as well about the two women in his life but he had only eyes for his problem son Heinrich, for whom he procures money, jobs, and positions. Carsten probably secured for Heinrich the position with the Senator because Heinrich would not have taken the necessary steps, as he does not care about anything. After Heinrich’s removal from this position Carsten sends letters to Kiel and Hamburg “denn für Heinrich mußten auswärts neue Wege aufgesucht werden” (Storm I, 866).166 He again takes care of his son although he does not need to and probably should not. It is Heinrich’s responsibility to find a new job for himself. He should have gotten the chance to do something on his own and to achieve success on the useful side of life by himself and for himself. Even in Hamburg at his new job, Heinrich cannot escape his father’s smothering care when he finds a way to punish him, i.e. he is investing money in illegal or doubtful businesses – an enterprise that, no surprise, fails. Carsten again establishes his criminal son (with Anna’s help and financial

---

165 In this context, Kaiser (1979) maintains about the parallel between Theodor Storm and Carsten Curator, “In Verständnis, Fürsorge und erzieherischer Geduld hat Storm eher zuviel als zu wenig getan – ein allzu nachgiebiger, schwacher Vater, der den Sohn [Hans] immer wieder auffing und nicht zur Eigenverantwortung führte” (424). [Translation: Insofar as understanding, care, and educational patience are concerned, Storm – an all too indulgent, weak father, who caught the son {Hans} whenever he fell and did not lead him to personal responsibility – did in fact do too much than too little.]

166 Translation: Because new possibilities had to be found for Heinrich outside of town.
support) in a little business in Süderstraße in Husum and he even agrees to the marriage of his adopted daughter Anna\textsuperscript{167} with Heinrich. With this decision Carsten has given away almost everything that matters to him, he has even sacrificed his stepdaughter to his problem son.

In the end, the carer proved to have not cared enough while caring too much. His nickname becomes thus a symbol for the suppression and overprotection of his son. Adler (1964a) knows that “increased pressure can lead to increased inferiority feeling and decreases social interest” (54). In this manner, Carsten is responsible for the weak social interest and the strong inferiority feeling of his son Heinrich that eventually lead to his aggressive compensation strategy, i.e. to accuse his father, and to the financial ruin and social descent of the entire family.

At the end of the novella, Heinrich dies in the flood. He cannot help himself and at this time his old father and actually no other person in the small town of Husum can come to his assistance; he is simply too far away. When Carsten finally gets to the place from which one could see the person (Heinrich) that clings to the pole in the stormy night, it is empty. The flood must have taken the person and carried him into the open sea.

Carsten could protect Heinrich repeatedly from financial disaster but he could not protect him from natural catastrophe. The natural catastrophe, the ocean waves and the storm, can be interpreted in a symbolic way as the unavoidable result of his psychological state of mind. Carsten’s overprotection is in a way responsible for this desperate situation. Heinrich would have been a more responsible person if Carsten had educated him in a more responsible manner. He should have shown him how important it is to care about other people or with Adler’s (1964a) words “to see with the eyes of another, to hear with the ears of another, to feel with the heart of another” (42).

However, Storm does not end this novella with the gloomy colors that he used in order to describe Heinrich’s death in the stormy night. In the last few paragraphs, the novella points to the third generation, i.e. Anna’s child. And in fact, Storm talks of “Dein

\textsuperscript{167} Alt (1973) writes about Wieb in \textit{Hans und Heinz Kirch} (1882), “Wieb is a typical Stormian female character who, like Elisabeth in \textit{Immensee} [1849/1851], is beautiful, of high moral character, and weak, making her entirely the victim of circumstances” (96). I argue that Anna as well can be seen as a variation of Wieb. She is a Theodor Storm’s representative of the ideal wife because she sacrifices her life to the man she loves and does not care about her own life and well-being (see Ebersold 1981, 70).
Sohn, Anna; ganz dein Sohn” (Storm I, 909). In this way, the Adlerian interpreter can be sure of a truly ‘happy ending’, much surer than any other scholar could possibly be because the likelihood that the dead Heinrich would have any influence on his son, who was named Heinrich after his father (see Strom I, 909), through his genes and his blood, can be rejected out of hand. It is on Anna and her pedagogy alone to raise her child in a responsible and cooperative way, and as we know from the text and the interpretation above, Anna came from a psychologically healthy family because during her first four or five years she was taught the meaning of social embeddedness. In this manner, she will surely open her child’s social interest onto other people. “Dein Sohn, Anna” (Storm I, 909) constitutes furthermore a promise and reassurance that Carsten will not interfere in Anna’s pedagogy and will not repeat his mistakes.

4.5.2 Die Söhne des Senators (1880)

Storm started to write this ‘friendly narrative’ (see Laage 1987c, 1044) in 1879 but did not finished the novella Die Söhne des Senators before 1880 when he had moved to Hademarschen in the North-German province of Holstein where he was building his retirement home. As we know from Storm’s letter to Paul Heyse on October 22, 1879, Storm’s friend Wilhelm Petersen (1835-1900) had complained that Storm’s novellas had always been so gloomy and that he wished that Storm could at least once write a friendly rococo story (see Laage 1987c, 1044; Storm 1970, 53). In fact, Petersen, the lawyer from the town of Schleswig, was not at all in favor of tragedies as he told Storm quite straightforwardly in a letter on April 11, 1880, “Sie werden ohne Zweifel Dank erndten [sic], wenn Sie die Gemüther [sic] Ihrer Verehrer mit friedlichen Geschichten zunächst erbauen und die tragischen Themata einstweilen noch bei Seite legen” (Storm 1984, 68). For his friend Petersen’s sake Storm indeed used the material from his own family chronicle to write a novella with a clear turning point and a happy ending. Die Söhne des Senators (1880) is a story about two hostile brothers who become enemies over the division of

168 Translation: Your son, Anna; absolutely your son.
169 As a matter of fact, Storm’s retirement home (today: Theodor-Storm-Straße 42) was not ready when he moved to Hademarschen on April 23, 1880. Because of this reason, Storm rented an apartment in the street Im Koster 4 and lived there with Dorothea until his house was completed on May 1, 1881.
170 Translation: Without doubt, you will receive thanks if you edify the minds of your admirers by peaceful stories and lay the tragic themes aside for a while.
their inheritance. This novella constitutes a wonderful example for an Adlerian analysis for three reasons. First and most importantly, Storm might have anticipated movements in the human psyche, he could not explain; he therefore called the stubborn, anti-social, and egoistic behavior of his character Friedrich in this novella der Bock (see Storm I, 1100). To tell the truth, the term Bock has quite a distinct meaning in the German language. According to Wahrig’s dictionary Deutsches Wörterbuch (1986), “ihn stößt der Bock” means to be stubborn; also the adjective bockig and the verb bocken refer to a pigheaded person (see 285). Storm might have anticipated something that is connected with the psychic life of people but – because he wrote this novella twenty years before Sigmund Freud, the founder of depth psychology, published his masterpiece Traumdeutung (1900) – could not find quite the right words for this phenomenon. He knew, however, that psychological movements affect human behavior and action, as he showed clearly in the novella Schweigen (1883). As a matter of fact, in a letter to his brother Otto on November 21, 1882, Storm regarded Schweigen (1883) as a “psychologisch difteliges Stück Arbeit” (Laage 1999, 81), a hard piece of psychological work, that caused him a headache. However, the novella Die Söhne des Senators is for this reason of great interest for an IP analysis. Secondly, Storm describes the relationship between two brothers that in age are only one year apart. Adler’s research and findings on family constellations, for example, will be a valuable reference and interpretation method for a deeper understanding of this novella. The third focus of the present interpretation will be on the IP character analysis of Friedrich, the younger brother.

For the creation of this novella Storm again used occurrences in his family history. The sons of Storm’s great-great-grandfather, the mayor Simon Woldsen (1696-1765), got into such a terrible fight after the death of their father, that they did not speak to each other for the rest of their lives (see annotations to Storm’s Die Söhne des Senators Reclam edition 1999, 53f.). The stumbling block was the garden that their father had bequeathed them. Storm’s novella from 1880 describes quite a similar story; however, Storm furnished it with a happy ending.

Anthony E. Bos (1978) points to the fact that “to Storm, gardens were the symbols of domestic peace. The absence of a garden meant [therefore] a deprivation of the experience of gemeinschaft [i.e. community]” (169). In the same manner, the fight
over a garden symbolizes the absence of social peace since “the condition of the garden is a reflection of the general situation of its owner” (Bos 1978, 170).

As mentioned before, at the time when Storm wrote *Die Söhne des Senators* he and his contemporaries could not explain the movements of the human psyche scientifically. Psychotherapy as a science had not yet evolved but nevertheless, Storm had a strong interest in what is going on inside us, and he had a feel for its effect on our social life. Storm knew that there must be a complicated inner life in every human being that can gain control once in a while and drive a person. I believe that Friedrich, the younger son of the late senator Christian Albrecht Jovers, is the person with whom he illustrates the movements of the human psyche. The other characters in the novella call it *der Bock* (he-goat) in Friedrich. But what is the he-goat in reality that Friedrich’s fellow citizens are unable to explain? I believe that it is indeed possible to investigate this phenomenon in Storm’s novella thoroughly and to come to results that satisfy even the modern scholar of the early twenty-first century.

The other characters in *Die Söhne des Senators*, i.e. Christine and Christian Albrecht, experience their brother (brother-in-law) time and again as a person that is controlled by another force that makes him stubborn and defiant, “denn er ist ein Trotzkopf” (Storm I, 1100). They cannot help themselves but call this mindset *der Bock*. Like a diabolic animal, *der Bock* is ruling Friedrich. It seems that he is obsessed with something that comes from inside. Satan is often depicted as a goat in pre-enlightenment artifacts. The time that Storm depicts in this novella (not his own time, the late nineteenth century, but the early eighteenth century) has – because of the achievements of the European enlightenment – moved away from the religious or even superstitious answers of the middle ages to movements of the human soul. However, scientific analysis had not yet been achieved. This is also true for Storm’s own time.

In one incident, Christian Albrecht says to his wife, “Er muß diesmal fühlen, wie der Bock ihn selber stößt, so wird er sich ein andermal in acht zu nehmen wissen. Wir sollen, so Gott will, noch lange mit unserem Bruder Friedrich leben; bedenken einmal, was sollte daraus werden, wenn wir allzeit laufen müßten, um seinen stößigen Bock ihm

---

171 Translation: … because he is a bullheaded person.
anzubinden” (Storm I, 1105f.). Later Christian Albrecht says, “[D]er Bock meines Herrn Bruders wird mir doch zu mächtig” (Storm I, 1110). The last time Storm uses the term *Bock* in this novella is probably the most interesting one because the narrator, not a character, uses the term to describe what is going on inside Friedrich (see Storm I, 1114). It is also in a situation that is symbolic itself for the supposed dispute between the conscious and the unconscious that many people experience. According to Adler (1931), the opposition of conscious and unconscious is not admissible in Individual Psychology (see 93) since IP is the science of the indivisible personality. Dreikurs (1969) asserts that the introduction of the word “unconscious” into the vocabulary was in fact – and fully consciously – done in order to protect and free man from his responsibility (see 65).

There is no contrast between intending (*Wollen*) and being able to (*Können*) in the field of Individual Psychology. Both are manifestations and expressions of the same person that pursues one specific goal in life. “Individual Psychology was the first school of psychology to break with the assumption of inner forces, such as instincts, drives, unconsciousness, etc., as irrational material” (Adler 1959, 3). Grey (1998) supports the idea of an indivisible personality and states that even today “Adlerians believe that we still are fully responsible for our actions, a fact which has never been popular during any day” (4). How different does a traditional interpretation appear in this context! For example, Eversberg (1982) believes to have made out two distinct *Gestalten*, characters, in Friedrich that are constantly fighting each other and the dark character traits dominate him once in a while (see 82f.).

Nonetheless, the narrator says, “Er [Friedrich] konnte nicht anders, er war ein Trotzkopf; er rührte sich nicht, der Bock hielt ihn mit beiden Hörnern gegen die Mauer gepreßt” (Storm I, 1114). Storm describes a situation in which a person (here: Friedrich) wants to do something, namely to move towards his brother’s house and to join the christening ceremony of his nephew, but he supposedly cannot do it. An uncanny force inside him is holding him back; the he-goat presses him against the wall with both

---

172 Translation: He has to feel for himself how the *Bock* is pushing him, so he will be on his guard the next time. We shall, God grant it, continue to live many years with our brother Friedrich. Think about it, what should come of this if we always have to run and look after him in order to tame his kicking *Bock*?

173 Translation: The *Bock* of my dear brother is getting a bit too powerful, for me.

174 Translation: He [Friedrich] could not help himself; he was a stubborn person. He did not move; the *Bock* kept him squeezed against the wall with both its horns.
its horns. In a pre-enlightenment view (that Storm might refer to) it is of some importance that Friedrich, being controlled by a *Bock* (the devil or the evil part inside him), cannot go to his nephew’s baptism, the ceremony that allows a person to enter the community of Christ.

However, this scene is a magnificent concentration of human striving into one single image – it is symbolic of the foundations of the movements of human psyche: to want one thing and to do the other. The apostle Paul talks about quite the same thing (see Romans 7:18-19) and means that we usually know what we should do but we still decide against it. According to Ellerbrock (1985), Paul, like Adler, also understands man as a goal-oriented unit. It is just the question what kind of life one chooses, *kata sarka*, life toward one’s own selfishness, or *kata pneuma*, life toward God (163ff.).

As was mentioned before, Adler does not believe in direct external influences on the human soul, like the personified devil; he rather sees the same person as the initiator behind both forces and therefore the result (in Friedrich’s case, not to move toward Christian Albrecht’s house and join the family party) is the clearest indicator of the goal the person is in fact striving towards, i.e. his true intentions. In Adler’s (1964a) opinion, “Every movement needs a goal” (51). As a matter of fact, in the Adlerian interpretation it is not so important that the family is celebrating the child’s baptism but rather that the family is celebrating together; the party is therefore a symbol of the community of people that Friedrich does not want to enter. It becomes quite clear at this point how an Adlerian reading differs from a more traditional interpretation because the community with the fellowmen is stressed; not so much the community with Christ. Interestingly enough, Storm has chosen two names, i.e. Christine and Christian Albrecht, in which the word *christlich* (in English: Christian) and *Christus* (in English: Christ) is included. I believe that he intended to draw a clear line between the good (here: Christian) people and the bad (here: non-Christian) Friedrich.

175 “For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice.”

176 Interestingly enough, Storm has chosen two names, i.e. Christine and Christian Albrecht, in which the word *christlich* (in English: Christian) and *Christus* (in English: Christ) is included. I believe that he intended to draw a clear line between the good (here: Christian) people and the bad (here: non-Christian) Friedrich.
incapacity (see Dreikurs 1997, 79f.). Grey (1998) clarifies this statement, “All behavior is purposive. There are no random acts or senseless crimes. All our attitudes, feelings, and actions are aimed toward a holistic and unifying goal, which Adler called ‘fictive’ because it is an abstraction, and its true motive is hidden from consciousness” (9). In other words, Friedrich did not really want to join the christening ceremony of his nephew at his brother’s house. He hides behind an excuse that has always been at hand for his psychological weakness. He regards himself as the real victim; he is the stubborn child, the Trotzkopf (see Storm I, 1114), and therefore cannot act according to his wishes. He pushes all the responsibility away onto the Bock for which he is not accountable. It is the Bock that drives him; it is the Bock that actually erects the wall between the two houses, not he himself. In Friedrich’s opinion, he is totally innocent and therefore he can live relatively contently with this lie because the ‘little guy inside him’ (compare with Ellerbrock 1985, 46) is in charge, not he himself. Christine and Christian Albrecht get really close to the analysis of the Bock when they say that they do not want to run (here: to obey Friedrich, to do as he likes) all the time in order to master the Bock (see Storm I, 1106). Both of them seem to understand that Friedrich gets his way with the Bock’s help but they do not quite understand that the Bock is nothing but a result of Friedrich’s erroneous goals and life-style.

In the following paragraphs, I will analyze why Friedrich pursues a guiding fiction on the useless side of life. For my interpretation, Adler’s findings on family constellation and birth order will be of immeasurable help and support for my argumentation. According to Dean Keith Simonton (2002), “Adlerian theory was the first important psychological theory to perceive birth order as a significant variable in personality development” (213). Even thought these considerations seem almost natural to us today they comprise still a cornerstone of Adlerian diagnosis.

Friedrich was born as the second son of the Senator Christian Albrecht Jovers and his wife. His brother is only one year older than he. The two brothers are both the only children of the couple. The older son is named after his father. According to the tradition in Schleswig-Holstein and the law, the older son will – after the parent’s death – inherit the house as well as their business; this is what we call primogeniture. Even these few pieces of information can be a helpful tool for the interpretation on the basis of Adler’s
IP. It is always important to note that we cannot say for sure whether our assumptions are correct or not but there is a certain probability to it. We should not forget that Adler’s motto was always “Es kann auch anders sein” (Adler 1933a, 22).\textsuperscript{177} What would be needed ideally is an interview with the character in question. On the subject of the ordinal position of a child Dreikurs (1997) maintains that in order to understand the development of a personality one not only has to know his/her life-style but also the way he/she has come to develop his individuality. Every development always happens in concert with him/her and the other members of his/her family (see 86; Grey 1998, 86f.). Furthermore, Dreikurs (1997) indicates that usually the oldest and the second child are totally different from each other (see 87). This is very much the case with Christian Albrecht and Friedrich Jovers. Friedrich’s older brother is married, has taken over their father’s business, and more and more grows into his father’s role and position. According to Jacoby (1989) the older child often develops character traits of the ‘keeper of the order’ and a more conservative attitude towards life (see 58). Christian Albrecht is very popular among the working-class people, especially the children, who like him very much and regard him as kind, friendly, positive, and generous (see Eversberg 1982, 82).

Friedrich, on the other hand, had moved out of his parent’s house (before the story even begins; see Storm I, 1091). He is not married; instead he has a housekeeper, Frau Antje Möllern. The children in the neighborhood are afraid of him because he is never friendly to them and does not like to see them around. Dreikurs (1997) states that in such a situation the two children are often in competition with each other (see 87). They watch each other very carefully. In the field in which one is successful, the other child will very likely not pursue his/her career. S/he will give up and try to be successful where the other one fails (see 87). The second child grows up with a constant feeling of inferiority or “sense of inferiority” (see Grey 1998, 5) because the older child is always a few steps ahead. The second child tries, understandably, to overcome the felt ‘minus situation’ (which is totally subjective) and to gain recognition and success over the older child (see Adler 1929, 80). This can only be done in a field, which the first child avoids or in which it shows a certain kind of weakness. However, even in the best mutual relationship, the second child anticipates the superiority of the older child and his/her own inferiority and

\textsuperscript{177} Translation: Everything can also be different (see Adler 1964a, 194).
surely tries to overcome it. The competition becomes clear in two occurrences that Storm depicts. The first is the fight between the grown brothers over their father’s garden (see Storm I, 1095ff.). The supposedly reasonable discussion becomes more and more emotional and finally gets out of hand.

The second scene in which the competition between the two brothers becomes visible is in the childhood recollection of Christian Albrecht (see Storm I, 1100). He remembers Friedrich’s rage and anger when they were very young children. Grey (1998) supports the viewpoint that emotions are – as well as attitudes – purposive and that emotions are often used to reinforce an attitude (see 48). The goal in many cases is to gain recognition and not so much to explicitly gain power over the older sibling. Friedrich pursues in his own eyes a very successful strategy; according to his private logic, he is doing the right thing to move up to a felt ‘plus situation’. Whenever he feels inferior he gets into rage and it is not possible to reasonably discuss matters with him. The Bock is a very clever – however not healthy – method of receiving parental attention and eventually to get his (Friedrich’s) way. Friedrich’s equilibrium between individual matters and social matters is disturbed.

After their father’s death and the partition of their inheritance, Friedrich learns that he will not get the parental garden but will have to leave it to Christian Albrecht. Friedrich feels set back and tries to separate himself, physically and emotionally, from his brother in order to overcome the thorn in the flesh of his self-guarding strategy (compare Friedrich’s behavior with the case study that Adler presents in his book Individualpsychologie in der Schule, 1929, 79ff.).

It does not surprise us that Christian Albrecht calls the wall “diese große steinerne Gardine” (Storm I, 1108), the big stony curtain, with which Friedrich tries to cover up the supposed source of his pain, namely his brother. Adler (1956) indirectly confirms this assumption when he writes, “For the safeguarding of his picture of the world and for the defense of his vanity, the neurotic erects a wall against the demands of actual community life” (277f.). That means consequently that Friedrich uses a so-called retreat strategy to achieve his goal: everything that reminds him of his painful inferiority will be deleted from his sight and therefore the goal of reaching a ‘plus situation’ can still be achieved. In fact, Storm describes Friedrich’s feeling in the following way: “[E]r schämt sich nur,
und deshalb läßt er diese steinerne Gardine zwischen sich und seinem Bruder aufziehen” (Storm I, 1108). Jacoby (1989) underlines that the neurotic person has built up an apperception according to the analogy of opposition (see 63). During his whole life Friedrich fights the battles of his childhood, also against his brother. In his oversensitivity he feels isolated and opposed by the whole world (see Jacoby 1989, 63). The wall in the court between their houses becomes the symbol for the cold war between the two brothers and moreover a symbol of Friedrich’s inferiority complex. Storm states explicitly: “[D]ie ganze Mauer war ja eigentlich nur ein Symbol” (Storm I, 1125). I believe that it is appropriate to call it an inferiority complex because a complex is accompanied by extreme behavior and by the subjective feeling of the patient of relief (see Adler 1956, 185f.).

Friedrich definitely tries to overcome his feeling of inferiority on the useless side of life with erecting the wall between their houses. Additionally, the wall that he ordered to be built between the two houses slowly becomes the object of Friedrich’s obsession; “[sie erweckte], nach ihrer abermaligen Vollendung eine geheimnisvolle Anziehungskraft auf Herrn Friedrich Jovers” (Storm I, 1120) because it is the guarantor for a feeling of security and the symbol of his success, the longed-for ‘plus situation’, a modern story of the Tower of Babel (see Ellerbrock 1985, 104ff.). As a matter of fact, Storm must have also seen this connection because he directly alludes to the Biblical story when he writes, “‘Der struppige Assyrier!’ brummte er vor sich hin, ‘mag wohl am Turm zu Babel schon getagwerkt haben . . .’” (Storm I, 1109) and “[D]er alte Friedebohm ertappte sich . . . wie er . . . diesem . . . babylonischen Beginnen zusah” (Storm I, 1118).

Adler (1931) states about this point that if a person feels inferior s/he reassures him-/herself of his/her superiority and importance (see 50). Friedrich has to learn very soon that his strategy is not at all successful. It is moreover destructive and he notices that it makes him feel lonely. The unaware goal behind every compensatory strategy is to belong to other people, to the community of mankind. The contact with other people,

---

178 Translation: He is simply ashamed, and thus he has ordered this stony curtain to be built between himself and his brother.
179 Translation: The entire wall was in fact just a symbol.
180 Translation: After its second completion it had a magic attractive power for Herr Friedrich Jovers.
181 Translation: ‘The scruffy Assyrian!’ he grumbled to himself, ‘might have also labored on the tower of Babel.’
182 Translation: The old Friedebohm found himself . . . watching this . . . Babylonian commencement.
especially his family, is interrupted and he becomes an outsider of the social life in Husum. Friedrich segregates himself from his community so that he loses track of important events in his family. In two cases, i.e. about his nephew’s baptism and about Christian Albrecht and Christine’s eight-day journey (see Storm I, 1112 and 1119) his housekeeper has to fill him in. This vague feeling of loneliness, however, cannot change his life goal; his mistaken attitude has to be revealed to him (see Grey 1998, 48). It takes thus another person (ideally a therapist) or a special incident to make him rethink his goal and finally change his life-style. The green parrot, a paradise-like bird, repeats the old standardized sentence of Friedrich’s childhood, “Komm röwer!” (Storm I, 1121), come on over, that makes him aware of the situation into which he has led himself astray. “Komm röwer!” stands in fact for everything that Adler understands by Gemeinschaftsgefühl (social interest). “Komm röwer!” is the invitation to join the community of people, to start a life on the useful side of life, simply to be part of something greater than oneself. Storm states, “Wie ein eindringlicher Ruf, fast schneidend, klang es durch die Stille der Nacht” (Storm I, 1120). Clearly Storm understands the healing powers of human community as he showed in his later novella Schweigen (1882/83). Friedrich anticipates his need to belong. However, it takes him a walk to the garden and the grave of his parents as well as a conversation with the old family friend and servant Andreas who teaches him the meaning of social interest to understand and rectify his problem. “The altercation fed by Friedrich comes to its end when he becomes enlightened from the example of Andreas, the old faithful servant who continued to cultivate the garden despite the ongoing dispute. Andreas is the embodiment of true gemeinschaft qualities” (Bos 1978, 172).

Andreas is keeping the garden of his master, Friedrich’s father, in order, not because someone ordered him to do so but simply for his late master’s sake and good memory (see Storm I, 1123). Friedrich understands that he has to change his life-style and to work on himself in order to get back on the right path. The parrot’s call is Friedrich’s wake-up call and furthermore marks the turning point in Friedrich’s life. However, it takes reeducation as well.

---

183 Translation: Like a haunting call, almost biting, it sounded through the still of the night.
Adlerians in general believe that both insight and reeducation are necessary to bring about fundamental changes. A diagnosis of the person’s life-style is considered essential by investigating his/her relationships with other members in his/her family. The Adlerian method of diagnosis is relatively uncomplicated in contrast to many of the other methods, and usually can be accomplished in a short time. (Grey 1998, 85)

Friedrich instinctively knows that in order to become a happy person, he needs reconciliation with his brother. He understands that he is in need of social contact and of cooperation, friendship, and love. This insight changes his life fundamentally. All of a sudden he comprehends what is required of him. He destroys the symbol of his inferiority complex, the garden wall, and therefore overcomes the erroneous striving for a felt ‘plus situation’. He understands that all his striving on the useless side of life for superiority and security was nothing but *Dreck*, dirt (see Ellerbrock 1985, 164). Friedrich learns that he has become a *Gegenmensch* (literally: a counterman, an enemy) not a fellowman (see Adler 1929, 83). His new life-style changes his attitude immediately. Even the children notice that they can trust Friedrich now and that “der böse Herr Friedrich Jovers mit einem Male so erstaunlich gut geworden sei” (Storm I, 1130). The happy ending is also, as in *Carsten Curator*, underlined by the birth of a child, i.e. Christian Albrecht’s son, and the advent of a new generation.

4.5.3 *Im Nachbarhause links* (1875)

The novella *Im Nachbarhause links* was written in Husum during Storm’s second period in his hometown (1864-1880) in the year 1875. The idea for this novella came to Storm on a walk through Kollund Forest, which is part of Denmark today, with his friend Hartmuth Brinkmann (see Laage 2002, 22). It constitutes a masterpiece of Storm’s critical writing and his stance against the bourgeoisie with its obsessive pursuit for more capital and profit and its striving for self-interests. There are many – as I try to prove with this dissertation – analogies between Adler’s conception of a good and just life and Storm’s understanding, and also between Adler’s conception of an ideal society and Storm’s vision of a free, democratic, and independent state of Schleswig-Holstein.

---

184 Translation: … that the evil Herr Friedrich Jovers suddenly became so astonishingly good.
Especially in this novella it seems that both of their fundamental beliefs about life and society come extremely close to each other and meet on common ground. Adler and Storm – and that becomes especially clear with this novella – were both aware of the unhealthy disequilibrium between social and individual aspects of human life. Laage (1999) writes that with *Im Nachbarhause links* Storm raised his voice and proclaimed, a life that is only founded on the exterior side of life, money, or beauty is in fact meaningless (see 121). The correspondence with Adler’s remarks in his book *What Life Should Mean to You* (1931) is astounding. He writes, “What we must disagree with is the view of life in which people are looking only for what is given them, looking only for a personal advantage” (Adler 1931, 254). Also the Individual Psychologist Nikelly (1992) labels a greedy person a “pleonexic personality” (258) who desires above all things “the acquisition of goods, status, or power for their own sake beyond any reasonable limits” as Frank C. Richardson and Guy J. Manaster (1992, 261) define such a person in reference to Arthur G. Nikelly’s (1992) article. Furthermore, in Nikelly’s (1992) opinion, “A morbid quest for money . . . defies the rule of reason” (258).185 Dreikurs (1969) adds that the value of a person’s life depends entirely on what s/he in fact does to contribute to the well-being of the whole community (see 29). Hence, both personalities, i.e. Adler and Storm – despite their distinct political views, sociocultural environments, and specific historical contexts (the war of independence in Schleswig-Holstein and the founding of the Second German Empire for Storm; the fall of the Second Empire, the democratization in Central Europe, and the rise of fascism for Adler) – share yet a similar criticism of the destructive force of greed and love of money. J. Stinchcombe’s (1962) assumption that Storm is not condemning Botilla Jansen’s love of wealth but rather “offers profound understanding” (49) differs greatly from the Adlerian interpretation. In fact, Stinchcombe’s (1962) assumption cannot truly be upheld in regard to Storm’s unmistakable stance that he takes for example in *Carsten Curator* (1877/78).

The old lady Botilla Sievert Jansen is leading a life in dirt and decay because all she cares about is collecting golden coins, protecting her fortune, and making more and more money (she owns shares). Margaret Peischl (1983) has done extensive research in

---

185 Reason has to be understood in this context as ‘common sense’, which again is based on social interest (Hoefele 1986, 97) because it is regarded as the ultimate truth upon which the community of people has agreed. In Adlerian understanding, ‘common sense’ is the logic of social life.
the field of the paranormal and the destructive moment in Storm’s novellas. She has focused her regard on notions of the demonic and the uncanny in Storm’s entire work. Peischl (1983) comes to the conclusion that the demonic, which is at the same time always the destructive moment in Storm’s novellas, appears in five different forms. The first is the demonic as a physical description of a character; often also depicted as the grotesque per se. The second one is the demonic in society, followed by the demonic in nature. The fourth form is the destructive moment in the metaphysical realm, and last but not least, number five, the demonic in the human psyche.

Peischl (1983) clearly lists the two vices love of money and greed as one of six (see 53-110) sub-categories of the demonic as a psychological phenomenon and directly refers to *Im Nachbarhause links* as one of its examples (see 96-98). Adler (1994a) also takes a very clear position against greed and avarice when he states that stinginess with money and material things is always connected with stinginess with human community and social interest (see 199). Therefore, the equilibrium between communitarian and individual interests is heavily disturbed.

It has to be stated again that neither Adler nor Storm has anything against personal success and economic progress. However, as soon as the striving for greater material success becomes more important to an individual or moves more into the center and focus of a person’s life than their loved-ones, an unhealthy situation develops. In order to help the person we must find the cause for this development. Laage (2002) addresses this problem in his interpretation of another of Storm’s novellas, namely *Hans und Heinz Kirch* (1882). I believe that the reference to this later novella is admissible at this point because Storm broaches the same subject in both novellas. Furthermore, Laage (2002) states that exaggerated striving for wealth and middle class honors lead to callousness and egoism (see 39).

In fact, the novella *Im Nachbarhause links* is – quite like the novella *Der Herr Etatsrat* (1880/81) – another fine example of the egoism and the upcoming individualism of the so-called Gründerzeit (see Laage 2003b), the years after the Franco-Prussian war of 1870/71, showing different degrees of social interest, the striving for superiority on the bad side of life, and the threatening and devastating consequences that a sick person might face. The following paragraphs will look closely at the character of Botilla Jansen.
The state of her social interest, the goal of her striving, and her reasons for pursuing this
goal will be discussed. As an additional aspect to the IP analysis of Mrs. Jansen, I will
shed some light on the degree of social interest of the narrator of the novella, the
anonymous Stadtsekretär (town clerk) of Flensburg, and of Mechtild, Botilla’s
grandniece.

Before I start with the state of Mrs. Jansen’s social interest, I would like to restate
briefly what Adler really means by the term social interest. This exercise is in my view
necessary in order to avoid any kind of misunderstanding and to be clear about what
Adler is demanding of every individual. Furthermore, it will be crucial for the analysis of
this novella since Botilla Jansen supposedly shows interest in others. I will argue in the
following paragraphs that her caring about the poor sailors at Flensburg harbor is in fact a
cynical expression of her inner life and furthermore a striving on the bad side of life,
away from any kind of human cooperation.

Adler (1931) states time and again, “To live means to be interested in my
fellowmen, to be part of the whole, to contribute my share to the welfare of mankind”
(7f.) Adler (1964a) adds that social interest means always humankind, not a specific
person, not a group, or race (see 38), but in Botilla Jansen’s case it is essential to be a
Mitmensch, a caring, empathetic, and understanding fellow creature, in a given situation
and in the context of her life (see Ellerbrock 1985, 127). Usually, the easiest way of
getting to the essence of Adler’s understanding of social interest is – as surprising as it
might seem – to point to Christ’s ‘new commandment’ in Matthew 22: 39b, “Love your
neighbor as you love yourself.” Even though social interest has to be directed toward
humanity as a whole, it has to be manifested in interpersonal relationships on a day-to-
day basis. Adler is saying that we cannot choose who our neighbor should be; every
human being in the world is thus a potential fellowman. He came up with the term “logic
of human communal life” (Adler 1968, 27) because IP “regards and examines the
individual as socially embedded. We refuse to recognize and examine an isolated human
being” (Adler 1956, 2).

Dreikurs (1997) adds to this discussion that social interest is revealed subjectively
in the perception to be connected with other people, to belong to them, and not to be an
outsider or to make someone else feel as an outsider (see 24). Botilla Jansen is obviously
not interested in other people; her social interest is not directed toward humanity as a whole. The degree of isolation could in fact hardly be increased. Adler (1931) is very clear about this unhealthy state of mind when he states, “The highest degree of isolation is represented by insanity” (255). As a matter of fact, Botilla Jansen has gone insane, she does not follow the logic of social life anymore but only her private logic that leads to her ruin. Jacoby (1989) maintains that the loss of contact with the world always means a threat to the entire life of a person: we call this condition ‘being insane’ in which the relevant ties between man and fellowman are cut (see 49). Thus, ‘being insane’ can be regarded as the advanced state of the imbalance between individual matters and community matters.

Botilla lives a secluded life in her house in Flensburg, probably in Große Straße No. 46 (see Albrecht 1991, 177f.). Laage (2002) believes that the novella reflects the reality of Flensburg pretty well and that Storm created Im Nachbarhause links on the basis of many houses and places that he knew there (see 23). Botilla’s house used to be a meeting-point of the high-society of her town when she was young. In her old age, however, she cut off all the contacts to other people including her nephew and his family. Once a day, usually in the morning, a lady brings her food that she has to hand to Mrs. Jansen through a small opening of her front door. Nobody else has even the slightest chance to see her, let alone, talk with Mrs. Jansen. “‘Die Alte muß doch eine merkwürdige Frau sein; ich denke, wir versuchen dennoch unsere Visite!’ Man wünschte uns lachend Glück auf den Weg. Aber wir kamen nicht hinein” (Storm I, 751).186 Even the other people in her street, her direct neighbors, know that all attempts to get into contact with Mrs. Jansen will eventually fail. Her negative and anti-social attitude toward her neighbors and human cooperation in general is notorious and well known. Almost everyone – so it seems – has given up on her.

Indeed, Botilla Jansen does not want to have anyone around her and does not show any interest in others. Her urge to be alone and to protect her money is so strong that she even puts up with the slowly but surely decaying apartment, which she cannot clean and keep up anymore due to her old age and her weak and shaky physical

---

186 Translation: ‘The old woman must be a strange person. I think we should still try to visit her!’ Laughingly we were wished good luck with our enterprise. But we did not nevertheless get in.
condition. A life in dirt and filth, with unclean dishes all around her, foul leftovers, stuffy air, dusty curtains, and grimy windows, seems to be more bearable to her than a social life in which other people would come and go and might have one or the other opportunity to influence her life. Her greatest concern, however, is the fortune that she has inherited and gathered over all the years and that she has hidden everywhere in her house, especially the golden coins from her childhood. The money has become the idol she worships and for which she sacrifices her own life. Money has taken control over her. Her fear of losing it has developed into an obsession that is slowly destroying her from inside.

We learn that money was already very important to her in her childhood and that she often preferred looking at her golden coins to spending time with her playmates; “Aber ich stand unten und mußte ihr die goldenen Stücke wieder zuwerfen, wenn sie bei ihrem Spiel zur Erde fielen, und oft sehr lange betteln, bis das Vögelchen zu mir herunterkam” (Storm I, 757). This attitude is highly dangerous. She was never taught by her parents (and they bear the responsibility for the state of her inner life) how important it is to have interest in other people and how rewarding it can be to interact with one’s playmates and to enrich each other. Stepansky (1983) says about a person like Botilla Jansen that her “community feeling suffered shipwreck in childhood by virtue of a pampered life-style” (229). Adler (1931) has formed his own opinion about it. He knows what great power of seduction money can have; he states, “But if a child is only interested in making money he can easily lose the path of cooperation and look only after his own advantages” (249). The development Adler describes seems to be true for the character of Botilla Jansen.

In fact, the young girl Botilla is an only-child. She is described as spoiled (see Storm I, 755) and merciless (see Storm I, 757). Dreikurs (1997) says that a pampered child does not see many opportunities to find his/her place in the family on the useful side of life (see 99). As Adlerian scholars and psychologists we have to understand the pampered child as being highly discouraged and this state has not changed much in Botilla’s old age. She is continuously pursuing a life goal on the bad side of life –

---

187 Translation: But I stood below her and threw the golden coins back to her if they had happened to fall down during her game. And often I had to beg for a long time until the ‘little bird’ came down to me.
according to her biased apperception it is the right path – because she wants to get rid of
the threatening feeling of her own worthlessness (see Dreikurs 1997, 149). After puberty
the life goals of a human being usually change from the goals that were pursued as
children; these are power, revenge, attention, and displaying incapacity. As an adult the
person tries to gain importance (Geltung) with the help of new, more adequate goals, but
the guiding fiction (finalism) has not changed. The goals that an adult chooses can be
personal superiority of any kind, money, or reputation (see Dreikurs 1997, 74). Mrs.
Jansen has left the path of cooperation a long time ago. As a matter of fact, her social
interest is severely damaged. She is suspicious of any person that tries to come close to
her; she truly leads an existence in an ‘enemy territory’. Even her nephew, the chief of
the local police force, and his daughter are suspected of legacy hunting. Botilla Jansen
demands, “Keinen Schilling sollen sie haben; keinen Schilling” (Storm I, 761).188

Admittedly, Botilla Jansen is an extreme case. It does not seem difficult at first
glance to analyze her behavior and attitude toward life on the basis of Individual
Psychology but it is more complex than it seems. Fortunately, the more stubborn and
neurotic a person is, the more pinned down are his psychological movements and the
clearer becomes his/her individuelles Bewegungsgesetz, the individual logic of his/her
movements, that makes the future movements of the person foreseeable (see Böhringer
1985, 17). As I said before, she is on a path that is not leading to more cooperation. In
Adler’s view, she is therefore chasing a false compensatory fiction that will never bring
her true happiness and freedom. What Botilla is striving for is a feeling of security – as a
compensation for her lack of social interest. She believes that her money is the best
guarantee of a secure life (perhaps also a life in which people truly care about her) but in
reality the contrary is true: the more she tries to reach the goal of security (on the wrong
side of life), the less she manages to reach it. Figuratively speaking, the imbalance
between individual needs and community matters cannot be settled on the vertical level.
Botilla uses all of her psychological and physical energy to get to a certain state of
security but the more she desires to reach the goal with the help of her money the faster
she reaches in fact her psychological breaking point. No matter how much success one
has on the vertical level, one carries the poison of doubt inside and cannot enjoy the

188 Translation: Not a single shilling shall they have, not a single one!
advantages of one’s achievements and thus find freedom and peace in them (see Dreikurs 1997, 35f.). All the energy that she has is in truth wasted in climbing up the stairs to her “Prunkgemächer” (Storm I, 762), her state rooms, taking out the bags of money, counting the coins, sealing the bags again, and restocking them. There is no time in her life left for social interaction. The lack of time, however, becomes her safeguarding excuse for not meeting the three life tasks, friendship, occupation, and marriage. It is as if Botilla is constantly assuring herself, “If I really wanted to meet people and have contact with my neighbors I surely could do it but I have to take care of my money first.” Botilla’s case is serious. In fact, she suffers from neurosis. “Neurosis is always behavior which can be expressed in two words, the words ‘yes-but’” (Adler 1956, 302).

She has given up finding her position in society; she cuts off even the last contact with her fellow creatures and also leaves the last common ground: reason (see Dreikurs 1997, 150). As was mentioned before, the Adlerian scholar would call such a person geisteskrank (insane). Indeed, Botilla is insane. She also suffers from psychosis, the strongest form of discouragement and retreat that IP knows.189 Notions of paranoia also accompany her psychosis. Here again, the ability to use reason has vanished. Botilla feels persecuted, “‘Reich bin ich – reich! Und plündern will man mich! Aber ich werde mein Haus vermauern lassen, und sollte ich darin verhungern!’” (Storm I, 763)191 and “‘sie [ihre Großnichte Mechtild] war auch wohl nur da, damit ich in das schmucke Lärvchen mich verliebe!’” (Storm I, 762).192 The notions of paranoia once more reinforce her excuse not to have been able to master the three life tasks. According to her private logic, she is the victim and therefore doing everything right. Since Botilla uses the term vermauern, to build up a wall (Storm I, 763) explicitly, a correlation with Storm’s later

189 Adler (1931) adds a very interesting comment about neurosis that can in fact be referred to Botilla Jansen, “I have become more and more convinced that in nervous persons we are always dealing with pampered children” (195). As was shown before, Botilla was a pampered child (see Storm I, 755).
190 “Bleibt in der Neurose immer noch der Kontakt mit der Umwelt, so erfolgt in der Psychose, zu der sie sich steigern kann, der völlige Rückzug” (Jacoby 1989, 74). [Translation: While during neurosis the contact with the environment is kept, in psychosis, into which neurosis can develop, the complete retreat takes place]. Griffith and Powers (1984) add to this discussion, “The ‘No’ of the psychotic expresses his or her departure from the common sense of the community into a world of his or her own creation. . . . He or she does not acknowledge the requirements of communal life” (36).
191 Translation: I am rich, very rich. They want to rob me, but I will wall up the house even though I shall die of starvation.
192 Translation: She [her grandniece Mechtild] was just there so I would fall in love with the pretty little face.
novella Die Söhne des Senators (1880), i.e. with Friedrich’s mental state, is most obvious.

Botilla, however, has gone astray in a disastrous and in the end fatal way. Laage (1999) points to the fact that she is literally killed by her money because the golden coins slay her (121). “[S]ie haben es klirren hören, als wenn ein schwerer Geldsack auf den Boden fiel” (Storm I, 776)\(^{193}\) and “der Fußboden war mit blanken Spezialtalern wie besäet; in der Mitte desselben lag der alte Soldatenmantel; ein offener, aber noch halb gefüllter Geldsack ragte daraus hervor. . . . Ein kleiner zusammengekrümmter Leichnam lag darunter” (Storm I, 776f.).\(^{194}\) Her greed has finally caused her death. She dies isolated and lonely in her house. At this point I would like to point to quite an interesting correlation: Storm describes Botilla Jansen’s body as zusammengekrümmmt, crooked (see Storm I, 752, 777). I believe that Storm did not only want to describe her dead body but also give us some insight of her psychological state, her Seelenleben, inner life. Martin Luther called a person that is standing in his/her own way curvatus in se (see Ellerbrock 1985, 230), i.e. s/he was crooked in him-/herself and therefore unable to open up him-/herself for the benefit of others.

It is Mrs. Jansen’s wish that after her death all her money will go to the retired sailors and soldiers in the harbor of Flensburg (behind Nordertor) and not to her nephew and his family. At this point, I want to look again at her state of social interest and find out if there is anything left in her inner life that reminds us of cooperation and empathy because Dreikurs (1997) states that no one loses the ability for social contact altogether (see 150). I believe that we cannot talk of her empathy and interest in the poor lives of the sailors at all when we analyze Botilla Jansen’s intentions. All she is interested in is making sure that her family will not inherit her money after her death because she is paranoid about being robbed by her family. Thus, her supposed social interest is nothing but another short time goal on the bad side of life that is directed toward her final goal in life (Finalität). She would rather waste all the money on something senseless than giving it to the people she is related to and whom she thinks are persecuting her. The joy of hurting her family is greater for her than the joy of doing good deeds with her fortune.

---

\(^{193}\) Translation: They heard a clinking as if a heavy moneybag fell on the ground.

\(^{194}\) Translation: The floor was covered with shining coins. In the center there was an old soldier’s coat. An open, still half-filled moneybag stuck out. A tiny, crooked [dead] body was lying underneath it.
The donation that she plans is therefore absurd and menschenfeindlich, hostile to humanity, as Storm (I, 750) calls it: the retired sailors and soldiers, the lowest class of society, who do not do anything constructive but sit around and drink alcohol, should spend her money on expensive Jamaica rum instead of the cheap schnapps made of potatoes they usually receive (see Storm I, 760). The situation of the sailors and soldiers would surely not be improved dramatically by her donation; although one has to admit that Jamaica rum is indeed healthier (if drinking rum can be labeled as healthy at all) than cheat potato schnapps, which could, taken in great quantities over a long period of time, cause blindness.

At the end of the novella Botilla decides to change her plans and give her entire fortune to her nephew’s daughter Mechtild. Here again she is not guided by empathy or love for her grandniece, for she does not care too much about Mechtild. Botilla, however, likes to see a man from the nobility in her (Botilla’s own) family. The motifs are again nothing but egoistic. Stinchcombe’s (1962) traditional, though not undisputed, interpretation has to be discarded as quite misleading. According to Stinchcombe’s (1962) view, “Frau Jansen’s love of gold is linked to her love of society – by the ‘leitmotif’ of the clinking sound. In her heyday, the sound of clinking glasses and dissolute living issued from her house night after night. In her old age, the clinking of coins is to be heard” (54). In my view, Botilla Jansen never loved society but the golden coins give her the same feeling of security or superiority that she had in her youth when she was beautiful, when everyone was interested in her, and when she was the center of attention and the star of social gatherings.

Now in her old days, the only person that Botilla would have allowed to get in touch with her – since social interest cannot be lost altogether as Dreikurs (1997, 150) shows – is her deceased childhood lover, the narrator’s grandfather. He is the only person onto whom she projects her social interest.195 The reader as well as the narrator later learns that Botilla decided to get in contact with the narrator because of his astonishing resemblance to her school friend. She does not know that the narrator, her new neighbor

195 Strehl (1997, 68) talks indirectly about Botilla’s Gemeinschaftsgefühl when she points to the fact that Botilla’s husband was – according to the mayor of Flensburg – a bon vivant and that the couple’s “flottes Leben” (Strehl 1997, 68; Storm I, 759) with love affairs can be interpreted as a disturbed community between husband and wife.
and Stadtsekretär, is in fact the grandson of her love. The narrator, on the other hand, does not make any attempt to reveal his true identity to her. No doubt, he would have liked to do it but his empathy for Mechtild and his degree of social interest hold him back. The narrator is therefore a perfect example of charity, empathy, and true social interest. He does not care about his own advantage; he cares about the well-being of Botilla and her relationship with her family. Yet another, very interesting motif sheds some light on the Stadtsekretär’s social interest: “his affection for his grandfather has survived the latter’s death by many years and drives him to seek out the scenes of his grandfather’s childhood bliss. Though sentimental, he lives in the present; and his eagerness to pay neighborly visits immediately on his arrival in town bears witness to his sociability” (Stinchcombe 1962, 51).

The third character in the novella that we have to analyze is Mechtild, Botilla’s grandniece, who is – according to Gertrud Brate (1972) – the humane counterpart of Botilla Jansen (see 57). Here again, Stinchcombe’s (1962) hypothesis that Mechtild is the evil legacy-hunter per se has to be discarded. Mechtild does not even know where Botilla lives (“Ja, ich sehe das Haus; wer wohnt darin?” [Storm I, 768]) and clearly rejects the wish to inherit something from Botilla (“Nein, die möcht ich nicht beerben.” [Storm I, 769]). Mechtild is equipped with a good portion of common sense (see Brate 1972, 57) and that is exactly what Adler means by the iron logic of human cooperation (see Dreikurs 1997, 79). Thus, Mechtild can be regarded as a psychologically healthy person who is probably interested in others and has social feelings. Healthy means that Mechtild’s relationship with her community and with her own individuality is balanced.

Last but not least, I would like to enter the particulars of Botilla’s outer appearance, which, according to Peischl (1983) is an extraordinary example of the demonic in the physical description of Storm’s characters (see 103). Storm deliberately uses the physiognomy of some characters for the interpretation of his novellas, as he does, for example, with the description of the horse dealer in Der Schimmelreiter (1888), of Etatsrat Sternow in Der Herr Etatsrat (1880/81), and of broker Jaspers in Carsten Curator (1877/78).

---

196 Translation: Yes, I see the house; who lives in it?
197 Translation: No, I do not want to inherit anything from her.
Storm depicts Botilla as old and deformed. She wears an old soldier’s coat, false curls, and a black tulle cap. Storm used the outer appearance to draw an inference to the inner condition of a person. The result is clear: Storm describes a grotesque and frightening situation. It goes without saying that the psychological situation of Botilla Jansen is in the foreground. The fact that Botilla wears an old soldier’s coat, i.e. a man’s coat, might also allude – in an Adlerian reading – to her unhealthy attitude toward her fellowmen because her ‘masculine protest’ is visible. According to Adler (1931), neurotics often avoid ‘feminine’ character traits because they seem to make them appear weak and thus the neurotic person would not benefit from the attempts to appear/be superior (see 191f.). Adler (1931) is not saying that women are inferior to men or that typical feminine character traits can never lead to a feeling of superiority, he is just saying that our current society gives us the wrong impression that men are superior to women (see 191) due to the “overvaluation of men [and their gender-related character traits] in our present culture” (Adler 1931, 276). Even though Storm could not explain the inner life of humans scientifically he must have sensed the destructive force of greed. According to Peischl (1983), greed can make a person’s soul as ugly as the description of Botilla’s appearance indicates (see 97).198

At the end of this interpretation I would like to mention another early narration by Storm that approaches the problem of greed and avarice in quite a similar way. *Bulemanns Haus* is technically not a novella but a fairy tale or ghost story that Storm wrote in 1864. The main character, Daniel Bulemann, has broken with all his neighbors and relatives and lives a secluded life on the second floor of his house. Here again, we see parallels between Mrs. Jensen and Daniel Bulemann. The people in Bulemann’s neighborhood call him *Seelenverkäufer*, soul dealer, because they believe him to have sold his wife and children to slave traders only because he could make a good deal. The description of his mean character is – like in *Im Nachbarhause links* (1875) – underlined by his physical appearance: “gelbgeblümter Schlafrock,” yellow-floriated sleep coat,

---

198 “In einem früheren Kapitel haben wir schon darauf aufmerksam gemacht, daß Storm gelegentlich, aber nie zu demselben Grad, wie sein Zeitgenosse Gottfried Keller, Gebrauch von häßlichen, grotesken Menschenfiguren als symbolische Gestaltungen einer geistigen Verzerrung in seinem Werk machte” (Peischl 1983, 102). [Translation: In an earlier chapter we have called attention to the fact that Storm sometimes, but never to the same degree as his contemporary Gottfried Keller, makes use of ugly, grotesque characters in his works as symbolic creations of a mental or spiritual deformation.]
“spitze Zipfelmütze,” pointed night-cap (Storm II, 783), “Hakennase und . . . grelle . . . Eulenaugen,” hook-nose and glaring owl eyes (Storm II, 787). Botilla Jansen seems to be the female equivalent of Daniel Bulemann; she is also depicted with an acute nose and “große[n] grelle[n] Augen,” big glaring eyes (Storm I, 775). Storm’s judgment about a person that totally dedicates his/her life to money, greed, and avarice becomes even clearer in his earlier fantasy-loaded fairy tale: Bulemann is punished by his cats that have turned into huge beasts intent on killing him. Nobody comes to his assistance but in the end he cannot die. He is doomed to live a life in limbo, in a world between life and death. He has shrunken to baby-size, his physical strength has almost vanished, and his voice cannot project.

In conclusion, I would like to touch upon a different, though related, topic that Brate (1972) brings up for discussion in her article “Theodor Storms Im Nachbarhause links.” According to her view, the focus of the entire narration lies in fact on the last chapter of Botilla’s life (see 58). The tension is increased through narrating the story from the end (see Brate 1972, 58). That means that the story only receives its meaning after we have been informed about Botilla’s deeds and her death. Storm says at the beginning of the novella, “‘Aber die Heldin meiner Geschichte ist nicht gar zu anziehend; auch ist es eigentlich keine Geschichte, sondern nur etwa der Schluß einer solchen’” (Storm I, 749). The Schluß, the end, gives meaning to the whole. The parallel to Adler’s causa finalis is astonishing. Adler’s (1964a) statement that “every movement needs a goal” (51) and the statement that the goal is the cause of all behavior (Dreikurs 1997, 72) show that the Adlerian interpretation of literary works is not only a worthwhile but also a logical and scholarly tool for literary criticism.

4.5.4 Ein Doppelgänger (1886)

Storm wrote this novella in Hademarschen in 1886. It is believed that Annette von Droste-Hülshoff’s novella Die Judenbuche (1842) inspired him for this novella. Storm had read Die Judenbuche before and even recommended it to his friend Paul Heyse (see Laage 1988b, 1007) and he even interrupted his work on Der Schimmelreiter (1888) and

199 Translation: The heroine of my story is not at all attractive. Actually, it is not really a story but just the end of one.
Ein Bekenntnis (1887) for it. “Storm was well aware of this discrepancy, finding the preliminary title askew, but apparently unable to find a better alternative” (Webber 1996, 292). Ein Doppelgänger (1886) was published together with the narration Bötjer Basch (1886) in a small booklet under the title Bei kleinen Leuten\(^{200}\) (see Ladenthin 1994, 77).

Many Social Democrats, especially Johannes Wedde (see Laage 1999, 122), praised Storm for this almost naturalist novella that depicts the tragedy of a typical representative of the proletariat. In fact, scholars (for example Martini 1962, 1981; Ebersold 1981; and Laage 1993) believe that it was important for Storm to describe the disturbed relationship between an individual of the working class and society, but this assumption is not quite precise. Neumann (2003) points to the fact that different interpretations of Ein Doppelgänger, which holds also true for other novellas by Storm, should not be regarded as supplementary but rather as quite contradictory (see 66). In this manner, in an Adlerian reading Storm is describing the criminal character of John Hansen who cannot manage to reclaim his lost honor and thereby find peace of mind for himself and his small family. The disturbed balance between individual matters and matters of the community, which Neumann (2003, 59) also mentions in his sociological and social-psychological interpretation of Ein Doppelgänger, exists in my view entirely inside John Hansen’s mind. It is not a conflict between two independent and justified parties.

John’s guilt becomes the sore spot of his already fragile self-esteem and the trigger for an inferiority complex (see Neumann 2003, 56). Furthermore, it becomes the constant reminder of John’s darkest past that destroys him in the end. His membership in the working class is – as far as I see it – not necessarily irrelevant but somewhat secondary. However, as was stated above, in the past John Hansen’s societal position was emphasized in many, if not in all chief interpretations of Ein Doppelgänger. Storm’s working title of the novella was “Der Brunnen” (The well). Many interpreters understood the well consequently as the leitmotif for the societal nothingness of the proletariat (see Ebersold 1981, 81) because Storm did not describe a rich, life-giving reservoir but an empty well outside of town that is no longer is use. It is rather a deep and dark hole in the ground at the edge of a potato field than a central place of water supply. Wedde, for example, was fascinated by this leitmotif and even “proclaimed him [Theodor Storm] a

\(^{200}\) Translation: “With the Lower Classes” (Alt 1973, 115).
trail-blazer into the bright future of social justice and foresaw for the aging author a reading audience which would embrace all segments of society” (Braun 1957, 267). One year after the publication of Ein Doppelgänger (1886) Dr. K. H. Keck, the principal of the Husumer Königliches Gymnasium (Royal High School of Husum), started the initiative for the creation of the Storm-Stiftung zum Wohle der Arbeiter (Storm Foundation for the Well-being of Laborers). As Keck informed the author, the novella was the reason for the birth of the foundation (see Laage 1999, 234). Storm, however, was not as thrilled about Wedde’s and Keck’s enthusiasm as both politicians had hoped. Braun (1957) even talks about Storm’s “mellow appreciation and qualified approval” (267) for this kind of interpretation. Vinçon (1972) confirms that Storm’s relationship to the working class and to Socialism was in fact of a doubtfully altruistic kind (see 148). The founder of sociology in Germany, Ferdinand Tönnies (1855-1936), for example, conversed with Storm about democracy and Socialism but Storm’s sympathy seemed to be that of a philanthropist, who did not want to be a politician (see Vinçon 1972, 148). Braun (1957) argues from an artistic point of view when he states, “Had Storm’s intent been to castigate the existing social order, he assuredly would not have missed the opportunity of depicting his hero as the victim of his social milieu, as did his contemporaries in the naturalistic camp” (268), as for example Gerhart Hauptmann (1862-1946) one year later in his Bahnwärter Thiel (1887).

In order to proof my point that Storm’s interest does not lie predominantly in describing the dreadful conditions of the proletariat during the Industrial Revolution and in criticizing those via realistic fiction, I need to briefly sketch out Storm’s political views. As I stated before in the section on “Theodor Storm’s Understanding of Democracy,” his criticism of society after 1864 rather arises from his critical attitude toward the Prussian ‘invaders’ of his beloved home state of Schleswig-Holstein and of the succeeding capitalist years. It is much more the disdain of the “Bismarckische Räuberpolitik”\(^{201}\) (Laage 1999, 116), the “preußische[n] Terrorismus,” (Laage 1999, 116)\(^{202}\) and the “Junkernregiment”\(^{203}\) (Laage 1990, 19) that made him take such an anti-Prussian stance. His poem from 1870/71 bespeaks his true spirit:

\(^{201}\) Translation: Bismarckian robber politics.
\(^{202}\) Translation: Prussian terrorism.
Hat erst der Sieg über fremde Gewalt
Die Gewalt im Innern besiegt,
Dann will ich rufen: Das Land ist frei!
Bis dahin spar ich den Jubelschrei.
(see Storm 1987, 268)

Even though Storm never intended to write a Socialist novella, which could eventually directly influence the political views of his readers, he does criticize society, especially the German society after the founding of the Second German Empire in 1871 and the growing speculative investments of a more and more capitalist nation in which democratization was pushed into the background. Furthermore, it seems almost natural that Storm had to include the working class into his novellas because something else became more manifest “in the second third of the nineteenth century: a line of demarcation setting the Bürgertum apart ‘from below’, from the lower classes, the emerging working class and ‘small people’ in general” (Kocka 1993, 5).

Storm understands democratization predominantly as the liberation and independence of Schleswig-Holstein, the expulsion of the nobility, and the abolition of the prerogatives of the church. Also in Adlerian thinking, a democratic society plays an important role; the basis of human cooperation and coexistence is according to Dreikurs (1997) the complete equality of all people (see 23). Dreikurs and Adler use the word Gleichwertigkeit, which means to be of equal value, and not the term Gleichheit, to be the same. A democratic society is thus a society with a harmonic social order (see Dreikurs 1969, 23). Storm would have been able to agree to this demand as Laage shows in his book Der kritische Storm (1990, 18).

Storm’s criticism of the capitalist world is – as tempting as this interpretation might seem – not necessarily an endorsement of the working class. Storm is rather of the opinion that the salvation of the working class will be brought about by its advancement.

---

203 Translation: Aristocratic regime.
204 Translation: If victory over a foreign aggression has also destroyed the aggression within the country, I will shout, ‘The land is free!’ but until that time I save my jubilation.
205 Lohmeier (1989) makes us aware that during the years 1863 and 1867, until Schleswig-Holstein became a Prussian province, Storm indeed tried to stir up the public opinion in regard to the unsolved Schleswig-Holstein question. For example, he published his political poem “Gräber in Schleswig” (1863) in the newspaper Gartenlaube, which was – according to Lohmeier – quite a tabloid.
206 According to Wahrung’s (1986) Deutsches Wörterbuch, “gleichwertig” means “im Wert übereinstimmend” (569), i.e. to have the same value; “Gleichheit,” however, is defined as “völlige Übereinstimmung” (569), i.e. total correspondence.
into the lower middle class milieu (see Vinçon 1972, 152) as the underlying message of the frame narration of *Ein Doppelgänger* (1886) lets us assume, and not by a revolution of the proletariat. Christine, John Hansen’s daughter, finally manages to leave the working class milieu of her father, and by marrying a forest ranger enters the world of the lower middle class. Kocka (1993) substantiates, “Bourgeois culture claimed universal recognition. In contrast with aristocratic or peasant cultures, it had an in-build tendency to expand beyond the social boundaries of the Bürger...
hatte, wurde er, wie gebräuchlich, der lieben Mitwelt zur Hetzjagd überlassen. Und sie hat ihn nun auch zu Tode gehetzt; denn sie ist ohn Erbarmen” (Storm II, 521f.).

However, for an Adlerian reading, this novella presents the scholar on the contrary with a great opportunity for analyzing social interest (Gemeinschaftsgefühl) from an individual’s point of view and also the motives for a human being becoming a criminal. Adler would regard the individual as the initiator of the action and the one and only one in charge. For Adler it is not admissible to place responsibility onto society and to hide behind the ‘evil forces of society’ that shaped and influenced a person. Every person is the creator of his/her future. Dreikurs (1997) brings it to the point, “Die Freiheit, seine Einstellung selbst zu bestimmen, ist die Voraussetzung für die Setzung seiner [des Menschen] Ziele” (49).

Frank Braun’s (1957) interpretation follows this line of thought; he states, “In short, Storm makes it abundantly clear that John Hansen’s crime is predominantly the expression of personal maladjustment and does not result wholly from a need for self-defense against unjust society” (269). In the same way, Adler (1994a,) believes in an individual’s responsibility because the human community is what comes closest to ultimate truth (see 36f.). He means by this firstly, “Man’s soul cannot act as a free agent” (Adler 1968, 26) because man can never act without the understanding of social relationships. It is thus the ultimate, i.e. omnipresent, truth in our lives, the one and only factor that we cannot deny. Here, Adler’s theory is in strong agreement with Paul Watzlawick’s (b. 1921) first metacommunicative axiom: “One cannot not behave” (Beavin, Jackson, and Watzlawick 1967, 48). Secondly, it means that all human behavior (which is only a response to communal life) has to be judged in regard to its

---

209 Translation: After this John had atoned for his deeds he was, as it was the custom, left to the merciless hunting of his dear society. And now it [society] also ran him to ground because it is without mercy.
210 Translation: The freedom to determine his attitude himself is the pre-requisite for the establishment of his [man’s] goals.
211 “Now, if it is accepted that all behavior in an interactional situation has message value, i.e., is communication, it follows that no matter how one may try, one cannot not communicate. Activity or inactivity, words or silence all have message value: they influence others and these others, in turn, cannot not respond to these communications and are thus themselves communicating” (Beavin, Jackson and Watzlawick 1967, 48f.).
stance to the community of people. Thus, the individual can err, never the human community (see Adler 1968, 26f.).

The Adlerian scholar Grey (1998) states that we are at all times “fully responsible for our actions” (4), even though this insight has – up to this day – never been quite well-liked. However, the relationship between the individual and society is interdependent. Because IP understands an individual as a part of a concrete society it surely includes social conditions (especially those during the early childhood of a person) that make it harder for the individual to comply with the rules of human cooperation, in any kind of analysis (see Adler 1931, 201; Adler 1994a, 36f.; Jacoby 1989, 75).

There is another reason why *Ein Doppelgänger* (1886) should not be regarded exclusively as Storm’s criticism of the treatment of the proletariat. As was mentioned before, he had published *Ein Doppelgänger* together with the novella *Bötjer Basch* (1886); Storm talked of both novellas as *Geschwisternovellen* (‘tandem novellas’, as Alt [1973, 115] calls them) because of similar themes, namely society and the individual (see Laage 1988a, 983). The latter is, however, an example of how important it is – even as a member of the working class – to adhere to the rules of human cooperation and to lead a life on the useful side of life, and finally to keep a balance between communitarian and individual matters. In *Bötjer Basch* (1886) Storm shows that cooper Basch, a representative of the working class, is not doomed to slip into crime in order to survive. Therefore, he indicates that his ideas presented what he writes “aus engen Wänden” (Storm II, 469) in *Ein Doppelgänger* (1886) have to be considered as relative. Thus, an interpretation of *Ein Doppelgänger* (1886) without recognition of *Bötjer Basch* is misleading and not admissible. According to Stuckert (1955), Storm was only interested in describing a human problem and not in writing a social indictment (see 390) even

---

212 Here, Adler does not mean that certain societies cannot err but Adler rather refers to human community as a whole. As an example, the German society during the Nazi years (1933-1945) definitely erred in their striving for a supposedly ‘perfect society’ but so did not human community as a whole, especially the peoples in the free and democratic nations, which regarded the Nazi ideology as horrible and inhumane, finally fought it.

213 “The story [Bötjer Basch] is built around the contrast between a stereotyped picture of capitalism and society in America and an equally iconic evocation of a German provincial town. . . . The stability and order, the communitarian elements, traditions and culture of German provincial life are contrasted with a lawless, violent, chaotic America where egoistic individualism and ruthless acquisitiveness reign supreme in a bitter struggle for existence” (Jackson 1992, 238).

214 Translation (literally): From the narrow walls, from this little house (Storm in a letter to Gottfried Keller on January 12, 1887; see Storm [1992, 131]).
though the responsibility of society seems to be stressed in *Ein Doppelgänger*. As far as *Bötjer Basch* (1886) is concerned, the healing powers that eventually turn back the family’s fate for the better arise from real community (see Stuckert 1955, 388); a community that is worth striving for.

Furthermore, *Ein Doppelgänger* (1886) is a novella in which a main character is a criminal. Other examples are, for instance, Heinrich in *Carsten Curator* (1877/78), Herr Käfer in *Der Herr Etatsrat* (1880/81), and Liborius Michael Hansen in *St. Jürgen* (1867). Adler addresses time and again the reasons for and consequences of criminal activity. For him, the criminal is a highly discouraged person who tries to find recognition on the wrong side of life. Because the criminal is in fact a coward (see Adler 1931, 205; Adler 1935, 7), he only attacks when he knows for sure that the victim cannot fight back. In John’s case we find a strong agreement with Adler’s analysis: John chooses to attack an old, toothless, and weak victim at night, the former Senator Quanzberger with his old manservant (see Storm II, 486). Criminals believe that they are heroes, a fact that is due to their lack of common sense (see Adler 1935, 6f.) and to their disturbed social interest. John has to prove to himself that he is an important person, that he can achieve something.

After having searched for jobs and being turned down, he needs a situation of success (see Adler 1935, 6) to prove to himself that he is not yet defeated and that he can still be superior, even though it is an old man over whom he triumphs and who has lost almost all his powers. “Crime is [thus] a coward’s imitation of heroism” (Adler 1931, 205). John uses his strength and energy to fight this painful feeling of inferiority that he finally cannot oppose anymore. He has to become active; he has to do something. The erroneous striving is due to the fact that he does not dare to strive for something on the useful side of life and to contribute something important to the whole. Stuckert (1955) lists three reasons for John Hansen’s becoming a criminal at the beginning of the narration. These reasons are an overflowing feeling of power, levity, and lack of consideration (see 390). The Adlerian scholar can, of course, make out astonishing similarities between Stuckert’s (1955) assessment and Individual Psychology because the ‘overflowing feeling of power’ is nothing else but his exaggerated feeling of superiority, and his ‘inconsiderateness’ finds it equivalent in Adler’s lack of social interest.
These reasons certainly cannot serve as excuses for John Hansen’s criminal deeds. Storm himself lets John’s friend Wenzel say, “Nun, Spaß würd schon dabeisein” (Storm II, 485) and later John himself stresses the factor fun again when he says, “Aber Spaß sollte dabeisein. So sagtest du” (Storm II, 485). It is clear that John Hansen does not become a criminal in order to survive because hunger, thirst, sickness, or extreme poverty force him to do so but just because he does not want to regard himself as a member of society. Spaß is in this context yet another term for the process of overcoming the feeling of inferiority, which is accompanied by pleasure, and to free himself from the threat of being unimportant and of lesser value. But the feeling of inferiority cannot be overcome on the vertical level of life; in fact it increases and hurts him more. Additionally, I would like to point to another quite revealing statement that depicts John Hansen as an anti-social person,

Er [Wenzel] und John hatten beide nichts zu tun; so waren sie stets zusammen, lagen draußen am Deich oder saßen allein in der dämmerigen Kellerstube, und der Fremde erzählte allerlei lustige Spitzbuben- und Gewaltgeschichten. . . . Da sie wieder einmal weit draußen am Haffdeich miteinander im Grase lagen, . . . überfiel den jungen Burschen die Lust, auch seinerseits einmal den Hals zu wagen. (Storm II, 484)

This description shows first of all that John Hansen and his friend Wenzel do not seek the community and closeness of other people because they meet far away from society, outside of town or in the dim tavern, where nobody can see and hear them preparing for their own ‘adventures’. Secondly, it shows that John Hansen is relatively open to a life that pursues a career on the bad and useless side of life, a fact that suggests a disturbed feeling of courage, empathy, and cooperation. Thirdly, it shows Wenzel’s and John’s unhealthy and criminal striving for superiority because Adler (1935) says, “There is no crime committed without a previous plan. Everything has been thought out in

---

215 Translation: Well, it would also be fun.
216 Translation: It should also be fun. That is what you said.
217 Translation: He [Wenzel] and John both had nothing to do, so they were always together, they lay on the dike outside of town or they sat alone in the dim basement tavern, and the stranger told all kinds of funny stories full of rogues and violence. . . . As they were lying in the grass together, far away at the dike of the North Sea . . . the itch overcame the young fellow to risk his neck once himself.
advance by the criminal, and his careful plan gives the criminal the certainty that he is superior to the police, the law, and his victim” (7).

In fact, John suffers from a strong inferiority complex which surfaces again and again in his life. Also another interesting quotation from Adler’s (1931) remarks about crime is worth mentioning: if one would trace back the life of a criminal, one would almost always find that the troubles began in his early experience (see Adler 1931, 202). We do not know about his childhood since John never reflects about his childhood experiences during the novella but Adlerian teaching (see Adler 1935, 4ff.) suggests that character traits for crime are anchored in the fourth or fifth year of a person’s life; therefore “[c]riminals are made, not born” (Hoffman 1994, 207). According to Adler (1931) there are two kinds of criminals. The first kind was never taught as a child what social feeling and human cooperation are and therefore treats his environment with hatred and fear (see 209f.). The second kind is the pampered child that tries to find recognition on the bad side of life (see Adler 1931, 209f.) – Heinrich Carsten in the novella Carsten Curator (1877/78) is a good example of the second type. The first time the reader is informed that John Hansen’s inferiority complex takes over and controls him is during his military service. Because the Danish captain called him a “tyske Hund” (Storm II, 484), a German dog, he flies in such a rage that he tries to stab his superior with the bayonet on his short gun. Fortunately, a fellow soldier can stop him in time. I understand John’s behavior during his military service as proof for such a feeling of rejection and his urge for opposition. After his military service he does not find a job or even an adequate apprenticeship. Storm writes,

Als aber die Dienstzeit aus und er entlassen war, da wollte die müßige, aber wilde Kraft in ihm etwas zu schaffen haben; ein Dienst als Knecht war nicht sogleich zur Hand, so ging er in die Stadt und gab sich vorerst bei einem Kellerwirte in die Kost. (Storm II, 484)\textsuperscript{218}

Adler’s explanations of crime that he states in his book What life Should Mean to You (1931) are astonishing in connection with Storm’s novella. Adler (1931) writes,

\textsuperscript{218} Translation: When the time of his military service was over and he was discharged the idle but wild strength inside him wanted to get busy again. Because a job as a farm hand was not available, he moved into town and took lodgings in a basement tavern.
A useful occupation implies an interest in other people and a contribution to their welfare; but this is exactly what we miss in the criminal personality. This lack of the spirit of cooperation appears early, and most criminals, therefore, are ill prepared to meet the problems of occupation. The great majority of criminals are untrained and unskilled workers. (202)

This is definitely true for John Hansen and sets him apart from cooper Basch in the novella *Bötjer Basch* (1885). John never really finds an occupation, a field in which he can serve society and prove to be a reliable citizen. To be a constructive and caring member of one’s community is the best expression of equilibrium between individuality and community. However, John’s job in the basement tavern, which has a strong taste of illegality, is unquestionably not a useful contribution to society. John always looks for relatively simple jobs just to be able to make ends meet. The criminal person acts only according to his private logic that has nothing to do with common sense, in fact his private logic often runs counter to common sense (see Adler 1931, 204). He believes he lives in a hostile environment that does not have any interest in him and his situation (see Adler 1931, 209; Adler 1935, 9). He feels persecuted and thinks that everyone is staring at him knowing what kind of bad person he really is. Like every criminal, John Hansen also flees the problems that he feels he is not strong enough to solve, i.e. finding a job and thus finding his place in society.

In all the criminal’s actions and attitudes, he shows that he is struggling to be superior, to solve problems, to overcome difficulties. What distinguishes him is not the fact that he is striving in this fashion: it is rather the direction his striving takes. And as soon as we see that it takes this direction because he has not understood the demands of social life and is not concerned with his fellow beings, we shall find his actions quite intelligible. (Adler 1931, 198)

The criminal only becomes a criminal because he crosses the “frame of social acceptability” (Adler 1964a, 53) and is thus stigmatized by society. Crime is for Adler a social term and in criminals one can find the same mistaken behavior as in neurotics, psychotics, alcoholics, and sexually perverted people but, of course, the mistaken behavior of the criminal is of a severer degree than in any other of these cases (see Adler 1931, 197); in fact, “crime is the most serious of all psychic mistakes” (Adler 1935, 7). A criminal’s “erroneous striving” (Adler 1964a, 39) in general and John Hansen’s
erroneous striving in particular, is in any case wrong because it leads him away from social interest toward a false (and thus never satisfied) feeling of superiority. As was stated before, the striving for superiority is in any case a strategy to overcome a felt ‘minus situation’, i.e. a feeling of inferiority.

In fact, a feeling of superiority never sets in; instead his feeling of inferiority increases over the years. After he is released from prison in Glückstadt, a small town in Holstein on the Elbe River, after six years his inferiority complex has understandably increased. Because of his past he regards himself as an outsider (of course, society contributes heavily to this feeling and is to a certain extent the reason for his feelings) who has to walk around with a Cain’s mark. The name ‘John Glückstadt’ that the people give him bespeaks the constant pressure that he feels on himself. It is the urging feeling of “Wie finde ich meine verspielte Ehre wieder?” (Storm II, 492)\(^{219}\) that worries him. Even though he successfully manages to find a loving and caring wife, a nice but small abode, and a job he cannot enjoy the fruits of his work. No matter what he achieves, power, education, beauty, love, reputation, what ever it might be, he will never get enough and he will constantly be under the impression that he can easily lose what he has achieved (see Dreikurs 1997, 31). His lost honor becomes later the most important factor for his inferiority complex and his low self-respect.

Dreikurs adds an interesting discussion to this subject that serves me to indicate one of the main differences between a traditional and an Adlerian interpretation. For Dreikurs (1997), the failures in a person’s life are not so much the causes for his inferiority complex but rather the results of this feeling (see 32). John Hansen does not expect much from himself and thus he fails to the three life tasks altogether. As it was mentioned before, John cannot find an adequate job with which he could contribute something valuable to society. During his younger years, he even peruses a career on the useless side of life in crime and illegality. John fails in the field of marriage because he kills his wife and is therefore not able to cooperate and treat her as an equal partner. His marriage is – in an Adlerian view – a total disaster. The field of friendship is completely neglected in view of the fact that after he was released from prison, John suspects everyone who comes close to him of using/abusing the knowledge about his time in

\(^{219}\) Translation: How will I get back my lost honor?
prison against him. This feeling of not being worth anything hurts him and becomes the trigger for a wrong compensation strategy. “The goal of security is common to all human beings; but some of them mistake the direction in which security lies and their concrete movements lead them astray” (Adler 1931, 28). John’s strategy is to block off society and to retreat from the public sphere into his small world, his family, that he can control and that he can master: “‘Am besten’, sagte er [zu seiner Frau], ‘nur wir zwei allein’” (Storm II, 493). It becomes clear to what extent the balance between his individual life and his life as a social person is disturbed; Neumann (2003) talks in this context of John’s retreat into his Fluchtburg, his hide-away (see 55).

John’s interest in his family cannot be understood as social interest because the latter has to be directed onto humankind as a whole and never onto a specific person only (see Adler 1964a, 40). John’s family constitutes thus a world in which he can be the strong person, the acting and active person, who he fails to be in the public sphere. Jacoby (1989) indirectly confirms my assessment of John Hansen’s behavior when he states that often the angst of a neurotic person can lead to retreat into the inner circle of the family, in which the dangers are perceived as lower and in which recognition is easier to achieve (see 72). It does not surprise us that every questioning of his power in the world of his family makes him get so much in rage because it strengthens the doubts of his entire life plan and position. His rage, or Jähzorn (see Storm II, 496, 497, and 499), is his neurotic survival strategy to secure his chosen life-style and to protect the individual from defeat (see Jacoby 1989, 72). Whenever a person puts his/her finger on his sore point (see Storm II, 500) and mentions his time in prison, or if John is reminded in any other way of his sore point, the feeling of inferiority awakes in him and he tries to get back to a supposedly healing and comforting ‘plus situation’. Therefore he turns into an aggressive and violent person and “die wilde Kraft in ihm” (Storm II, 484), the wild strength inside him, wants to be released. “Fighting, wrestling, beating, biting, and cruelties show the aggression drive in its pure form” (Adler 1956, 35). John’s brutality is not only directed toward strangers, such as the sailor that he almost beats to death (see Storm II, 495) when he dared to address John’s time in prison, but also toward his own

---

220 Translation: ‘The best is’ he said [to his wife], ‘only the two of us’.
221 This is not the same incident as was described earlier about John’s time in the military.
wife. He beats and abuses her all the time when she questions his role and position as a loving father and as the head of the family. When Hanna, his wife, finally refers to his activity in prison (to spin wool) as a possibility to make money in a time of growing poverty, it is as if something hits his brain (see Storm II, 502) and he gets so much in rage that he pushes his wife so hard that she “is flung against an iron stove. She is killed by a set-screw protruding from it” (Alt 1973, 117). John has become guilty again, guilty of manslaughter. He apparently belongs to the category of criminals who combine a low social interest with a high rate of activity. He is therefore the ruling or aggressive kind, “the choleric” as Ansbacher and Ansbacher (1956, 171) call such a person. After his wife’s death and funeral there is almost no one left who reminds him of his time in Glückstadt prison. His soul can come to rest for some time. However, when Wenzel is seen in the small town again, with him unfortunately, the ghosts of long forgotten times return and haunt him. After he has lost his job again he does not keep any contact with society, except with the mayor who has lent him some money in the winter to survive. The mayor is the only person who regards John Hansen as a person, as John Hansen, and not as John Glückstadt what everyone else calls him. In the end, John Hansen dies in the well very close to where he once met Hanna and where his happier life started. According to Stuckert (1955) it is not a coincidence that John dies right in the well where he found his love (see 393). In an Adlerian reading it is John Hansen’s fault to have destroyed the life-protecting mechanisms (literally the planks of the well) that he would have needed in order to make a fire at home and to survive. The life-protecting mechanisms are the ties with the community. In as much as he takes away the planks of the well (no one else does it, not even society is responsible for the removal of the planks) he takes away the protective mechanisms of his life’s happiness. Hence, he is responsible for his own death and for destroying his family. He slips and falls into the hole. John meets his fate in the emptiness of the well and dies there a lonely death because no one can come to his assistance. Nobody is there that could hear his voice. Many scholars have argued that John’s death in the well is symbolic. However, from an Adlerian point of view this symbolism has to be explained in an Individual Psychological understanding. John’s fall and death in the empty well is a symbol for the fall of a man that does not have any interest in other people. Nothingness takes him and he disappears without making any
trace on other people, nobody misses the anti-social being, no one sets out to find John Hansen. Adler (1964a) answers the question of what happens to those persons who do not contribute anything to their community by saying; they simply disappear (see 36).

At the end I would like to summarize the interpretation of *Ein Doppelgänger* with Braun’s concluding words of his article “Theodor Storm’s ‘Doppelgänger’”(1957). He states, “All evidence would seem to point to the conclusion that in *Ein Doppelgänger* Theodor Storm again elaborated one of his old and favorite themes by painting, in a new social setting and in somber colors, the searing effect of loneliness and isolation on a vulnerable human soul” (272). In this manner, John Hansen’s disturbed balance between individuality and community – that Neumann (2003) regards as one of the central statements of Storm’s novella *Ein Doppelgänger*, namely the double-character of any human being as an individual and as a member of society (see 59) – points once more and even stronger and clearer to the doppelganger motif in this novella.

In contrast to Braun (1957), however, I would like to stress once more the Adlerian argument that every person is responsible for his/her own actions. John is not forced to become a criminal; it is his psychic condition, i.e. his inferiority complex, that determines his striving not only in the wrong direction, namely toward more and more superiority, but also on the useless side of life beyond social acceptability. In my view, it is therefore not possible to blame society for John Hansen’s behavior, his deeds, and finally his death.

4.5.5 *Der Schimmelreiter* (1888)

At the time Storm wrote *Der Schimmelreiter* (1888), his most famous but also the most tragic novella of his entire life work, the effects of his illness (Storm suffered from stomach cancer) had already overshadowed his life and creative work. Completed at the age of seventy, Storm’s last novella has been translated into more than forty languages (see Laage 1988c, 1088). The *Sylter Novelle* (just an outline) and *Die Armesünderglocke* (fragmentary draft) were never completed. In fact, Storm was almost

---

222 Storm did not seem to like the labeling ‘novella’ for his *Schimmelreiter*. In a letter to Ferdinand Tönnies on April 7, 1888, Storm states, “‘Novelle’ braucht es nicht genannt zu werden; etwa: ‘Eine Deichgeschichte’ oder ‘Eine Geschichte aus der Marsch’.” [Translation: It does not have to be called ‘novella’; rather: ‘A Dike Narration’ or ‘A Story from the Marshlands’.]
too weak to finish Der Schimmelreiter. Thanks to consistent motivation by his children and relatives and their quite unorthodox methods to get Storm back to his desk (more will be said about it below), he did indeed finish his masterpiece two months before he died in the small town of Hademarschen in Holstein in July of 1888.

Storm had moved from Husum to Hademarschen in 1880 because of several reasons: he wanted to escape the societal responsibilities in his hometown that he felt more and more as a burden. He wanted to feel young and independent again, to be closer to his brother Johannes and his family, who had a lumber business in Hademarschen, to have a railroad station “vor der Thür [sic],” just around the corner, and last but not least to start the last stage of his life in a different and with anticipation inspiring environment. As far as his creative work is concerned, the years in Hademarschen were quite a successful and indeed an inspirational time for Storm. During these eight years he wrote some of his best and most well-known novellas, among them, for example, Der Herr Etatsrat (1880/81), Hans und Heinz Kirch (1882), the two chronicles Zur Chronik von Grieshuus (1883) and Ein Fest auf Haderslevhuus (1885), as well as, of course, Bötjer Basch (1886) and Ein Doppelgänger (1887). As Storm began to feel pain in his stomach in the spring of 1887 he decided to see his physician. When his illness was “diagnosed as abdominal cancer” (Alt 1973, 28) the author fell into a depression that brought the work on Der Schimmelreiter to a sudden halt. Subsequently, the family decided to ask the son-in-law of Storm’s brother Aemil (Dr. Ludwig Glaevecke) to re-examine Theodor Storm and to “declare the previous finding erroneous and to assign a harmless name to this ailment” (Alt 1973, 28). Thereupon, Storm recovered quickly and continued his work in June of 1887 in better spirits. Nevertheless, working on his last piece of art was indeed a “Kampf auf Leben und Tod,” a life-and-death-struggle, as Laage (1999) calls the last year of Storm’s life in his book Theodor Storm. Eine Biographie (see 244).

Storm’s “Deich- und Sturmfluth-Novelle [sic],” Der Schimmelreiter (1888), is the mysterious story of the rise and the fall of the young Deichgraf (dike master) and

---

223 Storm in a letter to Heyse on May 26, 1880 (see Storm 1970, 59).
224 Translation: Dike-and-flood-novella, as Theodor Storm called Der Schimmelreiter in a letter to his publisher Paetel on December 5, 1885 (see Laage 1988c, 1052).
mathematical genius Hauke Haien, who desires to start an unprecedented construction project, a new type of dike off the North Sea coast to claim more land, against all odds and also against the majority of people in his community. Hauke can in fact be regarded as one of the best examples of a character who is not able to balance matters of his individual life with matters of his community life. Hauke’s unhealthy striving for self-interest and egoism unsettles not only his own existence but also the social peace of his community. Because of his almost uncanny eagerness, pride, hubris, and will power Hauke turns into a selfish and demanding leader, as he sits on his white horse – the symbol of triumphant kings – and gives commands to his workers. The people, however, soon suspect him of having concluded a pact with the devil. His authoritarian behavior is not a sign of his strength but rather uncovers Hauke’s weakness because “behind everyone who behaves as if he were superior to others, we can suspect a feeling of inferiority” (Adler 1931, 50). Since the people in his hometown cannot explain Hauke’s psychological struggles and expressions satisfactorily, they start to observe strange things, such as sea ghosts and supernatural activities of all kinds that they view in relation to Hauke’s behavior and attitude. “The villagers’ greatest fear seems to be that the sea, the embodiment of evil, will also capture their souls. Superstition and religious concepts become one; just as the Seegespenster . . . died unshriven, and even if subsequently accorded burial, in the villagers’ minds they could easily be consigned to an existence in Limbo” (Findlay 1975, 400).

It took Storm a relatively long time to collect all the information that he needed in order to write a realistic and at the same time tightly woven story about the construction of a new dike. It was important to him that the novella would also impress people that had first-hand knowledge of dike construction work and of its related fields. He started to do research in February of 1885 but put the whole topic aside for a number of years in order to work on Bötjer Basch (1886), on Ein Doppelgänger (1887), and on Ein

---

225 According to Hans Wagener (2001), a Deichgraf is a well-respected high commissioner of dike construction and observation. He is also the supervisor of the Deichverband, the dike association (see 148). According to Wagener (2001), a dike is a protective mound against floods in flat areas along the seashore or rivers. The upper part can be used as a path for walking or horse riding (see 147). The dikes were kept up by the dike associations to which all landowners and farmers belonged whose land bordered the seashore. Rights and duties of the members were regulated in the dike order (Deichordnung). The amount of duties depended on the size of property. Those who did not fulfill their duties had to cede their land (see Wagener 2001, 147).
Bekenntnis (1887) because he was in fear of the material of the ghostly rider (see Laage 1999, 247). Nonetheless, when he continued his work on the novella, the knowledge and the insights of his friend and dike expert Christian Eckermann (1833-1910) in the town of Heide were especially helpful for the creation of his masterpiece (see Laage 1988c, 1051).

In fact, the plot of his narrative had been on his mind since Storm’s own youth, i.e. since he had read the story “Der gespenstige Reiter – Ein Reiseabentheuer [sic]” in the journal Lesefrüchte vom Felde der neuesten Literatur des In- und Auslandes in 1838 (see Weinreich 1988, 21; Laage 1999, 272). In his autobiographical sketch Lena Wies (1887) Storm claims to have heard the “Sage von dem gespenstigen Schimmelreiter,” the saga of the ghostly white horse rider, (Storm II, 846) in his early childhood. This assumption, however, is according to Laage (1999, 245) not quite right because in Storm’s memory stories of floods and storm nights, which Lena had probably told, and the story of the rider at the Vistula River, which Storm could not have read before 1838.

---

226 Storm said in a letter to Paul Heyse on January 15, 1886, “Vor der Deichnovelle habe ich einige Furcht und wollte diese leichtere Arbeit erst mal zwischenziehen” (Storm 1974, 128).

227 Translation: In this way it was possible for Theodor Storm from the distance in Hademarschen, at his desk in his old-age residence, to write a novella such as Der Schimmelreiter, which is without comparison in German literature, and thereby to draw a colorful picture of the coastal landscape and the characteristic fate of a human being belonging to it.

228 As a matter of fact, the story was re-printed in Johann J. Chr. Pappe’s journal Lesefrüchte vom Felde der neuesten Literatur des In- und Auslandes, Volume 2 (Hamburg. 1838, pp. 125-128). In the same year it had already been published in the journal Danziger Dampfboot für Geist, Humor, Satire, Poesie, Welt- und Volksleben, Korrespondenz, Kunst, Literatur und Theater, No. 45 (Danzig. April 14, 1838, pp.344f.) (see Goldammer 1974, 202; Laage 1999, 272; Laage 2003a, 5f.). Even though Storm did not manage to get hold of the text of the story again he wrote Der Schimmelreiter on the basis of what he remembered of it. It is astonishing that the first narrator in the novella says, “Ich vermag mich nicht mehr zu entsinnen, ob von den ‘Leipziger’ oder von ‘Pappes Hamburger Lesefrüchten’” (Storm II, 576). It has been suggested that Storm is indeed the first narrator (before the frame narration begins) in Der Schimmelreiter (see Storm II, 576).
were probably mingled. This story, however, had made such a deep impression on Storm that he did not forget it during his whole life (see Laage 1999, 244).229

The artistic creation of his last novella keeps a fine balance between a literary piece of the realism of the nineteenth century and a mysterious ghost story (see also Storm’s letter to Tönnies on May 9, 1888 in Meyer 1940, 378). Der Schimmelreiter constitutes another fine example of the science-and-myth dichotomy that Amlinger (1989, 68) has detected in Storm’s earlier novella Ein Bekenntnis (1887). According to Bollenbeck (1988), who wrote the first complete Storm biography, it was important for Storm to keep the character of the uncanny from being blurred (see 331).230 In fact, the

---

229 It is interesting to note that the first narrator in the introduction of Der Schimmelreiter also says, “Vergebens auch habe ich seitdem jenen Blättern nachgeforscht, und ich kann daher um so weniger weder die Wahrheit der Tatsachen verbürgen, als, wenn jemand sie bestreiten wollte, dafür aufzustehen; nur so viel kann ich versichern, daß ich sie seit jener Zeit . . . niemals aus dem Gedächtnis verloren habe” (Storm II, 576). [Translation: “My later attempts to find those magazines have been in vain, and I can therefore no more guarantee the truth of the events that I could vouch for if someone were to deny them; yet I can assure the reader this much: that I have never forgotten them since that time” (see Storm 1997, 263).]

230 On August 29, 1886, Storm wrote in a letter to his friend Paul Heyse, “‘Der Schimmelreiter’, eine Deichgeschichte; ein böser Block, da es gilt eine Deichgespenstersage auf die vier Beine einer Novelle zu stellen, ohne den Charakter des Unheimlichen zu verwischen” (Storm 1974, 140). The term ‘character of the uncanny’ should not be directly linked in this context to Sigmund Freud’s association with a man’s fear of castration and the Oedipus complex (see Freud 2003, 140f.); it is rather connected with Storm’s own ideas and understanding of the uncanny. However, Freud’s definition of ‘the uncanny’ is – to a certain extent – very congruent with Storm’s statement in his letter to Paul Heyse; and besides, Storm was a master of writing about the uncanny, which Freud (2003), even though he does not mention Theodor Storm, attempts to analyze in his famous treatise. For example, Freud writes in The Uncanny, “[A]n uncanny effect often arises when the boundary between fantasy and reality is blurred, when we are faced with the reality of something that we have until now considered imaginary” (2003, 150). As was indicated, the blending of rational and fantastic characteristics in Storm’s last novella was indeed quite intriguing to him. The wraithlike horse itself, the many sea ghosts, the diabolic horse trader, the Slovak with his brown, claw-like hands, and the personified North Sea, which is perceived as an evil monster that closely watches all man’s moves, are juxtaposed with the careful planning and construction work of the new dike. Also Weinreich (1988) addresses the fact that in the novella the ‘character of the uncanny’ is preserved until the very end. Interestingly enough, Freud (2003) states about this issue (i.e. about E. T. A. Hoffmann’s Die Elekriere des Teufels), “At the end of the book [i.e. Die Elekriere des Teufels], ‘At the end of the book [i.e. Die Elekriere des Teufels], when the reader finally learns of the presuppositions, hitherto withheld, which underlie the plot, this leads not to his [the reader’s] enlightenment, but to his utter bewilderment” (141). The realistic elements in Der Schimmelreiter (1888) always question the metaphysical parts and vice versa (see 60f.). However, in 1887/88 Storm crossed this clear line time and again and it seems that people are fascinated with this novella for this very reason. Freud (2003) adds a very interesting point to his treatise Das Unheimliche (first published in 1919) when he writes about the impact of the uncanny “if the writer has to all appearances taken up his stance on the ground of common reality. By doing so he adopts all the conditions that apply to the emergence of a sense of the uncanny in normal experience; whatever has an uncanny effect in real life has the same in literature. But the writer can intensify and multiply this effect far beyond what is feasible in normal experience; in his stories he can make things happen that one would never, or only rarely, experience in real life” (156f.). A story is especially uncanny if revenants are involved – as is the case with Der Schimmelreiter. Freud (2003) states in particular, “Since nearly all of us still think no differently from savages on this subject [i.e. death, dead bodies, and revenants], it is not surprising that the primitive fear of the dead is still so potent in us and
drawing up of borders or the attempt to draw borders does not only symbolize Storm’s beloved landscape of Schleswig-Holstein with its mighty floods, which have again and again shaped the coastline of Northern Germany, but also the human borders between life and death, enlightenment and pietism, hope and resignation in his last novella. The dike itself functions in this manner as a border between the rational (land) and the irrational (sea), between culture and nature, and between life and death. The rational and the irrational even form a unique symbiosis in the very figure of the rider on the white horse: “das Pferd schien völlig eins mit seinem Reiter” (Storm II, 639). 231 The rider, who embodies the rational part, tries to tame the horse, but the horse, which stands for the irrational part (see Cunningham 1982, 3), is just seemingly tamed for it remains the master of his own life as well as of the rider’s. In regard to the white horse rider, it is very interesting to note, as was done earlier in the chapter, that Storm believed that the dead would in fact not go to heaven or hell but would rather exist in a Hades-like state of limbo, in which they could occasionally communicate with those alive. Storm’s god (in a Lutheran understanding) was neither the Christian God nor the devil. Storm was at the same time fascinated and shaken by death which had become his true idol (see Jackson 1989, 73).

Through the different narrative levels, Storm masterly keeps reality and fantasy, past and present in balance. Unlike many, he understands how to combine these facets in one novella in such a way that the borders between rationalism, Christian teaching and superstition melt into one another. I argue that this was indeed intended by Strom and that he deliberately perfected this method. Weinreich (1988) states,

Dichtung und Wirklichkeit sind in der Novelle eine derart nahtlose Symbiose eingegangen, dass manche Dinge heute oftmals als historische Fakten angesehen werden, die tatsächlich aber nur der dichterischen Phantasie entsprungen sind. So ist der Name der Hauptfigur, Hauke, erst von Storm als Friesenname erfunden worden. Heute ist er in Nordfriesland weit verbreitet. Die Nordfriesen . . . s[e]hen im Schimmelreiter ihr Nationalepos, und diese Dichtung [ist] in einem Ausmaß ready to manifest itself if given any encouragement. Moreover, it is probably still informed by old idea that whoever dies becomes the enemy of the survivor, intent upon carrying him off with him to share his new existence” (149). Freud’s last statement can in fact be applied to Hauke Haien who always re-appears at the same spot whenever a flood is at hand in order to finally make friends in his existence after death.

231 Translation: “[T]he horse seemed perfectly at one with its rider” (Storm 1997, 323).
Bestandteil einer Landschaft geworden, wie es in der gesamten Literaturgeschichte einzig sein dürfte. (20)

It does not surprise us, however, that Storm’s novella is set in a landscape that is known as the ‘world in between’ *par excellence*, a world in which sea and land, sky and earth, nature and culture, life and death meet and mingle (see the photos in Laage’s book *Theodor Storms Schimmelreiterland*, 2003a, 46f. and 70f.). Storm says about the landscape of his beloved Schleswig-Holstein, “Zur Linken hatte ich jetzt schon seit über einer Stunde die öde, bereits von allem Vieh geleerte Marsch, zur Rechten, und zwar in unbehaglichster Nähe, das Wattenmeer der Nordsee” (Storm II, 576). The landscape of North-Friesland plays an enormous role for Storm even though he did not intend to give a photographically exact picture of the land that he knew – since his novella takes place “irgendwo hinter den Deichen in der nordfriesischen Marsch,” somewhere behind the dikes of North-Friesland’s marshlands, as he said in a letter to Gottfried Keller on December 9, 1887 – but rather a characteristic and atmospheric impression for the background of his novella (see Laage 2003a, 15). In this kind of environment, everything belongs somehow together; everything cannot be explained entirely rationally but rather has to be sensed. Nordic beliefs in ghosts and human sacrifices are as commonly accepted among the inhabitants of the marshlands as Lutheran *exegesis* and *catechesis*.

But where and how can the border between Christian and pagan, religious and superstitious aspects be drawn? The ‘character of the uncanny’ is kept in the *Schimmelreiter* novella (1888) because the balance is preserved until the end. Storm does not give the reader any orientation as to which side should be favored. The reader has to rely only on her/his personal and emotional assessment and acceptance. It is on her/him to filter the true and real occurrences from the fantastic mixture the narrator presents. In this manner, the narrator calls upon us as readers to take our own position when he says,

---

232 Translation: Fiction and reality have formed such a seamless symbiosis that people today regard many things as historical facts, which in fact had their origin in the author’s fantasy. The name of the main character, Hauke, for instance, was invented by Storm as a typical Frisian name. Today this name is quite common among men in North Friesland. The people in North Friesland regard *Der Schimmelreiter* as their national epos, and this work has become a vital part of the landscape. To an extent that is a unique case in all the history of literature.

233 Translation: “For more than an hour now, I had had on my left the dismal fenland, already abandoned by all the cattle, and on my right and in most uncomfortable proximity, the mudflats of the North Sea” (Storm, 1997, 263).

234 See Storm (1992, 133) and also Laage (2003a, 5).
“Traut mir nur zu, daß ich schon selbst die Spreu vom Weizen sondern werde!” (Storm II, 580). This can be a fascinating and rewarding enterprise. Adding to the complexity that the reader faces is the novella’s effect on later generations, the so-called *Rezeptionsgeschichte*. The myth of the rider on the white horse seems to have taken on a life of its own since 1888, the year of its publication. In 1961, for example, officials of North-Friesland renamed the polder of Bongsiel *Hauke-Haien-Koog* (Hauke Haien Polder). Thereby, those responsible contributed enormously to the spread of the *Schimmelreiter* myth and to the merging borders of reality and fantasy. The reader is forced to think on different levels and to follow the story line thoroughly and with growing interest.

Over the last century, people have continuously searched for their own interpretations and analyses that would fit into their specific epoch and that furthermore would provide pertinent answers to their time-related questions. For example, in times of technological progress, critics, such as Findlay (1975), Peischl (1983), and Jackson (1989), tend to focus more on aspects of religion and superstition or on the paranormal characteristics in Storm’s work. In the years of the National Socialist dictatorship in Germany (1933-1945) scholars where (more or less) forced to analyze the Germanic notions of *Der Schimmelreiter* and its protagonist. As a matter of fact, the Nazis in Germany abused and misinterpreted Strom’s last novella for their own purpose. According to their interpretation, Hauke is the model of a great leader who follows the demands of the divine will. According to the Adler scholar Mosak (1973) IP not only has a great interest in examining the relationship between leaders and his followers, it also has the right tools for a successful and scientific analysis (see 240). “It views society and culture as providing a variety of life-styles and life chances, from which the personalities of the leader and the followers can emerge” (Mosak 1973, 240). Interestingly enough,

---

235 Translation: “You can trust me to separate the wheat from the chaff myself!” (Storm 1997, 267).
236 According to Fleming (1997), a polder (in German: *Koog*) is “an area of coastal farmland won through dike construction” (372).
237 Even here the borders are blurred. What does the expression ‘Hauke Haien Polder’ mean in the frame narration (see Storm II, 658)? Perhaps the polder that Hauke constructed; or was the polder renamed before 1830 (in the frame narration)? Reimer Holander (1976) believes that Storm “die Gestalt des Deichgrafen Hauke Haien in der vorgetragenen Weise verewigt [sehen wollte]” (13). Storm could not have known that in 1961 the polder of Bongsiel was in fact named *Hauke-Haien-Koog*. Therefore, with the designation of Hauke as “überzeitliche Gestalt,” a timeless character, (see Holander 1976, 12) the authorities of 1961 in their own opinion greatly contributed to the spread of the *Schimmelreiter* myth and to the continuing blurring of the borders between reality and fantasy.
most analyses of this kind are done on Adolf Hitler. For example, Fromm (1941), Erikson (1963), and Brink (1975) analyzed Hitler’s childhood, life-style, and personality development with Adler’s IP (see Mosak 1973, 240). It is known that also Adler himself delivered a brief IP analysis of Benito Mussolini in an interview with a reporter by the American journal *New York World* in 1927. Hoffman (1994) states about this interview/article, “Published the day after Christmas, the *World’s* detailed article featured a prominent sketch of Adler absorbed in thought. The banner headline read ‘Mussolini Spurred to his Fight for Power by Pique Over Inferiority as a Chid, Says Dr. Alfred Adler’” (175). Authoritarian leaders have many things in common even though their systems might differ greatly in practice. Mosak (1973) points to “the strong inferiority feelings that resulted from . . . childhood” (240), the “tendency to overcompensation” (240) as “escape from infantile feelings of helplessness and powerlessness” (240) in order to “become God-like . . . [and] to erase the memory of his earlier failures” (240). The leader usually uses the masses for his own purposes but does not regard himself as part of the masses, as an equal member of his community. Authoritarian leaders do not negotiate meaning with their followers; they dictate their will and punish those that have a different opinion. In this manner, Storm says about Hauke Hainen, “Gegen Gesinde und Arbeiter aber wurde er strenger; die Ungeschickten und Fahrlässigen, die er früher durch ruhigen Tadel zurechtgewiesen hatte, wurden jetzt durch hartes Anfahren aufgeschreckt” (Storm II, 652). At least in an Adlerian understanding, society never benefits from egomanic and authoritarian leaders, even though they might bring technological progress to the people, because true progress in the Adlerian sense is always social progress, i.e. the movement towards a more democratic and more cooperative society of equal members. Adler’s democratic claims are reflected in the very character of Hauke Hainen because he does not balance the fulfillment of his community life with the fulfillment of his individual life. A democratic spirit can therefore not gain ground.

However, in a National Socialist interpretation the alleged superiority of the Nordic race was stressed (see Kayser 1938, 67). The ideologically influenced interpretation by Kayser (1938), who worked during the National Socialist dictatorship in

---

238 Translation: “Towards servants and labourers, however, he became stricter; the clumsy and the slovenly, whom he had in the past quietly admonished, now trembled at the fierce lashing of his tongue” (Storm 1997, 335).
Germany, that suggests that suicide is the strongest expression of a quite positive *Sich-selber-treu-bleiben*, being true to yourself, in the struggle of life (see 44) has to be fully discarded. Laage (2003b) reacts to this interpretation and asserts that in *Der Schimmelreiter* on the contrary the disastrous role of a *Führer* (leader), who only trusts in his own abilities, but has no connection to his fellowmen, to his *Volk* (people), is being discussed. The imbalance between community and individuality also becomes explicit in Laage’s statement above.

After World War II, topics like ‘the individual and the masses’ or other social aspects in general might have been at the center of attention (see, for example, Jost Hermand 1969; Günther Ebersold 1981; Hans-Werner Peter 1982). And last but not least, now in a free and united Europe that is growing together, scholars, such as Harald Steinert (1986), Gerd Weinreich (1988), and Karl Ernst Laage (2003a), are more and more interested in the roots of *Der Schimmelreiter*, i.e. in the original sagas of a horse-rider at the Vistula River in Poland and the similarities not only between the two stories but also between the peoples that live in these areas (at the time of Hauke Haien), i.e. in Northern Poland and in Northern Friesland, and their cultures and beliefs (see Laage 2003a, 6ff.).

I get the impression that almost all of these interpretations try to explain the main character of the novella, the *Deichgraf* (dike master) Hauke Haien, from a point of view that is based on personal opinion and preference. What is lacking, however, is a much more scientific analysis of the character of Hauke Haien. Most interpretations usually look for answers to justify and explain his behavior as an atheist, a determined leader, or as an ingenious mastermind.

I would like to start my interpretation with a psychological, however not Adlerian, but Freudian interpretation of *Der Schimmelreiter* which differs in some aspects considerably from the IP view. The main difference between Adler’s Individual Psychology and Freud’s Psychoanalysis is that Adler regards every human being as fully responsible for his/her actions as was pointed out before, whereas in Freud’s view man can hide behind drives and unconscious powers. This Freudian view is given in order to show the fundamental differences between IP and Psychoanalysis. Jantje Wessel (1996) published a Psychoanalytical interpretation of Storm’s last novella in Greve’s anthology
Kunstbefragung. Dreißig Jahre psychoanalytische Werkinterpretation (1996). Starting point for Wessel’s analysis is the fact that Hauke has to grow up with only a father, to whom he has a supposedly libidinous relationship, and without a mother. However, not the social components are stressed but the fact that the lack of the motherly object, which is perceived as a traumatic situation, leads to a narcissistic character, which will protect Hauke from the feeling of pain, dependence, loneliness, and depression (see 159). Furthermore, Wessel (1996) states,

Das Vorland, das Hauke eindeichen will, gehört eigentlich zum Meer. Es ist eine Hallig, \(^{239}\) und es besteht immer die Gefahr, daß sie zeitweise vom Meer verschlungen wird. In der Phantasie steht dieses Vorland für die mütterliche Brust, die die Kinder/Schafe nährt, wenn sie da ist, die sie aber hungrern läßt und sogar tötet, wenn sie sich zurückzieht. (166)\(^{240}\)

As far as the paranormal activities are concerned that seem to happen in the course of the narration, Psychoanalysis takes quite an ambivalent position toward them. However, as it is widely known, Freud’s scientific approach does not leave much room for supernatural or even parapsychological activities that cannot be explained rationally and on a scientific basis. “He [Freud] thought that it is mainly the paranoid and the obsessional neurotic who impute to others or to circumstances that which is an activity in their own unconscious” (Fodor 1971, 42). However, Freud seems to be at least interested in telepathy, premonitory dreams, and characteristics of parapsychology as a number of his publications\(^{241}\) suggest (see Gillespie 1969, 204; Devereux 1953, 49-109).

Deutsch, who attended Freud’s lectures and is regarded as one of his early disciples (see Handlbauer 1998, 11), even states in her article “Occult Processes Occurring during Psychoanalysis” (1953), “The inclination toward the occult is one of the manifestations of man’s eternal desire to break down the barrier between self and the

\(^{239}\) According to my reading of Storm’s Der Schimmelreiter and my understanding of dike construction, Wessel (1996) is mistaken when she maintains that Hauke attempts to annex a Hallig into his new polder.

\(^{240}\) The land that Hauke wants to protect by a dike belongs in fact to the sea. It is a hallig and it is possible that the sea will flood the hallig once in a while. In the imagination, the land stands for the motherly breast that nourishes the children/sheep, if it [the breast] is there, but that let the children hunger and even kill them if it removes itself.

world” (133). This statement, however, reminds us truly of Hauke Haien, who – because of his inferiority complex (in the Adlerian reading) – tries to overcome the divide which he subjectively feels between himself and the other members of his community. Deutsch (1953) continues with her Psychoanalytical remarks, “On the one hand he [i.e. mortal man] projects these psychic forces outward, in order to make them appear in the external world as ‘supernatural’ forces, while on the other hand the mastery of these supernatural forces seems to suggest to him that human capacities include also certain mystical and divine powers. . . . By recognizing these supernatural forces in himself, mortal man becomes . . . the very Divinity which he had fashioned in his own likeness” (133). Thus, according to Deutsch’s (1953) analysis, Hauke only invents the sea ghosts in order to finally gain victory over them and to destroy them. The Adlerian psychology, which is quite able to follow Deutsch’s (1953) reasoning until this point, suggests that Hauke’s inferiority complex forces him to strive for a ‘plus situation’, in which he eventually becomes his own divinity (striving for “godlikeness”) through the creation of a relatively easy victory.

Throughout the last paragraph, it has been elucidated that the Adlerian analysis suggests that in the novella Der Schimmelreiter paranormal activities do not occur at all. The fight between the rational and the irrational is nothing but a deception of Hauke’s subjective apperception and his exaggerated feeling of superiority. In Adler’s view, Hauke is constantly fighting his own doubts about his position in life and society. The uncanny is – according to Laage (1991) – a means to critically examine the reality of the nineteenth century and to indicate its mysteriousness (see 191). Since Storm criticized the greed and the striving for money and profit of the growing bourgeoisie in earlier novellas, he also points to the uncanny eagerness of progress and modernism with the help of

242 However, Deutsch (1953) believes that psychoanalysis can “discover the great power of the unconscious in psychological events” and “explore the ways and means whereby man seeks to escape all that which emerges from his inner darkness” (133). As was shown before, Adlerian psychology does not believe in the unconscious as a separate entity. In Adler’s view, the human personality is indivisible.

243 “Der Kampf, den man mit sich selber führt, dient nur dazu, seinen guten Willen zu beweisen, die Verantwortung für das, was man tut, abzulehnen, und sich selber lieber als ein Opfer zu sehen wie als Schuldigen. In Wirklichkeit steht hinter und über diesem Gesetz die einheitlich gerichtete Persönlichkeit mit ihren eindeutigen Zielen” (Dreikurs 1997, 79). [Translation: The fight that one leads with oneself serves only to show one’s good intentions, to reject responsibility for one’s actions, and to regard oneself as the victim rather than the guilty one. In reality the complete personality with his/her clear goals stands behind and above this law.]
irrational and paranormal occurrences in the story proper. As I will show on the following pages, Individual Psychology can be used to understand the whole story, not only the character of Hauke Haien. First of all, the story of the Deichgraf Hauke Haien is for us an important example of a person who is not interested in social affairs and who peruses a life-style on the vertical level of life. It tells us that one can be successful for quite a while but that in the end one has to pay a very high price. Hauke’s failure is thus a declaration of bankruptcy of the growing egoism (see Freund 1987, 151). As was indicated before, Adlerian psychology and interpretation neglects the whole notion of superstition in the story, therefore, it places the entire responsibility for the well-being of the people in the hands of the officials, i.e. the Deichgraf Hauke Haien and his Deichgevollmächtigter (dike agent) Ole Peters.

In 1984, a leading Storm scholar, W. Freund, used Adler’s IP to interpret the character of Hauke Haien. In his book Theodor Storm. Der Schimmelreiter. Glanz und Elend des Bürgers (1984) Freund addresses a number of Individual Psychological aspects, such as Hauke’s feeling of inferiority, his masculine dominance, and the state of his social interest. In this section of my dissertation, I will refer to Freund’s interpretation but also give my own view on Der Schimmelreiter (1888) as far as IP is concerned. For example, I do not agree with Freund’s (1984) view on Hauke’s suicide at the end of the novella because I believe that it does not show any sign of repentance and regret. Freund (1984) on the other hand believes that Hauke in the end shows solidarity with the suffering creatures (see 78) and sacrifices himself in order to repent for his failed life (see 79). Once again, the fact that another scholar has already connected a piece of Storm’s literary work with Individual Psychology gives – in my opinion – proof to the fact that this approach is indeed worthy of an undertaking.

As was explained before, Adler created a holistic approach in order to understand a person’s life-style in all the aspects of her/his being. He uses early childhood memories, dreams, fantasies, as well as examples of a person’s actual behavior to get to an in-depth assessment of a person’s motivation and incentives. It is essential to understand a person’s striving powers and the meaning that s/he has attached to life. “If once the meaning given to life is found and understood, we have the key to the whole personality” (Adler 1931, 22). All these pieces together tell the analyst a great deal about a person’s
final ideal goal (*causa finalis*). Early recollections and memories give meaning to an individual and to her/his life in general. Furthermore, “memories crystallize the meaning given to life. Every memory is a memento” (Adler 1931, 19). In the following, I will analyze the character of Hauke Haien through the just mentioned aspects.

According to Adler, everybody is constantly striving for a specific goal, for finalism (*Finalität*) that might not have been spelled out explicitly but that is nevertheless in coherence with all the person’s behavior and expressions. All actions and character traits are at all times in tune with our personalized goal. At the age of four or five years, every person creates her/his *Leitlinie* (guiding fiction), which is like a red thread leading to the final goal. It constitutes a basic guideline of understanding oneself, the surrounding world, and the community in which one lives. The guiding fiction, which is created for security reasons, i.e. not to feel inferior again, is usually not changed during the entire lifetime of a person. We continually interpret and see the world through the eyes of our early-created “biased apperception” (Griffith and Powers 1984, 14) and react respectively. Adler (1964a) states, “Every individual has from earliest childhood on his own, unique law of movement which dominates all his functions and expressive movements and gives them direction” (52).

The child, and later on the adult, is striving for a secure position; s/he wants to overcome the felt inferiority244 and to get to a sense of ‘above’, the so-called ‘plus situation’. It can either be achieved on the useful side of life, namely through social interest on the horizontal level (successfully), or on the useless side of life, namely through striving for superiority and the will for power (unsuccessfully) on the vertical level. Hauke Haien’s strongest motivation, his *premium movens*, to build the new dike does not result from a desire to serve his community, or the interest in the well-being and protection of others (see Storm II, 582: “Und wenn im Herbst die Fluten höher stiegen und manch ein mal die Arbeit eingestellt werden mußte, dann ging er nicht mit den

---

244 Adler means the inferiority of a very young child that feels helpless and dependent. According to Adler, this first feeling of imperfection is so infamous that we dedicate our entire life to overcome this feeling and to make sure we will never feel the same again. Of course this feeling appears in different intensities with different people but “inferiority feelings are in some degree common to all of us, since we all find ourselves in positions which we wish to improve” (Adler 1931, 51).
245 Translation: “And when, in autumn, the flood tides where rising higher and, many a time, work had to stop, he did not go home with the others but remained sitting on the sloping seaward side of the dike . . .” (Storm 1997, 269).

246 Translation: “[S]o that, besides honesty and love, over-ambition and hatred began to grow in his young heart” (Storm 1997, 302).

247 Translation: “‘You can’t do anything right,’ he would shout into the tumult, ‘just as men can’t do anything right!’” (Storm 1997, 270).

248 Translation: “‘… just as men can’t do anything!’” (Storm 1997, 270).
How do we know that Hauke really tries to rise above his fellowmen? According to Adler, it is not possible to disdain human community and at the same time take a neutral stance toward it. Either you feel superior to your fellowmen – and that does not mean to be better at something than other people – and strive toward this superiority, or you accept this feeling of inferiority to the members of your community and display it. If, however, Hauke’s goal had been to display his own nothingness, he would, most surely, never have made plans to build a dike. Discouraged people that chose to display their discouragement usually hide behind their supposedly unavoidable weakness and do not dare to propose and start enterprises such as the new dike and a new dike profile. Even though Hauke is an intelligent boy, and obviously much more gifted than others, his own genius is not the reason for his acting as if he were superior. Even the most gifted person can be a fellowman and thus strive on the horizontal level. Interestingly enough, Hauke does not only talk about the people in his community (“wie die Menschen…”) but he means – and that is a sign of neurotic behavior – mankind. Therefore, his feeling of inferiority (inferiority to the powers of nature, to people of the same age who come from intact families and strong social relations and in an economic way to richer families in his town) is the true driving force behind the dike project. In fact, Hauke tries to overcome his feeling of financial and social inferiority (due to his father’s poverty) by mastering something that normal people would never dare to attempt to master, namely the forces of nature. His over-concentration on mastering the North Sea finally makes him neglect his social duties; eventually Hauke becomes an anti-social person. Jacoby (1989) states,

Die Vergehen gegen die Umwelt [sein anti-soziales Verhalten] verbinden sich mit dem Gefühl, einen Überlegenheitsgewinn ihr gegenüber errungen zu haben. So setzt sich leicht die Fiktion fest, daß Lustgewinn und Selbstwertgefühl nur auf Schleichwegen und gegen die Gesetze der Umwelt erreicht werden können. (76)²⁴⁹

In other words, in order to raise his feeling of self-value, which is quite shriveled because of his father’s poverty, for example, Hauke also pursues an aggressive strategy in

²⁴⁹ Translation: The trespasses against the social environment [his anti-social behavior] are combined with the feeling to have achieved an additional superiority over it. In this way, the illusion is obtained that a plus of pleasure and the feeling of self-value can only be reached on hidden paths and only against the rules of society.
which he downgrades other people (see Schimmer 2001, 32) and treats them as if they were not only inferior to him but also as if they were his subjects. He therefore violates the rule of social cooperation, or as Adler calls it, the “iron logic of communal life” (Adler 1964a, 7). “Only the oversized inferiority feeling, which is to be regarded as the outcome of a failure in upbringing, burdens the character with over-sensitivity, leads to egoistical self-considerations and self-reflections, lays the foundation for neurosis with all its known symptoms which let life become a torture” (Adler 1964a, footnote on 54f.).

This striving for superiority results – as indicated – from his early childhood experience of feeling helpless and inferior to the powers of nature: “‘Seid ihr auch hier bei uns?’ sprach er mit harter Stimme: ‘ihr sollt mich nicht vertreiben!’” (Storm II, 586).250 In his mind, the feeling of inferiority to the waves, the North Sea, the wind, and nature in general should be mastered by an exaggerated over-compensation on the vertical level. Hauke’s final goal was shaped in his childhood. Therefore, he is constantly aiming at fighting, not a fictive enemy (as the personified sea or the sea devils) but in truth his own painful feeling of inferiority, his own lostness in the community of people. Hauke is – as Amlinger (1989) states – his own worst enemy (see 70). It seems to him easier to fight the powers of nature (masculine protest) than to give in and try to overcome his inferiority complex with the help of social relations (feminine approach). If we look at his childhood – as much as we learn about Hauke – we can see that he had to grow up without a mother. A mother is not mentioned at all, she must have died a long time ago (compare with Freund 1984, 66).251

The reader is lead to believe that – like in many other of Storm’s novellas – Hauke’s mother died during or shortly after his birth. I just want to point to the novellas Ein stiller Musikant (1874), Im Nachbarhause links (1875), Aquis submersus (1876), Carsten Curator (1877/78), Renate (1878), Zur „Wald- und Wasserfreude” (1878), Eekenhof (1879), Der Herr Etatsrat (1880/81), John Riew’ (1885), Ein Fest auf

250 Translation: “‘Have you come to plague us, too?’ he called in a harsh voice; ‘you shan’t frighten me away!’” (Storm 1997, 272).
251 I believe that the consequences of a childhood without the motherly care and the model-function of marriage that I described in the analysis and interpretation of Carsten Curator (1877/78) are also present in the case of Hauke Haien. However, his life is different since Tede Haien does not treat him the same way Carsten treats Heinrich.
Hauke’s father, Tede Haien, is the only contact person for Hauke; he does not have any siblings or friends. This also tells the analyst enough about his formative years of an individual. The importance of community and social interest (Gemeinschaftsgefühl) were never stressed and supported in Hauke’s childhood. “Mit denen zu verkehren, die

---

252 According to Frederic E. Coenen (1949), death appears “in forty-two of the fifty-eight Novellen” (341). I believe that Coenen (1949) thought of the mysterious and uncanny character of death that haunted Storm when he wrote his article “Death in Theodor Storm’s Novellen.” His introductory statement is, “There are two truths about death: first, it is certain; second, its significance has always been a mystery” (340). Since Storm was influenced by the writings of Ludwig Feuerbach, especially by Gedanken über Tod und Unsterblichkeit (1830) he did not believe in God or in a life after death; so death was an ultimate and omnipresent force of life for Storm and therefore momentous. We cannot overstate its relevance for the author. Since Storm always wanted to keep ghostly, mysterious facets in his narrations and at the same time write realistic novellas, death is the only force that fits into both categories and that combines the mystical realm with the world of reality and progress. The question why Storm wrote so many novellas, in which the mother is dead (or dies) and does not have any influence on the child, besides her genes in an understanding of predestination, will be raised and I will attempt to answer it. Fasold (1999) believes that Storm’s central theme of his earlier novellas [1849-1864] was the unhappy love of a couple which is almost always followed by the death of one spouse (see 185). In his later novellas [1864-1888], however, this subject is accompanied by the theme of the prodigal child in which the child’s upbringing is overshadowed by the tragic unfulfilledness of the parent’s lives (see Fasold 1999, 185). Tschorn (1978) contributes to this discussion, “In Novellen der späten sebziger und zu Anfang der achtziger Jahre rückt diese problematisch gewordene Stellung der Familie immer mehr in den Mittelpunkt der Stormschen Thematik” (152). [Translation: In the novellas of the late seventies and at the beginning of the eighties, this problematic position of the family moves more and more into the center of the Stormian subject matter.] Because the chances that women would die after the birth of a child were so much greater in Storm’s time than they are today we can explain the fact that more men are left behind in his novellas than the other way around. Especially the father-son conflicts come into his focus. Often one of the two people turns his back on human community. Freund (1987) states, “Zwischen dem stets präsenten Egoismus des Bürgers in der gründerzeitlichen Geschichtsgegenwart und der künfig durchaus möglichen, ja überlebensnotwendigen bürgerlichen Solidarität bewegt sich die Dialektik von Storms Altersnovellen” (137f.). [Translation: Storm’s dialectic moves between the omnipresent egoism of the bourgeoisie in the present time of the Gründerzeit and the henceforth by all means possible, even existentially significant middle-class solidarity.] Storm was interested in describing a melancholic atmosphere in which the creation of a typical middle-class family fails; even though he does describe typical families with happy endings, for example in Von Jenseits des Meeres, Pole Poppenspäler, and Psyche (see also Strehl 1997, 69). Fasold’s (1999) answer to the question of the death of the motherly figure is that Storm was indeed interested in showing that a disturbed primary socialization leads (in most cases) to distinct emotional deficits that again lead to a fatal and disastrous repetition (see 196f.) in the second generation. The accordance with Adler’s psychology is evident. However, there might be another reason that made Storm describe to many ‘single fathers’ in his novellas, actually his focus is more on motherless children as he states in the earlier novella Im Schloß (1862), “Aber die Worte ["Liebe ist nichts als die Angst des sterblichen Menschen vor dem Alleinsein"] (Storm I, 236f.) wühlten in mir fort; mein Herz hatt in der Einsamkeit so oft nach Liebe geschrien, während ich in den weiten Gemächern des Hauses umherstrich, wo nie die Hand einer Mutter nach der meinen langte” (Storm I, 237). Hence, the death of the mother has become a symbol or even a leitmotif of loneliness. At this point I also want to point to the section on Storm’s life I have interpreted above with the help of Adler’s IP.
mit ihm auf der Schulbank gesessen hatten, fiel ihm nicht ein” (Storm II, 584). Freund (1984) correctly suggests that parallel to his isolation Hauke developed a certain kind of arrogance and pride in his childhood (see 67).

His father never showed him how important it is to develop friendships and interpersonal relations with people outside the family. This might be due to the fact that Tede Haien is in fact the most intelligent person in town. He might not have had friends himself because of his own feeling of superiority. One has also to keep in mind that the Haien farm is located in the countryside and that their chances of having access to books, libraries, theaters, and the like were more than limited. Tede Haien does not seem to have the slightest interest in meeting with people (usually farmers, farm-hands, and the like) of his community and seek their company. His judgment about Hauke’s predecessor, the Deichgraf Tede Volkerts, who is not blessed with much intelligence, is crushingly negative. Tede Volkerts also might be seen as a representative of the egoistic and decadent bourgeoisie, even though he does not literally belong to the class of the bourgeoisie, that Storm criticizes so strongly, but he acts as if he were bourgeois. According to Storm, the old Deichgraf is not interested in making progress and in protecting his people but only in eating and drinking. The grotesque description of Tede Volkerts, which in fact reminds us of state councilor Sternow in Der Herr Etatsrat (1880/81), alludes to Storm’s opinion about the capitalist upper-middle class. Hauke, however, is modeled as a character on the other side of the spectrum. He does something for society; he is interested in progress but lacks a social connectedness with the people.

At this point it is relevant to turn the focus shortly on Elke because she too grows up without a mother; however, she seems to have a healthy relationship toward life. The Adlerian scholar has to provide answers to why Hauke, whose father has little or no social interest, turns out to be an a-social person, while Elke, whose father also suffers from a low social interest and is probably not more cooperative than Tede Haien, is – quite the contrary – a very social, i.e. empathetic and compassionate, person. Elke is described as intelligent, caring, and loyal to her husband. I believe that the answer lies

---

253 Translation: “It did not occur to him to keep company with those who had gone to school with him” (Storm 1997, 271).
254 As was stated before, Amlinger (1989) is of the opinion that Elke in Der Schimmelreiter (1888) can be regarded as Storm’s model of an ideal wife (see 69).
in those factors that determine a person’s character and that are independent of social influences of all kinds, such as family constellation and the like. These factors influence a child’s first attitude toward her-/himself and toward life (the child says to her-/himself: “such is life”). These factors can hardly be planned ahead; they appear spontaneously and constitute the child’s first participation as independent members of their community. Adler presented the factors that determine a child’s attitude toward life in the following formula:

“Evaluation (Individual + Experience + Environment) + x = Personality ideal of superiority” (Adler 1956, 284)

Here, x stands for an arrangement and biased interpretation of experience and emotions (see Adler 1956, 284). Adler (1964a) states, “Heredity only endows him [man] with certain abilities. Environment only gives him certain expressions. These abilities and impressions, and the manner in which he ‘experiences’ them – that is to say, the interpretation he makes of these experiences – are the bricks which he uses in his own creative way in building up his attitude toward life” (67). Additionally, we are not informed about the fact when Elke’s mother died. Unfortunately, the Adlerian scholar with his/her analysis of Elke Volkerts depends too much on speculation in order to provide solid explanations for Elke’s Weltanschauung.

Since Hauke was never shown how important cooperation is he naturally pursues goals other than social interest.255 At this point it seems important to me to stress that these ‘other goals’ are not necessarily bad for society and/or one’s fellowmen. Striving for superiority, which is Adler’s definition for the movement in absence of social interest, is usually not being done on the useful side of life, which serves the community, but on the useless side of life, which pursues an “erroneous striving” (Adler 1964a, 39) for perfection in order to avoid humiliation. Striving on the wrong side of life is usually not harmful for society as long as the “frame of social acceptability” (Adler 1964a, 53) has not been crossed. We have learned that Carsten Carstens in Carsten Curator (1877/78) is such a person. His striving (on the useless side of life) is still important and supporting

255 The goals are striving for success, superiority, power, perfection, and overcoming of ‘minus situations’ (see Adler 1964a, 29).
for his community but – and that is the difference – in the long run harmful to himself. It is harmful to the individual her-/himself because the falsely compensated feelings of inferiority will logically never lead to a feeling of equality (Gleichwertigkeit) and thus to a meaningful and happy life. The last argument in the line of reasoning constitutes the third phase of the development of IP (the late 1920s-1937) in which Adler states that man is in truth striving for a feeling to belong (Dreikurs 1969, 16ff.) and for equality and cooperation (Dreikurs Ferguson 1984, 2). In Hauke’s case we learn that his growing feeling of inferiority (one can talk about an inferiority complex since it seems to be neurotic) is the impetus for a movement beyond the “frame of social acceptability.” He does not become a criminal as John Hansen in Ein Doppelgänger does but his unnatural over-compensation frightens Hauke’s fellowmen and finally makes him an outsider; love of power simply kills the social feeling as Rattner (1994) puts it (see 42f.).

In this very context, Griffith and Powers (1984, 22) discuss the question whether a person without social interest pursues goals on the useful or useless side of life. Griffith and Powers (1984) state,

He [Adler] observed that, for socially-interested individuals, the goal of superiority is on the useful side of life and contributes to the developing human community. He further described his observation of the discouraged person who, operating on the useless side of life under the burden of increased feelings of inferiority, makes the error of supposing that (since he feels inferior to others) his task is to attain a position of superiority over them. Since this movement only invites the antagonism of others, it contributes to his further defeat and creates a disturbance in the life of the community. (22)

When Hauke grows up he liked to be by himself, “So für sich, und am liebsten nur mit Wind und Wasser . . . wuchs Hauke zu einem langen, hageren Burschen auf” (Storm II, 587). Because he does not have friends with whom he could cruffle and tussle in a boyish manner his relationship with the outside world is seriously disturbed. Freund (1984) mentions the incident with Trin’ Jans’s tomcat when he says that the fight with the cat constitutes a climax in his striving to always be the stronger one (see 68). Hauke does not know the feeling of giving-in in order to continue a relative good

---

256 Translation: “And so Hauke grew up to be a tall, lean young fellow, solitary and, preferably, with only the wind and waves” (Storm 1997, 273).
relationship, which he had with the cat (see Storm II, 587). He does not understand what it means to contribute to a relationship, to care about the other person first, and to compromise. Because the cat, in its animalistic manner, scratches him and causes him to bleed since it wants to get hold of the bird that Hauke has caught, Hauke feels his sore spot as an unendurable pain; he does not accept anyone else next to him or – heaven forbid – above him. The source of his psychological pain has to be eliminated. Adler (1964a) states, “It is only the neurotic who feels, of the concrete expressions of his goal, ‘I must have this or nothing’” (60). The triumph of victory, however, which does not last long, introduces Hauke’s societal rise (see Freund 1984, 68). In this way, his unhealthy striving and anti-social behavior is foreshadowed with this gruesome scene. The German saying Er geht über Leichen (to stop at nothing; or literally: to step over corpses) bespeaks Hauke’s motivation and attitude toward his career and his community. Freund (1984) mentions the masculine dominance, or masculine protest, of Hauke Haien as he grows up (67). As was indicated earlier, the Adlerian scholar understands masculine protest as a culture-related or socially determined dominance of men over women, which, however, is “not a natural thing” (Adler 1968, 125). Masculine protest is a movement toward more power. Adler (1968) states, “Once let a boy’s craving for power reach a certain degree, and you will surely find him showing a preference for the privileges of being a man which, he recognizes, guarantee his superiority everywhere. . . . The consequent tendency to maintain and exaggerate the masculine privilege follows naturally” (123).

Especially obvious is Hauke’s anti-social behavior during the game of ice bowling. Freund (1984) mentions the fact that ice bowling is a team game and that this game shows that Hauke is in fact unable to fight for success in a group, i.e. in cooperation with other people (69). His statement “ich glaube auch, ich hab gewonnen” (Storm II, 609, emphasis added)\(^{257}\) gives away his real attitude; he regards himself as an outsider. I have stressed already how important the concept of cooperation is in Adlerian psychology. Cooperation means to work with other people in order to achieve a common goal. Hauke, however, seems to be motivated and driven by his rivalry with Ole Peters, which becomes especially apparent during the game of ice bowling. However, for the

\(^{257}\) Translation: “‘You may be right; I think I’ve won, too!’” (Storm 1997, 294).
healthy person, “the oldest striving of mankind is for men to join with their fellowmen. It is through interest in our fellowmen that all the progress of our race has been made” (Adler 1931, 252).

Adler also links common welfare with the term of “common sense.” This connection is extremely important because it says that whenever one pursues goals on the useful side of life, one acts according to common logic. Whenever one does not feel part of the whole one acts according to one’s private logic, which is not in agreement with common sense. Because the human striving is always directed toward a ‘plus situation’, Hauke has to gain strength and respect on the vertical level toward a feeling of ‘above’; or as Storm writes, “[D]ie Wohlerssche Fenne . . . sollte den ersten Trittstein zu dieser Höhe bilden!” (Storm II, 617).258

Over the years, Hauke Haien has already married Elke, the daughter of the late Deichgraf Tede Volkerts, and become Deichgraf himself, Hauke’s feeling of inferiority grows even stronger throughout time. It bothers Hauke that the people in his community think and actually utter publicly that he only got to be Deichgraf thanks to his wife and thanks to her inherited property (see Storm II, 625). Especially Ole Peters’s derision hits Hauke in his sore spot (see Freund 1984, 71). His susceptible pride and overstated will power force him to demonstrate his masculine dominance and his superiority to Elke and to everyone else in his community at all costs. His utmost feeling of inferiority, especially to be subjected to the jokes and mockery of the people, whom he regards as mediocre, has to be overcome and even better to be wiped out forever. From this scene onwards, Hauke’s demonic striving takes on an even more destructive and fatal quality. Freund (1984) states, “Das drückend empfundene Gefühl der Minderwertigkeit, Deichgraf von des Weibes Gnaden zu sein, läßt seine Pläne ohne Rücksicht auf die Mitmenschen ins Gigantische wachsen” (72).259 Hauke Haien says to Ole Peters, “[U]nd willst du Weiteres wissen, das ungewaschene Wort, das dir im Krug vom Mund gefahren, ich sei nur

258 Translation: “Antje Wohler’s land . . . was to form the first step to these lofty heights!” (Storm 1997, 302).
259 Translation: The feeling of inferiority to be dike master by the grace of his wife, which he perceives as oppressive, makes his plans take on gigantic forms, without any respect for his fellowmen.
Deichgraf meines Weibes wegen, das hat mich aufgerüttelt, und ich hab euch zeigen wollen, daß ich wohl um meiner selbst willen Deichgraf sein könne” (Storm II, 646).  

Hauke’s private logic tells him that all his actions should be aimed at one goal: his pride. Peischl (1983) names six categories of the demonic as psychological problems. Pride is one of them. The term ‘demonic’ has to be understood as the destructive force in a person’s life, in a person’s psyche (see 53-59) not as a spiritual power. It becomes evident that Hauke’s only impetus for building the new dike is his feeling of “godlikeness” (see Adler 1964a, 116f.). Storm even uses a very religious language in the description of the completed dike, “Und aus den weißen Morgennebeln, welche die weite Marsch bedeckten, stieg allmählich ein goldner Herbsttag und beleuchtete das neue Werk der Menschenhände” (Storm II, 657). Hauke’s rejection of the animal sacrifice has to be understood in the light of his feeling of godlikeness as well. He does not accept any other power (neither God nor the devil) above him. It is his dike and he is the only one in command, the only one to guarantee its safety and protection.

Hauke wants to place himself above all the others with the construction of the new dike that will last at least for a hundred years: “‘Hauke-Haien-Koog!’, wiederholte er leis; das klang, als könnt es allezeit nicht anders heißen! Mochten sie trotzen, wie sie wollten, um seinen Namen war doch nicht herumzukommen; der Prinzessinnen-Name – würde er nicht bald nur noch in alten Schriften modern?” (Storm II, 659). This excerpt shows clearly that Hauke places himself above the princess and therewith above all the people in Friesland. His striving for superiority finally becomes symbolic and reminds us of the Biblical story of the Tower of Babel or later on in the twentieth century of the disaster of the Titanic.

---

260 Translation: “[A]nd something else: the blackguard remark that thou made in the inn – that I was dike reeve only thanks to my wife – shook me to the core, and I wanted to show you all that I could be dike reeve by my own efforts” (Storm 1997, 329).

261 Translation: “Out of the white morning mist which covered the wide fenland, a golden autumn day slowly dawned and cast its light over the new work of human hands” (Storm 1997, 339). In this context, Jackson (1989) raises the qualified question whether not all work of human hands is in fact vain (see 94).

262 Translation: “‘Hauke Haien Polder!’ he repeated quietly; it sounded as if the polder could never bear any other name! Let them all do as they wished; there was no getting round his name; as for the princess’s name – would it not soon be simply moulder away in old books?” (Storm 1997, 340f.).

263 The Titanic can be regarded as a modern version of the Tower of Babel because it is in the same way the story of man’s arrogance, pride, and desperate attempt to master the forces of nature with his exaggerated striving for superiority. The well-known boast of the ship’s designer, “Not even God could sink the Titanic” is the best indicator for Adler’s term of “godlikeness” and the striving on the vertical level.
One can argue that the new dike indeed serves the community and that Hauke has probably contributed much more to society than his predecessor, the old Deichgraf Tede Volkerts; or as Bernsmeier (1994) states it, “Eine Überkompensation führte in diesen Fällen zur Mehrleistung und zu genialen Schöpfungsakten” (261);264 and also Martini (1981) states that Hauke indeed serves his community but he also uses force against it (see 664). At this point it seems to be relevant to give the reader an idea of how Adler assessed artists and their ingenious acts of creation. In the following paragraph, I will discuss these matters and compare them with Hauke’s striving for building and completing the dike and his potential contribution to society.

In Adler’s view, “Genius is to be defined as no more than supreme usefulness: It is only when a man’s life is recognized by others as having significance for them that we call him a genius” (Adler 1956, 153). One could argue, of course, that Hauke’s new dike is in fact a useful contribution to his community in particular and to human progress in general, especially, as far as the new dike profile is concerned that he developed. However, one should not forget the disastrous end in this kind of reasoning, for which Hauke is (at least fairly) responsible. The “genius” not only brings progress to the people but also death and destruction. How useful was Hauke’s life for sure? Freund (1984) states about the calamitous end of Der Schimmelreiter, “[E]s ist eine Katastrophe, die nur der von echtem Gemeinschaftsgefühl getragene, hochbegabte einzelne hätte abwenden können” (78).265 Therefore, Hauke is not really a genius; he rather failed with his attempt to serve his community. Rattner (1994) substantiates that social interest encompasses not only willingness to contribute something valuable to the community, but also objectivity and logical thinking (what Adler calls “common sense”) as well as dedication to nature and art and a sense of responsibility for one’s deeds and visions (see 42). According to IP, the falsely (over-)compensated feelings of inferiority will never lead to a feeling of equality, security, and mental peace, but will rather make a person’s life even harder to bear. All life’s energy and time is wasted on maintaining the life-style. A person cannot help him-/herself but to try at all costs to cover up the supposedly sore spot of his/her

---

264 Translation: An overcompensation led in these cases to better performance and to ingenious acts of creation.
265 Translation: It is a catastrophe, which could have only been averted by the gifted individual who is imbued with social interest.
soul. The time and energy that a person should ideally spend with others is sacrificed for the fight against the inferiority complex. “Sein Verkehr mit anderen Menschen außer in Arbeit und Geschäft verschand fast ganz; selbst der mit seinem Weibe wurde immer weniger” (Storm II, 630). In the same way, Hauke’s mistaken goals finally lead to disaster, the destruction of his family, his town, and his own being. I argue that Hauke Haien cannot help but pursue his goal on the vertical level of life because his neurotic character is – in an Adlerian sense – not truly interested in others. This notion becomes evident when we look at the time that he actually spends with others, his wife or his family. He escapes into work in order to avoid the community of people.

It is obvious that in a strict Adlerian sense, Hauke’s private logic is still erroneous; he cannot feel with the other people of his community; empathy is foreign to him. The identification with his men does not work; in fact, they start to hate him and demonize him. In Adler’s words, Hauke “cover[s] up the inferiority feeling with a fictive superiority complex” (Adler 1964a, 56). This point makes clear again that there are no paranormal, supernatural, or demonic powers in the story of Hauke Haien. His growing greed for overcompensation of his inferiority feeling takes on demonic forms. Therefore, the normal, simple-minded people of the marshlands describe these psychological phenomena that they cannot comprehend and understand as supernatural and diabolic; they feel that he has no interest in the community of people; they feel that he exists almost independently of their society and that frightens them. “Er war ein Gottesleugner; die Sache mit dem Teufelspferd mochte auch am Ende richtig sein!” (Storm II, 651). Hauke becomes thus a persona non grata and the male equivalent of the landowner’s daughter Renate, the so-to-say ‘black horse rider’ and witch in Storm’s earlier novella Renate (1878). Hauke Haien’s primum movens, his initial driving force, for the dike

---

266 Translation: “His dealings with other people, save those concerning work and business, ceased almost entirely; his dealings with his wife became fewer and fewer” (Storm 1997, 314).
267 “Nicht Mitgefühl und soziale Verantwortung bestimmen sein Planen und Handeln, sondern einzig und allein die technokratische Vision des homo faber, die Welt und die Mitmenschen eines Tages den eigenen Verstandesentwürfen zu unterwerfen” (Freund 1984, 67). [Translation: Not compassion and social responsibility determine his planning and action, but only the technocratic vision of the homo faber, one day to subdue the world and the fellowmen to the own projects of reason.]
268 Translation: “He was an atheist; that business of the devil’s horse might well be true, after all!” (Storm 1997, 333).
269 Renate is labeled a witch because of her lack of interest in the community of people, her pride and arrogance, and her critical and sacrilegious stance toward the Christian God and his church. The people in
project is his exaggerated feeling of superiority and his “striving for godlikeness,” as Adler calls it (see Adler 1931, 60f.; Adler 1964a, 116f.).

The dike-building project to claim land from the sea by creating a new polder is being carried out with the approval of the authorities in the big town (almost certainly Husum) but Hauke alone bears the responsibility for its successful construction and maintenance. Soon after the construction work is finished, Hauke realizes the weak spot of the whole construction plan. At the northern point where the new dike starts off the old dike the sea, due to the new channel that had to be built around the newly claimed land, has damaged the old dike. A mighty flood would most certainly break the old dike at this very point. Worst of all, the town is located not far away from this crucial point, protected only by the old dike since the new dike is build around uninhabited land. Hauke is confronted to make an important decision: whether to cut through his new dike in order to save the old dike from being breached and thereby take the danger off the people of his town: “Nur eines, ein einzig Mittel würde es geben, um vielleicht den alten Koog und Gut und Leben darin zu retten. Hauke fühlte sein Herz stillstehen, sein sonst so fester Kopf schwindelte, er sprach es nicht aus, aber in ihm sprach es stark genug: Dein Koog, der Hauke-Haien-Koog müßte preisgegeben und der neue Deich durchstochen werden!” (Storm II, 669).270 Very selfishly and ruled by his pride Hauke refuses to do so in order to save his beloved masterpiece; his interest in the well-being of the other people, his social interest, is thereby sacrificed to the impeachability of his dike. Only a few years after its completion, the old dike indeed breaks in a stormy night and the flood kills many people including Hauke’s wife Elke and his daughter Wienke. Hauke understands his involvement in the catastrophe and commits suicide right in the deep channel, which the in pushing waters have carved into his beloved dike.

Storm’s motif of drowning or sinking (in German: untergehen) which also means to perish and to fall, is brought into play in a number of Storm’s novellas (see also

---

her community believe to have observed strange things, such as jack o’lanterns in the bog and strange sounds, and blame the bad, uncanny conditions on her. Because she travels on a black horse she is believed to have made a pact with the devil.

270 Translation: “There would be only one single means – perhaps – of saving the old polder and the lives and property in it. Hauke felt his heart stand still, and his head, usually so steady, whirled; he did not utter the words aloud, but a voice within him spoke loud enough: Your polder, the Hauke Hainen Polder, would have to be abandoned and the new dike cut!” (Storm 1997, 351).
Cunningham 1982, 2; Hertling 1995, 64), for example in Auf dem Staatshof (1859),271 Psyche (1875), Aquis submersus (1876), Carsten Curator (1877/78), and Hans und Heinz Kirch (1882). Beyond a doubt, it was intriguing for Storm to play on the ambiguity of the word in the German language and to give thus an allusion to his own beliefs and opinion. Untergehen in a Stormian sense (and in Adler’s words) means to existentially fail with the chosen style of life, or the societal position that is held unlawfully (the position of the nobility, for example) by a person or a group. Adler (1964a) states, “The striving to master one’s fellowman” (39) is erroneous and it “leads to the psychological decline and fall of the individual” (Adler 1964a, 39). Griffith and Powers (1984) talk in this context of “errors of conviction in the individual’s style of living which have led to a faulty adaptation and a lack of success in meeting the challenges of life” (15). Adler (1964a) also answers the question of what happens to those persons who do not contribute anything to their community by saying they simply disappear (see 36). Untergehen is thus the fundamental declaration of bankruptcy of the chosen life-style of a person because the three tasks of life could not be solved (see Adler 1931, 196). If someone drowns in Storm’s novellas, s/he fails with his/her life plan and underlying philosophy. In the novellas In St. Jürgen (1867) and Carsten Curator (1877/78), for example, Storm plays out another association of the word untergehen because he describes the situations of two people whose economic bankruptcies also shed some light on their social bankruptcies, i.e. Heinrich Carsten fails with his egoistic life-style as a pampered child, Mr. Hansen fails with his inclination to superstition272 and the neglect of social rules, i.e. the logic of social life. The latter, even though he does not literally die in the North Sea, declares, “[E]r wolle . . . sein sinkendes Schiff nicht vor dem völligen Untergang

271 On the occasion of Husum’s 400th anniversary on August 13, 2003, Karl Ernst Laage (2003b) said about the novella Auf dem Staatshof (1859) in his talk “Theodor Storm und seine Vaterstadt Husum. Ein widersprüchliches Kapitel seiner Biographie,” “Die Mittelpunktszene wo Anne Lene, das letzte Glied einer vornehmen und reichen Familie, durch die morschen Bretter eines . . . im ‘patrizischen Luxus’ [Storm I, 132] erbauten Gartenpavillons bricht, in die Graft stürzt und ertrinkt, hat Symbolfunktion. . . . Die Welt der Patrizier geht unter.” It is relevant to note that Anne Lene’s father also had drowned in a pit (see Storm I, 132). [Translation: The central scene in which Anne Lene, the last member of an aristocratic and rich family breaks through the rotten planks of a garden pavilion, which is built in ‘patrician luxury’, falls into the sea and drowns serves a symbolic function. . . . The world of the patricians goes under.]

272 Adler (1956) writes about superstition: “The belief in the magical efficiency and omnipotence of words and ideas, the recourse to ‘primitive, archaic thought,’ is not an atavism and does not stem from the ‘collective unconscious,’ but represents an ever-feasible, childish device for achieving a sense of power. Neither can we speak of a ‘conflict’ in these cases, since the patient never deviates from the road of evasion, which he paves with good intentions or feelings of guilt” (307).
Therefore, bankruptcy and Untergang (in English: fall/ruin/shipwreck) are closely connected. It also becomes clear in the novella Eine Halligfahrt (1871) in which Storm points to the ancient city of Rungholt that drowned in an almost Biblical way in the great flood of the year 1362. Interestingly enough, the Vetter, who prefers to lead a life in solitude, has an old stranded shipwreck next to his house (see Storm I, 479). Does Storm want to hint at the Vetter’s stranded life-style? I believe so. Water, however, has consequently a destructive and at the same time cleansing function in Storm’s novellas (see also Storm’s novella Aquis submersus [1875/76] and Gunther Hertling’s [1995] explanation and interpretation of Aquis submersus on page 60 as well as Cunningham [1982, 2]). In a way the sea stands for what Adler calls ‘common sense’ that is always re-established in the end. Hence, water as a timeless force of nature (or of the divine will) punishes unsocial and unlawful behavior. Freund (1987) comes to the conclusion that the destructive force of the sea has to be understood as an indication to the devastating consequences of a socially uncontrolled leadership (see 162). In Hauke Haiten’s case the water, which is also described as a personified being, punishes the builder of the dike for his pride and arrogance and for

273 Translation: He did not want to leave his ship (i.e. his business) before the ultimate sinking.

274 In a traditional interpretation of Storm’s novellas the landscape is not only an interesting, social critical background, as we often find it in Adalbert Stifter’s (1805-1868) works, for example in Granit (1849), but it interacts directly with the characters. The North Sea is deliberately described as a person, as an irrational elemental force (see Cunningham 1982, 2; Harnischfeger 1988, 35) that is evil-minded and desperate to fight man and push him far back from the coast. “Während das Meer Haukes Körper und Geist zermübt, zerfrißt es zugleich den Deich” (Cunningham 1982, 2). [Translation: While the see wears down Hauke’s body and mind, it simultaneously erodes the dike.] One is tempted to compare the North Sea with the wilderness that Joseph Conrad (1857-1924) describes in his masterpiece Heart of Darkness (1899). Nicolaisen (1968), who analyzes the wilderness in Conrad’s short novel, is of the opinion that the ‘atmospheric conditions’ are in the focus of the author, and not so much the accuracy of detailed scenic description (see 271). The African wilderness in Heart of Darkness is perceived as a great power that is ‘independent and threatening to human beings’ (see Nicolaisen 1968, 271). Moreover, the wilderness, i.e. the forest in particular, is deliberately described as a living person that, for example, “had stepped leisurely across the water to bar the way for our return” (Conrad, 1999, 63; and Nicolaisen, 1968, 274). In the same way, Hauke’s daughter Wienke asks about the sea, “Hat es Beine? . . . kann es über den Deich kommen?” (Storm II, 664). And a little further in the text Storm states, “Mit weißen Kronen kamen sie [die Wassermassen] daher, heulend, als sei in ihnen der Schrei alles furchtbaren Raubgetiers der Wildnis” (Storm II, 679). In analyzing nature, i.e. the North Sea, in Der Schimmelreiter, also a comparison with Detlev von Liliencron’s (1844-1909) poem “Trutz, Blanke Hans” from 1882 (see Detlev von Liliencron’s Ausgewählte Werke, 1964, 209ff.) is more than admissable. Liliencron describes the North Sea as a sinister monster that destroys people and towns with its breath, the tide, and that is the true master over death and life. Here is an excerpt, “Von der Nordsee, der Mordsee, vom Festland geschieden./ Liegen die friesischen Inseln im Frieden./ Und Zeugen weltvernichtender Wut./ Taucht Hallig auf Hallig aus fliehender Flut./ . . . .

Doch einmal in jedem Jahrhundert entlassen/ Die Kiemen gewaltige Wassermassen./ Dann holt das Untier tiefer Atem ein./ Und peitscht die Wellen und schlägt wieder ein./ Viel tausend Menschen im Nordland
his attempts to master the North Sea. Adlerian psychology suggests, of course, that personified beings of nature do not exist. Here, I want to mention briefly that the forces of nature might be regarded as analogous to Adler’s term of ‘common sense’.

Hauke’s pride, which gets in the way all the time, prevents the necessary repair of the dike, which again leads to the destruction of the village and his suicide. Storm saw Hauke’s guilt clearly with this key scene as his letter to Tönnies on April 7, 1888 illustrates. Storm writes,

Wenn die Katastrophe aus der Niederlage des Deichgrafen im Kampfe der Meinungen hervorgehoben würde, so würde seine Schuld wohl zu sehr zurücktreten. Bei mir ist er körperlich geschwächt, des ewigen Kampfes müde und so läßt er einmal gehen, wofür er sonst stets im Kampf gestanden; es kommt hinzu, daß seine zweite Besichtigung bei heller Sonner die Sache weniger bedenklich erscheinen läßt. Da aber, während Zweifel und Gewissensangst ihn umtreiben, kommt das Verderben. Er trägt seine Schuld, aber eine menschlich verzeihliche. (see Meyer 1940, 337)

Even though, Storm has a very distinct view on Hauke’s guilt, the Adlerian interpretation might vary from it. Different from Storm, IP regards Hauke’s guilt as a result of his anti-social, egoistic, and dominating attitude which he developed during his early childhood. In the Adlerian reading, Hauke realizes that neither the North Sea nor God himself is responsible for the death of his wife and his daughter but entirely his

ertrinken./ Viel reiche Länder und Städte versinken./ Trutz, blanke Hans” (von Liliencron 1964, 209f). In his poem, von Liliencron actually quotes from von Storm’s novella Eine Halligfahrt (1871) in which Storm wrote, “Trotz nu, blanke Hans!” (Storm I, 475) and “und weiter führen wir üben Rungholt” (Storm I, 476). The first quotation of Storm’s is itself an allusion to Anton Heinreich’s (1626-1685) influential chronicle Nordfriesische Chronik (first published in 1668) in which he describes the end of Rungholt (see 142) and Karl Müllenhoff’s Sagen, Märchen und Lieder der Herzogthümer Schleswig Holstein und Lauenburg (first published in 1845) in which Müllenhoff states, “Trotz nu blanke Hans” (130; Laage 2004, 18ff.). However, Liliencron’s homage to Storm’s novella Eine Halligfahrt (1871) is on the one hand deliberate because the Rungholt saga is one of the oldest in Northern German history, on the other hand, however, Liliencron’s adoration for Storm and his work was in fact, as Royer (1971) shows, getting closer to imitating Storm’s novellas (see 26). In this context, also Heinrich Heine’s poem “Seegespenst” (published in 1825) has to be mentioned (see Heine 1975, 384ff.). Even today people know about the magic city of Rungholt, the Frisian Rome with international markets and trade that was drowned in the great flood of 1362. Storm wants to show thereby how old and superior Friesland is in comparison to younger countries like Prussia.

275 Translation: If the catastrophe resulting from the failure of the Deichgraf in the battle of opinions had been accentuated more, his guilt would have taken too much of a back seat. In my view, he is physically enfeebled, tired of the eternal battle and so he gives way to what he would have stood up against otherwise; adding to this, his second inspection in the bright sunlight makes the whole thing appear less alarming. But then, while doubt and pangs of conscience worry him, the catastrophe approaches. He bears his guilt, but a humanly forgivable one.
pride, his feeling of godlikeness. Ebersold (1981) substantiates that even Hauke’s earlier prayer on the occasion of his wife’s sickness gives away his selfishness and pride. Because he cannot accept anyone else above him he has to downgrade God (see 92). “[E]r hatte Gottes Allmacht bestritten; was war ein Gott denn ohne Allmacht?” (Storm II, 651).276 Adler’s analysis is in tune with Ebersold’s (1981) opinion. Adler states in his book What Life Should Mean to You (1931), “Even the atheist wishes to conquer God, to be higher than God; and we can see that this is a peculiarly strong goal of superiority” (61). The term ‘godlikeness’ is a crucial term in Adlerian psychology because it indicates a person’s mistaken striving for unlimited superiority. Adler (1931) states, “Often insane people express their goal of superiority in an undisguised form. . . . They wish to be the center of attention through the whole world, to be looked on from all sides” (60). This statement finds its equivalent in Hauke’s fantasies of having built a wonder of the world: “In seinen Gedanken wuchs fast der neue Deich zu einem achten Weltwunder; in ganz Friesland war nicht seinesgleichen! Und er ließ den Schimmel tanzen; ihm war, er stünde inmitten aller Friesen; er überragte sie um Kopfeshöhe, und seine Blicke flogen scharf und mitleidig über sie hin (see Storm II, 659).277

It goes to show that Hauke finally fails to solve the three tasks of life (see Adler 1931, 239-287). He fails as far as occupation is concerned because he could not protect people from the storm and the incoming floods. Interestingly enough, it is again Hauke’s pride that hinders the repair of the dike after only three years, even though Storm talks of Hauke’s physical feebleness. According to Freund (1987) it is more important to Hauke to protect the undiminished fame of the dike, which is more and more connected with his name, than the people of his community (see 151). Hauke also fails in the field of marriage because he is never at home and his marriage suffers. Freund (1987) proposes that their disabled daughter expresses the disturbed relationship in Hauke’s family symbolically because their marriage is also disabled (see 160). And last but not least, he fails as far as friendship is concerned because he has no friends and the people turn

276 Translation: “[H]e had denied God’s omnipotence; and what was a God without omnipotence?” (Storm 1997, 333).
277 Translation: “In his imagination, the new dike grew almost to an eighth wonder of the world; the like of it was not to be seen in all Friesland! He slowed the horse to a prancing trot; he felt as if he were standing in the midst of all the Frisians; he towered above them by a head, and his gaze swept keenly and pitifully over them” (Storm 1997, 340).
against him. To sum up his attitude toward life in Adler’s words, “The life problem of the neurotic is not: ‘What must I do to fit into the demands of society and thereby achieve a harmonious existence?’ but: ‘How must I fashion my life to satisfy my superiority tendency, to transform my inferiority feeling into a feeling of godlikeness?’” (Adler 1956, 284)

Individual Psychology can explain even Hauke’s suicide in the end. Here, we come to astonishing results; however, my analysis differs from that of Freund (1984) and other interpreters: “The highest degree of isolation is represented by insanity. Even insanity is not incurable if the interest in others can be aroused; but it represents a greater distance from fellowmen than any other expression except, perhaps, suicide” (Adler 1931, 255). Thus, Hauke Haien does not repent in the end – despite his outcry “Herr Gott, nimm mich; verschon die anderen!” (Strom II, 684)278 – as has been suggested by Weinreich (1988, 72), Harnischfeger (2000, 37), Eversberg (1998, 119), and also by Freund (1984, 79). Hauke builds up an even greater distance from the community (see Adler 1964a, 250) and he is therefore not willing to forego his life-style and his erroneous goals; he does not want to take responsibility for his actions, he flees his greatest proof of insufficiency and inferiority. The Adler biographer Hoffman (1994) adds to the problem of suicide that “Adler asserted that ‘every suicide is a cowardly escape’ and recounted the importance of learning early in life how to overcome disappointment and frustration” (197). The application of Hoffman’s statement to Hauke Haien’s situation is not very problematic, especially in regard to Hauke’s earlier treatment of Trin’ Jans’s tomcat.

Hauke’s pride has a higher priority to him than the well-being of his family. Also the fact that he does not only kill himself but also his horse shouting “Vorwärts” (Storm II, 684), ‘onward’, suggests anything but an increased social interest. It becomes clear that his last words still differentiate between him and the others, that he still regards himself as an outsider. With his suicide he is not able to save any other person’s life, he does not make any attempt to ease the pain, to help rebuild the town and to start a better life with those that survived the flood. I am of the opinion that Freund’s (1984) explanation that Hauke offers his egoistic life in repentance for the good society (79) is not admissible. Suicide is according to Adler not a sign of an increased social interest but

278 Translation: “‘Lord God, take me; but spare the others!’” (Storm 1997, 365).
leads the person away from real community toward insanity. Hauke’s suicide has to be interpreted with reference to Storm’s concept of \textit{untergehen}. In an Adlerian reading, Storm’s message (if one will) is that such egoistic and self-centered behavior will eventually lead to the fall of a person. Any anti-social behavior will not succeed in the end, but it will destroy the person’s existence and it will cause much pain among his/her relatives and friends.

At the end of his life, Theodor Storm did indeed succeed to create his best novella and his most famous work that even at the beginning of the twenty-first century in a mysterious way does not reveal the borders between reality and fantasy, between present and past. \textit{Der Schimmelreiter} is a great narrative of the conflict between the individual and the community. It is the story of outsiders, insiders, fame, reputation, power, self-reflection, striving, fanaticism, and pride. With the help of Adlerian Psychology (“Holistic Psychology”) it is possible to bring all these aspects together and to combine them under one coherent theory. It becomes obvious that all these aspects are connected and influence each other. The interpreter gains a deeper understanding of the construction of the novella and its final message. Storm shows that the feeling of inferiority can take on demonic forms and leads away from a democratic, i.e. cooperative, society.

4.5.6 Summary

Despite the different aspects of Individual Psychology that emanate from the five novellas that I have selected, the overriding theme of community and individuality, with which Storm was concerned throughout his life, is evidently discernible. Especially Heinrich Carstens, Botilla Jansen, John Hansen, and Hauke Haien have to learn that their unsettled balance between human community on the one hand and individuality and privacy on the other hand causes their lives and life plans to capsize. All four characters have to go \textit{under (untergehen)} in some way or another as a punishment for or direct result of their anti-social and egocentric behavior. Heinrich Carstens and Hauke Haien virtually drown in the North Sea floods. John Hansen falls into an old and empty well and perishes forever. Mrs. Jansen, however, is slain by her golden coins; she is literally wrecked by her insatiable greed and love for money and dies virtually \textit{under} her coins. All four characters cause their deaths themselves because they have aligned their lives at a
striving on the vertical level, toward increased reputation, importance, and superiority. They all fail as fellow beings because they are not interested in any other person than themselves. Their already lonely lives are past remedy – no one can reach out to rescue any one of them. Only Friedrich Jowers is saved in the end. *Die Söhne des Senators* is truly one of a few novellas by Storm that is furnished with a ‘happy ending’ but Friedrich is also – at least for the most part of the narrative – a person with damaged *Gemeinschaftsgefühl*, social interest. I believe that the Adlerian interpretation of these novellas makes one important point: life without social interest, empathy, and cooperation for the benefit of the entire community, including oneself (which is especially important in *Carsten Curator*), leads into destruction, calamity, and decay. Storm knew that antisocial behavior, retreat from the community to which one belongs, and growing individualism that goes along with unethical striving for capital and reputation will never lead to a happy and satisfactory life. Adler’s IP can help analyze the protagonists’ life-styles, goals, and strivings. Often, however, IP comes to different viewpoints than traditional, i.e. text-based, interpretations of Storm’s novellas. The following table (see Figure 9) attempts to elucidate the basic, i.e. main differences between a traditional interpretation of a given novella and the Adlerian reading.

<table>
<thead>
<tr>
<th>Carsten Curator</th>
<th>Traditional Interpretation</th>
<th>Adlerian Interpretation</th>
</tr>
</thead>
</table>
|                 | • The father’s guilt lies in his marriage with Juliane and his sexual desires.  
• Heinrich inherits his mother’s careless nature.  
• Carsten has a problem child in spite of his caring nature.  
• Altruistic father  
• Carsten is the victim.  
• Carsten cares about both, his community and his private life  
• Carsten loved his wife Juliane.  
• Carsten loves Heinrich as he loved his wife. | • The father’s mistake lies in his educational style and pampering pedagogy.  
• Heinrich is a discouraged child because of his upbringing.  
• Carsten has a problem child because of his overcaring nature.  
• The father is striving for power and dominance.  
• Carsten bears responsibility.  
• There is no balance between individuality and community in  
• Carsten feels inferior to Juliane.  
• Carsten tries to reestablish his marriage under improved conditions. |
**Die Söhne des Senators**
- Two characters inside Friedrich fight each other.
  - The *Bock* is responsible for the brother’s dispute and the wall.
  - The religious symbolism is stressed, for example the baptism ceremony.
  - Friedrich’s malice disunites the brothers.
- There is no dispute between the conscious and the unconscious in Friedrich.
  - Friedrich (as an undivided person) is the only initiator.
  - Friedrich’s social interest is stressed, his attitude toward the community.
  - Friedrich’s inferiority complex disunites the brothers.

**Im Nachbarhause links**
- Botilla cares about the sailors rather than about the members of her family.
  - Money is a compensation for her former interest in society (when she was young and beautiful).
- Botilla has no social interest, not even in the sailors. She cares for nobody.
  - Money has always dominated her life; she never had interest in others, except her childhood lover.

**Ein Doppelgänger**
- Society does not give John a chance to be a part of it and persecutes him.
  - Society is mainly guilty.
  - Society and other circumstances are the reason for John’s failures.
  - John Glückstadt is the bad, John Hansen the good side of the main character.
- From the every beginning, John does not have any interest in society and his fellowmen.
  - John is guilty.
  - John’s failures are the result of his inferiority complex.
  - John’s personality is indivisible.

**Der Schimmelreiter**
- Hauke has little contact with his fellowmen because of his intelligence and his ‘call.’
  - Society does not accept and value, in fact misconceives, the true genius.
  - Hauke fights nature to bring progress to his community.
  - Hauke repents in the end.
- Hauke has little contact with his fellowmen because of his striving for superiority.
  - Hauke’s inferiority complex is responsible for the lack of interest in others.
  - Hauke fights nature to gain superiority over the members of his community (compensation strategy for his lack of social interest).
  - Hauke does not repent in the end.
  - Hauke’s end is God’s/destiny’s punishment for his sacrilegious deeds
  - Hauke’s end is the logic consequence of his erroneous striving for godlikeness

---

**Figure 9: The Main Differences between the Traditional and the Adlerian Interpretation**

Furthermore, with the Adlerian interpretations, we as readers are requested to think of our own finalisms and our own goals and life-styles. We have to ask ourselves how we would have acted in a position like, for example, Hauke’s, John Hansen’s, or Botilla’s. As was stated before, Storm did not regard his work as educational or communicative. However, Storm’s legacy, his philosophy and understanding of the
human soul, which in an Adlerian understanding can be regarded as a precursor of psychology (see Hoefele 1986, 12),\footnote{Here, Adler does not explicitly refer to Theodor Storm but to all artists, especially authors, in general.} speak to us today and invite us to transfer the political and social insights presented in Storm’s novellas to our own situation at the threshold of the twenty-first century. Especially in regard to the democratic claims that both Storm and Adler make and that can be considered the positive outcome of a balanced existence (insofar as matters of one’s communitarian and individual life are concerned) we are called upon to keep the public discourse on modern democratic life alive (see Giroux and McLaren 1986, 1) and to “rearticulate the tradition of liberty, equality, and justice” (Giroux and McLaren 1992, xi) within radical democracy. Storm’s narratives call upon us to critically scrutinize the growing individualism of our own time, especially the striving for self-interest, capital, and supposedly noncommittal and temporary social relations.
CHAPTER FIVE:
FOREIGN/SECOND LANGUAGE PEDAGOGY – THE STRIVE FOR SELF-IN INVOLVEMENT AND GROUP COMMITMENT

5. Adler in Foreign/Second Language Pedagogy

No record is to be found of any attempt to directly relate Adlerian psychology to the field of foreign/second language pedagogy. This is surprising because there exists a great number of analogies and overlaps between the disciplines of teaching foreign/second languages and applied Adlerian thinking in the fields of education, prophylaxis, therapy, as well as social reforms. Nevertheless, Adler seems to be present in many teaching approaches, unfortunately, however, without acknowledgement. Mosak and Maniacci (1999) state, “[M]any theorists have borrowed extensively from Adler without giving him due credit. . . . Most observations and ideas of Alfred Adler have subtly and quietly permeated modern psychological thinking” (8). In this context, I would like to point to Curran’s Counseling-learning and Tajfel’s Social Psychology. However, a more detailed account of their theories will be given in a later sub-chapter.

In the following sections of this chapter, I shall describe key aspects of an Adlerian foreign/second language classroom for the collegiate level at US-American educational institutions. I will call the foreign/second language teaching approach that I describe Holistic Language Pedagogy (HLP) in reference to and sincere respect for Adler’s unfortunately fruitless attempt to rename Individual Psychology with which he is associated. “Holism incorporates,” according to the Individual Psychologists Griffith and Powers (1984), “the idea that the whole is greater than the sum of its parts and that the parts, unified, constitute a new and unique whole. . . . In psychology, holism is the view of persons as organic unities, and of a person’s thoughts, feelings, and actions as self-consistent behaviors expressive of one unique living organism” (1). In the same manner, Holistic Language Pedagogy understands students in the classroom as the very organic

---

280 The reason why the approach that I am presenting is called ‘pedagogy’ is best described in Goodman’s (1992) definition: “Pedagogy . . . refers to much more than mere teaching techniques. Rather, it presents a view of instruction within an institutional context that specifies a particular vision of ourselves and our relationship to others, what is considered worthwhile knowledge, the process by which one comes ‘to know’ something, an appropriate physical and social environment within education occur, and the way in which schooling helps shape future directions for society” (2).
unities that come to class with their thoughts, feelings, and actions. Every class has thus to be designed to address students holistically, i.e. on the emotional, intellectual, philosophical, anthropological, cognitive, and social level. Furthermore, it is believed that the whole class, i.e. the student’s learning experience, is greater than the sum of the individual lessons, teaching techniques, or subject matters.

In fact, Adler regards a true community of learners as the greatest motivational force in the educational process. He states, “The greatest factor in the development of mental faculties is interest; and we have seen how interest is blocked, not through heredity, but through discouragement and the fear of defeat” (Adler 1931, 169). Defeat can only happen on the basis of inequality because logically one party is superior, the other one inferior. Therefore, the horizontal model is perfectly suited for the educational realm because it provides a working and living atmosphere without discouragement, fear, and competition, and with little or no extrinsic motivation.

Applying Adler’s theory to the classroom situation, it becomes apparent that Individual Psychology – in spite of its attributive adjective – must achieve something greater than just a cozy and friendly atmosphere in a foreign/second language classroom and a seemingly perfect community of learners in which everybody understands each other; it rather aims at a totally different understanding of Gemeinschaft and of the people around us. The internalized conception of community has to be dismantled and reconstructed. In an almost Christian sense of the word (see Ellerbrock 1985, 129) the neighbor is not regarded as a competitor but as an important source of interaction and cooperation. “In the spirit of Individual Psychology, the school should be organized in such a way that a democratic school community can be realized in the greatest possible measure. It should offer the child a training ground for social relatedness” (Rattner 1983, 139). Adler (1931) himself goes even further and declares, “We want fellowmen. We want equal, independent, and responsible collaborators in the common work of culture” (157). Culture means in the Adlerian context the “progress of mankind” (Adler 1959, 3), which is defined as a “function of higher development of social interest” (Adler 1959, 5).

For this reason, IP should be regarded as a valuable and effective approach for teaching in US-colleges and higher education in the United States and worldwide. In less Socialist and probably in more conservative words, this would also mean that IP “as a
holistic theory . . . assumes an essential cooperative harmony between individual and society” (Adler 1964a, 29). Moreover, Individual Psychology can help teachers as well as scholars gain a deeper and broader understanding of themselves and of the people around them. According to Rattner (1994), knowing another human being means: to understand the unconscious or often incomprehensible goals of life (see 44). That becomes increasingly important when it comes to understanding a foreign/second culture, in which case empathy and cooperation are crucial. As early as 1986, H. Douglas Brown stated in his article “Learning a Second Culture” that “the process of acculturation runs even deeper when language is brought into the picture. . . . Culture is a deeply ingrained part of the very fiber of our being, but language – the means of communication among members of a culture – is the most visible and available expression of culture” (34). In order to understand people (of a different culture), it is in my view vital to understand their culture’s goals first and the measures that it takes to achieve them. “Identification is absolutely necessary in order to arrive at a social life. . . . We can understand only if we identify, and so reason appears as a social ability” (Adler 1964a, 43). Consequently, learning means to “see with the eyes of another, to hear with the ears of another, to feel with the hearts of another” (Adler 1964a, 42).

5.1 Overview and Brief Adumbration of HLP

The foreign/second language pedagogy that I propose in the present dissertation is not intended as an attempt to ‘re-invent the wheel’. I am well aware of the great amount of research that has been done during the last thirty years,281 since Savignon and Hymes introduced the term communicative competence in 1971 to the rather content-centered (i.e. not student-centered) language classroom. The audio-lingual and visual methods of the 1950s and 1960s especially forced students to imitate structure and to repeat the corrected utterances (see Morgan and Neil 2001, 3) neglecting social and interpersonal aspects of learning.

281 Hymes in fact reacted to Chomsky’s term “linguistic competence” (1965) when he introduced the term “communicative competence” (see Savignon’s “Communicative Language Teaching: Strategies and Goals,” in the forthcoming publication by Eli Hinkel, ed., Handbook of Research in Second Language Teaching and Learning, Erlbaum; Hymes 1971, 10). Also the German philosopher Jürgen Habermas used the term kommunikative Kompetenz for the first time in February 1971 during a guest lecture at Princeton University (see Habermas 1984, 11).
Almost all modules of HLP that I am going to present below already exist independently or in connection with other, i.e. different or related, approaches and teaching methods. As I am going to outline a new approach for foreign/second language classes on the basis of Adler’s Individual Psychology, I do so in respect for what has already been proposed in other methods but also in acknowledgement of the original writings of Adler, even though they were published more than seventy years ago. Presenting my approach on the following pages, I will also keep Dewey’s (1998) warning in mind when he states,

There is always the danger in a new movement that in rejecting the aims and methods of that which it would supplant, it may develop its principles negatively rather than positively and constructively. Then it takes its clew in practice from that which is rejected instead of from the constructive development of its own philosophy. (6f.)

Adler said at one point – an utterance that became the creed of his psychology – that the whole is always more than the sum of its components (see Adler 1964a, 30; Griffith and Powers 1984, 1). In this very manner, the teaching approach (HLP) is in its entirety more than the different teaching techniques and topics that I am going to depict in the following sections. Because IP is a Weltanschauung, it attempts to change human beings along with their social environments in a positive manner. Ansbacher and Ansbacher (1964) assert, “As a holistic theory, Individual Psychology also assumes an essential cooperative harmony between individual and society” (29) within the framework of critical democracy – as I would like to add to their quote. I strongly believe that there is a great need to apply this philosophy to foreign/second language pedagogy in the form of HLP.

Many of the recent approaches to foreign/second language acquisition make use of the classroom community and regard it as a vital and supportive component of a successful learning process. Here, I want to point to Communicative Language Teaching (CLT), Community Language Learning (CLL), Cooperative Language Learning (CL), and other humanistic approaches, such as The Silent Way, Sharing and Caring, and Suggestopedia. Some of these approaches even claim – as Williams and Burden show in Psychology for Language Teachers (1997) – to “involve the whole person” (38) and to
“encourage a knowledge of self” (38). Even though I am in favor of the community or communicative component of various approaches, I would like to express my doubts that students will in fact get to know themselves in those classrooms. Gaining self-knowledge is in my view only possible with the help of a coherent theory that has indeed scientifically dealt with the question of identity and self-reflection. One needs a mirror in order to see one’s own reflection. I would like to raise the question as to what functions as the mirror in most of these humanistic approaches? I am convinced of Adler’s depth psychology by and large because I believe that IP not only is a coherent but also an easy-to-grasp theory with a positive and motivating attitude. IP is not only interested in who a person really is and in whence this person has come, but also and more importantly in whither this person is going, and in what a person is striving for. Thus, IP is a future-oriented (or in Adler’s words ‘finalistic’) psychology.282

Furthermore, I believe strongly in IP’s topicality and appropriateness for US-American colleges on the threshold of the twenty-first century. The vastness of changes, of the technological or cultural kind, and the constantly shrinking expiration dates of values, traditions, and habits of our modern world demand an interpersonal and social answer in class, as well as a reflection of the fundamental question: to where are we striving? Adler’s psychology, as a teleological theory, endeavors in its wholeness to give orientation in times of change, insecurity, and growing individualism. Especially for students around the age of eighteen, nineteen, or twenty, enormous changes are taking place in their lives. They leave – once they enter college – the teenage world, their family, and friends behind and are confronted by questions whose answers will in fact determine a great deal for their future years. College students have to discover their societal role anew because they are no longer treated as children. Predominantly in times of change and decision-making, in whose life’s paths bifurcate and new opportunities arise, a reflection of one’s own position, motivation, striving, and life-style is not only interesting but also inevitable. The teacher of the HLP class has a great opportunity to guide and accompany the student, for example with encouragement, in this determining time.

Especially in a foreign/second language classroom, there are ample opportunities to discuss existential questions in the new language. I even go so far to say that the foreign/second language classroom is the ultimate forum for college students to reflect upon their own lives, goals, and attitudes. Where else, if not in the foreign/second language class, shall students be confronted with these topics? Philosophy classes or religion classes are not required for American students at state colleges and universities. Thereby, the foreign/second language teacher receives an additional responsibility to fulfill in his/her classes.

I also believe that it is often easier for students to express themselves in a foreign/second tongue, especially if they have to talk about such personal and existential topics. The foreign/second language offers them ample opportunities, i.e. words that are simply not as “loaded” as words in their mother tongue. The HLP approach is in its core communicative. However, it differs from the traditional CLT class in that it permanently offers opportunities for self-reflection. By self-reflection I understand an existential cogitation and meditation about one’s own life that goes beyond questions of likes and dislikes. The meditation, which is based on Adler’s Individual Psychology, will lead to more self-awareness. In other words, what should be achieved in the HLP class is nothing less than a fundamental understanding (within the framework of Adler’s IP) of one’s own position in the community and one’s striving toward a fictional goal of life. Because Adler regards every person as equal, the HLP approach implements democratic forms of teaching and learning, e.g. student participation, student decision-making, encouragement, and mutual respect.

Adlerian psychology and pedagogy always link the self-reflective aspects with interpersonal cooperation and democratic forms of social intercourse. As was stated in the introduction of the present dissertation Adlerian thinking is deeply interested in the reconciliation of individual and community aspects of life. Social interest and a democratic teaching and learning style focus therefore on the communitarian side of human life; encouragement and self-knowledge (which should not be mistaken for individualism as it is often understood as self-centered egoism or an unhealthy striving for self-interest) focus on the individual side. The illustration below (see Figure 10) explains the essential elements of HLP.
Before I am going to outline the most important aspects of HLP, I want to present briefly Adler’s opinion about language and its role and function in and for the community. Because Adler was never academically interested in the field of foreign/second language learning, even though he learned and mastered the English language successfully at the age of fifty-six (see Hoffman 1994, 151), we certainly cannot equate his term ‘language’ with a foreign/second language a person attempts to acquire. When Adler talks about language he is referring to every person’s first language and its acquisition.

First of all, language is for Adler (1956) “a clear result of social life” (130). Those creatures that live only by themselves do not need language because they do not need to communicate with other creatures. “A strong proof for this connection is that individuals who grow up under conditions under which contact with others is made difficult or is prevented, or who themselves refuse such contact, almost always suffer a deficiency in language and language ability” (Adler 1956, 130). This statement by Adler is very pertinent to the imminent discussion about foreign/second language teaching. Since Adler refuses for the most part to accept heredity as the most significant factor of the creation of character traits (as was shown in the third and fourth chapter of the present dissertation), the social component comes into play. Thus, a person’s ability to learn and use – what
Chomsky (1965) calls “competence and performance” (3f.) – a language, either his/her mother tongue or a second language, depends in the Adlerian view not so much on the person’s genes but predominantly on his/her social interaction during the first four or five years of his/her childhood (see Adler 1969, 18). Thence, a person’s strong or poor language ability cannot be regarded as the cause of his social life, but rather as its result.

Another one of Adler’s rare statements on language comes in fact very close to the field of foreign/second language learning and teaching. He states in particular,

To speak, to read and write all presuppose a bridge with other men. Language itself is a common creation of mankind, the result of social interest. Understanding is a common matter, not a private function. To understand is to understand as we expect that everybody should understand. It is to connect ourselves in a common meaning with other people, to be controlled by the common sense of all mankind. (Adler 1931, 254f.)

The second or foreign language that someone acquires is thus a means to be understood by the members of the new speech community and at the same time to understand them in return. The fact that a person learns a foreign/second language or studies it in class shows therefore his/her interest in others – in the other. As was stated above, the social interest of a person is the pre-requisite for a successful learning and acquisition process.

5.2 The Role of the Teacher

The teacher plays a highly important role in Adlerian pedagogy, although HLP is a student-centered approach. Even though Adler never got tired of explaining the teacher’s role in his lectures and counseling interviews, it has often led to misunderstanding and to quite one-sided concentrations of specific modules of Adlerian thinking by a number of teachers and educators. For example, Adler stated that “the teacher is a leader who sets the tone and who needs all the arts and strategy of the politician for his success. The class wants the same guidance as a democratic community, and tolerance, co-operation, and help of each by the other will give a better tone than the usual competitive spirit” (Way 1962, 255). This misunderstanding of the teacher’s role and function is probably due to an unintended but nevertheless problematic misinterpretation
of the term ‘democracy’. Dreikurs Ferguson (2004) adds to this discussion, “In contemporary society, as in the past several decades, . . . teachers have believed that one only needs to loosen autocratic control in order to function as a democratic leader” (6). In the following paragraphs I will clarify Adler’s demands for an adequate role of the teacher and for his/her position within and his/her relationship with the community of learners.

When Adler was in the process of developing his IP, especially during his years in Vienna in the late 1920s, he recognized quite a damaging propensity to a personal and irrational authority with many parents, teachers, and educators (see Rattner 1994, 64). Teachers often want to turn a child into an exact copy of themselves; and time and again subordination is the guiding line of their education rather than equality (see Rattner 1994, 64). In contrast and in reaction to what Adler had observed, he developed his democratic education and the method of the democratic classroom, which is – in opposition to general belief – not policy of laissez-faire education. Rattner (1994) states, “Den Angelpunkt einer gedeihlichen psychologischen Entfaltung sieht Adler im Aufbau der . . . Selbstachtung und des Selbstvertrauens” (66). Thus, the student needs safeguarding techniques to protect him-/herself from the feeling of being inferior to, for example, the teacher or his/her classmates. Consequently, Adler favors (also in regard to the teacher-student relation) a working relationship of equal partners. “Das ewige Streben von einer vermeintlichen ‘Minus-Situation’ zu einer ‘Plus-Situation’, zum ‘Oben-Sein’, kann erkannt und durchbrochen werden. Wichtig hierbei ist, den Schülern die Augen für ihr phänomenologisches Feld zu öffnen” (Sachau 1998, 21). Dreikurs (1976) goes even further and talks about true friendship between student and teacher, “Ein Lehrer, der nicht der Freund seiner Schüler ist, kann kein guter Lehrer sein” (65). What does friendship mean in this context of foreign/second language teaching and learning? I feel it is crucial

---

283 Translation: Adler regards the pivotal point of a healthy psychological development as the building of . . . self-respect and self-confidence.

284 Also Curran dedicated some thought to the student’s feeling of inferiority. In his book Counseling-Learning in Second Languages (1976) Curran explains how the “overwhelming amount of knowledge” (3) literally threatens the student.

285 Translation: The everlasting striving from an alleged ‘minus-situation’ to a ‘plus-situation’, to a feeling of superiority, can be identified and breached. It is important to open the students’ eyes to their own phenomenology.

286 Translation: A teacher, who is not a friend of his students, cannot be a good teacher.
to give a clear definition of this term because so much depends on the right understanding and implementation of ‘friendship’. First, it might be easier to explain what friendship should not mean at all in this context. Friendship does definitely not mean for teachers to interact with their students on their level of development. They should never chum up with their students and try to attract their attention with the help of materialistic or fashionable means. The teacher should rather be a role model and a guarantor of independence, continuity, and morale. Dreikurs (1976) understands the term friendship as a positive and friendly relationship between student and teacher, which is also accompanied by mutual trust (see 70; Streppa Wheeler 1988, 150). Students should have the feeling that teachers are on their side and are sincerely trying to help them in the learning process. Furthermore, this positive relationship is – in the Adlerian view – the ultimate basis of influencing and educating students and therefore an essential part of the teacher’s job. Mary Streppa Wheeler (1988) summarizes, “A good relationship is the foundation of all learning” (150).

The Adlerian scholar Furtmüller describes in his study *Denken und Handeln* (1983) abilities that a teacher should have in order to be a good educator and teacher according to the Adlerian understanding. Furtmüller (1983) suggests that the teacher should keep contacts with his/her students even outside the classroom (170f.). In the case of HLP, it would be possible for the teacher to offer cultural activities in the new language outside the classroom and, of course, on a voluntary basis. These cultural activities could encompass movie nights, board game nights, literary clubs, or just conversation evenings, all conducted in the language of interest. The new culture offers ample opportunities for getting involved, for motivating students, and for getting them interested in themselves.

Drawing on a “psychology of use,” the teacher, as a non-academic practitioner, does not necessarily have to be an expert in the field of depth psychology (and in Individual Psychology in particular) but s/he should have looked into this subject and should have made him-/herself quite familiar with the Adlerian terminology (see Furtmüller 1983, 171). Furthermore, s/he should never give the students the feeling that the students are ‘immature’; the teacher should encourage his/her students if problems arise (see Furtmüller 1983, 172). Often, a psychological ‘sharp eye’ can help identify and
understand social problems right away. Understanding students and influencing them, i.e. correcting and reducing their mistakes, demands insight into the development of the students’ personalities because the student “ist nicht nur ein reagierender Mechanismus, sondern aktiv beteiligt an den äußeren und inneren Vorgängen. Sein Benehmen und seine Entwicklung hängen weder von seiner inneren noch äußeren Umgebung ab, sondern nur davon, wie e[r] sie auffaßt und bewertet” (Dreikurs 1976, 30). Even though the teacher should be interested in the development of his/her students, it is important to stress at this point that no teacher can and should ever be expected to take on therapeutic functions. IP rather provides the educator with helpful and quite effective techniques of encouraging students and of revealing their life goals and strivings to themselves, e.g. the teacher assists the student in his/her process of getting to know him-/herself. However, the teacher is not allowed (and not skilled) to medicate and offer therapy to the ‘patient’ in order to help him/her with psychological problems. In the case of serious psychological deficiencies, a trained therapist or psychologist has to be consulted.

Nevertheless, Adler’s goal of education is quite ambitious: the teacher should help the student gain self-knowledge and at the same time increase his/her social interest, i.e. to give him/her the chance to become a true Mitmensch, a fellowman. The teacher has thus to ask him-/herself, “Wie entwickeln wir Menschen, die im Leben selbständig weiterarbeiten, die alle Erfordernisse notwendiger Art nicht als fremde Angelegenheiten, sondern auch als ihre eigene Sache betrachten, um daran mitzuwirken” (Adler 1929, 2). The combination of self-knowledge and social interest is – as was indicated before – the best prevention of inferiority feelings of any kind and of a damaging and egoistic striving for power, superiority, and egoism. In other words, the teacher should prepare the student well for a social life and “gut vorbereitet sein heißt: sich einzuordnen, nicht nur sich an die anderen anzuschließen, sondern an die anderen zu denken, für die anderen Interesse zu haben” (Adler 1929, 2).

In *What Life Should Mean to You* (1931) Adler

---

287 Translation: … is not just a reacting mechanism, but he is actively involved in the outward and inward procedures. His behavior and his development neither depend on his inward nor his outward environment, but entirely on how he understands and interprets them.

288 Translation: How do we develop human beings, who continue to work independently in life, who regard all demands of the necessary kind not as someone else’s affairs, but also as their own affair in order to take part in it.

289 Translation: … being well prepared means: to integrate oneself, not only to attach oneself to a group, but also to think of the others, to have interest in others.
explicitly demands from the teacher to “create from the class a cooperative social unit”
(171).

Unfortunately, too many teachers still give their students the feeling that they are, as they are, not good enough. Adolescents indeed want to be taken seriously, want to be accepted. Acceptance is the premise for self-acceptance and encouragement. Adler’s *Beziehung Gleichwertiger*, a relationship of equal partners, meets these expectations and demands respect for the neighbor and at the same time respect for oneself. Yet, in order to respect oneself, one has to get to know and accept oneself before, and that includes one’s strong sides as well as one’s weak spots in order to get a realistic picture of one’s personality. As was stated above, the HLP classroom must not be changed into a platform of psychological supervision. Reflecting on one’s past, one’s goals in life, life-style, and strivings is a delicate and sometimes difficult undertaking. No student should ever be forced to give information about his/her life in front of the class community. Most of the meditative work is done symbolically and about fictional, i.e. literary, characters. The transfer work has to be done by the student afterwards and independently. The teacher can only offer opportunities to his/her students of getting involved with the own self. The student, however, has to do the contemplation for him-/herself. For the foreign/second language class, it means that students will be asked to read short stories and novellas in the foreign/second language and reflect on the literary character and his/her life-style. The teacher has thus to provide “opportunities for self-discovery” (Streppa Wheeler 1988, 150).

Based on insights gained in class, the students and the teacher will then be given the tools that allow them to reflect upon their own lives and strivings and communicate them in class (if that is favored and commonly accepted) and in as much as a foreign/second language/literature course allows such personal conversations – this is what Moskowitz (1978) calls ‘sharing and caring’ (see 27). Tymister (1990) points to the fact that a teacher who attempts to use IP in his/her class, for example in the class
council,\textsuperscript{290} should have spent some time reflecting on his/her own life before s/he goes about using IP in class. Tymister (1990) states,

Wer Klassenrat halten will, muss sich selbst kennen. . . . Um mit den Schülern einen Dialog auf der Grundlage der Gleichwertigkeit führen zu können, gilt für den Lehrer zunächst einmal, seine Dialogfähigkeit zu reflektieren, seine Motive für eigenes Handeln zu sehen, seinen Lebensstil, der die ‘Zielrichtung seiner Verhaltens- und Handlungsweisen’ vorprägt, zu kennen. Voraussetzung dafür ist das Sehen der eigenen Wirklichkeit, die sich aus der Biographie, der Lerngeschichte und dem Rollenverständnis als Lehrer zusammensetzt. (53)\textsuperscript{291}

The three goals of education that were described above (self-knowledge, increased social interest, and the acquisition of the new language) do not fit into an old, traditional, and autocratic teaching philosophy anymore. I therefore suggest the development of a new form of interaction and contact on an anthropological and democratic basis with communicative aspects, group work, projects, and other student-centered teaching methods. It is also important to point to the fact that the teacher indeed has to learn to cope with his/her students and to accept his/her new position in class because s/he has to open up him-/herself and be engaged on a more personal and more emotional level. Dreikurs (1957) warns us of the demanding aspects, “The educator who becomes involved emotionally either through anger, annoyance, or a sense of failure acts impulsively and defensively, becomes self-centered rather than . . . [student]-centered” (Dreikurs 1957, 23). Thus, friendliness, firmness, and constant self-evaluation and self-reflection are necessary for a democratic teaching style. Dreikurs lists a number of character traits that a good teacher should have in his major work \textit{Psychologie im Klassenzimmer} (1976, 70f.). I will explain the following character traits in detail and illuminate them within the context of a foreign/second language class. The teacher should be …

\textsuperscript{290} The class council or Klassenrat is a forum for the class community (held during a class period) to address issues of any kind. Solutions are discussed in plenum with the teacher (as equal partner) on a democratic basis.

\textsuperscript{291} Translation: Whoever wants to conduct the class council has to know oneself before. . . . In order to lead a conversation with students on the basis of equality, it is essential for the teacher first of all to reflect on his own ability for dialog, to see his motives for his own actions, to know his life-style, which has shaped the direction of all his behavior and actions. The pre-requisite for all this [however] is seeing the own reality, which is composed of the biography, the educational background, and the role understanding of the teacher.
• knowledgeable. The teacher should be an expert in the field s/he is teaching. For the foreign/second language classroom, it means that the teacher knows the language, speaks it fluently, can explain the grammar and syntax of the new language well, and is knowledgeable as far as the new culture is concerned – it also means that the teacher has access to and interest in recent developments in the country or countries of interest. Furthermore, the teacher has to be trained in teaching methodology, teaching techniques, and IP. S/he should feel confident in any given classroom situation and be able to interest his/her students in what s/he is teaching.

• friendly. In the Adlerian understanding, friendliness is not only regarded as a respectful way of interacting with students, but also as a general attitude toward one’s fellowmen and toward life. Friendliness is accompanied by empathy, consideration, and the fundamental understanding that teachers are in fact dealing with equal partners. According to Dreikurs (1957), “One cannot influence anybody unless one has first established a friendly relationship. This fundamental premise [however] is often neglected” (36). For the HLP classroom, it means also to develop friendly terms between the student’s culture and the new culture. For example, the teacher could point to similarities and agreements between the two cultures and/or countries, rather than exclusively emphasizing the differences.

• modest. It is important that the teacher does not regard him-/herself as the center of the teaching business or the classroom s/he is teaching. Even though the role of the teacher is important in Adlerian pedagogy, Adler advocates the student-centered class. It is the student that is the main reason why we are teaching. It is the student that has a right to receive a good education and all the information s/he needs. In a foreign/second language classroom, modesty also means to give students a greater say in how the class is structured and flowing and also ample opportunities (more than in traditional classes) to

---

292 Kramsch (1988) called for a re-valuation of the depiction of culture (both with a little “c” and a big “C.” Kramsch differentiates here between the so-called high culture of a country (with the capitalized “C”) and the everyday culture (with a small “c”), which encompasses traditions, habits, attitudes, etc. (see 64; Savignon 1997, 112).

293 Even though Dreikurs wrote this statement in 1957, I believe that it is still valid today. Despite the great number of teaching and learning approaches that are accessible today, a method that includes a critical assessment of the teacher personality has been neglected until today. HLP, however, addresses these issues as a holistic approach that embraces students and teachers alike.
speak the foreign/second language and to use it as a tool for communication and negotiation.

- open for a feeling of social equality. Only teachers who are able to integrate themselves and have empathy can in fact parent students to a higher degree of sociability. Furtmüller (1983) speaks in this context of the legalization of student’s criticism of the teacher (see 169). In fact, the teacher should be able to interact freely with his/her students and to allow them to contact him/her if problems arise. Often, teachers with a high feeling of social equality regard themselves more as the student’s coach than as their professor or supervisor. The idea of being the student’s coach is – in my opinion – a very good interpretation of Adlerian pedagogy.

- honest. Honesty and sincerity are the requirements of any relationship. It is believed that Adler even stated at one point, “Honesty is the best policy” (Hoffman 1994, 145). Therefore, a teacher should be honest about mistakes s/he might make and admit them without any fear of not looking professional or knowledgeable (see Dreikurs 1957, 37). Every human being makes mistakes and the teacher – as a member of the learning/teaching community – is also not without errors. “Inferiority feelings [the feelings of not living up to one’s own expectations] are in some degree common to all of us, since we all find ourselves in positions which we wish to improve” (Adler 1931, 51). Dreikurs (1957) expresses the same idea: “[T]rying to be superior, to know more and better, and to be better, is the worst offense against a proper relationship with children” (37) and students in general. Streppa Wheeler (1988) adds to this discussion, “[T]he attitude that it is OK to make a mistake – mistakes are learning experiences, not disasters – helps motivate students to make a good effort” (151).

- respectful. Respect is a condition of trust; but it is also the result of empathy. If the teacher is able to take his/her student’s situation (i.e. educational background, class load during current semester, knowledge outside the field that the teacher is teaching, etc.) into consideration, the teacher will have respect for the student’s performance in the four skills of proficiency, namely writing, listening to, reading, and speaking the foreign/second language. Respect should also be given to the culture that is to be learned and the student’s culture alike. Cynical comments about cultural differences, habits and attitudes, even devaluing remarks should be avoided.
interested. Adler believes that a good teacher has to understand his/her student’s personality/characters and therefore have a vital interest in his/her students as human beings, or with Adler’s words as fellowmen, i.e. interest in their learning process and personal development. Teachers should furthermore increase interest, courage, and a sense of responsibility in their students (see Adler 1931, 165f.). As was quoted before, “The greatest factor in the development of mental faculties is interest; and we have seen how interest is blocked, not through heredity, but through discouragement and the fear of defeat” (Adler 1931, 169). This quotation by Adler should be the basis for any teacher who decides to use HLP (or Adlerian psychology) in his/her foreign language classroom. It stresses the teacher’s responsibility for the student’s interest and therefore for his/her academic success. Unfortunately, the terms ‘encouragement’ and ‘interest’ have – in almost the same way as ‘democracy’ – often been misunderstood as far as the teaching/learning situation is concerned. It is not exclusively the teacher’s job to entertain his/her students in class (either with anecdotes, personal stories, or the help of multi-media), but rather to open up new vistas for his/her students on how to understand and acquire the foreign/second culture and language and, more importantly, on how to be a useful participant for the interests of society (see Adler 1929, 12). Savignon (1997) confirms the importance of encouragement – even though she calls it learner attitude – when she states, “Of the many variables in language acquisition . . . , learner attitude is the most pervasive. . . . We learn what we want to learn” (107). Streppa Wheeler (1988) adds crucial aspects of democratic learning to the question of interest and motivation when she states, “When students are asked what they want to learn, or in what order they want to learn what they need to learn, or how they want to learn it, or when they want to be tested on it, they are more eager to learn” (152). I will elaborate on the last part further down in the section on democracy.

enthusiastic. One can only enthuse people about something (here: the foreign/second language and culture) about which one is also enthusiastic. The teacher should show his/her students that s/he is not only enjoying teaching in general but also teaching the subject matter; s/he should “stimulate a genuine interest” (Dreikurs 1957, 39) in all students. Adler (1931) asserts, “The best way to teach subjects is in coherence with the rest of life, so that the . . . [students] can see the purpose of the instruction and
the practical value of what they are learning” (162). I believe – and that is the key
element of my dissertation and clear distinction from CLT – that Adler’s “coherence with
the rest of life” does not only mean to link classroom conversations in the new language
to aspects of the students’ lives, e.g. the music they listen to or the movies they watch,
but predominantly to link it to the important existential questions of life (“Where do I
picture myself in ten years?”; “What is true happiness?”; or “Who am I?”). Ideally, the
teacher should convey to the students that s/he is in fact enjoying nothing more than
teaching them (the group that s/he knows and likes) the current subject matter or
grammatical field. Dreikurs (1957) talks in this context about winning the students over
(see 36). He continues, “Much depends on the individual personality of each teacher, on
intangibles, on subtle expressions of attitudes, of emotional dynamics and almost spiritual
values” (Dreikurs 1957, 37).

• encouraging. Some students might come to school (high school, college, or even
to the foreign/second language class) in a state of discouragement. It is therefore the
teacher’s task to encourage the students to social interest and to learn and acquire the
foreign/second language. Additionally, encouragement is not the same as praise because
couragement takes mistakes, which have been made, seriously and does not attempt to
deny or downplay them. Praise, on the contrary, is always result-oriented and not at all a
social term, as is encouragement. Streppa Wheeler (1988) agrees with the above
statements, “In using the principle of encouragement, it is also important to avoid using
praise, which increases competition between the successful and the unsuccessful
students” (153). Adler understands encouragement as the acceptance of a person under
the aspect of “in spite of.” In other words, the teacher should, on the one hand, hold the
students liable for active participation and successful cooperation in class; on the other
hand, s/he should encourage students to continue their studies in the new language
despite initial difficulties. Encouragement occupies a key role in Adlerian thinking, and
Adler’s psychology has often been labeled “theory of motivation” (Ansbacher and
Ansbacher 1964, 29), in that “encouragement . . . seemed useful only when at the same
time the child [i.e. the student] learned the meaning of responsibility” (Furtmüller 1964,
376). Ansbacher and Ansbacher (1956) suggest that “[a]ctivating social interest may be
taken as Adler’s definition of encouragement, since he equates courage with activity plus social interest” (341).

In addition to all the character traits listed above, the teacher should also have a good portion of humor. According to Adler (1968), “Happiness . . . is probably the best expression for the conquest of difficulties. Laughter, with its liberating energy, its freedom-giving powers, goes hand in hand with happiness. . . . It reaches out beyond the personality and entwines itself in the sympathies of others” (276). Also Rattner (1994) stresses the importance of humor in Adler’s psychology when he states, “Adler liebte Scherze, und in seiner psychotherapeutischen Behandlungsmethode spielen Witz, liebenswürdige Ironie und betont humane Heiterkeit eine tragende Rolle” (12). Humor should also play a supporting role in the HLP class because learning should be perceived as something positive, joyful, and enriching.

Eugene Wade (1973) summarizes the teacher’s qualities when he states that the ideal teacher “ought to find his self-esteem and significance through being useful to his students. He would use his talents to catalyze learning; he would work with his class in a common goal of understanding the subject matter; he would help them build their own ideas” (189).

The question of Führertum, leadership, is another important key question about the teacher’s role raised by Adler and Dreikurs in most of their writings, for example in Adler’s book The Pattern of Life (1999) and in Dreikurs’s book Psychology in the Classroom (1957). This question is of such significance because it has to be integrated into the democratic classroom. Is leadership compatible with democratic forms of teaching and learning? The democratic classroom does not need an authoritarian teacher who gives orders and does not allow his/her students to question his/her teaching style, the subject matter, or even the methods of presentation. The imperative, which is proposed, for example, by the foreign/second language approach of Total Physical Response (TPR), has to be rejected in HLP. On the other hand, however, the democratic classroom cannot exist without a guiding and caring teacher, i.e. any anti-authoritarian teaching philosophies are not suitable for the HLP class. More will be said about this

---

294 Translation: Alder loved fun, and in his psychotherapeutic method of treatment, jokes, pleasant irony, and especially humane joy play a critical role.
matter in the seventh section of this chapter, which deals directly with the question of democracy.

At the end of this section, I would like to broaden this issue and look at the Adlerian conception of the ideal school, for which the teacher, admittedly, in his/her limited function, is partly responsible. The ideal school is – according to Adler – a place in which the student is encouraged to learn and to be a Mitmensch, a fellowman. It is the school’s goal “das Kind zu einem Instrument des sozialen Fortschritts zu gestalten” (Adler 1929, 13).\(^{295}\) Cooperation is much more important than competition. The ideal school is a place in which academic performance results in a social contribution. Dreikurs (1997) states that as long as education recognizes success and failure as the most important factors of the entire educational process, learning will never be regarded as something useful and joyful (see 117).

The holistic language class incorporates thus anthropological, psychological, and philosophical aspects in the study of foreign/second language and culture. The foreign/second language is learned and taught within the framework of anthropological insights and within the embeddedness of a learning community to which the teacher also belongs. S/he always acts with the knowledge of his/her interdependence. The student’s interest in him-/herself is thus the strongest motivational factor for learning the new language. The student understands that the foreign/second language is the key of getting to know him-/herself.

5.3 The Aspects of ‘Social Interest’ and ‘Community’ in Foreign Language Teaching (FLT) in General and in Holistic Language Pedagogy (HLP) in Particular

The aspect of community is a very important, if not a crucial one for the understanding and implementation of a communicative and at the same time democratic teaching approach in class, i.e. the holistic teaching approach that I am proposing. In the following section, however, I will show why the aspect of community occupies such an important position in my approach. This will be done with the help of theoretical as well as practical arguments. The teaching approach that comes closest to HLP is – as was stated before – the approach of Communicative Language Teaching (CLT), which was

\(^{295}\) Translation: … to turn the child into an instrument of social progress.
developed and influenced in the early 1970s by scholars like Savignon, Canale, Swain, and Berns. Therefore, I will use CLT as the starting point for the discussion of the role of community in foreign language teaching in general and in HLP in particular.

Not only scholars that are interested in Communicative Language Teaching, such as Savignon, Berns, Canale and Swain, and the German pedagogue Piepho, focus on the notion of community but also researchers of other, sometimes related fields. The psychologist Charles Curran, for instance, developed the concept of community involvement, which focuses on the approach of Community Language Learning and the so-called Counseling-learning (CL). Henri Tajfel (1919-1982), a key figure of European social psychology, and his followers also appreciate the social dimension in the relationship of people, i.e. in interpersonal communication.

Gerngroß and Puchta (1984) start their argument in the article “Beyond Notions and Functions: Language Teaching or the Art of Letting Go” with the proud statement that the term Communicative Language Teaching is a broad one (see 90). Also Berns (1990, 104) and Savignon (2002, 6) state about CLT that “no single methodology or fixed set of techniques is prescribed” for the application of this approach. This openness of CLT constitutes in my opinion the great advantage but for some teachers it is also a problem. Because this broad term can be filled with personal preferences of both teacher and student alike, it offers nearly every teacher and his/her teaching style and personality promising and rewarding opportunities to get engaged in expressing, interpreting, and negotiating meaning (see Savignon 1997, 14). The aspect of community is only one of the underlying prerequisites.

Another point that Alan Maley (1984) makes and that I regard as extremely significant is the obvious analogy between the complexity of life and the complexity of learning a foreign/second language. Savignon (1997) substantiates that “language is communication” (114); and communication is done “to get along in real-life situations” (114). This argument serves as the basis and foundation of my support for the aspect of community in HLP. Before I go into depth and analyze my new approach, i.e. HLP, or to be more precise, the aspect of community in it, my discussion will focus on the three theories/psychologies developed by Curran, Tajfel, and Savignon, which I have
mentioned briefly above. I will do so in order to back up the argumentation for HLP and its aspect of community.

In fact, Curran explicitly uses Adler’s *Willen zur Macht* (will for power) and *Willen zur Gemeinschaft* (will to community) in his own theory. Furthermore, he emphasizes the importance of an atmosphere of warmth, acceptance, and belonging, which is also called: “unconditional positive regard” (1976, 47), that deeply relates each person not only to the teacher-knower but to everyone in the learning group. Curran (1972) is clearly opposed to classroom individualism and *laissez-faire*, he wants the “union with others” (29). Curran (1968) states, “Of all the basic values that a man searches for and pursues an authentic and genuine relationship with another person and if possible with many persons, seems to be among the most profound” (3).

According to Curran (1976), “Real learning demands investment in self and others, and authentic relationship and engagement together” (41). Every learner, actually every individual, can interact with the other person “in a deep sense of understanding and being understood” (Curran 1976, 47). Thus, community for Curran is related to communication with others. “The word ‘community’, is intended to envelop a living task-oriented experience between knower-teacher and learner-student and not simply to suggest a group as such” (Curran 1968, 30). In quite the same understanding, Individual Psychology is concerned with the increase of a person’s social interest, his/her empathy\(^{296}\) for others, i.e. Adler’s *Gemeinschaftsgefühl* (social interest) can be found in Curran’s striving to belong to the language community of the foreign/second language that is being studied (see Curran 1976, 36).

Curran (1976) also deals with the topic of fear and learning in his theory. He states that learning is all too often motivated by the threat of personal humiliation and that this is the wrong motivation for learning (see 15). It will therefore result in resistance and defense-learning for self-protection (“blocking”). Of course, one understands that defensive-learning is anything but learning for cultural or humanistic reason, for long-term memory, or the like. What Curran (1976) is really interested in is a “creative learning community” (5) with “creative communication” (Curran 1968, 29). In this regard, the foreign language is a perfect tool for creative communication in the

\(^{296}\) Savignon (1997) stresses the importance of empathy for communicative competence (see 47).
classroom. Often, things are easier to say in the foreign/second language because for the student words in the new language are not as much burdened with meaning. In a way, there are many ‘innocent’ words that can be used to communicate. Especially in conversations about life goals, dreams, and strivings the foreign language is of great help, even though some words might be missing once in a while. However, paraphrasing is a great tool of simplifying (i.e. putting into metaphors) a difficult concept.

Curran (1968) summarizes, “The educative process would in this way be much more concerned with methods, skills, and relationships that promote value investment\(^{297}\) than with simply having the student learn the meanings in the course he has taken” (93). The quintessence of his foreign/second language teaching method is that “learning can be connected with community experience and living” (Curran 1972, 11). Both learner and teacher are of equal value, utility, and importance; no one should have special power over the other.

Henri Tajfel’s (1984b) “social dimension” (695) is an approach “towards a comprehension of friendship development” (Duck and Miell 1984, 228). Within these friendship relations, it is not only important but even necessary to communicate one’s feelings and opinion to the others and in return to listen to other people’s views. “Social bond” is only possible through the establishment of differences between and similarities with others (see Codol 1984, 315). The student will also learn much from the conversations with his classmates because s/he is motivated to understand what is said. Everything is in the end self-reflection.

In fact, Tajfel’s theory (Social Psychology) goes even further than that. If foreign/second language learning has indeed something to do with identity – which I think it does – then the creation of identity in the language that has to be learned/acquired is a central goal of any foreign/second language class. Tajfel shows that identity is only possible through the awareness of oneself. Self-awareness therefore is only achievable on the basis of the “subjective organization of the available information about the self” (Codol 1984, 329). The information, however, can only be provided by the community, i.e. through the membership of communities. The social psychologist G. M. Stephenson

\(^{297}\) For Curran, “value investment” means an engagement in a learning relationship/community of trust and respect. Values are personal norms acquired by total-person processes of doing.
(1984) found that group behavior that is more interpersonally agreeable leads very often to a good and productive outcome; group behavior that is more task-oriented i.e. that fully neglects the aspect of community, is more likely to lead to conflict (see 653). I also would like to quote from W. Peter Robinson’s book *Social Groups & Identities* (1996), which he wrote about Tajfel’s Social Psychology, because I believe that this quotation sums up the importance of community and productive language learning, “Social identity theory assumes that social categorization establishes a framework for engaging in social comparison, that identity becomes bound up in the category shared by oneself, and that individuals seek positive distinctiveness for that category in order to maintain or enhance self-esteem” (144).

The conclusions about community aspects also play a significant role in the field of foreign/second language acquisition as the Tajfelian psychologists Peter Ball, Howard Giles, and Miles Hewstone (1984) show in their study on intergroup theory. According to their study, intergroup relations and group dynamics, i.e. the relationship between group members and their individual perception of their own identity, play a very significant role in the foreign/second language acquisition process because “people will see themselves in ethnolinguistic terms and strive for positive psycholinguistic differentiation from outgroups” (Ball, Howard, and Hewstone 1984, 674) if they:

1. identify strongly as members of a group with language as an important dimension of its identity;
2. regard their group’s relative status as changeable and attribute the cause of their relative social status to advantages taken unfairly by the outgroup;
3. perceive their ingroup’s ethnolinguistic vitality as high;
4. perceive intergroup boundaries as hard;
5. identify with few other social groups and/or with ones which offer only unfavourable social comparisons. (Ball, Howard, and Hewstone 1984, 674f.)

Interestingly enough, if these five points apply to a subgroup the members of the group are usually not very likely to achieve native-like proficiency in the foreign/second language they attempt to learn because of their fear of assimilation. If, however, these five points do not apply to a subgroup its members are most likely to achieve native-like proficiency in the foreign/second language because of their great motivation for
integration (see Ball, Howard, and Hewstone 1984, 675). Thus, the social dimension in the classroom, the attitude of the learners toward their own identity and the group, does play a very important role as the Tajfelian school has shown and proved.

As was said above, according to Savignon (1997), “Learner attitude is the most pervasive variable of language acquisition” (107). Not surprisingly, Savignon (1997) discusses the relation of positive attitude (self-esteem) and success as well as the question of what might have come first (see 111). I will argue with Adler that the positive attitude came first because it results originally from a solid and fruitful position in a community and a strong feeling of acceptance.

Adler would agree that it is essential for a person’s life-style to become self-aware and to understand oneself much more, but Adler would not have been only interested in attractive topics for foreign/second language classes if he had been asked to design such an approach, but furthermore in the creation of social individuals that serve their community. His famous postulation: “We want fellowmen. We want equal, independent, and responsible collaborators in the common work of culture” (Adler 1931, 157) supports this thesis.

As was stated already, learner’s attitude is crucial for the successful mastering of the foreign/second language. I believe that a motivating process through social interaction can improve the learner’s attitude. It is important for learners to understand that they are not alone with their problems, but rather that everyone in the community of learners shares the same questions and feelings about the foreign/second language. It is also important to learn much more about your fellow-students and to see them not only as competitors but as fellowmen and partners for potential communication. Savignon (1997) talks about a “climate of trust” (118) that needs to be established. She states furthermore, “Communicative language teaching requires a sense of community – an environment of trust and mutual confidence wherein learners may interact without fear or threat of failure” (Savignon 1997, 118). Moskowitz (1978) states about this matter,

What we are after is building a climate of trust where it is safe to share. . . . This means that students must share themselves: their feelings, experiences, interests,

---

298 Here Adler’s demands meet Savignon’s (2002) supposition: “Central to CLT is the understanding of language learning as both an educational and a political issue” (4).
memories, daydreams, fantasies. By sharing ourselves, others get to know us. . . . Sharing, then, enhances acceptance by others. The discovery of finding we are liked as we are builds trust and self-acceptance. There seems to be a relationship among sharing, being accepted by others, and self-acceptance. We might say that sharing leads to caring. (27f.)

Elaine Tarone (1983) suggests that the interaction – that I am discussing here – should include and be focused on classroom management because first of all, this kind of communication contains information that is valid and important to the students; secondly, it brings the members of the class community closer together because they are working with the language all the time and they communicate in it; thirdly, it helps create a new class identity to which everyone belongs; and fourthly, it is a perfect way of “familiariz[ing] students with as many aspects of interpersonal oral communication in . . . the foreign/second language as possible” (Silva 1983, 139) In his introduction, Silva (1983) points to the fact that “for [some] it means a learner’s increased participation in decisions pertaining to course content, along with a more ‘humanistic’ learner-centered style of teaching” (v).

In CLT, language is regarded as a social tool, no one, or to be precise not many people, learn a language without the desire to communicate at some point of time with a person from the foreign/second language’s culture. The community aspect becomes evident when one understands the true meaning of “expressing, interpreting, and negotiating meaning” (Savignon 1997, 14). It must be the goal of every language teacher to “encourage learner choice” (Savignon 2002, 2). Learner choice does not only mean to choose what you want to talk about but also to whom you want to speak. Here, Savignon and Adler share common ground. The Adlerian scholar Wade describes in his article “Teachers are People, too” (1973) the perfect classroom communication: what is expected in Adlerian psychology (and in HLP alike) is not only communication of students via the teacher but rather communication from student to student (see 189). Savignon’s (2002) view is in agreement with Wade’s remarks; it becomes especially clear in Savignon’s description “Beyond the classroom” (15) when she maintains that “the classroom is but a rehearsal” (Savignon 2002, 15) and that “the classroom as social context has been neglected” by many scholars writing on the subject (Savignon 2002,
Real communication, for example in every-day life, does not only take place with one interlocutor but with many different people. Therefore, communication from student to student should be encouraged in the HLP classroom.

In this very manner, Schalkwijk, van Esch, Elsen, and Setz’s (2002) suggestion to implement more “socially committed projects” (168) in communicative language classes is definitely the right way of combining both socialization and language learning. I would like to point to a teaching technique that has been quite successful: the weekly assignment sheet (weekly to-do-list), which can also be worked on in small groups or pairs. This technique supports the student’s autonomy and responsibility as well as the community feeling, their social interest. I too believe that the community feeling works as an intrinsic motivation (as does an interesting activity) since one wants to learn something because of the members of one’s community, e.g. the other members of a group might serve as stimulus for an increased interest in a specific field and in understanding and acquiring certain information. Dreikurs Ferguson (2004) confirms my assumption when she states, “The democratic process fosters intrinsic rather than extrinsic motivation” (11).

Another parallel that I would like to point to is between Adler’s idea of social interest (Gemeinschaftsgefühl), which is often also translated by community feeling, and the term of ‘speech community’, which is frequently used in the field of foreign/second language teaching. For example, the striving of every individual to belong to a social group, to a community, finds its equivalent in every learner of a foreign/second language trying to enter the foreign/second language speech community. It is then the individual’s motivation not to be labeled an outsider and furthermore to understand what the other members of this community are communicating. Being a member of a speech community means to be an active participant and to contribute one’s share for the benefit of the whole. Because I am part of something (of the classroom community and the speech community), I automatically have something to give to the other members of the group, whether it is qualitative or quantitative in nature. Dreikurs (1997) says something very important when he states, “Wenn man nicht glaubt, daß man seinen Platz in der

---

299 For the discussion on the use of the foreign/second language in the classroom see also Dewey (1940, 6ff.)
Gesellschaft durch seine Anwesenheit hat, dann wird man sich seines Platzes niemals sicher sein können” (57). Consequently, it means for the teacher of a HLP language class to support class interaction and also an atmosphere in which every student – not only the active one or the fast learner – feels s/he truly belongs to the class community. At this point I would like to stress one more time the importance of cultural activities outside the classroom for the community feeling (Gemeinschaftsgefühl). The teacher should offer an additional class period, for example in the evening on one day of the week, in which the new language is spoken. This additional meeting must be entirely voluntary for the students and presented as an additional opportunity to learn more than the required. The extra meeting does not necessarily have to be held in the classroom; a room or quiet corner in the university’s community center works as well. The teacher should design this meeting as a club, which meets on a regular basis and which gives students an opportunity to practice in a relaxed atmosphere what they have learned. The teacher should – according to his/her personal interests – offer these club meetings under a specific title, for example, ‘German Board Game Night’, ‘German Music Night’, ‘German Theater Club’, etc.

Some German departments in the United States offer so-called Stammtische, which mean in fact regular meetings of a group of friends. Stammtische in Germany are usually associated with bars, beer, and playing-cards. For the HLP class, I would like to express my concern that these meetings should not degenerate into uplifting evenings for stressed-out German teachers in the company of students, but that these evenings should still be regarded as part of the teacher’s job and duty. Consequently the above mentioned character traits of a teacher must be upheld during the extra meeting.

I have shown how important the aspect of community can be for HLP. I do believe that it is a crucial aspect of this method and that it constitutes a key factor for the successful implementation of communicative aspects. It is necessary to arouse intrinsic motivation within the students in order to allow a more successful learning process inside the students (see Galyean 1977, 12).

---

300 Translation: If one does not believe that one has already received one’s position in society through presence alone, one will never be sure of this position.
At the end of this section, I would like to touch very briefly upon one problem that seems to be a constant object of pedagogical discussion: are goal-oriented tasks social at all? At first glance it seemed quite obvious they are not, but in Tajfel’s book *The Social Dimension I*, Mario von Cranach and Ladislav Valach (1984) address this very problem and answer the question positively. Here is their thesis and conclusion: “The purpose of this chapter [i.e. their article “The Social Dimension of Goal-Directed Action”] is to present the view that goal-directed action is basically social in nature and that, as such, it constitutes a legitimate, even a fundamental, object of study in social psychology” (285). They argue that a goal has social consequences since the goals are continually pre-established, adjusted, and developed by the group and through social circumstances. “Actions [only] develop from interaction” (von Cranach and Valach 1984, 291). I regard this reasoning as very important because it underlines the value of group work, which – as I will show later in this chapter – can also be goal-oriented, e.g. the project method.

Drawing on my own personal experiences as a foreign language instructor for English and German, I regard the aspect of community as very important for classroom language learning. In fact, when I look back at the courses that I have taught and the groups and communities of students that I have worked with, I see that I have always tried to create a feeling of ‘us’ in my classes. I think that it is only possible to get to this feeling of ‘us’ on the basis of common achievements, mutual understanding, and interest. I also know that it is much harder to create a class community than one would think at first. It is important to include everyone and not just those who go along anyway, those who are motivated, charming, outgoing, etc. True community means to have no outsiders – that is not an easy task to achieve. Only when every student is actively involved will they have a feeling of being part of the whole. The teacher should also keep in mind that there might be students in his/her class that do not want to be part of the class community. Therefore, the teacher should make clear that these students are not regarded as outsiders and that the teacher and the other students always keep the doors open so that those who do not want to be part of the community can join in any time.
5.4 Self-knowledge and Self-acceptance

Alongside social interest, the evaluation of the self is without doubt the most pervasive aspect of Adler’s entire psychology. It is due to this very facet that Adler decided – between 1911 and 1914 – to name his theory Individual Psychology. One of Adler’s earlier books is even called *Menschenkenntnis* (1927), or “the science for the understanding of persons,” as Griffith and Powers (1984, 1) free-interpret the title.

Starting point for the Adlerian life-style analysis is always the fact that every individual assesses his/her situation and thereby all conditions of life subjectively. The social environment, which Ansbacher and Ansbacher (1956) call the “phenomenological field” (88) of a person, is thus perceived fully subjectively, i.e. through the eyes of a person’s biased “schema of apperception” (Adler 1956, 181f.). The question that arises for the Adlerian psychologist, teacher, or educator is, however, whether a person has a positive evaluation of the self and the world around him/her, or, in fact, a negative evaluation of the self and the environment. A tendentially positive attitude corresponds to a feeling of belonging to a social group. Social interest is thereby underscored. If, however, a person has a negative attitude toward life, e.g. because of organ inferiority, a difficult up-bringing, or other reasons, the feeling to belong (the person’s social feeling) is not well developed.

Adler believes that the inner life of a person is always in motion (see Rattner 1994, 10). The *Seelenleben* (the psychic life) is not fixed and unchangeable, but rather has to be understood as a dynamic force that constantly aims at a final goal. “Every individual has from earliest childhood on his own, unique law of movement, which dominates all his functions and expressive movements and gives them direction” (Adler 1964a, 51). Adler talks in this context about a person’s private logic. The private logic is the life plan that a person usually creates between his/her fourth and fifth year of life. It contains the person’s perception of the self, the community, and of life in general. Over the course of the first four or five years, the private logic shapes the life-style of a person because the final goal (*Fernziel*) is set simultaneously with the life plan in the earliest stages of life. Life plan and life goal determine the striving of a person and his/her actions. Adler (1956) calls this dynamic “*causa finalis*” (94, emphasis added); the goal gives meaning and direction to every movement.
The knowledge of Adler’s teleological theory and also the theoretical treatises themselves would in fact be meaningless (not to mention the implementation in foreign/second language pedagogy as HLP) without Adler’s premise that we can in fact alter our life goals and private logic. Self-knowledge, i.e. the knowledge of one’s own inner life, and the acceptance of one’s existence are the ultimate pre-requisites for change. Selbsterkenntnis, i.e. self-knowledge, has to be combined with Selbstannahme, i.e. self-acceptance. In extreme cases, a person with an erroneous striving (e.g. for power, money, superiority, etc.) needs professional help in order to see his/her mistakes and to understand their consequences.

However, it would be quite misleading and not in Adler’s interest at all to give the reader the idea that IP regards every person as a psychological case that urgently needs treatment and adjustment to their style of life. Such a foreign/second language class would be anything but helpful and productive and would not have been proposed in the present dissertation as a valuable alternative to other FLT approaches. Self-knowledge starts at very low key, for example with one’s birth order position or “family constellation” as Dreikurs (1957, 9) calls it more frequently. According to IP, the birth order position, i.e. among other things the number of siblings, “is the vantage from which the child perceives and evaluates self, others, and the world, and from which the child forms convictions about what is required of him or her, given the hereditary endowment and the environmental opportunities of the situation” (Griffith and Powers 1984, 42).

In the HLP class, even at the beginner’s level, the class discussions can easily be centered around the student’s brothers and sisters and their relationship, age differences, gender, etc. as most student foreign/second language textbooks already suggest (see also the sixth chapter of the present dissertation). In the HLP class the teacher can additionally ask students to symbolically draw or describe (also in writing) his/her position in the family. The following questions can be of assistance, “Where do I picture myself in my family situation? In the center? At the edge?” (see Adler 1929, 3).

Self-knowledge can in fact be linked with the term ‘identity’ because students are expected to reflect upon their own being. The Social Psychologist Jean-Paul Codol (1984) explains how self-recognition (in relation to other people and through membership of communities) leads to identity, which is in his view, a positive self-image (see 329ff.).
The individual who has gained an identity will attach a value to the self, which then leads to a state of satisfaction. Moreover, identity is understood as the balance between a person’s wish to conform to other members of a community and a person’s wish to protect the self. The parallel between the earlier mentioned equilibrium between communitarian and individual aspects of life is most pervasive (see Codol 1984, 328). In contrast to Adler, Codol’s (1984) theory, which is based on Tajfel’s Social Psychology, does not understand the term ‘value’ primarily as “kindness, attractiveness, patience, and tolerance” (330) with one’s life, but rather as “power over the material and social environment” (330).

As was said above, Curran’s approach stresses the social component of human life, but is also places emphasis on the need to know oneself (in Greek: *gnothi seauton*). According to Curran (1968), every person is constantly pursuing self-meaning, not just *logos*, factual knowledge, but *gnosis*, inner knowledge, spiritual truth, or direct experience (see 33).\(^{301}\) “He seeks that special kind of self-involving knowledge and understanding which will enable him to live more adequately, more securely and more ingenuously with himself” (Curran 1968, 33). Furthermore, Curran (1976) is of the opinion that learning itself is a process of becoming more and more independent, for example from the teacher-knower. With growing satisfaction in the learning process, the learner will gain more “confidence in being and becoming himself [and herself]. Illustrated here then would be the emergence of Tillich’s ‘courage to be’” (Curran 1976, 55). Moreover, Goodman (1992) stresses the importance of self-knowledge for the state of democracy of any given society, “One’s ability to focus on one’s desires, fears, hopes, dreams, and creativity in order to existentially ‘know oneself’ is important for any society that wishes to promote freedom and human dignity” (9).

Michael Hager (1997) adds a very interesting aspect to the discussion of identity, which becomes in the Adlerian view extremely meaningful: he states about identity and foreign/second language learning, “If . . . [an] individual ‘really’ identifies with the [own] society and its beliefs and values [and is convinced of its cultural superiority], he/she

---

\(^{301}\) The German terms *Bildung* and *Ausbildung* still indicate this dichotomy. Both terms are usually translated by education. *Bildung*, however, means the general knowledge or existential knowledge of a person. For example, the humanist educational ideal pursues *Bildung*. *Ausbildung*, on the other hand, refers more to factual knowledge about a certain profession or field of interest that someone attempts to enter. *Ausbildung* means practical or theoretical training.
might not be able to openly accept other ways and values and consequently, another cultural group” (14). The feeling of belonging to a culture that is supposedly superior to another (or to others in general) destroys – as was shown before – social interest, which is according to Adler (1964a) always directed toward humankind, not only toward a single person or community (see 40). The openness for another culture and language is – as Hager (1997) has shown – the pre-requisite for a successful acquisition and learning process of a new language. In this manner, we can verify – as was shown at the end of the first section of the present chapter – that the connection of social interest, or in Hager’s (1997) words “the openness to another language” (14) and the new culture is in fact of a most prominent character.

The last point of this section is dedicated to the popular assumption that it is desirable for the students to “develop a personality in the second language with which they are comfortable” (Savignon 2002, 14). I will compare this usually undisputed mindset with Adler’s IP. First of all, IP agrees with the side-affect that Savignon (2002) depicts, namely that “learners may discover a new freedom of self-expression in another language” (14). However, is it desirable in the Adlerian understanding to create a new self in the foreign/second language class? Is it possible at all? Adler regards every individual as an indivisible personality. All expressions of a person, whether in the waking state or during sleep, are always in tune with the person’s style of life and in agreement with the person’s final life goal. To develop a second personality is per definitionem not possible in the Adlerian psychology. Only schizophrenic people have a split, i.e. a second, personality and thus have to be regarded as insane. In the Adlerian understanding, Savignon’s (2002) “emerging identity in the new language” (12) and “L2 personality” (Savignon 1997, 183), which is also used by Kramsch (1998) under the term “cultural identity” (72) and by Curran (1976) as “growing a new self in the foreign language” (21), is nothing but another aspect of the same personality of an individual which comes to the surface through the foreign/second language someone learns. Ergo, the more knowledge one has about foreign languages, the more chances a person in fact

---

302 Hager (1997) continues, “However, if an individual is not totally convinced of his/her own culture’s supremacy, there will be more openness to a new language and its culture” (14).
has to gain more and deeper knowledge of his/her own personality. Simply put, the more languages somebody speaks the better s/he knows him-/herself.

Nevertheless, I find it an essential addition to any foreign classroom to offer generous opportunities of reflecting upon one’s strivings and life-style in class. Students will benefit from both aspects, i.e. the direct and critical engagement with oneself on the one hand, and the squiring side-effects of the foreign/second language on the other hand. Relatively simple pictures, caricatures, or thought-provoking statements can be used as a fantastic head-start (see Figure 11). Thomas Harris (1973), coming however from a neo-Freudian school, developed the following model of the four Lebensanschauungen, life philosophies, that depict in a very simple and straightforward way what attitudes toward life a person can in fact choose. With the help of Harris’s Lebensanschauungen, it should not be difficult (also because of the simplicity of words, which will be presented to the students in the foreign/second language) for the teacher to get students engaged in an existential yet meaningful discussion on their language level.

I am not okay. – You are okay.
I am not okay. – You are not okay.
I am okay. – You are not okay.
I am okay. – You are okay.

Figure 11: The Four Life Philosophies (see Harris 1973, 60; Ellerbrock 1985, 68)

It is much more difficult in class to continue with the discussion of existential questions and life-oriented matters beyond the first two or three weeks of the semester. Here the teacher should use stories, novellas, poems, or fairy tales to arouse the student’s interest in a careful life-style analysis of a literary character of their choice. As was mentioned extensively before, the present dissertation suggests the use of Theodor Storm’s novellas and ghostly tales (see the fourth and sixth chapters of this dissertation). The importance of being accepted in Individual Psychology can in fact not be overstated. As far as the existential questions of life are concerned, Adler regards a positive self-evaluation as absolutely essential. Positive self-evaluation is only possible if the individual has learned to tolerate his/her own mistakes and to accept his/her personality with all its unattractive, bothering, or even ugly sides.
5.5 Dreams and Early Recollections

As was indicated in the previous section, it is an essential goal of Adlerian education to make students understand their own private logic. However, it has not yet been spelled out in detail how we can in fact make the necessary connections between aspects of self-awareness and the students’ lives; in other words, what could serve as the basis for the self-reflection for which we ask in such a foreign/second language classroom?

Adler (1931) specifies that dreams and early childhood memories, usually from the first four or five years of an individual, function as bridges between a person’s present problems and the person’s particular style of life (see 101). Thus, it is a valuable device for the teacher to let students reflect upon their early recollections and dreams and show them parallels and tools for interpretation in order to understand their present situation. More will be said about the practical implementation in class below. The own identity has always been the strongest and most attractive motivational factor for communication and self-reflection. Nobody can in fact avoid the critical engagement with questions of the self. As a matter of fact, the person who decides to stay away from the critical engagement with existential questions makes a decision against him-/herself and his/her own development; s/he denies him-/herself to grow, learn, and experience things.

Memories are very important for the process of self-knowledge because they do not only link the person with his/her past (from where s/he comes) but also and more importantly with the person’s future (to where s/he is striving) because – according to Adlerian psychology as “teleoanalysis” (Dreikurs 1997, 50) – the goal is the cause of a person’s behavior (see Dreikurs 1997, 54). Dreikurs (1997) supports this statement when he writes, “Erkennt sich das Individuum als ‘Urheber’ seiner Erinnerungen, so erfährt es sich auch als Schöpfer seiner Zukunft” (48).303 It becomes clear that there are no ‘innocent memories’ because the whole program of life, i.e. the direction of the striving toward an unaware goal of life, is contained in each and every early memory (see Dreikurs 1969, 45). Adler (1931) states, “Memories can never run counter to the style of

---

303 Translation: If the individual discovers him-/herself as the ‘initiator’ of his/her memories, s/he experiences him-/herself also as the creator of his/her future.
“life” (74) because we use memories to stabilize the mood that we are in at present. Besides, memories “crystallize the [person’s] meaning given to life” (Adler 1931, 19).

The same is true for dreams because Adler does not – unlike Freud – differentiate between the conscious and the unconscious; “From a specific point of view, the dreamer and the waking man are the same individual, and the purpose of dreams must be applicable to this one coherent personality” (Adler 1931, 97). Moreover, “the dream is not a contradiction to waking life; it must always be in line with other movements and expressions of life” (Adler 1931, 98). Thus, the dream and the ‘memory’ (which are in fact nothing but the results of the creative process of every human being of establishing a life-long self-deception or certain stencil for interpreting the world around him/herself) make the person’s true life-style into a simple image. This image, however, can be analyzed relatively easily. It gives answers to the following questions: “What do I expect in life?” and “What do I try to avoid?” Rattner (1994) confirms this reasoning when he states, “Wirß man, worauf einer hinauswill, so hat man einen Schlüssel zur eindeutigen Interpretation seines Verhaltens, das sonst vieldeutig oder unerklärbar bliebe” (62).

The analysis of early memories and/or dreams can also be explicated by the evaluation of the degree of one’s social interest or one’s urge to overcome a felt ‘minus situation’. Rattner (1994) explains, “Der Drang von unten nach oben ist in den Träumen deutlich zu erkennen” (50). Adler gives special attention to the feeling that is left in the dreamer during the day. It is the sensed atmosphere, which the person often cannot explain rationally, that determines the person’s actions and behavior in the day time (see Rattner 1994, 51). Adler (1931) verifies this reasoning, “The purpose of dreams must be

---

304 We talk of self-deception because early memories can never be objective, they are in fact phenomenological. Furthermore, the main difference between a healthy person and an insane person is – according to Rattner (1994) – the degree of his Lebenslüge, life-lie or self-deception (see 55). The life-lie is, according to Adler (1956), a safeguarding strategy for one’s own self-esteem (see 271). However, as far as dreams are concerned, Adler (1964a) states, “A further aid [in unveiling a patient’s striving] is the dream life. Here also there is much greater clarity in Individual Psychology than in other schools. In the dream nothing happens that doesn’t occur during the waking state. The patient feels attracted toward acting contrary to the common sense. He intoxicates himself in the dream to do what his life style proposes. It is an attempt at self-deception. If the patient would really attack the problem, he could not do without logic. The dream analogy deceives him” (198).

305 Translation: If one knows what a person is trying to get at, one has the key to the definite interpretation of his behavior, which otherwise would have been ambiguous or inexplicable.

306 Translation: The urge from bottom to top can clearly be recognized in dreams.
in the feeling they arouse. . . . The feelings an individual creates must always be in conformity with his style of life” (98).

In the HLP classroom, it is not compulsory (in any case) to discuss the student’s dreams and early childhood memories in *plaenum*; however, if this is accepted (for example in a small group) students’ dreams and memories can work as an excellent starting point for discussions of this nature. Often, it is enough to give students time to think about their dreams and memories or even to analyze a dream of a literary character, for example the dream of Carsten Carstens in Theodor Storm’s 1877/78 novella *Carsten Curator* (see the fourth chapter of the present dissertation for the IP interpretation in general and the analysis of the father’s dream in particular). Students will do the transfer work independently.

It is also possible to give students the opportunity to go through the most important phases/stages of their lives in a meditative exercise. The conceptual formulation could be to ‘watch’ in their minds their own *Lebensfilm*, the ‘movie’ that shows the student’s own life, with special attention given to the early years. In a second step the student is asked then to invent a descriptive title of the whole ‘movie’ in the foreign/second language. The subsequent discussion in class might contain a great number of adjectives and nouns to describe one’s feelings. Kern, Belangee, and Eckstein (2004) maintain that if a person does not remember any event from his/her childhood or simply refuses to talk about it, the teacher can also make use of “some variations of the early recollection technique” (134):

- Identify your favorite story.
- Describe your favorite cartoon.
- What is your favorite fairy tale?
- What is your favorite comic book character?
- What are your three favorite animals in the jungle?

(Taken from Kern, Belangee, and Eckstein 2004, 134)

Furthermore, Kern, Belangee, and Eckstein (2004) state that “because behavior is purposeful, it can be assumed that clients [and students] remember their favorite fairy tale or cartoon because it is congruent with their belief systems, private logic, and lifestyles”
(134). In this context, Moskowitz (1987) suggest the use of “low-risk activities” (27) that are not overly personal and not as threatening (see 27).

5.6 Individual Psychology’s Maxim of Encouragement and Motivation

As was stated before, Adler’s Individual Psychology has often been labeled “theory of motivation” (Ansbacher and Ansbacher 1964, 29) because it is the first and decisive step toward a social life, a life on the basis of Gemeinschaftsgefühl. An encouraged person is not very likely to pursue goals on the useless side of life toward a targeted superiority and thereby do harm to society. An encouraged person does not need the mechanisms of a false feeling of security; s/he rather finds safekeeping in the community with others, i.e. in the feeling of being a part of something larger, or in other words, in the feeling of being accepted. Here, Adlerian psychology turns full circle because the feeling of being accepted, which is how encouragement starts in the first place, is at the same time the pre-requisite and the goal of Individual Psychology. Even though, encouragement is regarded as a ‘healthy’ state of mind of an individual, also social people need encouragement on a regular basis.

In fact, encouragement plays an essential role in Adlerian psychotherapy and education and cannot easily be separated from other aspects of IP. In both fields, the precondition of encouragement is the aspect of the educator’s or therapist’s congruence, i.e. in a strong agreement between what is said and what the educator/therapist actually believes. In the classroom, encouragement is also given a significant position. However, it can mean many different things in the classroom situation; it is regarded as a method, attitude toward life, panacea, and educational goal. I have developed four categories of encouragement in class that I will now explain in more detail.

• The first task of a teacher is to establish encouragement in his/her students to be co-workers. The teacher serves as a role model and should not only preach and demand cooperation between students, s/he must also live and underscore cooperation in class, also, perhaps, through team-teaching. Cooperation is – as was indicated above – an alternative to competition and rivalry. The teacher should show the students the value and the benefits of having interest in others and to live a life on the basis of Gemeinschaftsgefühl. “When people feel belonging, when they believe they have value,
they have courage and believe in their own strengths” (Dreikurs Ferguson 2004, 8). It is also imperative as a teacher or educator to make sure that no student is made an outsider and has to be a lonely individual outside the class community.

- The most common interpretation of encouragement, however, is the idea that the teacher encourages weak students in their attempts to contribute their share to the class community and to continue with their studies in the new language (at least until the end of the semester). Encouragement also functions as a method to achieve a more positive self-assessment in the student, which then leads, according to Dreikurs (1997), to more social interest and to more tolerance with one’s own mistakes (see 24). The teacher should give the student the feeling that s/he can in fact “do it” (see also Streppa Wheeler 1988, 152). “Ermutigung ist darauf gerichtet, den Glauben des Kindes an sich selbst zu stärken. Sie setzt daher eine positive Bewertung des Kindes voraus. Nur wer an ein Kind glaubt, wie es ist, und das Gute in ihm sieht, kann ermutigen” (Dreikurs 1976, 76). Adler (1956) is convinced that encouragement can improve academic performance in school when he states, “The friendly relation must be used to stimulate them [the students] to continue their improvement. . . . [T]hey simply must be convinced that what they have not yet achieved can readily be attained by industry, perseverance, practice, and courage” (Adler 1956, 400). This is true for both good and weak students.

- Furthermore, the teacher should invite his/her students to be engaged in the reflection of existential questions. It is necessary to show students that they are accepted and that they can also accept themselves, no matter what the personality looks like they will discover inside themselves. The teacher should create an atmosphere of trust, openness, and tolerance in his/her classroom. This atmosphere should prevail throughout the semester from the first meeting of the class community at the beginning of the semester to the last. Without a good and confiding atmosphere the students are not very likely to open up and will not dare talk about their own life goals, childhood memories, or even dreams. Getting students interested in themselves is not as difficult as it might seem, since every person is quite open for questions of this kind, especially if a feeling of inferiority arises (see Ellerbrock 1985, 46).

307 Translation: Encouragement is aimed at strengthening the child’s faith in himself. It assumes a positive assessment of the child. Only a person who believes in a child, as he is, and sees the good in him, is able to encourage.
• Last but not least, I will describe motivation, optimism, and the positive attitude toward life in a HLP classroom. At one point, Adler (1956) talked about very young elementary school students, leaving the family situation for the first time (see 440f.). I believe that the following statement can in fact also be applied to college students and their new situation in life. The necessary addendums are made in parentheses.

Perhaps a child who was very promising [in high school] now begins to feel afraid of disappointing the expectations with which he has been burdened. So long as he was helped and appreciated [through the high school teacher’s praise and good grades], he could go forward; but when the time comes to make independent efforts, his courage fails, and he retreats. Others are stimulated by their new freedom [in college]. They see the road towards the fulfillment of their ambitions clear before them. They are full of new ideas and new projects. . . . These are the children who have kept their courage, and to whom independence means, not difficulty and the risk of defeat, but wider opportunity to make achievements and contributions. (Adler 1956, 440f.)

This quotation shows clearly the difference between praise (which students usually receive in high school) and motivation. However, those students who are not motivated by the new opportunities of college life and the access to new research tools and information have to be encouraged. As was stated above, Adler understands encouragement as “activating social interest” (Ansbacher and Ansbacher 1956, 341). In the foreign language classroom, students, especially college freshmen, might also be intimidated and slightly discouraged by native speakers who teach a foreign/second language class as teaching assistants. Often, their new teachers detect large numbers of mistakes, speak English in a near-native fashion, and do not praise students for their contributions as much as their former high school teacher did. “An educator’s most important task, one might almost say his holy duty, is to see to it that no child is discouraged at school, and that a child who enters school already discouraged regains his self-confidence through his school and his teacher” (Adler 1956, 399f.).
5.7 Democracy

I have decided to start the present section with a quotation by the German-American Gestalt Psychologist Kurt Lewin (1890-1947)\textsuperscript{308} from the year 1941, the third year of World War II because it shows the necessity of democratic forms of teaching. Lewin had already started to commit his life to the introduction of democratic forms of teaching and learning to every classroom when he made the following statement,

\begin{quote}
Nations need generations to learn the democratic way of living and to develop the democratic way of political procedure. We admire the English people, who manage to maintain freedom of speech and of parliamentary discussion and criticism in the midst of their deadly struggle. We are aware of the mistakes which the German democrats made after 1918 when they tried to build up a democratic government with a people who were without democratic tradition and without adequate trained leadership. In part, their mistakes have been the same ones that are made within a smaller frame in the field of education. (Lewin 1999, 321)
\end{quote}

Another person who was affected by the rise of the Nazis in Germany and by the horrors of World War II is the German liberal politician, steady democrat, and \textit{grande dame} of the FDP,\textsuperscript{309} Dr. rer. nat. Hildegard Hamm-Brücher (b. 1921). She continues Lewin’s train of thoughts when she states that the school of democracy is school itself (see Hamm-Brücher 1996, 504). Hamm-Brücher is of the opinion that democracy has to be learned, practiced, and even lived in school. No nation, not even the most democratic one, can expect a new generation to continue living and working in a democratic spirit if democracy has not been taught and explained to them before they start to reach voting age. The argument that we need democratic forms of learning in school in order to maintain democratic citizenship is in fact quite Deweyian (see Dwornik 2003, 56).

Dewey’s strongest plea for a democratic teaching technique, such as the project method, is the following quotation from his \textit{Freedom and Culture} (1989), “Democratic ends demand democratic methods for their realization” (133). He also states in \textit{Education Today} (1940) that “the question of method is ultimately reducible to the question of order or development of the child’s [learner’s] powers and interests” (12). Furthermore, Dewey

\begin{notes}
\item[308] Lewin was one of the founders of Gestalt Psychology in Germany who immigrated to the US when the Nazis became more and more powerful in Germany.
\item[309] FDP = Freie Demokratische Partei (Free Democratic Party)
\end{notes}
(1998) is convinced that “every . . . experience is a moving force” (111). Its value can therefore only be judged on the basis of what it moves toward and into.

Adler, however, regards the facts that democracy allows self-knowledge and social interest to grow as more important. Yet, all four scholars (Adler, Dewey, Lewin, and Hamm-Brücher) agree that democracy is more than a number of certain rights that the people of a country enjoy; democracy is something that has to be learned and practiced, and that demands every person’s initiative and engagement. Lewin (1948) states explicitly,

There have been few experiences for me as impressive as seeing the expression in children’s faces change during the first day of autocracy. The friendly, open, and co-operative group, full of life, became within a short half-hour a rather apathetic looking gathering without initiative. The change from autocracy to democracy seemed to take somewhat more time than from democracy to autocracy. Autocracy is imposed upon the individual. Democracy he has to learn. (82)

It is thus the school’s duty to show its students how democracy works. It is furthermore its privilege to let students actively participate in a democratic process of decision-making. In my opinion, the classroom in general and the foreign/second language classroom in particular cannot and should not be excluded from this claim. The foreign/second language classroom offers on the contrary great opportunities to allow student participation and co-determination because one of its fundamental components is the negotiation of meaning. One has to admit, that democracy and negotiation of meaning are just two expressions of the same concept since only the person who is ready for compromise is also ready for democracy. Nonetheless, the term democracy goes much further when it comes to the practical implementation.

Neglecting the argument of efficiency for a moment – even though I will address this issue below – Hamm-Brücher (1996) and Lewin (1948, 1999) have shown that nations and schools alike cannot in fact ignore any form of active student participation if they are truly committed to a democratic spirit. The former president of the German Bundestag and professor of education, Rita Süssmuth (b. 1937), dedicated her article “Partizipation in westeuropäischen Schulsystemen” (1973) to the question whether “die Gründe für den geringen Ausbau der Partizipation im Schulwesen in mangelndem
Demokratieverständnis der Gesellschaft zu suchen [seien]” (245). In her opinion, increasing democratization in school should break down the old structures of authority in the classroom as well as in the system itself.

Learner’s autonomy and democracy are thus important components in HLP. I believe that these concepts do foster the community feeling of students, which was presented in the third section of this chapter. Furthermore, they constitute the first step from a teacher-centered to a student-centered class. Job Günter Klink’s (1973) judgment about democratic teaching and learning methods is rather gloomy. He describes his experiences with what he considered to be democratic teaching styles, as chaotic, ineffective, and determined by noise (see 58). In my view, however, Klink (1973) clearly confuses democratic structures with anti-authoritarian teaching styles à la laissez-faire. Despite these (for him) unclear borders, Klink (1973) sets off a very interesting discussion on the limits of this method. He writes,

… oder gebe ich ihnen [den Schülerinnen und Schülern] aus Furcht vor zu viel Fremdbestimmung durch mich zu wenig Unterstützung in dem Prozeß ihrer Emanzipation, überlasse sie also zuviel sich selbst und damit unabwendbar einer späteren Fremdbestimmung; verhindere ich also Selbstbestimmung durch Versagung vorläufiger Fremdbestimmung? (Klink 1973, 58)

The discussion makes all too clear that democratic teaching and learning methods, which include, for example, the project method, pursue the goal of educating individuals towards more self-determination and independence. Politically speaking: towards maturity and the responsibility of a free and critical citizen. Total, unlimited freedom, i.e. learning environments without borders and regulations, cannot lead to more self-determination, which again goes hand in hand with self-awareness and world-knowledge. As early as 1976, Dreikurs stated that a democratic atmosphere connects freedom with order, and is therefore different from autocratic order without freedom, and different from anarchical freedom without order (see 14). He maintains that in a democratic society,

---

310 Translation: … the reasons for the low realization of participation in the school system have to be found in the inadequate understanding of democracy in society.
311 Translation: . . . or do I give them [the students], because of the fear of too much external determination through me, too little support in the process of their emancipation? Do I leave them too much to themselves and therefore to a later external determination? Do I prevent self-determination through denial of present external determination?
pressure from outside should be substituted by incentives from inside (see Dreikurs 1976, 39). It becomes clear that the democratic classroom seeks equilibrium between freedom and order. However, if one substitutes freedom for individuality and order for community, because the latter needs order simply to exist, one turns full circle and arrives finally at the balance between communitarian and individual aspects of life.

The idea of the connection of freedom and order is best expressed in *Dreizehnlinden* (1878) by the German verse epicist Friedrich Wilhelm Weber (1813-1894),

Freiheit ist der Zweck des Zwanges,
Wie man eine Rebe bindet,
Daß sie, statt im Staub zu kriechen,
Froh sich in die Lüfte windet.
(Weber 1900s, chapter XVII, 106)  

The project method, for example, offers ample opportunities of letting students work together and find their own solutions in group-based projects. In this manner and in accordance to the similarities of the terms democracy and negotiation of meaning, Savignon (1972) dismisses in this context any “directed communication” (10) as non-communication.

Before more advantages and explications of the democratic classroom will be presented, I would like to direct the discussion once more to the question of leadership. As was indicated before, leadership through the teacher cannot be understood in an autocratic way because it lacks freedom and independence. Adler (1956), however, is not all too critical about the term ‘leadership’ because “[a]ll great achievements of humanity originate in the social genius of individuals. The questions of an age reach out for an answer, and find it in a man” (450). I find Adler’s proclamation highly problematical. In fact, I am not sure whether the assumption that democracy needs leadership is altogether right. In my view, democracy is – as the Greek word let us assume – the sovereignty of all people. In the preface of my dissertation I have indicated the different

---

312 Translation: Freedom is the purpose of restraint./Just one binds a vine./So that instead of crawling in the dust./It happily winds upward toward the sun.

313 Even Lewin (1999) uses the term ‘leadership’ when he presents the advantages of the democratic classroom in his writings (see 231ff.). Also Dreikurs (1997) states explicitly that democracy needs leadership (see 119).
forms of human communities; one of them was plutocracy, the sovereignty of many (but not all!) people. *Per definitionem*, it is not possible that all people of a democratic country have a certain class above them that functions as their leadership because this class would not be included in ‘the people’ and thus has no right to hold the power in a democracy (see also Chomsky 2003, 5ff.). Besides, in the Adlerian understanding, having a class of leaders above the great majority of the people is strongly connected with the erroneous striving on the vertical level toward superiority.

This is why I believe that democracy needs representation (that means in the political field, to have politicians, members of parliament, ministers, etc. who represent, i.e. to stand for and speak for the people) and faces with which the citizens can identify, at least for a limited number of years. All people in a country should therefore be given the right and the opportunity to act as representatives of the whole nation regardless of their ethnic background, beliefs, sexual orientation, or financial situation. Chomsky (2003) discusses the for him quite negative understanding of democracy by the American president Woodrow Wilson (1856-1924), who made sure that “the government is in the hands of ‘the good though but a few’” (5) – a policy that still seems to be upheld today. Chomsky (2003) continues to state that the “system of elite decision-making and public ratification” (5) is in fact “‘polyarchy,’ in the terminology of political science – not democracy” (5).

Leadership is a term that implies authority, lordship, and superiority of some. This is not what Adler meant. In order to come to Adler’s defense, I believe that one has to understand the above citation in the context of his time, i.e. the year 1925, in which the horrors of the Nazi dictatorship in Germany and Austria were still far from being imaginable. Leo Rattner (1973) also views the term ‘leadership’ very negatively and links it directly to the “*Führer,*” Adolf Hitler (see 238ff.).

However, in the classroom situation, the teacher has to find equilibrium between authoritarian teaching styles and anti-authoritarian teaching styles; this is what is usually referred to as ‘teaching and learning in partnership’. In my view, the teacher cannot be the leader of the students, but rather their inspiration, motivator, encourager, and guide. S/he does not hold authority in class because of the position but because of his/her knowledge and charisma. Curran (1976) gives a very good definition – which is, by the
way, quite in tune with Adler’s demands – when he describes the teacher-learner relationship as a “genuine relationship that is possible between two people that respect the rights, the integrity, the thought process and the uniqueness of each” (47). Bonnie Ann Appleton and Douglas Stanwyck (2003) define the term ‘leadership’ in quite a similar way when they state, “Democratic classroom management requires a leadership style that seeks input from all group members and involves them in the decision-making process” (121).

Dreikurs (1976) points to the Iowa experiments from 1937/38, in which Lewin together with his colleague Ronald Lippitt (1914-1986) proved the efficiency of democratic teaching methods in comparison to autocratic and anti-authoritarian methods (see 82f.; Lewin 1999, 227ff.; Dreikurs Ferguson 2004, 3).\footnote{Lewin and Lippitt tested the ability to work and cooperate in three groups of ten-year old children, who had an autocratic, an anarchical (laissez-faire), or a democratic youth leader for a certain period of time. The result showed that the anarchical group had a very low performance. The autocratic group and the democratic group were quite similar as far as their performance was concerned, however, only the children in the democratic group showed also good performance in the teacher’s absence. Thus, democratic forms of teaching and education underscore independence and autonomy of the learner. A side effect of Lewin and Lippitt’s Iowa experiments was also the improved social climate in the democratic group because the children got along much better, reduced their aggressive behavior, and helped each other (with the material) even though the teacher was not present (see Dreikurs 1976, 81-85; Lewin 1999, 227-250; Dreikurs Ferguson 2004, 3-5).}

Adler himself is convinced that a democratic society is in fact the best form of society. Even though he did not use the word ‘democracy’ very often in his writings, lectures, and presentations, his term Gemeinschaftsgefühl, social interest, does indeed include humane and respectful social behavior on the basis of mutual equality and self-determination (see Dwornik 2003, 61). Indeed, Futtmüller (1964) substantiates, “He [Alfred Adler] was completely identified with the democratic tradition” (314). According to Adler (1956), social interest “means particularly the interest in or the feeling with, the community sub specie aeternitatis” (142). Griffith and Powers (1984) add that “[t]his term [i.e. social interest] refers to the individual’s awareness of belonging in the human community and the extent of his or her sense of being a fellow being” (7). Being a fellowman implies, also in Adlerian thinking, equality and freedom, which again is the basis of democracy.

At the end of this section, I shall give more consideration to the efficiency of democratic forms of teaching (since it does not seem to be enough in our modern time to
concentrate on the teaching of social values to students and to make them gain insights about themselves, even though the quality of the foreign/second language learning process would be maintained on an equal level in such a classroom). I will therefore compare the democratic learning and teaching method, which I have just outlined above, with the practice of everyday instruction at US-American colleges. In order to do so, I will turn to theoretical realizations from the field of marketing and economics, i.e. the two components of the ‘golden rule of economics’, the minimum cost principle and the maximum return principle. Both components are two sides of the same coin. As Christopher Pass and Bryan Lowes (1994) state, the minimum cost principle is used to achieve a certain profit (output) with the lowest costs (input) possible (see 14). The goal is therefore fixed and cannot be changed. It is in the businessman’s own interest to reduce the input as much as possible. The maximum return principle, on the other hand, is used to achieve the highest profit (output) possible with a given input, e.g. fixed costs (see Richter, Schlieper, and Friedmann 1973, 13). Here, the goal is to maximize the output because the given situation (resources, capital, etc.) cannot be changed. Both components of the ‘golden rule of economics’ are economically advantageous. However, I believe that only one of the two has a very positive side effect, especially if applied to teaching and learning.

The current practice of instruction at US-American colleges seems to be oriented toward the minimum cost principle. Students are expected to learn, acquire, and study a certain amount of knowledge for their classes. Most of the time, the course’s expectations are stated in the syllabus that the students receive during the first meeting of the class. In some cases, the expectations are even written down to the exact page numbers of the textbook that the students have to read. Thereby, students get the message that they only have to master the amount of knowledge outlined in the syllabus. Logically – and who wants to blame them – students apply the minimum cost principle to their academic performance, i.e. they try to master the presented amount of knowledge with the lowest input possible (i.e. time, dedication, interest, etc.). The teaching methods in college classes are often authoritarian, even though students are entertained, because the teacher monitors the exact acquisition of the subject matter and takes points off the final grade if the given goal is not entirely reached. Because of grade inflation, i.e. the grade for
average participation and performance being almost an ‘A’, the highest grade is given. This is actually a side effect of the syllabus instruction, i.e. the minimum cost principle, because if the target is reached, and it has to be reachable by the average student, any extra-work beyond the syllabus’s expectations is not only not rewarded, but indirectly and in comparison with other students’ performances punished by the teacher. Which *homo oeconomicus* – and economic efficiency is explicitly taught to US-American college students, as Giroux (1991, x) has shown, also implicitly as a virtue – would in fact develop an interest in the subject matter beyond the requirements of the syllabus? Consequently, the student studies in order to get an ‘A’ (i.e. to exactly meet the criteria presented in the syllabus) and not to expand his/her personal knowledge about a certain field. Ergo, the honorable educational goals, which most universities maintain on their web pages and in their handbooks, are led *ad absurdum* in practice.

In the HLP class, however, the student is asked to apply the maximum return principle to his/her academic performance because s/he is expected to participate in the outline (the creation) of the course’s goals and the material. S/he is responsible for the selection of topics and has to try to maximize the outcome of the class with his/her given resources (i.e. intellect, time, interest, etc.). The HLP class is very interested in student participation. This can be done in the following way: the teacher and his/her students decide together (see Furtmüller 1983, 168) during the first week of class what topics they want to include in the course outline, which is a rather general guideline compared to the quite structured syllabus, how many tests they want to include, how much they should count for, what students who miss a test should have to do in order to make up for it, and how much class participation should count for. At this point, I shall make three comments that are necessary for the reader to understand where I am coming from and where I am heading to (since I am not interested in leading a foreign/second language class into chaos and anarchy, as was already sketched out). The first comment is that some students will, of course, propose far-fetched rules and regulations for the class outline, for example: no tests at all, class participation should count for 100%, etc. However, the teacher, as well as some of the fellow-students, as equal partners, will soon object and address the consequences of such ‘unrealistic’ decisions; for example, no tests mean no written proof of performance. Thus, the democratic classroom is – in a Kantian sense –
based on the principle of reason. Furthermore, Giroux and McLaren (1992) maintain that “democracy is a terrain of struggle . . . , it is also part of a pedagogical struggle in which conditions can be created for students and others to invest in the debates over the meaning and nature of democracy as both a discourse and a critical practice” (xii). And further down they stress the importance of a pluralistic classroom when they state,

What is dangerous about this arena of struggle is not that a plurality of discourses may emerge, or that they will exhibit contradictory positions, but that, both in public and private spheres of everyday life, premature closures may be placed on the process of articulation itself. (xii)

In other words, debate, struggle, and deviating positions are not the enemies of democracy but rather its practical implementation. However, any limitation to free articulation in class should be regarded as not beneficial. Dewey (1998) states in this regard, “When external authority [here: the syllabus] is rejected, it does not follow that all authority should be rejected, but rather that there is need to search for a more effective source of authority [here: student’s interest and experience]” (8). Secondly, the teacher should, of course, not come to class unprepared. There will be topics for the students to choose from, since “[f]reedom to choose is not the same as freedom of choice. Life does impose certain limits, and within the limits I am free to choose. Freedom of choice typically implies unlimited choice. That rarely exists” (Mosak and Maniacci 1999, 18). As in every democratic country, we choose our political representatives from a given selection of candidates. Who would say that this procedure is not democratic because we cannot write down any name that comes to mind on the ballot? Dreikurs Ferguson (2004) complements, “Individual Psychology advocates that the choices that individuals make will be prosocial. Participatory decision making is a process that . . . emphasizes individual rights and mutual respect between individuals” (7). Furthermore, she continues, “The welfare of one is not to be sacrificed for the welfare of the other [in the classroom that is based on Adler’s IP]. . . . Consensus, not rule by majority, is sought in the Adlerian model of democratic processes, and that goal is based on the assumption of social equality” (Dreikurs Ferguson 2004, 7).
Thirdly, Dewey’s statements above also mean that the learner needs to have a much greater say in curricular questions and in aspects of classroom management. Hanna Kiper (1997) suggests democratic participation in the classroom as she places her claims in a historic framework (33ff.). Kiper (1997), for example, mentions the following scholars and their democratic approaches: Janusz Korczak (1878-1942) and the student parliament, A. S. Neill (1883-1973) and his school assembly, Fritz Gansberg (1871-1950) and his school republic, and Célestin Freinet (1896-1966) with his class newspaper (see 21-30). There have been, as was shown, many attempts to introduce more student participation in school in general and in the classroom in particular.

It becomes clear that a democratic classroom calls for a different teaching and learning paradigm, away from autocratic forms of teaching and testing. Extra-work, which the student performs outside the limitations of the syllabus, as well as social contributions have to be incorporated into the grading scale. The maximum return principle prepares students, in a truly Deweyian sense, to become independent citizens of a democratic country; they take on responsibility for themselves before they can take responsibility for others later on in their careers for a company, an educational institution, or the government. Furthermore, the maximum return principle gives students the tools to formulate their own opinion about certain subject matters and moreover for a successful continuation of their studies in graduate school.

Even though it is difficult to introduce democratic teaching methods to a foreign/second language classroom, especially if the school system itself refuses to abandon the minimal cost principle, the teacher and the student will benefit from HLP. The Bulgarian scholar Valentina Sharlanova (2003), who had experienced Soviet dictatorship until 1989 and who is now at the beginning of the twenty-first century engaged in the introduction of democratic teaching styles to Bulgarian schools and universities states, “People who have studied Individual Psychology cannot easily change their schools and society from autocrat to democracy, but they have a lot of advantages. Adlerian principles are a way of interacting with others. . . . They help in self-understanding and understanding others. Adlerian principles help one to accept reality as it is and to develop a more optimistic life philosophy” (205).
No one can argue that the democratic teaching method is not efficient because it is just the other side of the same coin – as was shown above with the two principles, the maximum return principle and the minimum cost principle, that are just two different varieties of the so-called golden rule of economics. However, every student is motivated to give his/her best in the class because the other members of the learning community will also benefit from it. Therefore, students are mainly learning from each other and not exclusively from the teacher. As was indicated, it does not surprise us that the democratic teaching method calls – among other things – for different forms of language testing.

“Clearly, if we consider the goal or purpose of our schools as being to empower students for responsible contribution in a democratic, participatory society and global economy, they cannot receive such training in the overpowering, autocratic bureaucracies of traditional schools” (Nicoll 1996, 138). Here, I would just like to point to written portfolios, role plays, student teaching, presentations, participatory units, etc. All students and teachers “must experience school as a dynamic, caring community focused on encouraging and empowering all who inhabit it to reach their maximum human potential” (Nicoll 1996, 138).

5.8 Comparison of HLP with Other Humanistic FLT Approaches

In the following paragraphs I will discuss psychological elements in Asher’s, Lozanov’s, Gattegno’s, and Galyean’s foreign language teaching methods and compare them with Adler’s perspective. I will discuss every theory individually and compare them with Adler’s Individual Psychology in order to achieve transparency and clarity.

5.8.1 Total Physical Response

James J. Asher (b. 1929) created Total Physical Response (TPR) in the year 1964. TPR is a cognitive approach and a system of instruction. It is in some way connected with the Comprehension Approach in that the listening comprehension precedes the production of the foreign language by the learner. In fact, the readiness to finally talk in the foreign/second language can not be taught in a classroom. The production of language by the student is purposely “delayed” as Asher (1983, 41) calls it. Nevertheless, students respond to the teacher’s instructions from the first lesson onwards, not verbally, however,
but in a totally physically manner, i.e. with their actions. As in Adler’s democratic approach, Asher does not want to force students to speak – “production cannot be taught” (Asher 1983, 37) – or to do anything they are not comfortable with. Only when students feel comfortable enough, they will decide to actively participate and communicate spontaneously. The use of the imperative, i.e. giving commands, which is one of the key elements of TPR (because it resembles the process of first language acquisition) can be used to communicate, i.e. teach, “all grammatical features in the target language” (Asher 1983, 39).

However, I believe that Asher’s approach is primarily used for beginner’s classes (see also Dhority 1992, 31) because it might reach its end very soon, although Asher himself reports in his book Learning another Language through Actions (1983) that an instructor used TPR for a class that was designed for foreign scientists who wanted to improve their English language skills. The results were – according to Asher (1983) – spectacular (see 35). In a way, Asher leaves himself a way out when he states, “However, we are not advocating only one strategy of learning. . . . The imperative is a powerful facilitator of learning, but it should be used in combination with many other techniques” (39f.). Adler’s psychology in general and HLP as a holistic method in particular can also be used for advanced-level classes. In fact, it becomes more and more interesting in higher level classes, since the students have learned how to communicate in the foreign/second language and know better how to critically engage themselves in an intellectual class discussion. Asher (1983), on the other hand stresses the importance of “acquiring another language . . . through the right hemisphere” (24) of the brain, which is the so-called non-verbal side. Thus, the language acquisition process that Asher proposes is linked to action, i.e. behavior, of people. He states, “By entering the right hemisphere when language ‘causes’ changes in the student’s behavior, individual’s can rapidly decipher the language code” (Asher 1983, 25). Indeed, Asher (1982) maintains, “The first step in learning another language is to internalize the code of that language. You will internalize the code in the same way you assimilated your native language, which was through commands” (54). Asher is convinced of the extensive use of parallels between first and second language acquisition in a successful language class. TPR follows in its foreign/second language approach the biological, i.e. natural, order of language
acquisition of a person’s mother tongue. He based his approach on the “premise that people are biologically wired to acquire a language in a particular sequence” (Asher 1983, 63). TPR therefore makes use of Piaget’s term of “constructing reality,” which requires the child’s (the learner’s) first-hand experience without any form of translation whatsoever. The child, who learns his/her mother tongue, does naturally not have another language to refer to; s/he rather has to experience everything so that words can become meaningful. “[T]he premise is that if you want to learn a second language gracefully and with minimum of stress, then invent a learning strategy that is in harmony with the biological program” (Asher 1983, 4).

The constant imperative, which was indicated above, constitutes also the strongest criticism of TPR. It also seems to me that TPR is much more interested in the ‘how’ than in the ‘what’ of language learning and teaching. By this I do not mean to say that the content side is totally neglected, but rather that Asher’s remarks and explanations circle around the practical implementation of his approach to language teaching. As was shown and as will be shown below, Holistic Language Pedagogy defines itself by both teaching techniques and content.

Asher (1983) labeled TPR an “instructional strategy that produces high motivation” (3). Asher (1983) names the following three elements of motivation: “(1) continual and fast-moving action, (2) surprises in unexpected novel commands . . . , and (3) students are aware that the second language is accessible to them” (32). However, what he means by motivation is quite different from what Adler means when he uses “encouragement” since encouragement is never result-oriented. In contrast to Adler’s “encouragement,” Asher’s motivation is based entirely on the student’s continuing success in the process of language learning; he states in particular, “[W]hen students have the illusion of ‘standing still’ on the learning curve, you [he is addressing the teacher] can show them [the students] where they were four weeks ago or eight weeks ago” (Asher 1983, 32). Similar to HLP, Asher places much emphasis on group work and the reduction of fear in foreign language classes. Especially small groups support every member, they applaud after a task is completed and usually the members of the group correct each other – not the teacher her-/himself.
5.8.2 Suggestopedia and ACT

At first glance, Georgi Lozanov’s (b. 1926) approach, Suggestopedia,\footnote{“Suggestology [is] . . . the scientific study of suggestion, and Suggestopedia which, as its suffix indicates, is the application of suggestion to pedagogy” (Bancroft 1999, 17). However, the words Suggestopedy and Suggestopedia are used as synonyms.} seems to be somewhat opposed to Adler’s Individual Psychology and HLP, probably for the reason that Lozanov’s approach is often wrongfully associated with Freud’s Psychoanalysis. For example, Lozanov’s assumption that information can be taken in unconsciously seems to be incompatible with Adler’s holistic psychology of the indivisible personality of a human being. Lozanov (1982) believes that every learner should use the paraconscious, by which “we understand more or less unconscious mental activity” (148) and the brain’s reserve capacity, which “surpasses the normal capacities several times over” (147). However, Lozanov stresses the unity of “conscious and paraconscious and integral brain activity” (see Bancroft 1999, 49f.). Furthermore, Lozanov explains in his earlier book Suggestology and Outlines of Suggestopedy (1978),

The term ‘para-consciousness’ covers the deep instinctive tendencies which S. Freud and I. P. Pavlov interpret in two different ways. The term paraconscious also covers: all automatic or secondary automated activities; unconscious automated elements in the field of conscious mental activity; subsensory (subliminal) stimuli; peripheral (marginal) perceptions; most of the emotional stimuli; intuitive creativity; the second plane of the communicative process; . . . and a number of unconscious interrelation which have informal, algorhythmical and reprogramming effects on the personality. (74, footnote)

According to Rattner (1994), however, Adler was much more interested in the social side of the conscious than in the suppressed unconscious (see 26), even though the term ‘unconscious’ is an integral part – however not the most prominent one – of Adlerian thinking. Lozanov (1978), however, argues that “[t]he existing social and historical norms for the level of human memory . . . have established a suggestive setup which, in actual fact, delays the expansion of mental abilities” (251). Adler (1964a), on the other hand, rather prefers the term ‘the unaware’ when “we are dealing . . . with processes of consciousness which have not been formulated into concepts” (195);
However, the unity of what we are aware of and what we are not aware of is maintained in both humanistic approaches, i.e. Individual Psychology and Suggesopedia.

However, when we take a closer look, we can find a number of correspondences, if not similarities, that link the use of suggestion with Individual Psychology. As was stated above, in Adler’s view, the conscious and the unconscious are always in coherence and follow the same goal. In quite the same way, Lozanov (1978) underlines – in opposition to Freud – the “natural unity of conscious and paraconscious functions” (259). He explains, “[T]he suggestopedic system tries to find all the possible ways to receive unconsciously, retain, process and creatively utilize information, as well as to utilize all the possibilities of conscious mental activity” (Lozanov 1978, 259). As in Individual Psychology, the use of suggestion in Suggestopedia takes into account the forming years of childhood, usually around the fourth or fifth year of a person, in which the status quo is created. Barriers help to protect this status quo. This idea finds it equivalent in Adler’s life-style and in a person’s private logic, which continuously confirms and re-confirms our ideas about ourselves, our fellowmen, and life in general. The individual life-style makes use of stereotypes (stencils) and shapes therefore our thinking and acting. In fact, one of Lozanov’s principle techniques in Suggestopedia is infantilization. “Infantilization helps adults to learn in a childlike (but not childish) way, under natural conditions and using unconscious factors” (Bancroft 1999, 39). Furthermore, “[t]he passivity of the conscious mind and the relaxed state of the body are essential to infantilization and increased memorization” (Bancroft 1999, 39) in the learning process. The positive atmosphere of the childhood as well as the child’s curiosity for new information (see Bancroft 1999, 38) are attempted to be partly re-established in a Suggestopedic class. Lozanov attempts to tap the personality’s reserve capacities in order to free him/her from mental blocks that have built up after childhood.

Also in regard to foreign/second language pedagogy we find some more interesting overlaps between IP and Suggestopedia. For example, Lozanov is interested in the reduction, if not the overcoming, of fear and stress in the foreign/second language class. “The pervasive background of fear, against which many of our instructional programs operate – fear of failure, fear of appearing stupid, fear of authority, fear of consequences of all kinds” (Dhority 1992, 7) constitute the unconscious, often the
unknown background of fear. In fact, “one of the most important tasks of suggestopedy has been to free, to desuggest and to explain to all students that human capacities are much greater than expected, and to provide liberating-stimulating methods to bring these locked-up human resources into play” (Lozanov 1978, 251). As in HLP, the methods and teaching techniques that Lozanov suggests are therefore non-traditional, interactive, and communicative. He states, “The main aim of teaching is not memorization, but the understanding and creative solution of problems. However, the main obstacle encountered in teaching is memorization, automation and the assimilation of the material presented” (Lozanov 1978, 251). According to Adler, fear in the classroom can only be reduced by the process of getting to know oneself316 and by the continuing process of encouragement and motivation. Another important principal technique in Suggestopedia is the quite misleading term of ‘authority’. Lozanov means by authority the “sympathetic understanding of one’s fellow humans” (Bancroft 1999, 34) as well as a general feeling of responsibility for oneself and the community. It does not surprise us that Adler’s Gemeinschaftsgefühl can be consulted in this context as direct counterpart. For the teacher, it means in Lozanov’s theory to be an “example of a correct philosophical attitude towards life” (Bancroft 1999, 35).

Bancroft (1999) shows another parallel between IP and Suggestopedia when she states, “Since authority increases the motivation of the students, the teacher must play an authorative role in the classroom” (37). In Lozanov’s understanding, motivation is influenced by two (usually unnoticed) stimuli for mental reactions – what Lozanov calls the ‘double-planeness’ – namely the teacher’s personality and the environmental factors of the classroom.317 The resemblance with Adlerian pedagogy is quite astounding.

I also believe that Lozanov’s approach can be regarded – with the Adlerian terminology – as a successful strategy against feelings of interiority. Lozanov developed

316 At this point I want to indicate an opposition between Suggestopedia and IP. Lozanov believes that the positive classroom atmosphere and motivation in general can be achieved through the student taking on a new cultural identity and “life story” (Bancroft 1999, 39) at the beginning of the language course. Insofar as identify and the unity of an individual’s personality is concerned, Adler would not be able to agree with this point. Bancroft (1999) even talks in this context of “play situation[s] which liberate . . . the students from their normal, real-life social roles and permit . . . a more spontaneous and immediate expression of individual abilities” (39).

317 “According to Lozanov’s theory, the greater the authority of the teacher (or physician), the greater the process of ‘infantilization’ in the students (or patients)” (Bancroft 1999, 38).
an approach, i.e. Suggestopedia, in which all “training is always a pleasant experience” (Lozanov 1978, 257). Emotions play therefore a key role in this approach. Suggestopedia “creates emotional impetus, high motivation and the setting up of reserves in the global approach to the pupil . . . It frees man of the numerous overt, or unnoticeable, negative, restricting and inhibiting suggestive factors in every process of learning” (Lozanov 1978, 255). The component that comes closest to this in Adler’s IP is the idea of encouragement and empathy. Adler’s teaching approach aims also at a positive experience, however, the impetus is the community of people, the feeling to belong and to be part of something.

Another very important aspect of Suggestopedia in the foreign/second language class is the use and implementation of art since psychological, didactic, and artistic elements form a unit in Suggestopedia (see Bancroft 1999, 50). “The artistic means of suggestopedy introduce a special kind of liberating-stimulating didactic art (music, literature, acting, etc.) into the process of teaching and learning” (Lozanov 1978, 262). In their Foreign Language Teacher’s Suggestopedic Manual (1988) Lozanov and Evalina Gateva depict the so-called active concert session (see 22), in which classical music is used to underscore the teacher’s intonation of reading a text (in the language that is to be learned) to his/her students. In the second part, the pseudo passive concert session, the music is mainly used “as a background for relaxation” (Lozanov and Gateva 1988, 23).

These concerts, which should – according to Lozanov and Gateva (1988) – “not be underestimated” (23), constitute the most important part of the teacher’s work and furthermore help students with their language acquisition. “Music is one of the most potent carriers of suggestion operating in our culture” (Dhority 1992, 93).

According to Dhority’s (1992) interpretation of Suggestopedia, which is called “Acquisition through Creative Teaching” (ACT), one of its main arguments and strongest points is Krashen’s active filter hypothesis \(^\text{318}\) (see 27). According to this hypothesis, some people are more open than others for new input. Adler’s Phänomenologisches Feld as well as his idea of “bias apperception” and “private logic” work in the same way because the environment is being perceived totally and entirely subjectively. The more fear we experience, the more we fear a feeling of inferiority (which might lead into an

---

\(^\text{318}\) Lozanov, however, never made the connection between Krashen and his own theory.
inferiority complex) and the more we filter and interpret the input in order to protect ourselves.

ACT uses metaphors in order to reach through to the unconscious. “Metaphors appeal to multiple levels within us simultaneously. They are frequently able to bypass or penetrate the set attitudes, categories and limitations of the conscious mind” (Dhority 1992, 64). He continues, “The use and/or interpretation of metaphor has become a standard therapeutic strategy for counselors and psychotherapists and a fine art among the best of them” (Dhority 1992, 64). The early childhood recollections work for Adler like metaphors or symbols because they contain a miniature version of the whole Lebensplan (life plan) in a human being that was created in the very early years of a human being. Also dreams work in the same manner, they are regarded as a “satisfactory crystallization” (Adler 1931, 75) of a person’s attitude toward life. In Adlerian therapy, metaphor’s help us gain more insight into a person’s guiding fiction. The teaching techniques that Dhority (1992) uses are usually quite compatible with Individual Psychology, i.e. they support Adlerian education and HLP in many ways. Meditations, imaginations, relaxation exercises, and dream interpretations can be used (and should be used!) to understand one’s own life-style and one’s own final goal (causa finalis).

5.8.3 The Silent Way

Caleb Gattegno’s “Silent Way” supports the idea of subordination of teaching to learning. Gattegno (1978) states about this very important part of his pedagogy particularly, “I found that I could very early transfer the responsibilities for the use of the language to my students, so that I became able to teach using fewer and fewer words” (13). In fact, The Silent Way is to some extent similar to TPR because the teacher indicates a great deal of instructions in mime and invites students to either repeat what s/he has just said or to complete a task. However, Asher (1983) states about the comparison of TPR with the Silent Way,

In the Silent Way, an attempt is made to ‘fine tune’ pronunciation immediately. In our approach [i.e. TPR], there is a delay in production until students indicate a readiness to speak. Another difference is that the content of our material tends to manipulate the total body movement of students. In the Silent Way, students sit
and are directed to handle abstract materials such as rods of different shapes, sizes, and colors. (41)

The similarity with the democratic approach suggested by Adler and Dreikurs is also visible since students are treated as equal learners in the learning/teaching processes. According to the learning approach the Silent Way, the use of the vernacular is completely avoided since Gattegno (1978) attempts to make students aware of the “spirit of the language” (18) that is to be learned. By the spirit of the language he means the foreign/second language’s structure, correctness (diction and pronunciation), and adequacy on which his emphasize lies. In this book *Teaching Foreign Languages in Schools* (1978) Gattegno shows that grammatical forms and vocabulary can be taught the silent way with rods and charts – at least at the beginning of the learning process. The wooden rods and the vocabulary charts in the classroom serve to help establish the foundation of ‘language’.319 However, the ultimate goal of language learning/teaching is communication (see Gattegno 1978, 49).

As Adler’s approach to teaching, the Silent Way also tries to reduce and overcome fear in the classroom. The entire classroom situation can be summarized very easily. As was stated above, Gattegno places a great deal of emphasis on the student’s side because it is s/he who is responsible for the learning process. The teacher creates an atmosphere that resembles the one that we have experienced as babies: totally accepted and loved by our mother, a world without fear, without failure and discouragement. This world reminds us of Adler’s ideal society as a goal for all striving toward social interest: the courageous one is sociable (see Rattner 1994, 66). The student also does not have to fear constant interference by the teacher because “[t]here is no need for correction by the teacher. Since the teacher’s role . . . is not to purvey knowledge, he can stand back and watch the students correcting themselves and making alternative suggestions to what is offered by their classmates” (Gattegno 1978, 78).

The Silent Way is by no means only a teaching method for beginner’s classes. Gattegno (1978) shows that his method can be used not only with all levels of language

---

319 Gattegno (1978) differentiates between language on the one hand and vocabulary on the other hand (see 34). He is of the opinion that first language has to be taught and then in the second step vocabulary, i.e. of course vocabulary is an integral part of the language classes from the very beginning but the so-called luxury vocabulary is taught later – when the “spirit of the language” has been internalized.
learners but also with all age groups. “Because the learner is . . . in control and operates with increased power, he can tackle larger tasks and more challenging developments. He can repeat the cycle of contact, analysis, mastery, not only for a different content, but also at a different tempo. This I call the cumulative effect of learning, and it is one of the results I expect through the silent approach” (Gattegno 1978, 80). The so-called cumulative effect of learning is in agreement with Adler’s democratic and communicative approach. However, the role of the community (within the framework of language learning) is not explicitly stressed in Gattegno’s Silent Way.

Interestingly enough, Gattegno also touches briefly upon the use of literature in the foreign/second language class. However, it seems to me that – because of his idea of the spirit of the language – Gattegno (1978) is more interested in the “speech that is being used” (72) in the literary work, in the “salient qualities of this piece of writing” (73), and in the style of the text (see 73f.). However, he developed an effective three-step technique to expose students to authentic texts of the new language.

5.8.4 The Confluent Approach

Last but not least, I want to look at Beverly Galyean’s approach, which is called Confluent Teaching. Frankly, this approach has a lot in common with Adler’s Individual Psychology. The three goals of the Confluent Teaching Approach are self-reflection, interpersonal dialogue, and the mastery of language skills (see Galyean 1976, 11 and 27). For this approach, it is important for students to reflect upon their personal needs, interests, feelings, wants, values, etc. In fact, “the content of all language practice is derived from student-offered material” (Galyean 1982, 176) only. Adler would agree with Galyean that it is essential for a person’s life-style to achieve self-awareness and to understand oneself to a greater degree (see Dreikurs and Mosak 1967, 54). Galyean (1976) considers “self-realization – the expansion of human possibility” (10) as “the central theme of humanistic systems of education” (10). Galyean and Adler share in this regard a similar understanding of the indivisibility of the human personality.

Like Adler, Galyean is not only interested in attractive topics for language classes, but moreover in the creation of social individuals that serve their community: “[T]he most pressing contemporary issue facing educational systems is to discover the means for
creating and maintaining a humane society” (Galyean 1976, 11). Adler’s (1931) proclamation “We want fellowmen. We want equal, independent, and responsible collaborators in the common work of culture” (157) comes indeed very close to Galyean’s demand. Both Adler and Galyean attempt to change people for the better; Galyean, for example, focuses on the creation of interpersonal relationships and increased communicative competence. It is interesting to see how she uses childhood memories for grammar explications and/or class discussions. Adler would have done quite the same because he was interested in showing each individual her/his private guiding fictions and to uncover her/his final goals (Finalität) towards which all activities, even dreams, are directed. Galyean and Adler want to reach people and make them ponder the most important aspects of their lives, namely themselves. Galyean (1976) states, “Humans feel as well as think, intuit as well as rationalize, fantasize as a prelude to creative activity, express themselves both verbally and non-verbally, and come to understand themselves through an awareness of experiences felt within themselves, as well as through analyzing responses given them by others” (10). With this quote, Galyean’s holistic, or confluent, approach becomes most visible. Galyean (1976) continues, “[P]roviding the students with a confluent process that treats all aspects of human learning as a unified dynamic” (11) constitute the core of humanistic and existential education. According to Galyean (1976) humanistic teaching includes the following areas of treatment:

- ‘Here and now’ teaching based upon the ongoing interests of the students.
- Subject learning as the springboard for self learning.
- Interpersonal sharing and dialog.
- Personal imagery and fantasy, emotions, intuitive responses, . . . thoughts. (21)

These four areas of treatment have their counterpart in Adlerian psychology as

- Self-reflection and encouragement
- Interest in the self and growing independence
- Social interest, the build-up of a class community, and democratic teaching styles
- the holistic understanding of the human personality and his/her creativity
5.8.5 Conclusion

It becomes clear that Individual Psychology and other psychological theories and foreign/second language teaching methods share many traits. One of the positive factors, however, is that Adler’s psychology combines most of these elements in one complete and coherent theory. Adler was definitely one of the first to do research in this field. He is not only the father of Individual Psychology but also the inspiration of many researchers and scholars for a great number of theories. Unlike other theories, Individual Psychology forces the teacher to think about these anthropological questions as well, even before s/he can start teaching according to the principles of Individual Psychology. “One who is the teacher ought to find his self-esteem and significance through being useful to his students. He would use his talents to catalyze learning; he would work with his class in a common goal of understanding the subject matter; he would help them build their own ideas” (Wade 1973, 189).

5.9 Practical Implementation of HLP

In order to give the reader a better understanding of all aspects of HLP, I will now turn to the practical implementation of the new approach. For that purpose, possible teaching techniques and topics for the foreign/second language class will be discussed. The first six techniques are interactive and group-oriented; the last three, however, focus more on the aspect of self-reflection. I shall start with traditional group work, and then depict a more elaborated version of it, namely, the project method. The third technique is the interactive writing assignment, which is followed by games, warming-up activities at the beginning of a class session, and role plays. The last three techniques, which focus on self-knowledge, encompass meditations, short stories, and finally essay writing.

5.9.1 Group Work

Numerous teaching techniques can help students identify with their classmates and fellow students. Group work is a method that fulfills Adler’s (1929) claim to increase the student’s Aktionskreis, the circle of social interaction and to interest him/her for other people (see 12). Furthermore, it shifts responsibility over to the learners and supports empathy and a spirit of cooperation. Usually three to seven students work in a group
together, the ideal number, however, is according to Wolfgang Klafki (1992) three or four participants (see 7). The team members not only work on a small task but also gain methodological competence and social competence during group work, e.g. an understanding of accurate work, tolerance, fair behavior, adequate pace of work, speaking in front of people, and a sense of humanity and democracy (see Klafki 1992, 6ff.). The learning process is often more important than the learning results, even though they are not entirely neglected. Students are educated for personal interests, creativity, independence, communication, common activities, and cooperation. Unfortunately, only 5-10% of every class is conducted in group work (see Meyer 1987, 251). For the communicative foreign/second language class this is clearly too small an amount because students need more time to express themselves in the new language. In-class presentations also support the community feeling of students, especially when they are done in small groups. The second important part – next to the preparation phase – is the presentation itself for the reason that the classmates function as the audience. Here, the students take over the teacher’s role and are responsible for the material as well as the implementation. In-class presentations can be highly democratic. Class discussions, so-called debates, have to be studied and practiced before one can actively participate. It is necessary to make students fairly familiar with discourse/discussion rules, such as those implemented by Ruth Cohn. The psycho-therapist Cohn developed the so-called Themenzentrierte Interaktion (TZI), the theme-centered interaction that serves as instructions for a successful implementation of group work and class discussions in school (see Löhmer and Standhardt 1992, 230-251; Langmaack and Braune-Krickau 1995, 96-103). The underlying idea of TZI is the didactic triangle, the balance between the student, the teacher, and the subject matter (see Figure 12 below), sometimes, the didactic triangle also consists of the three categories: student, group, and subject matter.
As a teacher, it is important to be aware of the fact that every group, no matter who the members are, develops in five different phases. According to Joseph Luft (1984), every group is therefore at any time always in one of the following phases:

- dependency upon trainer
- initial anxiety or resistance
- increase in frustration and hostility
- mutual synthesis in the work phase
- separation phase (see 34).

The members get to know each other in the first phase, the orientation. Here, they depend almost entirely on the teacher. Usually, they are curious about each other but do not show all aspects of their own personality. In the second phase, however, the roles are determined; who is going to be the ‘leader’, the clown, the Warner, and the demure? After the roles are accepted, the group enters the phase of good cooperation and happiness (fourth phase). Here, social competences are in the foreground, as much as the performance. It is the teacher’s job to get the group to the fourth phase as quickly as possible, even though s/he has no direct influence on group dynamics, the teacher can do a lot to motivate and guide students. The teacher should also attempt to delay the last phase, the phase of breaking up, as much as possible. S/he should also know (or try to get to know) his/her students from the earliest time on. S/he should have a feel for the composition of the group; homogenous groups, for instance, can reach the fourth phase at
a different time than heterogeneous groups. Another model of group dynamic processes during group work has been done by Waldemar Pallasch (1992). He proposes in the following phases:

- forming phase
- storming phase
- norming phase
- performing phase
- informing phase (see 23).

In the first phase the group gets to know the task. In the second phase, some members might meet difficulties and even resist the task. The norming phase is usually more constructive because each person communicates his/her information and feelings about the task. The fourth phase constitutes the actual work on the project, first solutions are discussed, some are discarded, and some are developed. The last phase is the presentation of the results in plenum. In addition to this, the Social Psychologist John C. Turner (1984) states that “group formation represents a process of identification” (530); and furthermore, “the basic hypothesis is that group behavior [with which the Social Psychological interest lies] depends upon the cognitive effects of social categorization on self-definition and self-perception” (Turner 1984, 526).

Group work is in fact one component of the democratic classroom because students take on responsibility and partake in the decision-making processes. The teacher has usually not less but more work to do when s/he decides to introduce group work to his/her class. Group work requires careful and thorough planning, broad knowledge of a field, access to different sources of information, patience on the side of the teacher, social and pedagogical skills, and enough time. However, the students will benefit from this method because of the social interaction and the development of negotiating skills.

5.9.2 The Project Method – possunt quia posse videntur

The world around us is constantly changing. At present, in a time of globalized markets and globalized societies, progress and development in science, business, and communication happen much faster than we could have imagined even ten years ago. All the countries in the world are forced to participate in some way and to contribute their
share to the whole, i.e. human knowledge or the latest stage of technology and trade. In this kind of world it is not enough for the individual person to acquire factual knowledge but rather to develop skills (often called ‘tools’) that prove flexible in a changing environment. Every person needs to have qualities such as curiosity, interest, empathy, social interest, sense of responsibility, and fantasy in order to master the tasks of a new age. However, the educational sector as a whole has yet to react toward these altering challenges and prepare students for a changed and changing world.

To some extent, however, educators, independent educational societies, and individual schools have already started to respond to these challenges. The international competition *Odyssey of the Mind* (OM),<sup>320</sup> which was founded in 1978 by Sam Micklus, professor at Rowan University in New Jersey, for example, provides students and teachers with great and small problems. These problems are of a mechanical, classical, technical, and spontaneous nature. Groups of students are supposed to solve them creatively, commonly, imaginatively, and through free expression of their ideas. According to the official webpage of OM, “The Odyssey of the Mind teaches students to learn creative problem-solving methods while having fun in the process” (http://www.odysseyofthemind.com/whatis.php). This is just one of – as I believe – many great examples that show how the tasks of the next century can be addressed and finally be managed. The core element of OM, however, is the project method with students at the center of attention.

Originally, the project method was not an invention of the twentieth century. In fact, the beginnings of this method reach back to the Italian *naissance* during the sixteenth century. In those days, wealthy citizens or nobles assigned architects and architecture students so-called *progetti* in order to work independently for a certain period of time and come up with a final product. In the eighteenth century this method was not totally unfamiliar to educators and teachers since “project equivalents were advocated for the adolescent child by Rousseau [1712-1778] in *Émile* [first published in 1762]. He believed that activity, experience and well-regulated freedom guided by the

<sup>320</sup> See http://www.odysseyofthemind.com
teacher, would best serve the needs of adolescence” (Cowan 1967, 2). Around 1865, William B. Rogers, the founder of the Massachusetts Institute of Technology, which includes architecture, introduced the term “project method” into the language of American pedagogy (see Gudjons 2001, 73). Dewey, however, is regarded as the actual inventor of the “Problem Method of Teaching” and the project classroom. His approach consists mainly of three aspects. First, the insight that the future is always unknown and thus teachers need to prepare their students for their engagement in processes of finding solutions to problems. Secondly, the aspect of democratization is as well crucial for Dewey, i.e. (self-)experience is not only the way but also the goal of human higher development (see Gudjons 2001, 74). And thirdly, the principle “learning by doing” constitutes the core element of Dewey’s project method in the classroom (see Gudjons 2001, 73-76). I will discuss the project method in detail on the following pages. It will be shown that this method meets the expectations of a more democratic and student-oriented learning environment that Adler advocates. Since Dewey’s philosophical and educational treatises, many scholars on both sides of the Atlantic have dealt with this method. Here, I would like to mention the following scholars and theoreticians (according to Karl Frey 1998, 41-57; Bernhard Suin de Boutemard 1997, 39-69): Heard Kilpatrick (1871-1965) in the USA [a student of Dewey’s]; Hugo Gaudig (1860-1923), Berthold Otto (1859-1933), Peter Petersen (1884-1952), and Georg Kerschensteiner (1854-1932) in Germany; Pavel Petrovič Blonskij (1884-1941) and Anton S. Makarenko (1888-1939) in Russia. The American tradition was mainly developed by the philosophical school of pragmatism; in Germany the Reformpädagogik of the turn of the century was the initiator; in Russia, however, the concept of the working school dominated the introduction of project work in class. I will show in the following pages that this method fulfills Adler’s claim of a democratic classroom. Furthermore, the project method has indeed a lot to offer for the teacher and the student of the twenty-first century and that it constitute a great addendum for the HLP class. A start has already been made. For the last twenty-five years, two tendencies have become visible; first, the

321 Jean-Jacques Rousseau says clearly, “Our real masters are experience and personal feeling; a man never appreciates what is proper to manhood until he is actually in its relations” (Boyd 1963, 20).
322 “The Project Method has often been attributed to John Dewey, but it is really the creation of his colleague at Columbia University, W. H. Kilpatrick . . . Nevertheless, the Method is a natural extension of Dewey’s own teaching” (Cowan 1967, 1).
implementation of project weeks (especially in secondary education); and second, the introduction of project learning into the more or less ‘traditional’ classroom environment (see Frey 1998, 23f.). Furthermore, Frey (1998) developed a basic scheme for understanding the project method (see Figure 11). According to him, the implementation of the project method always follows the same steps.

1. project initiative (starting situation)
2. discussion on the framework (e.g. time limit, rules, communication, topics, contact persons, sources of information etc.) of the project, first result: project sketch
3. collective development, result: project plan (priorities, goal, final product)
4. (enhanced) activities, work in subgroups (with leadership), actual work on the project
5. end of the project through either
   a) intentional conclusion (the final product is the focus)
   b) feedback with the project initiative as the main focus
   c) phasing out

During the whole project two aspects will continuously reappear and have to be dealt with, so-called “fixed points” (organizational coordinating points dealing with the subject matter) and “meta-interaction” (discussions on the relationship of the group members with each other).

Figure 13: Basic Scheme of the Project Method (see Frey 1998, 77)

Frey (1998) defines the project method as the following: A group of learners work on a certain field of interest; the students plan their work themselves and conduct it; often, it results in a visible/audible product (see Frey 1998, 12). The practitioner and school pedagogue Hilbert Meyer (1987) describes in his book Unterrichtsmethoden II how good group work should be implemented: the teacher should come around and talk to the students if the learners explicitly demand his/her help and presence; the teacher should thus not continually control and take the lead. Frey (1998) lists some more characteristics of the project method:

- the project participants take on a project initiative (for example a topic, an experience, daily events, facts, problems)
- the project initiative is developed into a sensible work field
- the participants agree on certain forms of interaction
- the time frame is set

323 The translation of the title would be “Teaching Techniques II,” not Teaching Methods II!
• working goals are discussed
• the methods for the working process are developed
• the participants understand their part of the project as problem-solving activities under pedagogic conditions
• the work field has not been split up into small units
• independent flow of information about activities, working conditions, and results
• participants deal with real situations and real subjects
• participants deal with actual, up-to-date questions that concern them (see 16f.).

It becomes quite apparent that much responsibility is put into the hands of the learners. It is up to them to use (carpe diem!) the time and the opportunities of their group in order to learn something meaningful for their own lives. In this process, the subject matter, i.e. the so-called project initiative, plays as important a role as the techniques that the learners choose and the learning and interaction processes. Gudjons (2001) states, “Dass Demokratie und Projekt zusammengehören, ist der entscheidende Grundsatz, der das Projektkonzept endgültig aus dem Verständnis einer bloßen ‘Methode’ vorwiegend handwerklichen Tuns löste” (73).324

In this context, Gudjons (2001) speaks about social learning because the project participants learn in a group environment not only with each other but also from each other (see 87). In this manner, Adler’s claim for more Gemeinschaftsgefühl would be fulfilled. Dreikurs Ferguson (2004) confirms this assumption as she points once more to Lewin’s Iowa Experiments, “[T]he boys in the democratic group functioned well when working on projects and they were friendly to each other outside the group” (5). Heinz Günter Holtappels concludes in his article “Sozialisationstheoretische Begründungskontexte für Projektlernen” (1997) that if the school really wants to do justice to the socialization conditions and qualification requirements then it will not be possible to achieve these goals only with a traditional understanding of school and instruction, i.e. the dominating techniques and methods with their set time rhythms and the strict assignments of learning content, and teacher-oriented instructions. The changing

324 Translation: It is a decisive principle that democracy and project learning belong together which lifted this project concept definitely beyond the notion of being a mere ‘technique’ of mainly the work of artisans.
socialization conditions of our time are the loss of experience in the world around the learners (see 134), and growing tendencies of societal individualization (see 135).

In SPIEGEL magazine, Joachim Mohr (2002) presents a reformed school in Wiesbaden, Germany that scored very high on the PISA study. In SPIEGEL magazine, Joachim Mohr (2002) presents a reformed school in Wiesbaden, Germany that scored very high on the PISA study. He attributes the good results to permanent opportunities for students to get involved in projects that sometimes stretch over weeks, “Offener Unterricht” (the open classroom), as well as the student’s participation on curriculum design. “So erreichten die Helene-Lange-Schüler in den Kompetenzbereichen Lesen und Naturwissenschaften Werte, mit denen sie nicht nur weit vor allen Bundesländern liegen, sondern sogar vor den besten ausländischen Staaten wie Finnland oder Kanada” (Mohr 2002, 74).

Gudjons (2001) elaborates that without this conceptual core element of free and self-determining, anti-hierarchical, problem-solving processes, project work would shrink to a mere teaching technique among many others, which could then be adopted by even traditional classes without any problems (see 75).

The project method offers many advantages for students and teachers alike. The most important question, however, is whether the institution, the school or university, even more than the individual teacher should regard these advantages as worthwhile and pursue them in fact as educational goals. Educators, teachers, and school administrators usually praise these ‘goals’ effusively in their speeches. Consequences, however, do not follow all too often. The crucial questions remains: does a school, or a university, actually invest time and money in these ‘goals’ in order to promote certain competences, which are supposedly so praiseworthy? This apprehension seems to be the case with the project method because learners will definitely acquire cooperation skills, team skills, empathy, research techniques, negotiating skills, creativity, and sense of responsibility.

325 The PISA study 2000 (Program for International Student Assessment by the OECD) was conducted in twenty-eight countries around the world to test student’s reading, scientific, and mathematical abilities (see also: http://www.pisa.oecd.org/).
326 Translation: In this manner, the students of the Helene Lange School achieved scores in fields of discipline such as reading and science which were way above those not only in all other German states, but even above those of the highest-rated foreign countries such as Finlanad or Canada.
327 Moskowitz (1978) states. “The objectives of education that are blatantly encased in writing in school philosophies generally advocate that school and life should not be separated. In reality, the purpose of school tends to have remained singular – the learning of subject matter” (7).
But is this method not too ineffective, time-consuming and too little market-oriented for US-American schools?

Dewey (1968) stresses one of the strongest points of the project method, namely experience. “Communication is a process of sharing experience till it becomes a common possession” (9). Thus, he says that real-life experience can often be more beneficial to human beings than theoretical discourses without practice and life relation. With this provoking statement, he wants to strengthen the learner’s role and to plead for more projects and democracy in the classroom. Klaus-Jürgen Tillman (1997) elaborates that the learning process in a democratic society is at the center of attention and that a democratic development of society should be its focus (151). Further advantages of the project method are:

- relation to real situations (see Gudjons 2001, 81)
- education with the help of realities of the present time (see Frey 1998, 52)
- societal relevance (see Gudjons 2001, 83)
- inclusion of all senses (see Gudjons 2001, 86)
- higher short- and long-term motivation for reaching common goals (see Frey 1998, 71)
- interdisciplinary work (see Gudjons 2001, 91)
- self-realization through process-oriented learning (see Frey 1998, 48)
- personality development through realization of wishes of individual learners (see Frey 1998, 41).
- constant change of social interaction in the classroom (see Frey 1998, 62)
- Whoever learns with the project method remembers the subject matter longer and can do transfer exercises more easily. Furthermore, the project method stimulates the participants to find topics, questions and learning strategies for themselves (see Frey 1998, 269)
- overcoming of institutional alienation through collective interaction (see Frey 1998, 57)
- weaker students are guided and integrated (see Cowan 1967, 46)
- incentives for dialogues and transparency (see Bastian 1997, 242)
- concentration on an educational goal (see Heursen 1997, 205)

Tillman (1997) calls to attention that in these cases, scholars mainly argue from a pedagogic position, not from an economic one. He also mentions the so-called capital interests in the project method. Capital interests are economic justifications for this method. He claims to have found them in the prerequisites which everyone needs in a market-oriented society, such as team spirit, unconventional, interdisciplinary work and
doing research. Consequently, schools and universities that support the project method take economic as well as pedagogical aspects into account.

As stated before, it depends on each school’s priorities which educational goals are pursued primarily and with the necessary financial and administrative support. The project method is not always the best method for every class, every teacher, or every subject matter. It is – as in most cases – more beneficial to offer a wide spectrum of teaching techniques and forms of interaction because these different techniques and forms of interaction will be more suited for different students and arouse their interest. Using a wide spectrum helps promote a great number of different teaching goals and competences in class. Some disadvantages of the project method, however, can be:

- Students learn and acquire a lot of marginal knowledge and do not deal enough with immediate facts (according to Frey 1998, 257)
- The project method is not the most favorable teaching method for a quick (in terms of the business world: effective) acquisition of facts and subject matter. It is not an economical method (according to Frey 1998, 260)
- Assessment of performance is often seen in opposition to the standards of the project method (according to Bastian 1997, 231)
- I believe that unskilled teachers might misunderstand the project method as a laissez-faire class in which no learning processes will eventually take place.

Gudjons (2001) adds to the last point that the project method has to be indeed a serious method, not just a playground for frustrated students and burned-out teachers, otherwise this highly important reform movement will – compared to a fashion – vanish and disappear (see 80). Dreikurs (1976) also makes some interesting comments about this problem: Those people who have never learned to voluntarily assume responsibilities, in the classroom situation, will often prefer to be treated in an authoritarian manner because this is the only way that prevents them from failure and criminal behavior (see 83). I understand the last statement as a plea for a step-by step and careful introduction of democratic and project-oriented teaching and learning methods through the (skilled and competent) teacher. Furthermore, it underscores Adler’s demands for social interest as the most pervasive factor for the healthy development of a personality.

Meyer (1987) points out that the term methodological competence (Methodenkompetenz) is crucial when we talk about group work and project work in class. As stated
above, the teacher should make sure the learners are quite familiar with the techniques s/he uses. A step-by-step and careful introduction is thus necessary. This point now leads to the question whether the project method is advisable in foreign language and second language classes at US-American colleges.

As mentioned above, the answer to this question heavily depends on the institution’s preferences, i.e. the school’s or university’s administration, and furthermore, class-related and group dynamic aspects should not be neglected. In my opinion, it is highly important to implement democratic structures in schools and universities; in every class, also in foreign/second language classes. Especially for German teachers, it is essential to create a democratic, tolerant, and partnership-oriented picture of the new culture and the culture of instruction (i.e. English) in class. That becomes even more evident in light of Germany’s past. Every class should motivate students to become more independent and responsible, if not a more independent and responsible citizen. Techniques should be acquired that allow the learners more access to further information and educational institutions. In this view, the project method is important and appropriate.

Nevertheless, colleges are – as was stated before – often guided by economic aspects, i.e. efficiency and market-orientation, and not so much by educational or pedagogical goals. Often, project work seems to hinder efficiency and it may appear counterproductive to some people. But is that really so? In the earlier section on democracy I have shown that democratic and student-oriented teaching techniques and methods are not necessarily opposed to economic concerns – the maximum return principle reconciles economic and democratic aspects. Tillmann (1997) also showed that economic and pedagogical arguments do not have to exclude each other. A teacher that is fascinated by democratic structures in his/her class may face some difficulties when expecting too much of the students – especially here in the ‘motherland of democracy’. In my eyes, students might not necessarily be familiar with democratic and self-determining structures in class due to the fact that education is all too often regarded as a capital- and service-oriented undertaking.

Therefore, it is essential to introduce project work in small dose. Students have to accept these portions first before the teacher can move on. It is important to deal first
with small projects, which might not take more than two to six hours (see Frey 1998, 22), and then to move to bigger projects (one week to one semester). It is also necessary here to point to the wide variety of techniques that might supplement the project part of one’s class, e.g. well-prepared lectures, individual work, etc.

In this manner, project work serves the communicative claim of negotiating, listening, and (re-)acting that Savignon (2002, 2f.) and Schalkwijk, Esch, Elsen, and Setz (2002, 173) make. The latter speak of “learner autonomy” (167), “socially committed projects” (168), and “democracy and self-determination” (168).

Projects in the HLP class could address cultural differences and similarities. The students have access to information via the Internet and can do research independently. Holidays (even German-American days), political events, state visits, conferences, literary texts, etc. offer enough opportunities to try out the project method. In any case it should be regarded as a significant part of a foreign/second language classroom. The Latin quotation that I picked as the subtitle of this section means in English: They can because they think they can. I believe it summarizes the idea of the project method perfectly and furthermore underlines Adler’s claim for more social encouragement.

It goes without saying, that the project method is a wonderful realization of the HLP class because it helps students to become self-aware and independent participants of society while practicing cooperation and increasing social interest. As was indicated before, Adlerian terminology does not necessarily have to be introduced to students. The method alone fulfills Adler’s claim to focus the student’s interest onto his/her fellow students as well as onto an interesting and existentially significant subject matter. The subject matter shall receive some special attention at the end of this section: One way to introduce project work within the framework of HLP is to give students the task to philosophically or anthropologically approach a symbol (for further information, see section 5.9.7 of this chapter) and to present their findings to the entire class. The symbol, such as the path, the tree, the house, etc. should be construed in an existential way. Students are confronted with the challenge to find pictures, short stories, music, etc. of the foreign/second language and to present a meaningful, thought-provoking, and – possibly – meditative engagement in class, in which their fellow students can actively participate.
5.9.3 Interactive Writing Assignments and Clusters

I regard it as essential for the HLP classroom that the teacher uses also teaching techniques in which students can partake who usually do not participate as actively as others in, for example, class discussions and student-student conversations. The question, however, is: how do we get these ‘quiet’ or ‘timid’ students to contribute their share to the classroom community. As a matter of fact, if direct, oral communication does not seem to be the best solution for these students then we have to turn to other direct ways of communication, for example, the written communication. Often, it is easier for students to be anonymous when communicating with the other members of the class community. In this case, students dare to express their opinion more easily and communicate about subjects they probably would have avoided in direct confrontation with the opinions of others. There are a great number of ways to implement written communication to the HLP classroom. In the following, I will sketch out some of the alternatives.

The first technique is called the interactive writing assignment. Frankly speaking, it works more or less like an Internet chat room just on paper. Each student in the classroom is given a sheet of paper, an envelope, and a pencil. Each sheet has a critical, thought-provoking, or provocative statement on it. The student is asked to react in a few sentences to this statement. After a few minutes the sheet is put back in the envelope and handed to the second (the number, however, must vary during the exercise) student to the left. All students exchange envelopes in this matter at the same time, so that everyone will receive a new envelope simultaneously. Now the student reads the statement on top of the new page and the first student’s reaction. Then s/he is asked to continue the comments and enter into a conversation with the, more or less, anonymous writer(s). After a few minutes the sheet is put back in the envelope and handed to the third student to the left. The teacher, who may also participate, guides this exercise and decides spontaneously on the number of students that have to be over jumped. It is also possible to have students work on this assignment in pairs because in this case also oral communication is underscored and besides, the number of parties is consequently lower. The whole exercise might become more interesting and somewhat quicker and livelier when two or more students work together. The interactive writing assignment can in fact last almost the entire lesson. However, the teacher needs at least a ten-minute concluding
phase at the end of the class period to talk with students about what they did, thought, and felt during the interactive conversation and also to gather important results.

As was indicated, this technique resembles a chat room conversation. In two of my classes I taught at the Pennsylvania State University in the spring of 2000, I tried this teaching technique in one week after having had the students chat with each other (totally anonymously) in an Internet-based chat room the week before. The reactions of my students surprised me because almost all of my students preferred the interactive writing assignment on paper to the chat room method on the computer. I believe that the chat room on the computer has several severe disadvantages and should therefore not be used in the HLP class. I know that this opinion is in all probability not very popular in a time in which universities and colleges encourage teachers and students alike to use technology in their foreign/second language classrooms. However, I am not against technology per se but on the other hand I do not want to praise technology as the ultimate solution for increasing efficiency, enjoyment, and sociability in foreign/language classes. I am concerned about the following points: first, students spend hours every day in chat rooms or with the Instant Messenger (IM) anyways to talk with their friends. Therefore, this medium might be too strongly connected with student’s free time and fun activities and not with the serious work in a foreign/second language class, especially if existential questions of life are implicitly addressed, as is the case in the HLP classroom. Secondly, students tend not to care as much about the quality (as far as content and grammar are concerned) of each individual sentence when using the computer because the words do not really exist on paper, which gives special importance to an utterance (this lies simply in human nature), but students know that the words exists only in cyberspace and thus, they might not have as important a meaning for them and their lives. Cyberspace and the second identity, which some people create for themselves, are not in tune with what Adler tries to reach with his Individual Psychology, namely the awareness of the indivisibility of one’s personality and life.

328 I never conducted a scientific study on the comparison of Internet-based methods and interactive techniques on paper. I even did not ask the students to fill out a questionnaire or to give feedback in writing. I based my assumption entirely on my personal assessment of my student’s oral reactions in class. However, I taught two classes of second-semester students that year and in both classes (each had approximately twenty students) the reactions were similar, i.e. very positive in regard to the paper-based interactive assignment.
Thirdly, the computer-based chat room excludes almost entirely eye-contact between students. No person who has ever talked to someone in a chat room for a while can truthfully claim that s/he paid a lot of attention to what was going on in the computer lab with other users next to him/her. This will also be the case in the classroom. The focus is – in my opinion – too much on the individual and his/her screen and not on his/her classmates. The direct connection with one’s neighbor, the social embeddedness that Adler adheres to, cannot be guaranteed in cyberspace.

Alternatively to the interactive writing assignment, I shall now present the silent conversation or cluster. For this exercise, the teacher gathers all students around his/her table, which is usually the biggest one in the classroom. On the table, the teacher puts a huge piece of paper, e.g. the back of an old poster, and four or five permanent markers in different colors. The teacher should make sure that every student can see the paper (and also all of his/her classmates) and has enough room and access to the markers. Then s/he writes a question or otherwise a thought-provoking statement in the center of the paper (without speaking) and indicates that the students should react to this question. The whole conversation is done silently. Students are invited to also react again to their classmates’ comments. Often, teachers and educators refer to this technique as a cluster because different ideas and answers are grouped around the first question and pose themselves new questions and statements. It goes without saying that students conduct the silent conversation (or cluster) in the new language.

Last, I shall indicate an alternative to the cluster, which might actually be closer to the original name and its understanding. Every student receives an index card and writes down a statement or comment about a topic that has been discussed in class before or about a general field of interest. The main exercise of the students as a group is to arrange (in the new language) all these index cards in a manner so that they form a coherent unit and that the individual comments make up a flowing dialogue. It is important for the individual student to understand the other students’ comments and not only his/her own opinion. Empathy and interest in others and their points of view are as essential for this exercise as Savignon’s (2002) call for “expressing, interpreting, and negotiating meaning” (2).
5.9.4 Games

Adler (1968) states, “Games are not to be considered as haphazard ideas of parents or educators, but they are to be considered as educational aids and as stimuli for the spirit, for the fantasy, and for the life-technique of the child.\(^{329}\) The preparation for the future can be seen in every game” (91f.). Adler (1968) continues, “Above all else games are communal exercises, they enable the child to satisfy and fulfill his social feeling” (92). Thus, we learn, games are a perfect tool for the HLP class because they increase the community feeling (Gemeinschaftsgefühl) of students significantly. It has to be the goal of every game in the HLP classroom for the student to gain self-knowledge and at the same time to experience, indeed to practice, teamwork and social cooperation. However, “[g]ames are activities carried out by cooperation or competing decision-makers, seeking to achieve, within a set of rules, their objectives” (Helgesen 1987, 209). I consider it important for the teachers to select only language games that do not stress rivalry or even strategic maneuvers in such a way that cooperation is suppressed.\(^{330}\) Adler (1931) substantiates, “Games might be useful if they were regarded as a training in cooperation; but in children’s games we find too often competition and the desire to excel” (277). Usually good games underscore group dynamics, the readiness for teamwork, as well as empathy. Adler’s (1929) claims that the young person’s interest in other people has to be stimulated and his/her social interest should be directed toward other people would clearly be fulfilled (see 2).

Hans Frör (1982) points to the kind of games that support teamwork when he states that these games enable students to reflect upon their own behavior if, however, the game content becomes secondary to them (see 36). In fact, the game is not merely a

\(^{329}\) I believe that the consequences of games and play, which Adler depicts for children, are also true for adolescent and adult players. I believe that Adler did not pay much attention to board games or games in general for adults because in his time playing was considered as an activity of the childhood. He could not have imagined that games would one day be introduced to college or even university classes and that an entire industry would be created to attract young adult persons to board games or social games. Only because of the situation in the twenties and thirties (of the last century) could he have written sentences like the following, “It [i.e. play] is, so to speak, a kind of profession, and must be considered as such. . . . Play should never be considered as a method of killing time. In regard to the goal of preparing for the future, every child has in him something of the adult he will be at sometime” (Adler 1968, 93).

\(^{330}\) To establish an atmosphere of cooperation seems to be very important for students in the United States of America because Adler stated about the U.S. that “above all in America, blatant ambition – not only in sports – presides over everything. . . . Competition, the drive for validity, is considered a virtue. To be first is everyone’s goal” (Hoffman 1994, 173; Zilahi 1927, 227).
discussion about something that was addressed in class, but rather “im Spiel ist das Erleben unmittelbar gegenwärtig. Mehrdimensionales Lernen kann so initiert werden” (Ellerbrock 1980, 175). Games should be played in order to give the learners an opportunity to use what they have learned and to use it cooperatively with their fellow students. Furthermore, the game functions as an indicator for a person’s degree of social interest because the teacher can observe his/her students and find out if the individual student contributes something to the benefit of the entire community and, moreover, if the student pursues his/her goals on the useful side. Also a person’s erroneous and exaggerated striving for success (“I want to win”) could be observed. The teacher should ask the following questions: “How far does a person go to win? Does s/he include other people’s opinion before making a decision? Does s/he feel part of a team, or is s/he a lonely fighter?” In other words, games bring a person’s attitude toward life, toward victory and defeat, toward his fellow creatures, and towards him-/herself to surface. Adler (1968) writes about this issue,

The manner, in which a child approaches a game, his choice, and the importance which he places upon it, indicates his attitude and relationship to his environment and how he is related to his fellowmen. . . . The goal of superiority, another factor obvious in play, betrays itself in the child’s tendency to be the commander and the ruler. We can discover this tendency by watching how the child pushes himself forward and to what degree he prefers those games which give him an opportunity to satisfy his desire to play the leading role. (92)

If the teacher detects anti-social behavior in one student, s/he should do anything in his/her power to increase the student’s interest in other people. The teacher could ask the student to stay after class and start a brief ‘could-it-be-that-conversation’, which is also labeled ‘corrective feedback’ with him/her. But also games themselves are motivating and encouraging factors. They can increase (social) interest, courage, and responsibility (see Adler 1931, 166) in a person. Especially because the role allocation within the class community can be altered for the duration of the game, i.e. a relatively timid person can literally become a key player during the game. This is a very important argument for the game in the foreign/second language classroom because students

331 Translation: Experience is directly present in the game. Multidimensional learning can be initiated in this way.
receive another very valuable opportunity of getting to know themselves, i.e. of getting to know different aspects of themselves. As was stated above in the fourth section of this chapter, the player does not establish a second personality in the game, but rather brings out a different side of the same personality, which can also be a very challenging and fascinating undertaking.

From a pedagogical and communicative viewpoint, games are also a good way of preventing one-way communication, i.e. communication only between the teacher and one student. *Per definitionem*, all participants in a game are equal and equipollent, otherwise it would not be a game but an exercise. Thus, negotiating, cooperation, and mutual respect are necessary and possible also between student and student and student and teacher. Helgesen (1987) proposed six major elements of a game,

- It is an activity
- It is carried out by cooperation or competing decision makers
- Objectives should be achieved
- There is a certain set of rules
- There is an element of chance
- The players enjoy the game (see 209f.).

At the end of this section I would like to give concrete examples of games that can be played in a HLP classroom. Here, I differentiate between three kinds of games. The first is the typical language game, the second is the social game, and last but not least, number three is the board game.

Typical language games are games in which the new language is not only the tool but also the content of the game. Here, I would like to point to the following language games: general vocabulary games, spelling bees, word chains, guessing games, imaginative descriptions, five-minutes writing storms, dictate numbers, crosswords, draw a word, hang-man, bingo, and vocabulary steps (see Wright, Betteridge, and Buckby 1979).

The category of social games encompasses a great number of different games, some of which are not in fact games by definition. I am thinking of trust games, role plays (which will be discussed in greater detail below), debates, discussions, group
dynamical games, action games. Even though, these games are conducted in the new language, social relations are stressed.

Board games can either be played in class or outside the class as a voluntary activity for interested students. The idea is to offer students an opportunity to use the new language in an authentic environment, to interact in activities that are related to the foreign/second culture, i.e. board games are a decisive part of German culture since approximately four-hundred new board games enter the German market every year, and to interest them in social activities. One of the best games for this purpose is the award-winning German board game of the year 1995, *Die Siedler von Catan*. In contrast to America’s all-time favorite board game, *Monopoly* (see Schädler 2004, 47), the players will soon notice that they will not succeed without cooperation and negotiation, in fact that they depend on each other. Interestingly enough, Adler (1931) makes a remarkable comment that could in some way be understood as a harsh criticism of *Monopoly* if he had known it, “[I]f the child is only interested in making money he can easily lose the path of cooperation and look only after his own advantages” (249). It becomes clear that cooperation, discussion, negotiation, and mutual support not only create a strong class community but also create independent and motivated human beings.

Board games like this are played entirely in the foreign/second language. If new players join the teams, students explain the rules to them also in the new language. The game, *Die Siedler von Catan*, takes approximately two hours, in which the mother tongue is not spoken at all.

---

332 Source: The German Board Game Society (http://www.spielbox.de).
333 This game entered the American market in 1996, and also became the ‘game of the year’ in the USA. The American title is *The Settlers of Catan*. The idea of the game is that four, five, or six players (or groups) colonize a uninhabited island, which they immediately call “Catan.” Each player starts with two settlements. The raw materials (sheep, lumber, ore, brick, and grain) on this island are rare. And since the exchange ratio with the ‘bank’ is high, the players need to help each other. However, they should not lose sight of their own interests. Trade is not done to fleece one player but rather to find compromises with which both parties can live. The player who gets ten points (each settlement counts one point) wins the game. No settlement, city, or road can be destroyed in the game. See also: http://www.diesiedlervoncatan.de.
5.9.5 “Warming-ups” and Ermutigungsrunden

Before the teacher invites his/her students to participate in a class discussion or in another social activity, s/he should start with a short warming-up phase. The warming-up activity that should not take longer than three to five minutes can be a short game or just a few moments of social interaction. It is important that the students get some time at the beginning of the class or even at the beginning of the day to perceive each other as fellowmen, talk with each other, or even sense the situation in the classroom. The impression that students should get from this activity is that they are not just fifteen, twenty, or twenty-five individual learners who just happen to be in the same classroom at the same time, but that they are a temporary work and study group with interactions, connections, and relations. Warm-ups support the feeling to belong to a group, underscore social interaction in class, and furthermore come across as quite encouraging. The warm-up activity should naturally be conducted in the new language. Some teachers have their students say one sentence about what makes them happy in this very moment, e.g. “I am happy that the sun is shining” or “I am happy that today we will continue to talk about . . . .” However, other forms of getting-started in an Adlerian way are also possible as long as this activity connects all students with one another.

After longer class discussions (see Grunwald 1973, 179-181 for discussion guidelines) or similar activities the teacher should implement a so-called Ermutigungsrunde, the encouragement round, in which students share their feelings about the previous class discussion and connect them with their own experience from other situations. This phase of self-reflection and self-awareness, which some scholars also call ‘sharing’, is quite an important part of Adlerian theory because it makes people aware of their own private logic (“How do I perceive the world around me and how do I perceive myself in this given situation?”). It is necessary that the teacher explains the rules of the Ermutigungsrunde to his/her students beforehand. It is by no means a phase of giving advice (“If I were you I would have …”) but it rather has something to do with oneself. However, if students notice something about a classmate that bothers them, surprises them, or irritates them, they should feel invited to use their emotions as a basis of pondering their own self-concept (“Why does it bother me?” or “Why am I surprised?”). Moreover, the Ermutigungsrunde furthers understanding and empathy in
students. It is important at this point to keep in mind what Adler and Dreikurs actually mean by the term Ermutigung (see also the sixth section of the present chapter) and that students are encouraged to express their true feelings in palenum (see Dreikurs 1976, 88) in order to find a good solution to their problems and to help and support each other (see Dreikurs 1976, 89).

Furthermore, as early as 1957, Dreikurs suggested the warming-up phase, although not by this name, before the real class with the subject matter starts in his book Psychology in the Classroom (see 27f.; Dreikurs 1976, 86f.). The warming-up phase is in fact not very different from the class council that was sketched out above. Adler had suggested family councils to improve the family’s situation at home and to give the discouraged child a chance to increase his/her sociability. On the basis of the family council (in German: Familienrat), Dreikurs developed the class council, the Klassenrat. It is important for Adler and Dreikurs that members of a family or a class community talk to one another and inform one another about their feelings. Furthermore, Adler (1929) stresses the importance of prophylaxis when discussing the relationship between teacher and students and class discussions (see 4f.).

5.9.6 Role Plays

Role plays, skits, and simulations also work perfectly to create a community feeling among students. The cultural information serves only as the background; the task is the starting-point for the individual solution-finding process. Before the teacher starts to use role plays as a teaching technique in a foreign/second language class s/he should be fairly familiar with this concept. Every teacher must ask him-/herself way in advance if s/he is in fact the kind of person to use this technique and to expect students to conduct role plays in class, and if it corresponds with his/her personality as a teacher. This careful reflection is of great importance since the teacher needs to motivate and encourage students later on in order to engage them in such an interactive and holistic activity. The teacher will learn fast that not all students are to be convinced and motivated that easily. Thus, a careful and at the same time extensive introduction of this technique is necessary for the students.
Short or spontaneous role plays can be used at the beginning of a class period to review what was discussed in the previous lesson, i.e. each role play is based on the cultural information that was given the students previously. Therefore, it functions as the basis for each role play. In addition to the cultural information one should also give the students a task that has to be solved. According to Aleksandra Gołębiowska (1990), “A role-play is a communicative activity in which the learners are given a task to complete” (5). A situation, a problem, even a question could be a quick (cold) start for a three-minute skit in which two or three students present a scenario and additionally find spontaneously a solution for a given task. The solution-finding task is definitely based on Adler’s claims. Adler (1929) suggests that tasks show the teacher if a student is really interested in others (see 5). Furthermore, solution-finding tasks can further a person’s social interest and empathy in his/her neighbors.

After a role play, it is always important to use what has been observed and understood by the other students for a brief class discussion. The teacher should take a few minutes for the debriefing and ask the rest of the students what they have just seen and heard and what they think about the results. This reflection is a crucial part of any role play for it shows students that the teacher is truly interested in what they are doing and that the role play has indeed some value for the class itself and the (other) students’ learning progresses. Furthermore, empathy in social interest is trained.

It is of some assistance at the beginning to give the students short role descriptions or even nametags, as proposed by Gillian P. Ladousse (1987, 13ff.), to make it easier for them to identify with the role they are going to take on for a few minutes. It will also quickly put the students into the situation of the foreign/second language. It is usually motivating for the students when the teacher prepares funny names for the characters that even might give away the person's profession, attitude, or mood; for example *Frau/Herr Immerspät* (Ms./Mr. Alwayslate). This technique makes it easy for the students to picture the character and to fill it (the character) with much fantasy and experience.

Adler (1929, 44), Kramsch (1988, 84ff.), H. Ned Seelye (1993, 70ff.), and Alice Omaggio Hadley (2001, 253ff.) stress the idea of providing students with room for their own interpretations, ideas, and fantasies. As a holistic technique, we want students to
make this short skit “their own” and to fully communicate their own feelings and opinion about the situation; therefore the teacher needs for the holistic language class (HLP) to create an atmosphere in which students can apply their past and present experience, their emotions, likes, dislikes, etc.

How can this positive atmosphere in class be created, into which students can come with their previous experience? It is actually not difficult for the teacher to create and support an environment in which students feel relaxed (i.e. they feel no pressure). S/he simply needs to show his/her students that it is alright to make mistakes and that the native speaker-like communication (that a lot of students actually believe is what the teacher requires from them) is not the ultimate goal for the role play, but rather to use what has been learned so far in a creative, communicative, and spontaneous way with fun. As a teacher, it is alright to laugh with them if a situation was specifically funny, but never to laugh at students. After the short review and talking with the rest of the students (debriefing), the teacher should also refer back to the students who participated in the role play and ask them if everything was correct what their fellow students interpreted and moreover what their original intentions were (see Livingstone 1983, 45). “This [the debriefing] is a way of drawing the class together again, as a class, and making them ready for the next activity or exercise” (Livingstone 1983, 46). Teachers should and must find for themselves the fine line between a serious but also relaxed atmosphere in class and a silly and chaotic one. That is not an easy job but it is essential before working on long role plays or debates.

The so-called long role plays demand much more preparation and attention. They should usually last approximately fifteen minutes and give each of the three students, which seems to be the perfect number of students for such an activity, the chance to talk for about five minutes each. Gołębiowska (1990) also advocates groups of three or four students to perform and practice role plays (see 7). One week of preparation is regarded to be ideal because students can take their time and think about the assignment. They can come up with a first draft, make changes, and finally practice their skit. It is important to give students a clear scenario and to tell them what the teacher expects of them. It might be helpful to give the assignment in written form, just to make sure every student starts off from the same point. The teacher should state in simple words (in the new language)
what s/he wants them to perform, what to include, and where and to what extent they can contribute their own ideas, fantasies, experience, etc. to the role play. It might be helpful to indicate the use of certain texts, pictures, or dialogues that were used and discussed in class before. Students need the opportunity to come to class with a first draft or outline of the role play prior to their performance (Omaggio Hadley 2001, 255). The teacher should go from group to group and spend some time with them discussing the role play (see Di Pietro 1987, 68f.). Here, the teacher should ask who came up with the one or the other idea, who contributed what part to the script, and who will perform what character later on. The teacher should not correct grammar and spelling mistakes directly but rather indicate grammatical fields that should be reviewed and taken into consideration, such as word order, adjective endings and the like. According to Robert J. Di Pietro (1987), “Students will ask for explanations of the grammar underlying a particular utterance. They may also want to know more about the cultural matrix of the utterance. Although it is tempting to provide full explanations for such matters, the teacher must not distract the students from their main task of preparing for the performance” (74). Teachers should also include the insights of this short discussion to the final grade of the role play or it should count towards class participation.

The core of critique focuses mainly on content, length, cultural issues, and practicality. Talking to each group gives the teacher the opportunity to evaluate and grade timid and quiet students’ performances and contributions to the role play. However, the teacher should take into consideration that there are students who do not like performing in front of a group. Some students might even have trouble taking on another role and acting as someone else (see Hager 1997, 14; Ladousse 1987, 7f. for a discussion of the learner’s attitude toward taking on a role and acting as someone else). If students refuse to participate in the role play the teacher should give her/him alternative jobs that support the role play and performance of one or more group(s). These jobs can range from a small part in the role play in which the student reads a text (e.g. an answering machine or a person who is in a different room and just the voice can be heard) up to the preparation of props, backgrounds, music, etc. If a student is given such a job, it is essential to inform him/her about the fact that an oral justification of the choices made will be required at the
end of all role play performances and that the student clearly has to include some oral work to the job.

There is also an alternative to role plays that might even work better with some classes. Ken Jones (1982, 4ff.), Carol Livingstone (1983, 1), and Gołębiowska (1990, 87) call this technique simulation, usually include all students of a class at the same time and can actually last from ten to thirty minutes. Jones (1982) claims, it is essential for this technique “to allow too much time than too little” (24). He also points to the fact that simulations need some time for a debriefing afterwards (see Jones 1982, 38f.). During the simulation nobody is left out; everyone in class is assigned a role and gets therewith the chance to participate at any time when s/he wants to. A topic of debate should be the focus of attention. The debate fulfills Adler’s claim to build a class community to which every participant can contribute something valuable, or as Adler stated it in 1931, “Life means – to contribute to the whole” (9).

The teacher divides the class into two main groups, those that favor the one argument, and those that favor the other. Every group now needs to (s)elect a spokesperson to lead the debate and to be the main presenter, or facilitator. This underscores again the democratic aspect of HLP. The teacher functions as a discussion guide and/or neutral observer. If the debates are successful and popular among students, the teacher can further develop this technique and pick a neutral discussion leader from the students, and also ‘experts’ that can state their concerns and give ‘scientific facts’, or observers (a jury) that decide later on which group came up with the better, the most, or the more logical arguments. It is important to note that the teacher should only intervene if students state and/or use incorrect information (cultural information or factual knowledge) during the debate that is “so serious that it hinders the smooth running of the simulation” (Jones 1982, 40f.). However, there are a lot of clever ways for a teacher to enter a running debate, for example, the teacher could pretend to be a journalist from a well-known paper that warns the students (the debate participants) to review the information or to think it over critically, or you could make a smart comment saying that the readers would be highly interested in such a story if it was to be true. This technique underscores the idea of encouragement in the HLP classroom, as was shown earlier, and is obviously not connected with ‘praise’. However, students are shown that they are taken
seriously and that they are accepted. It should be the goal of this activity to have as many students participate actively and constructively as possible. The more students speak, the better their language skills will become and the more they can in fact influence the course of the debate and also the course of the class.

More advanced debates can take the discussion into a more serious realm, e.g. a conference room in the company or the boss’s office. Here again nametags and classroom organization, i.e. the position of chairs and tables, are a helpful tool to make any debate a success (for more information see Jones 1982, 92ff.; Gołębiowska 1990, 8f.). As was stated above, cultural aspects come into play because of the different attitudes, values and belief systems that different nations hold. The teacher can also provide flags, national or company symbols, or regional peculiarities to make the debate more real and to place it into the new culture. Asherman and Asherman (1995, 2) suggest six steps for a successful negotiation during a spontaneous role play:

- Planning (preparing details for the role play)
- Climate Setting (this unit places the control over the tone of the role-play and the steps that will proceed the first few minutes)
- Issue Identification (the task is addressed)
- Bargaining (“In this unit the major negotiating strategies and tactics are reviewed, and each is discussed in a format that encourages an open, problem solving atmosphere”)
- Settlement (spelling out of the agreement, how to solve the problem)
- Review (debriefing)

All six steps should be conducted in the foreign/second language and serve the growing community feeling. As was stated before, role plays underscore the feeling of empathy in students because they have to enter into a critical engagement/dialogue with the other characters, i.e. participants of the role play. Furthermore, they have to understand the other persons’ views and motivations. Role plays are a good method to practice and live democratic behavior and to improve one’s democratic attitude. Besides, role plays support the student’s ability to make compromises in real life situations and moreover, enhance social interest.
For the role plays in the HLP classroom, Adlerian insights should definitely be included. The teacher could, for example, discuss the Adlerian character typology (according to Pew [1978]; see section 5.10 of the present dissertation) with the students and then, as a second step, ask different groups of students to focus on one of the four (the controller, the comfort-seeker, the superior, and the pleaser) typologies as one character in their role plays. If the teacher assigns the same scenario to each group, the subsequent class discussion could circle around the different outcomes of the role play, i.e. the different compromises (if any were found), solutions, problems, etc. The class discussion could start with the question of why a certain role play came to a specific result and the others did not. Then the teacher and his/her students could try to answer the following questions: “What is it like to have to work with a person that is the controller type?” and “Have you ever dealt with a person who seeks social harmony above all things?” It is important to make students aware of the multitude of situations they could encounter in the real-life world. In advanced classes it is also possible to discuss strategies with students on how to change another person’s behavior if s/he is quite an extreme and therefore a-social and difficult type: “How can we tell him/her that we are not comfortable with his attitude or his/her behavior?” The teacher and the students can attempt to find solutions to the problem of how to interest such an extreme person for other people’s concerns.

5.9.7 Meditations, Fantasy Trips, and Symbols

The teaching techniques that I will present in this section, such as meditations, fantasy trips, symbols and the like, do not seem to correspond greatly with Adlerian psychology at first glance. Meditations and fantasy trips let us rather quickly think of unconscious movements of the soul, something indeterminate that is hidden and that has to be restrained. As was stated several times in the present dissertation, in Adlerian thinking the unconscious is not a counter-force that sets its own will against the conscious mind. Instead, Adler (1956) talks about the unconscious as “nothing other than that which we have been unable to formulate in clear concepts” (232) but that is always in line with a person’s conscious life-style. In contrast to Freudian thinking, the conscious and the unaware are various expressions of the same initiator, the indivisible human being, and
thus they are not directed against each other, but rather aim at the same goal. Adler (1956) substantiates, “Man understands nothing about his goal, but still he pursues it. He understands nothing about his style of life, yet he is continually bound to it” (232) and later he states, “We cannot oppose ‘consciousness’ to ‘unconsciousness’ as if they were two antagonistic halves of an individual’s existence” (Adler 1956, 233).

In the following paragraphs, I will show that these teaching techniques can indeed help the teacher in a HLP classroom to connect the individual student with his/her early childhood recollections, dreams, and life goal. Symbolically – and this is the reason why symbols will play such an important role in this class – the student will be made aware of his/her own striving and life-style. The holistic aspect of Adler’s psychology, which is even truer for the holistic language class, demands “to acknowledge the fact that there is a normal balance in life between feeling and thinking” (Hager 1994, 33).

One possibility of using meditations and fantasy trips\(^{334}\) has already been outlined in the fifth section with the Lebensfilm, the ‘movie’ that shows the most important scenes of a person’s life. In this very manner, Hager (1994) states, “Watching images pass through us is like watching a movie” (34). However, meditations and/or fantasy trips can also be used to focus the student’s attention on his/her current situation, his/her desires, daydreams, hopes, ambitions, etc. The climate of trust, which Savignon (1997, 118) calls for in the communicative language class, is also the most fundamental pre-requisite for the successful implementation of any meditative activity in a foreign/second language classroom. If students do not trust the teacher and do not feel comfortable and accepted in the classroom, they will not be open for any activity that involves them holistically.

Fantasy trips, which are also referred to as guided imagery, visualization, and mental rehearsal (see Hager 1994, 31), are also a great way of connecting the student with the existential questions of his/her life. Hager (1994) emphasizes to turn off previous tasks, e.g. of other classes, and problems (see 31f.), and the fantasy trip’s value for the foreign/second language class, e.g. the review or the introduction of vocabulary and

\(^{334}\) Both terms, meditation and fantasy trip, are quite difficult to define and to distinguish from each other since different terms are used interchangeably in literature for similar or related activities. Fantasy trips, however, seem to come with stories that the teacher reads to the group of students. Meditations are usually regarded as a silent time with music in the background in which a person meditates upon a symbol. However, there exists a significant gray zone with elements of both activities. Therefore, the terms fantasy trip and meditation are treated as different varieties of a common idea in this dissertation.
grammatical structures (see 33 and 37). In the HLP classroom, however, fantasy trips aim at heart at the realization of the connection between student and his/her life-style. Meditations and/or fantasy trips are implemented mainly for the following reasons:

- to give the student a chance to reflect upon his/her life and personality, i.e. to focus his/her attention on existential questions of life
- to give the student an idea of how s/he could go about at home and reflect upon his/her life
- to connect the student with his/her ER, dreams, and style of life
- to make the student aware of his/her striving and priorities
- to make the student aware of the state of his/her social interest
- to give the student a chance to appreciate his/her life (encouragement)
- to connect the student with his/her classmates
- to use the new language in a field that matters to the student
- to review and/or introduce new material

Symbols also play a very important role in HLP because the symbol is the direct connection between Adler’s IP and the individual student. When we talk about symbols we mean in fact the symbols inside us, the symbols that condense a person’s life plan into a relatively simple image. It is, of course, much easier to talk about a symbol than about one’s own life-style and striving, especially if one is not fully aware (yet) of its depths and significance. In this manner, students and teacher work hermeneutically in the HLP class. Symbols invite us to meditate about them, to find their place in our own life. In order to be more concrete, I would like to give a few examples. The following symbols can be used in the HLP class: the tree (as the family tree or as a hierarchical order), the house (as one’s home, one’s place in society, how one has furnished one’s life, what is significant), and the path (as a person’s life path with intersections). Christa Dauvillier and Margareta Köchling (1988) suggest the use of caricatures in foreign/second language classes because at heart, caricatures want to change the world and man for the better (see 7). Furthermore, Dauvillier and Köchling (1988) state that caricatures address students emotionally (see 9), motivate them for oral or written communication (see 9), and challenge them for a personal response (see 10).^{335}

^{335} For examples, please see section 10 of this chapter.
In the same way, famous paintings work as in the same manner. The teacher could choose a famous painting by an artist of the foreign/second culture (here: German) and discuss with the students what they see. If people are in the painting students can discuss the ‘story’ behind the person depicted in the painting; also one’s own role in life, society, the relation with friends, relatives, etc. could be meditated upon. I would like to propose the following paintings as valuable objects of Adlerian interpretation: *Nuda Veritas* (Naked Truth) by Gustav Klimt, *Der große Weg* (The Great Way) by Friedensreich Hundertwasser, *Der arme Poet* (The Poor Poet) by Carl Spitzweg, *Die Lebensstufen* (The Stages of Life) and *Der Wanderer über dem Nebelmeer* (The Wanderer above a Sea of Mist) by Caspar David Friedrich, *Blinder Bettler im Café* (The Blind Beggar in the Café) by Josef Scharl, and *In der Küche* (In the Kitchen) by Wilhelm Leibl. Because these paintings are in fact allegorical, a meditative engagement and a transfer work to one’s own situation will be easier to do.\(^{336}\) In addition to the above justification, Rattner (1983) points to the fact that “[s]ocial interest, if it is present, cannot stop at the extra-human world, and it manifests itself in interrelationships with life and the universe as well as with the creation of art, in which human feeling presents itself in sublime form” (48).

The transition from paintings to literary works, that I would like to make at the end of this section, brings me directly to the first half of my dissertation, namely the interpretation of selected novellas by Theodor Storm. In the same way paintings can be analyzed and interpreted, also relatively short novellas are condensed symbols that can be meditated and reflected upon. The next section will discuss this topic in depth.

### 5.9.8 Short Stories and Novellas

Short stories and novellas receive a multi-functional significance in the HLP classroom. As in almost any foreign/second language class, short stories and novellas are regarded as authentic reading material that improves the students’ reading comprehension skills. Furthermore, short stories and novellas constitute a direct encounter with the foreign/second culture because the cultural information contained in the stories will broaden the students’ horizons and moreover, short stories and novellas, at least recent

\(^{336}\) As far as Biblical stories are concerned, the transfer to one’s own life is usually referred to with the German term *Sitz im Leben*, a situation in life or sociological setting.
ones, connect students with current issues and concerns of the country of interest, e.g. Turkish-German relations, xenophobia, immigration, etc.

Scholars in the field of German literature or German studies generally consider the literary form of the novella as something from the early and late nineteenth century. The *Novelle* is closely connected with names like Goethe, Tieck, Grillparzer, Heyse, Stifter, Mörike, and Storm. Nevertheless, many contemporary authors have published short fiction; however, under the label *Erzählung* (narration), e.g. Friedrich Dürrenmatt, Martin Walser, and Günter Grass (see Plouffe 1998, viii; Weing 1994, 102). Novellas are usually regarded as a typical German form of fiction, “[w]hile American theorists are fewer in number, less prolific and not as prone to classify and categorize, their treatment of the short story bears a strong resemblance to the work of their German counterparts on the *Novelle*” (Plouffe 1998, xii).

However, in the context of HLP short stories and novellas are primarily regarded as critical, thought-provoking, and inspiring examples of life concepts, good or bad striving, and certain degrees of social interest. As was indicated before, Adler himself used stories and literary texts in his own psychology lectures to demonstrate rather complex circumstances (see Eckstein 1984, 141) and to offer hands-on examples to illustrate his theory. However, Adler did not only regard literature entirely as interesting case studies to promote his own psychology (and to set it apart from Freud’s Psychoanalysis) but in fact as art. According to Adler, art is a depiction of life beneath life (see Schimmer 2001, 58). Fantasy – in Adler’s understanding – has therefore to be recognized as fictional, as something that has its origin in the author’s creativity. Because the aspect of interpreting literature with IP takes up such an important part of the present dissertation, and also because this matter has been discussed and will be discussed in different chapters of my dissertation, I will refer the reader again to the following sections (chapter 2, “Adler and Literary Theory;” chapter 4, “Adler and Theodor Storm;” chapter 6, “Literature and Foreign/Second Language Pedagogy”) and concentrate here more on the practical implementation of short stories and novellas in class.

The central element of the interpretation of literary texts with Adler’s IP is always the characters’ life-style analyses. Students can communicate their opinion about a certain character without having to have background knowledge about the historical time...
period, societal customs and the like. The reading itself focuses on the collection of important passages, in which the characters are described, or in which the characters act. According to Ansbacher and Ansbacher (1964), Adler’s psychology can be best described by the Bible quotation “By their fruits ye shall know them” (59). Ansbacher and Ansbacher mean by that that only a person’s actions can in fact reveal the person’s attitude toward life. It is not what s/he says but what s/he does. Adler (1931) puts it into the following words, “We do not need to ask: we need only watch the individual’s behavior” (49f.).

5.9.9 Essays and Interpretations

Essays constitute a wonderful technique to communicate one’s own opinion in written form. Some students actually enjoy to sit down for a while (either at home as a homework assignment or in class as a test-like essay) and bring their thoughts to paper.

The HLP class pays, of course, a lot of attention to the topic because the students’ potential answers can reveal a great deal of information about their state of social interest, their striving, etc. Adler (1929) himself suggested to have students write about their future career, about their fears, goals, and about how they picture themselves and the world around them in ten or twenty years (see 45). Exercises like these can in fact be combined with the introduction, or review, of the future tense in the foreign/second language. As a matter of fact, the different aspects of Adlerian psychology are straightforwardly connectable with grammatical structures, e.g. childhood memories (ERs) with the past tense; life goals with future tense, the comparative, and superlative; the style of life with verb forms and adjectives, etc.

Essays do not only serve the teacher to receive information about the student (see Adler 1929, 45) but also the student him-/herself because the student is forced to engage him-/herself with existential questions, i.e. questions that s/he cannot eventually avoid, and to gain knowledge about oneself. “Es ist uns immer als souveränes Mittel der Erziehung das ‘Erkenne-dich-selbst’ gegeben, wodurch wir dem Kinde das vollständige Verständnis seiner Fehler verschaffen und ihm helfen, zur Beseitigung seiner Fehler zu gelangen. Wenn ein Kind diese Zusammenhänge versteht, dann hat es um eine

337 See Matthew 7: 20
Determination mehr in seinem Leben, dann ist es nicht mehr dasselbe Kind wie früher” (Adler 1929, 77).^338

However, it is not desirable to always and in every class confront students directly with their own life. This exercise might even provoke resistance in the student and might give the student the impression of being under psychological scrutiny. It is also of value to have the student ponder about a symbol, a short text, a poem, or even a picture. The student could be asked to write an essay about general topics, such as death, fortune, friendship, and tolerance, etc. This philosophical and/or anthropological work is quite supportive. In more advanced classes, i.e. more advanced as far as the language ability is concerned, students can also write short IP interpretations of symbols, texts, pictures, etc., or be asked to depict/sketch out a character’s possible life-style. There are ample opportunities to stimulate students, more directly or indirectly. It is also possible to assign students to write so-called parallel texts which are stories that are made up by them but which are also based on a story that they read in class. The stories should be written as variations of the original one. The assignment thus shows students how they can use such techniques to influence the reader, i.e. to shock the readership, or to make the audience aware of what is going on in society, or to write a similar story with a character that has the same life-style. This exercise can surely be summarized under the keyword ‘creative writing’.

At the end of this section I would like to address a question with which probably many foreign/second language approaches are confronted, especially if they are new to the market: Is the approach that I am proposing (HLP) a non-textbook approach? As long as there is no real HLP textbook, I would argue affirmatively: yes, a textbook is not required because conventional textbooks do not offer the existential depth, for example in the stories and dialogues, which HLP expects. Using a conventional textbook with elements of HLP might be too confusing for students and furthermore, Adlerian life-style analyses might be regarded as adjuncts that are not really required because they are not in the textbook. Thus, a combination of a conventional textbook with elements of HLP has

---

^338 Translation: The ‘Know-yourself’ is given us as a sovereign means of education, through which we make the full understanding of his mistakes available to the child and attempt to help him to get to the clearance of these mistakes. If a child understands these connections, it has then a determination more in his life, and then he is not the same child anymore as before.
to be rejected. However, I would underline the necessity for an HLP textbook because the short texts, symbols, caricatures, illustrations, etc. would give students the chance to think about their life independently at home as they thumb through the pages of their textbook.

5.10 Possible Topics in the Holistic Language Class

I shall turn now to the content side of HLP. In the following paragraphs I will briefly sketch out possible topics that a language teacher can adapt for his/her specific classes. No recommendations as far as students’ levels of language skills are concerned will be given. However, these seven topics are at heart designed for college students.

- Who am I? As the title suggests, this topic invites students to take a critical look at themselves. Instead of collecting information about one’s life, or working generally biographically with the students (which is indeed one option), the teacher could also approximate this highly existential topic in a symbolical way. The following illustration (see Figure 2 in the appendix) is regarded as adequate, if not auspicious, for this purpose.

Students are asked to think about their attitude toward life, or alternatively toward society, toward their fellowmen, toward school, success, etc. Because the tree, as a rather vertical, i.e. hierarchical, representation, symbolizes the world, or society, the question of Oben-sein (literally: to be on top, i.e. ‘plus situation’) and Unten-sein (literally: to be at the bottom, i.e. ‘minus situation’) receives thereby a new and fresh significance. The student is obliged to ponder about the little guy inside him/herself (see Ellerbrock 1985, 46), which – in the Adlerian thinking – does not stand for the unconscious or the ‘id’ as in Freud’s Psychoanalysis, but rather for the unaware life-style of a person. The illustration raises the following questions: “Where do I stand in the community of people?”, “Where do I stand in the world of academia, business, and technology?”, “What is my attitude toward life, toward human community in general, toward my neighbor?” The Leitlinie (guiding lines, orientation) of an individual person is concentrated into one single image, a symbol, namely the present illustration of the tree (see Figure 2 in the appendix).

- How do people handle problems? This topic offers a great opportunity for the language teacher to discuss the character typology that Adler (1964a) suggests,
We find individuals whose approach to reality shows . . . a more or less dominant or ‘ruling’ attitude. This attitude appears in all their relationships. A second type – surely the most frequent one – expects everything from others and leans on others. I might call it the ‘getting’ type. A third type is inclined to feel successful by avoiding the solution of problems. Instead of struggling with a problem, a person of this type merely tries to ‘side-step’ it, in an effort thereby to avoid defeat. The fourth type struggles, to a greater or lesser degree, for a solution of these problems in a way which is useful to others. (68)

A crisp start should be done with another work sheet that depicts alternative ways of dealing with problems (see Figure 3 in the appendix); Adler calls it Gangart (“the unique way to master the shared difficulties of existence” [Rattner 1983, 27]). Students are asked to ponder about the best solution, the most frequently-used solution, as well as their personal solution. Especially the side-stepping type could be analyzed. Since students seem to be experts in avoiding problems in school, they might be willing to enter a discussion like that, probably with a twinkle in their eyes, i.e. knowing that there will be no consequences to their answers. Furthermore, the unity of Wollen (wanting) and Können (being able to) should be stressed. Both, however, are expressions of the same personality because Individual Psychology broke with the assumption that inner forces, such as instincts, drives, and the unconsciousness are irrational materials that act as counter forces (see Adler 1959, 3). Dreikurs (1997) states that the battle that one fights with oneself is just staged in order to show one’s good will, to deny responsibility, and furthermore to regard oneself as a victim (see 79). Adlerian psychology has confidence in the individual; s/he should take action and accept his/her responsibility.

- Conflicts. The essence of this topic is that all problems in life are in truth social problems. This critical statement by Adler invites students for lively class discussions.

- Failure. Everybody has experienced failure in his/her life and knows how hard it is to handle a situation like that. Adler’s Minderwertigkeitsgefühl, feeling of inferiority, comes closest to the term failure because failures depend, at least to a great extent, on the person’s own attitude toward life. Adler (1964a) states, “I can qualify all failures only as symptoms of a deficient social interest” (62). According to Dreikurs (1997) the failures in a person’s life are not really the causes for the feeling of inferiority but rather its result (see 32). If a person does not expect much from him-/herself, s/he fails to the three life tasks altogether.
• Friendship and outsiders. This topic focuses on the importance of
Gemeinschaftsgefühl, social interest, for the individual and for every member of a
specific community. Especially during his last stage of the development of Individual
Psychology (the late 1920 until 1937) did Adler realize the full significance of this term.
The harmony between the individual and society, that Adler (1964a, 29) claims, is
stressed with this topic. Students and teachers could also discuss the consequences,
advantages, and disadvantages of vertical versus horizontal striving for a person’s life.
“What does it mean to be an outsider?” “How does a person feel that is made an
outsider?” “Do people want to be outsiders?” “What are they in truth striving for?” This
topic should also address the importance of the three life tasks: friendship, occupation,
and marriage (i.e. sexual relationship), that Adler regards as essential for every human
being. Granted, the topic of friendship is probably more adequate for advanced students.

• Masks. Based on IP’s term of the feeling of inferiority and a person’s
compensation strategy to cover up the disagreeable ‘minus situation’, the topic of masks
seems to be a valuable introduction into a broader discussion. Figuratively speaking,
many people wear masks to hide their true life goals from other people or even
themselves; sometimes their private logic commands them to deny their own self and to
pretend to be someone else, to be a happier, more successful, or more entertaining person.
Sometimes, people desire to be someone else because they cannot endure who they really
are, they cannot stand their own mediocrity. They believe they can only find
acknowledgment and friendship if they put on their artificial, man-made self. The
assumption “only like this will I be good enough, will I be loved and admired” is a false
conclusion that might have its cause in a damaged self-esteem and a low degree of
motivation. A person who wears masks (in the figurative sense) is in fact striving for a
feeling of security that s/he is supposedly not able to reach with his/her natural self; Adler
(1964a) talks in this context of the “goal of perfection” (51). However, the artificial
identity will not lead to true and lasting happiness and contentedness. Students will learn
that it is the person him-/herself who has to accept the own self before s/he can take off
the masks. The discussion in class could also circle around the question of why so many
people in our modern and fairly tolerant society still believe that wearing masks
temporarily is a positive thing, for example to save face (but which?), to be successful in a job interview, or to climb up the rungs of the career ladder.

• Fear. This term finds its equivalent in Adler’s ‘inferiority feeling’. Especially during his second phase of the development of Individual Psychology (1911-1927), the striving for superiority (Überlegenheitsstreben) was regarded as “the primary means of overcoming feelings of inferiority” (Dreikurs Ferguson 1984, 1). This topic can also be linked with the different priorities of life, i.e. “the controller,” “the comfort seeker,” “the superior,” and “the pleaser” that Pew (1978, 124-131) suggests. The person has created his/her style of life for the question: “What is it that I am trying to avoid by all means?” The following chart should explain the last statements (see Figure 14).

<table>
<thead>
<tr>
<th>What is important for my life? (plus situation)</th>
<th>What should be avoided by all means? (minus situation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The controller</td>
<td>to have control over other people and the environment, to have security</td>
</tr>
<tr>
<td>The comfort-seeker</td>
<td>convenience, enjoyment, to feel cozy, harmony, optimism, empathy</td>
</tr>
<tr>
<td>The superior</td>
<td>to be superior to other people, to win, to be always the strongest, the richest, the most intelligent person</td>
</tr>
<tr>
<td>The pleaser</td>
<td>to please other people, to feel acknowledged, to feel liked, flexibility, empathy</td>
</tr>
</tbody>
</table>

Figure 14: Character Typology (according to Pew 1978, 124-131; Ellerbrock 1985, 70)

It is important to keep in mind that every person has all four priorities, however we always choose one as our ultimate ‘number one priority’ (see Pew 1978, 129). The priority is not the same as a person’s ideal goal of life; it is moreover an aid to define a person’s life-style. Adler (1968) substantiates, “Character is a psychic attitude, it is the quality and nature of an individual’s approach to the environment in which he moves. It is the behavior pattern according to which his striving for significance is elaborated in the terms of his social feeling” (161). The questions could be: “Does an individual because of his/her fear of not being accepted, acknowledged, and having reputation become a slave to his/her feelings of inferiority?” “Does a person become a slave to his/her fear of the specific ‘minus situation’?” Without social interest, without social tasks, and a
constructive role in life, the individual will – once failures emerge – get the impression of leading a pointless existence.

These topics represent general topics for language classes. Each of these topics is kept as broad as possible.

5.11 Summary

Individual Psychology fulfills Giroux and McLaren’s (1992) claim that educators and teachers of the twenty-first century should be on the front lines to support and introduce critical democracy in society and in the classroom (see xii). The Holistic Language Pedagogy (HLP) that I have proposed in the present dissertation is a humanistic and at the same time learner-centered teaching approach. Furthermore, it is a valuable alternative in foreign/second language classes in educational institutions in the United States that indeed assumes, as Adler (1964a) stated, “an essential cooperative harmony between individual and society” (29). The harmony between individual and society is achieved by the interplay of two of the most important components of HLP, namely identification with the learner community and the speech community on the one hand, i.e. *Gemeinschaftsgefühl*, and self-knowledge and self-acceptance on the other hand. It is IP’s strength that it does not only criticize the lack of communitarian elements of human life, or theoretically demand more social engagement, but that it indeed offers practical support.

Because HLP regards every student in his/her connectedness, i.e. as a holistic unit, this psychology is able to motivate the individual student (as a vital and active member of the class community) to learn more than in regular classes and to go beyond the expected material (maximum return principle). Once the student has understood (at least the general direction of) his/her striving, s/he is also enabled to change his/her attitude toward life, his/her fellow beings, and him-/herself for the better. The student will be motivated and encouraged to engage him-/herself in not only the mastering of the subject matter but also in the existential consideration of his/her life goals and striving.

Adler’s teleological aspect opens up new vistas to students, especially in the fields of philosophy, psychology, and anthropology. The students will understand their actions as goal-oriented and purposeful. The different methods and topics that I have suggested
on the previous pages aim all at three major objectives for the foreign/second language learning process: first, an increase of self-knowledge as the basis of self-acceptance and change; secondly, more cooperation and social interest as the meaning-giving directive and orientation of the students’ lives; thirdly, the successful and communicative acquisition of the new language and culture in a democratic environment. These major objectives are important when we keep Adler’s (1969) statement in mind that the ability to learn a language depends on an individual’s social skills (see 18). In this manner, the idea to build bridges in the foreign/second language class helps understand the other person’s actions and attitudes as well as the other culture and its traditions. In order to understand someone else, it is necessary to have understood oneself before.

HLP regards the student as a holistic unit that comes to class as a social, intellectual, emotional, cognitive, and physical being. All aspects of human existence are stimulated in the HLP class. The student is regarded as an equal, however unique, partner of cooperative learning. Savignon’s (2002) allegation that a communicative language classroom should grand room for “expressing, interpreting, and negotiating meaning” (2) is supplemented by Adler’s and Dreikurs’s democratic ideas. The HLP class attempts to invite students and teachers alike to contribute their share to the re-definition of the meaning of democracy through a) their theoretical debates and b) through their practical implementation of democratic teaching and learning techniques.

In this chapter, I have presented the democratic teaching approach as worthwhile an undertaking. I have shown that the use of the maximum return principle results in an economical (i.e. efficient) and also in a social gain on the students’ educational paths. How is this possible? According to Adler, a true fellow person can enrich him-/herself and others. That means in practice that an individual who acts according to community feeling (Gemeinschaftsgefühl) is not interested in increased competition with his/her fellow students but in increased cooperation with them. Adler as a social reformer offers – in my view – answers to the questions and claims that Giroux (1991) has raised, for example, “to link public education to the development of critical citizens . . . to become [independent and well-rounded] human agents in a democratic society” (ix). The HLP approach therefore equilibrates communitarian and individual aspects of human life within a democratic context.
CHAPTER SIX:
THE CLASS – THE UTILIZATION OF THE GROUP TO FURTHER INDIVIDUAL LEARNING AND ENCOURAGEMENT

6. Theodor Storm’s Literature in the Holistic Language Pedagogy Class

According to Seelye (1993), the linguist William F. Marquardt regarded empathy as the desired end-product of all learning and at the same time as its starting-point (see 67). “Marquardt saw literature as ideally suited to developing empathy in the reader since creators of literature receive their basic motivation from a desire to explore the feelings of others and to communicate these feelings to their readership” (Seelye 1993, 67). In the same manner, Adler views empathy, or Gemeinschaftsgefühl, to use his own term, as the final goal of all healthy striving and simultaneously as the first step on the right path toward a meaningful life. As was stated exhaustively in the second chapter of the present dissertation, Adler attaches great value to authors and their works, especially in regard to their contribution to the spread of social interest and to their discussion of existential questions and the human community. Literature is thus a vital part of any foreign/second language class which is based on Adler’s IP.

However, it has not yet been discussed why a HLP class should focus on the North-German poet and novelist Theodor Storm, who wrote his major works more than 120 years ago in an entirely different socio-cultural environment. Would a successful foreign/second language class not be better off to concentrate on either contemporary literature in the new language, i.e. the literature of the late twentieth century, or else on the major works of the most famous writers that the culture in question can boast, e.g. Goethe, Schiller, or Thomas Mann? I do not think so.

On the following pages I shall first outline why Theodor Storm’s novellas are so well-suited for my proposal of a Holistic Language Pedagogy class; then in the second step I shall sketch out the methodological approach to Storm’s novellas in a collegiate foreign/second language classroom.

It is in all probability not possible to give just one single reason for the desirable integration of Theodor Storm’s works into a foreign/second language or literature class. There are, however, a number of valid reasons why Storm and his novellas should be
subject to class discussion and project work in a German language or literature course in
the United States at the threshold of the twenty-first century. Especially pertinent in this
regard are Storm’s democratic attitude and his vehement dedication to freedom and self-
determination. These values, being not only timeless, are particularly important at a time
in which terrorist activities have shaken the foundations of democratic countries around
the world resulting in unfortunate tendencies in these democracies such as the curtailing
of individual freedoms and the call for strong leadership. Storm’s remarks about
democracy, freedom, self-determination, and pacifism are not just theoretical or abstract
treatises, but can be manifested in Storm’s personal lifelong struggle for an independent,
democratic (in the sense of the Bürgertum of the nineteenth century), and peaceful
Schleswig-Holstein as an equal player in a united German federation. Because Adler and
Dreikurs stress the importance of democratic forms of teaching and learning, as I have
shown in the fifth chapter, it is all the more necessary to present students with an author
(especially a well-known German author, since many American students still seem to
have little or no knowledge at all of democratic movements in foreign countries before
World War II), who believed in democracy and who so vigorously stood up for his
beliefs. Schimmer (2001) adds a very important point when he maintains, “Die
individualpsychologischen Interpreten behandeln ausschließlich solche Autoren, bei
denen sie Übereinstimmung mit ihren eigenen Überzeugungen finden” (312).339

Furthermore, and that was also indicated above, in his novellas Storm portrays the
lives of ordinary people, not of kings and emperors who are detached from their people.
It is the normal, the every-day situation, in which we have to fulfill our democratic and
social duties and in which we have to prove that we truly live up to them. Students will
be able to identify with the literary characters that Storm created, even though it is often
the neurotic or semi-neurotic outcasts that he depicts; Schimmer (2001) asserts that
dominating protagonists are usually easier to analyze and have therefore been preferred
by IP interpreters (see 312). More will be said about the topic of identification below.

It is the topicality of Storm’s novellas that make him and his literary work so
interesting for HLP. As Laage (2003b) stated in his talk on the occasion of Husum’s 400th

339 Translation: Individual Psychological interpreters deal exclusively with those authors who they find are
in agreement with their own convictions.
anniversary, the novella *Pole Poppenspäler* (1873), for example, is in fact a narrative about some people’s dislike of foreigners, xenophobia, and intolerance. This novella can be used as a great start into a much broader topic. The often-mentioned globalized world, which had its start in the early eighteenth century, with its downsides, greed, inhumane efficiency, and the economization of all aspects of human life, is very critically portrayed in a number of Storm’s novellas and fairy tales. Here, I want to mention, for example, *Bulemanns Haus* (1864), *Im Nachbarhause links* (1875), *Carsten Curator* (1877/78), *Zur „Wald- und Wasserfreude“* (1878), *Der Herr Etatsrat* (1880/81), and *Hans und Heinz Kirch* (1882). The increasing economization of our Western society, which Storm clearly criticizes in its early stages and which goes along with the growing power and influence of the bourgeoisie (see Marx, *The German Ideology*), was already addressed in my critical assessment of the syllabus instruction method and the *de facto* application of the minimal cost principle in class. Because the growing economization of society goes along with growing individualization, Storm’s criticism does similarly not stop at social and interpersonal problems; Storm does not only criticize bourgeois business but also bourgeois social behavior. As Schimmer (2001) maintains, a good author in fact depicts characters in their social embeddedness and thereby supports *Gemeinschaftsgefühl* in the readers (see 62f.). It is therefore not only the teacher who attempts to further social interest in his/her students but also the subject matter itself (i.e. Storm’s novellas) because Storm speaks to us (his audience) through them and furthermore makes us aware of existential questions.

As was shown in the fourth chapter of the present dissertation, the existential questions which were on Storm’s mind are, as was shown, death, friendship, loneliness, individualism, insignificance, and the feeling of inferiority against the mighty powers of nature. These topics are highly Adlerian and can thus be easily analyzed in an Adlerian way. In Adler’s words, these topics reflect the human feeling of inferiority, the striving for significance and importance (*Geltung*), and the healing power of social interest and empathy. Eckstein (1984), for example, points to the fact that Adler used literary characters in his own lectures to demonstrate human nature and psychological phenomena in a concrete situation. He considered them good examples for the clarification of his theory to his students and followers (see 141; Irving 1976, 81).
However, it has to be stated unambiguously at this point that Adler does not regard literary works solely as handy examples for his Individual Psychology. He definitely values and appreciates their artistic importance and worth. According to Schimmer (2001), Adler believes that a piece of art is only then felicitous if it is meaningful and valuable for the human community (see 61). Generally speaking, Adler’s views on art and pieces of art are somewhat in tune with Theodor W. Adorno’s (1903-1969) because art should criticize society (and that is meant by Adler’s “valuability for the human community”). Adorno (1997) states, “Aesthetic experience becomes living experience only by way of its object, in that instant in which artworks themselves become animate under its gaze” (175f.). Nevertheless, Adorno (1997) recognizes the complexity of art when he states, “Art’s double character as both autonomous and fait social is incessantly reproduced on the level of its autonomy” (5). In contrast to Adler, however, Adorno denies any potential pedagogical character of art (engagierte Kunst) and also any direct communication between us and art (see Sauerland 1979, 3) and labels it propaganda.

The human problems, that Storm describes in his works and that according to Adler (1931) are always social problems (see 201), are not only regionally significant, i.e. important for the regional distinctions of North-Western Germany, but significant on a universal level. Literally every human being can relate to the problems that are addressed in the social interactions of the many characters, for example in the father-son conflicts, in the difficulties arising from re-marriage, in problems caused by age, political conflicts and religious beliefs, etc. Adler (1931) maintains, “We do not need to ask: we need only watch the individual’s behavior” (49f.). Here again, Storm’s novellas are excellent illustrations for Adler’s theory because Storm’s realistic descriptions enable students to simply look at what the literary characters actually do, what their behavior is like, in order to understand and interpret them. They do not need to rely on what the characters would have said in a potential psychological session or interview. Adler (1931) adds to this discussion, “[T]heir actions always show their conception of the only way in which the problem is soluble for themselves” (6f.). The literary form of realism constitutes an additional argument for the use of Storm’s novellas in class; Schimmer (2001) maintains, “Besonders geeignet sind jene Texte, die Realitätsnähe anstreben” (301).340 Another

340 Translation: Especially suited are those texts that strive for proximity to reality.
argument for the use of Storm’s novellas in the HLP classroom is that Storm’s novellas are relatively short (usually around thirty and fifty pages in print) and that it is not too difficult for students to read the novellas and even to re-read them as the critical analysis develops.

The discussion now turns to the how of the implementation of Storm’s novellas in HLP. I believe that Storm’s literary works can in fact be used in almost any level of foreign/second language learning. However, as Figure 15 shows, I would not start introducing students to the literary works by Theodor Storm before the beginning of the second year because I believe that the other elements of HLP that I have suggested earlier, e.g. the discussion and interpretations of caricatures and paintings, should precede the analyses of literary texts. The first two semesters offer ample opportunities for this task. The following table suggests the appropriateness of the different narratives for the respective language levels.

<table>
<thead>
<tr>
<th>Storm’s novellas for the appropriate level:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulemanns Haus, Immensee, Der kleine Häwelmann, Marthe und ihre Uhr</td>
</tr>
<tr>
<td>Die Söhne des Senators, Im Brauerhause, Der Spiegel des Cyprianus</td>
</tr>
<tr>
<td>Im Nachbarhause links, Ein Doppelgänger, Carsten Curator, Eine Malerarbeit, Eine Halligfahrt</td>
</tr>
<tr>
<td>Der Schimmelreiter, Pole Poppenspäler, Hans und Heinz Kirch, Eekenhof, Zur „Wald- und Wasserfreude“, Aquis submersus, Waldwinkel</td>
</tr>
</tbody>
</table>

Even though the teacher can teach Storm’s novellas and fairy tales in almost all levels of foreign/second language learning, s/he has to select the individual teaching techniques very carefully. It is in my view of great importance for second- and third-year students to read and prepare the texts in advance. For the novella Die Söhne des Senators, for example, which I have selected as an adequate story for the fifth or sixth semester of collegiate studies and which I will use on the following pages to demonstrate the successful application of Storm’s novellas in the HLP classroom, the teacher could copy the text of the novella on paper (blowing up the words) and then give on the margins translations of those German words that are either too difficult for students to learn, e.g. “Heftigkeit” (Storm I, 1091) or fierceness, or words that students will probably never
need to know for their active or passive vocabulary, e.g. “Weiβdornzaune” (Storm I, 1092) whitethorn fence. These annotated texts make it easier for students to read through the novella and at the same time still get the feeling of having successfully read an important piece of literature in German.

Because of the democratic aspect of HLP it is more than adequate to let students choose a novella from a selection of three or four (see Furtmüller 1983, 168), which the teacher has prepared before in a summarized version, in a symbolic way, or image. For example, the teacher could choose a picture of two men arguing about something as a representation of Die Söhne des Senators. The novella Im Brauerhause might be symbolized by a beer mug, and a mirror might signify Der Spiegel des Cyprianus. The activity of choosing a novella (which I earlier labeled freedom to choose, not freedom of choice) is more than a quick vote. The democratic procedure of voting is preceded by a collection of associations and by a lively debate. (“What could the beer mug stand for?”). The teacher could ask his/her students to freely associate (in the new language) what kind of story they think the beer mug, the mirror, and the persons fighting might stand for. On the basis of the student’s assumptions and the debate, which might take up to fifteen or twenty minutes, the vote is carried out. For the voting, every student raises his/her hand for the novella that s/he would like to read in class. The teacher serves as a neutral advance (wo-)man.

Once one novella has been chosen, there are, of course, different ways of reading the text in class. The technique that I prefer for the second and third year of studies in German is the combination of reading a text in class and at home. The text is only read partially in class, usually by students who read it aloud or alternatively in small groups that are given a certain amount of time to interpret, describe, or analyze a few paragraphs. Some class time should also be spent on answering students’ questions and on clarifying and reviewing the previously read pages. The teacher should also include some cultural information, e.g. geographical and cultural facts about Husum, the working and living conditions of the eighteenth and nineteenth century, historical facts about Northern Germany, etc. Additionally, at the beginning of the entire reading process of the novella students are given the task to analyze the life-style of a certain character. The following worksheet will be helpful for this exercise (see Figure 16):
Please analyze the character … in the novella *Die Söhne des Senators* by Theodor Storm. Please answer the following questions as if you were … [the character in question].

- Image of myself. How do I see myself?
- Image of the others. How do I see the other people?
- Image of the other’s opinion of myself. What do I think the other people think of me?
- Image of the world. How do I see the world?
- Goal. What do I do in order to reach the goal of … ?
- Methods. What methods do I therefore use in life?

Figure 16: Life-style Elements (based on Ellerbrock 1985, 51)

The reading concentrates thus on the action and on all the hidden and more or less obvious hints that answer the six questions of the life-style analysis; especially a character’s striving can be relatively easily unveiled by students. The answers on the worksheet can and should be changed, adjusted, and corrected during the entire time the story is being read. Here, I would like to point to the obvious parallel between analyzing a literary character and Adler’s own technique of treating patients. Both of the following quotations can in fact refer to either scenario. Adler states in *Superiority and Social Interest* (1964a), “You must be as unprepossessed as possible toward the patient” (192) and “It could happen that . . . [a] fast diagnosis would be an error. You must go further in the technique, you must be able to predict what the patient will do in a certain situation” (198). In this very manner, after the first third of the story is read, the teacher could let his/her students guess how the story could possibly continue or develop. A careful analysis is thereby underscored. At the end of the reading process the class will compare the different results of the life-style analyses and discuss them in *plaenum*.

In the second step students are asked to look for symbols in the novella. As soon as students find one or more symbols in the literary text, the question for group work could be: What does the wall/the sea/the baptismal party/etc. mean psychologically? What does the parrot stand for? The group work activity could also include a short role play in which the wall between two or more people is depicted symbolically. It is not necessary in the lower level classes to explicitly mention Alfred Adler’s IP to students. A critical engagement with his writings or with a summary of the most important elements of IP in the new language can in fact be implemented during or after the sixth semester. However, with the help of group work students are supported to work creatively with the
text, the existential questions contained in the text, and, of course, the new language. Furthermore, the community aspect is stressed – as was shown in the fifth chapter. After this activity students are invited to consider the entire novella as a single symbolic action. The class discussion revolves around the question why the author wrote the story and what he wanted his readership to ponder. Similar stories or events can also be included, for example the Biblical Cain and Abel story (Genesis 4:1-16) and the “Iron Curtain” (which Storm, interestingly enough, calls the stony curtain in *Die Söhne des Senators*) that divided Central Europe between 1947 and 1989.

For the reference and relation to the student’s own lives the teacher will ask the students to identify themselves with one character of the novella, for example, Friedrich Jovers, and then to find the “Friedrich Jovers” inside themselves, or elements of Friedrich Jovers. The activity that works best in this kind of environment is the classical teaching technique of the psychodrama (see also Mosak and Maniaci 1999, 154). Reinhard T. Krüger (1997) maintains that the psychodrama is in fact an excellent method for applied depth psychology because the individual person perceives him-/herself not only as the object but as the subject of occurrences (see 15). Krüger’s (1997) statement is also in tune with what Adler calls life plan and striving. The psychodrama, which can (in some cases) share some characteristics with the role play, is able to lead the participants to a personal *catharsis*, to a healing, i.e. therapeutic, state of balance between individual and interpersonal matters (see Krüger 1997, 231).

In the same way, Students and teacher enter into a dialogue with the literary characters. In order to achieve this, the teacher and students may build a wall out of cardboard boxes in the middle of the classroom. All students except one will stand on one side of the wall; one student (a volunteer) will stand on the other side. Now a conversation develops between the two parties about how they perceive the respective situation. The group could ask the one person why s/he did not want to join the community and what the person likes so much about being alone on his/her side. It is then open to the students to advance suggestions for solving the problem: they might be able to ‘rescue’ the individual person and tear down the wall. Nothing can be predicted about the course of the psychodrama. Following the psychodrama, students are invited and encouraged to talk about their feelings and experience related to the psychodrama.
Eckstein (1984) suggest the integration between shared readings and personal insights (see 144) at this stage; in his context, he also talks about life-style pilgrimages (Eckstein 1984, 145). It is important that the teacher does not comment on their contributions, neither should s/he include any evaluation.

In the last stage of the discussion of \textit{Die Söhne des Senators}, students are expected to talk (if they wish) about their own situation and striving. Perhaps, they have a sibling as well with whom they had or have fights. The teacher could ask what the student’s birth order position is and where (in reference to the other siblings) s/he sees him-/herself in the family, i.e. in the center, at the edge, on top, etc. Students will ponder the question whether they regard themselves more as a Christian Albrecht-type of a person, or if they tend to be more like Friedrich, Christine, Antje, Andreas, the neighborhood boys, or even the parrot (i.e. being the one who warns and reminds people of their social duties). The last part of the interpretation and discussion of the story has to be conducted in a relaxed atmosphere. A pleasant fantasy trip with relaxing music in the background, for example, should precede the existential discussion in order to attune the students to the upcoming discussion (see Hager 1994, 35).

In principle, all of Storm’s novellas can be implemented in this way on all levels of language learning. It is important for the language teacher to know that s/he should not limit the psychodrama to only undergraduate classes. Teaching techniques like the psychodrama or the fantasy trip also have an important position in graduate classes. The experience, i.e. the direct contact with the story, its characters, and its embedded existential questions cannot be gained in an entirely cognitive environment around a discussion table. The holistic approach that I have presented in this dissertation attempts to include a person’s intellect, body, and soul into the language learning/language acquisition experience (see in this context also Hager 1994, 10ff.).
7. Conclusion

In my dissertation I have shown with the help of Alfred Adler’s Individual Psychology (IP) how important the balance is between individual interests and matters of the community. This equilibrium is vital for the very survival of our society and also for the healthy, i.e. non-neurotic, development of human beings who in our western world have to be regarded as both independent individuals and responsible members of our democratic communities. Once the balance between individuality and community is disturbed and one of the two sides is overemphasized the individual person in his/her life plan as well as the community of people around this individual have to bear the repercussions. I have shown in my dissertation that the overemphasis of individuality leads to a decline of social values and in the long run to a deteriorating of human progress because Adler (1931) states, “It is through interest in our fellowmen [alone] that all the progress of our race has been made” (252).

Especially in the selected novellas by Theodor Storm, we can observe time and again that the lack of social interest (interest in the community) leads a number of Storm’s characters, such as Botilla Jansen in *Im Nachbarhause links* (1875), for example, to an exaggerated state of importance of self-interest, to greed, and egocentric behavior. Storm makes outrightly clear with virtually every novella that he wrote between 1840 and 1888 that the unethical striving for self-interest, power, and money does not lead to a happier and more contended life but rather to a slow but steady consumption of the character’s soul – as Storm shows masterfully in the fairy tale *Bulemanns Haus* (1864). This truly neurotic behavior and attitude of a person prevents him-/herself from being a constructive and valuable member of the community and from participation in the growth and development of human co-operation (see Adler 1964a, 36f.). Human progress is simply not possible with egocentric and self-serving individuals. Almost all of Storm’s characters who strive for life goals on the vertical level – in order to use Adler’s terminology here – have to face a baneful end, i.e. they die alone and lonely under tragic
and upsetting conditions. Storm also understands the importance of self-knowledge for a meaningful and balanced life. I am particularly thinking of the Vetter in Storm’s earlier novella Eine Halligfahrt (1871) and of Carsten Carstens in Carsten Curator (1878) who are both depicted as characters who like books and who retreat from the outside world to study and learn about life, themselves, and the world around them. However, both characters lack the active interest in their fellowmen. Self-acceptance is only possible if the individual has already encountered the state of being totally and fully accepted by other human beings before. For that reason, Adler stresses the importance of education and child rearing in this theory and psychology. Adler (1956) states that it is the teacher’s job “(1) to join with the child and to give him the experience of a trustworthy fellow man, and (2) to increase and spread the social interest and thus to strengthen independence and courage” (119). Adler means that the teacher or the psychotherapist has to “take on the double function of the mother (which she had not properly fulfilled)” (Adler 1956, 119).

Because Storm was a democrat and stood up many times for a more democratic and equal society, Storm was aware of the significance of the equilibrium between individuality and community for a democratic and participatory society (see Jackson 1992, 201). Event though the educational function of his literary works was not a top priority of Storm his attitude toward an improvement of human society (towards more democracy and equality) emanates from his work.

The importance of the balance between individuality and community has also been presented in the field of foreign/second language acquisition. It has been shown that Adler’s worldview and psychology offers a coherent system to (theoretically and practically) re-establish the balance between individual interests of human life and communitarian aspects in the classroom. This balance enables students to pursue lives toward Gemeinschaftsgefühl, toward an attitude of empathy and the willingness for cooperation with the classmates. In such a course, students will also get to know themselves better. In fact, the HLP class truly attempts to be a forum of self-knowledge and self-evaluation. To get to know oneself means to see one’s bad sides as well as one’s good sides. It is important to accept oneself but at the same time to fundamentally understand one’s own motivation and striving. Adler’s IP offers people a philosophical and simultaneously a therapeutic way of analyzing one’s striving, life-style, life goal, and
main safeguarding strategy. Thus, the individual student will learn – besides the foreign/second language – that s/he does not need erroneous safeguarding strategies, such as money, reputation, importance, power, etc., anymore to lead a good and contended life as an equal member of his/her community since according to Adler, every person is striving for security (which only the community can give) even though the person’s more obvious aspiration on the surface might differ. “All our strivings are directed towards a position in which a feeling of security has been achieved, a feeling that all the difficulties of life have been overcome and that we have emerged finally . . . safe and victorious” (Adler 1931, 27).

The student understands that s/he does not need to be the first, the best, the smartest, the richest, etc. anymore in order to get to a feeling of security in life. In Adler’s opinion, human community alone, i.e. the striving on the horizontal level, is able to guarantee this feeling of independence and happiness. Even though the community of people plays a key role in Adlerian theory the demands of the philosophical school of utilitarianism (i.e. promoting the greatest good for the greatest number) have to be rejected. Adler is – as the name of his psychology suggests – interested in the greatest good for the individual. However, the greatest good can only be achieved on the horizontal level, towards more social interest. Therefore, the community as well as the individual benefits. Adler’s theory constitutes – **quad erat demonstrandum** – the true equilibrium of individual and community matters.

I do not want to give the reader the impression that the acquisition of the foreign/second language is somewhat secondary in my approach and that Holistic Language Pedagogy is only determined to “use” the language class as an ideal environment for educational, psychological, or even therapeutic work. The acquisition of the new language receives indeed primary importance in HLP. The application of Adlerian psychology to the field of foreign/second language acquisition is done in order to raise the student’s motivation for the learning process and to present a more efficient way of teaching and learning. Students will learn more and better with the help of HLP. The improved learning situation is possible because of the following reasons:
• students are holistically approached and challenged, i.e. cognitively, emotionally, and physically
• the equilibrium between individuality and community is kept (or re-established)
• the teacher has an instrument (IP) to critically follow and to alter (influence) the student’s progress and social behavior
• students can reduce fear in an atmosphere of warmth and belonging
• students get to know important aspects of their own personality through HLP
• students learn how to accept themselves as unique human beings
• students have an instrument (IP) to gain self-knowledge and to understand their behavior and striving
• students communicate in the new language about topics that are existentially important to them
• symbols (pieces of art, dreams) allow a philosophical, anthropological, and depth psychological encounter with life
• student’s enthusiasm is underscored, e.g. through projects and role plays
• students play a significant part in the layout/content of the course (democracy)
• the maximum return principle furthers student’s involvement
• students are jointly responsible for their own individual learning processes and the learning processes of their classmates
• students are encouraged for living and learning in the community with others
• students learn how to identify with others, with the community
• the student’s circle of social interaction is expanded
• the divide between “real life” and the classroom is significantly narrowed
• course knowledge and life knowledge go hand in hand
• students are taken seriously by the teacher and their fellow students and treated with respect
• the teacher’s role shifts from being the student’s leader to being the student’s coach and adviser
• literary texts are analyzed under existential aspects (and in the new language)
• problem situations in literary texts are conferred to the students’ lives (meditative engagement)
• students become critical and simultaneously open-minded human beings, citizens, and fellowmen
• students are agents of social progress and empathy
• students regard their own culture and language as equal to the new language and culture

In the following I will be responsive to some of these points and explain them in more detail. As was presented and explained before, the critical engagement with oneself (gnothi seauton), for example, is regarded as the most pervasive pre-requisite of Gemeinschaftsgefühl in Adlerian thinking. Therefore, the HLP classroom furthers the harmonious interplay between self-acceptance and social interest. It is absolutely essential for the development of social interest to first have interest in one’s own healthy
development; which means and implies a balanced devotion to individual and communitarian interests.

Self-reflection and the critical cogitation about one’s community are the fundamentals of any humanistic education. Moreover, humanistic education can be regarded as the framework of the establishment of a democratic spirit in the classroom. Accordingly, the democratic spirit and the interest of students in self-determination, participation, and social engagement are necessary to stabilize the democratic interest and attitude of independent and responsible citizens (i.e. the Deweyian argument). Similarly, we need democracy in order to defend freedom.

In the conclusion of my dissertation I will summarize also what I understand democracy is. I will therefore argue with Adler, Dreikurs, and Rattner. Democracy is the state in which every member of a community is regarded as equal, independently of what s/he has accomplished and of how much s/he owns. In this regard every person is truly equal. The community of human beings in a democracy must therefore be structured on the horizontal level because the highest goals of a democratic community are the protection and maintenance of this state of equality. Therefore, co-operation must have a much higher preference than competition; the striving for social interest must have a higher preference than the striving for individual interests; and finally the demands of utilitarianism are neglected.

Democracy is the most civilized way of social interaction because it attempts to keep the balance between individual interests and communitarian interests. Of course, democracy is not perfect. In fact, it is achieve by struggle and executed by discourse. It is never finished; it is always a provisional solution because it does neither claim impeccability nor eternal validity. Democracy is based on human community, or in Dewey’s (1954) words, “democracy is the idea of community life itself” (148).
EPILOGUE

Despite my optimism as far as the successful introduction of Adlerian theory and more critical democracy into the field of foreign/second language and literature is concerned I would also like to express some of my concerns. In both the fourth as well as the fifth chapter the discussion circled mainly around the comparison of bildungsbürgerliche, i.e. humanistic, life philosophies on the one hand and capital interests on the other. Interestingly enough, the humanistic side has always demanded more dedication to social values and interpersonal engagement. The capitalist side generally stands for more self-interest, individualism, and egoism. As was shown in the pedagogical analyses in the fifth chapter, the maximum return principle – being only one side of the ‘golden rule of economics’ – is quite in tune with the capitalist (neo-liberal) understanding of society. The minimum cost principle, however, that will be applied in the HLP classroom, focuses on community values and Gemeinschaftsgefühl.

Also in the fourth chapter I have shown that Theodor Storm was concerned with this dichotomy throughout his life. As was said before, he regarded himself as a member of the Bildungsbürgertum, the educated lower-middle class, and distinguished himself vehemently – also as far as his clothing was concerned (see Laage 1999, 15ff.)\(^{341}\) – from the members of the Wirtschaftsbürgertum, the capital-holding bourgeoisie with their greed and love for progress and money. In one of his most famous novellas, namely Immensee (1849/51), Storm portrays the direct confrontation between a member of the Bildungsbürgertum (the artist Reinhardt Werner) and a member of the Wirtschaftsbürgertum (Erich). Despite Storm’s own preferences his analysis of the outcome of this contest is quite negative: at the end we will see the absolute victory of capitalism and individuality.

In the prologue of my dissertation I stated that the present dissertation is not meant to be anti-American in any way. Storm and Adler had both a quite negative opinion of America, at least as it was connected with capital interest and individuality. However, both accentuated and acknowledged America’s flexibility, dynamics, and

\(^{341}\) Laage (1999) maintains that Storm’s dress style was rather sloppy in his younger years (see 15) and later after his retirement he preferred to wear cotton pullovers (see 16) and an incredibly long red knitted scarf (see 16).
opportunity, especially in opposition to European ways of life. It goes without saying that neither Adler nor Storm had anything against economic growth and progress. However, both warned us and their contemporaries of the dominance of capital and the enslavement of the lower classes. Adler and Dreikurs demand hence the balance between freedom (individuality) and order (community), which is called ‘critical democracy’.

The introduction of critical democracy is not at all an easy undertaking; neither in the field of politics nor in the educational realm. Democracy has to be introduced in small dose and the participants have to be prepared for it. I regard it as imperative that the debate of what democracy ought to be still continues in the United States. This I regard as important in the broad political, economic, and social field as well as in the educational sector. It shall be the goal of this debate to reinstate the balance between individuality and community, whose lack has caused social and international tension over the last twenty or thirty years.
REFERENCES


http://www.bigcountry.de/Huete_und_Muetzen_der__Armee.htm

http://www.diesiedlervoncatan.de

http://www.genealogienetz.de/reg/SCN/geschichte-d.html

http://www.geschichte.schleswig-holstein.de/wappenundflagge/wappenundflagge.htm


http://www.spielbox.de

http://www.teachsam.de/psy/psy_kom/psy_kom_tzi/psy_tzi_txt_2.htm

http://www.odysseyofthemind.com

http://www.odysseyofthemin.com/whatis.php

http://www.pisa.oecd.org/

http://www.psu.edu/ur/about/mission.html

http://www.storm-gesellschaft.de/haupt-archiv-filmographie.html
APPENDIX
Abseits  
Am Kamin  
Angelika  
Aquis submersus  
Auf dem Staatshof  
Auf der Universität  
Beim Vetter Christian  
Bötjer Basch  
Buhlemanns Haus  
Carsten Curator  
Celeste  
Der Herr Etatsrat  
Der Schimmelreiter  
Der Spiegel des Cyprianus  
Die Armeständerglocke  
Die Regentrude  
Die Söhne des Senators  
Draußen im Heidedorf  
Drieben am Markt  
Eekenhof  
Ein Bekenntnis  
Ein Doppelgänger  
Eine Halligfahrt  
Eine Malerarbeit  
Ein Fest auf Haderslevhaus  
Ein grünes Blatt  
Ein stiller Musikant  
Es waren zwei Königskinder  
Geschichten aus der Tonne  
Hans Bär  
Hans und Heinz Kirch  
Hinzelmeier  
Im Brauerhause  
Immensee  
Im Nachbarhause links  
Im Saal  
Im Schloß  
Im Sonnenschein  
In St. Jürgen  
John Riew’  
Lena Wies  
Marthe und ihre Uhr  
Pole Poppenspäler  
Psyche  
Renate  
Schweigen  
Späte Rosen  
Veronika  
Viola tricolor  
Von Heut’ und Ehedem  
Von Jenseits des Meeres  
Waldwinkel  
Wenn die Äpfel reif sind  
Zur Chronik von Grieshus  
Zur „Wald- und Wasserfreude“

Apart  
At the Fireplace  
Angelica  
Aquis submersus (Lat. = Drowned in Water)  
On the Estate  
At the University  
At the Cousin Christian’s Place  
Cooper Basch  
Buhlemann’s House  
Carsten the Curer  
Celeste  
The State Councilor  
The White Horse Rider  
Cyprianus’s Mirror  
The Sinner’s Bell  
The Rain Woman  
The Senator’s Sons  
The Village on the Heath  
Across the Market Square  
Eekenhof  
A Confession  
A Doppelganger  
Journey to a Hallig  
A Painter’s Work  
A Festival at Haderslevhaus  
A Green Leaf  
A Quiet Musician  
“Es waren zwei Königskinder”  
Stories from the Barrel  
Bear Hans  
Hans and Heinz Kirch  
Hinzelmeier  
In the Brewery  
Bee’s Lake  
In the Neighbor’s House on the Left  
In the Great Hall  
In the Castle  
In the Sunlight  
In St. George’s  
John Riew’  
Lena Wies  
Martha and her Clock  
Paul the Puppeteer  
Psyche  
Renate  
Keeping the Secret  
Late Roses  
Veronica  
Viola tricolor (Lat. = Wild Pansy/The Little Stepmother)  
Recent and Ancient Stories  
From Across the Sea  
Waldwinkel  
When the Apples are Ripe  
A Chapter in the History of Grieshus  
“Wald- and Wasserfreude” Inn

Figure 1: Storm’s Novellas
Figure 3: Work Sheet: Problem Solving Strategies
VITA

Birger Sachau
Ginsterweg 8
25524 Itzehoe, Germany

Education

1991-1994 Wirtschaftsgymnasium (High School for Economics) in Itzehoe, Germany
Abitur (High School Diploma)

Erstes Staatsexamen (Master Degree), passed with distinction

1999-2001 The Pennsylvania State University: Graduate Studies in German
Master of Education

2001-2002 The Pennsylvania State University: Graduate Studies in German
Comprehensive Examination, passed with distinction

November 2004 passed Dissertation Defense

Teaching Experience

Summer 1995 Instructor for German at Cirencester College, U.K.

Fall 1998 Instructor for Religious Studies at Realschule West, Flensburg, Germany

1999-2004 Instructor for German at the Pennsylvania State University

Languages

German (native)
English (near native)
French (reading knowledge)

Professional Memberships

American Association of Teachers of German
Theodor-Storm-Gesellschaft