

ADLER AND DREIKURS IN A CHANGING WORLD – REFUGEES IN 2017

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At the 2016 ICASSI^(*) in Slovakia, I was part of the planning committee for the 2017 ICASSI. I suggested that one of the plenary sessions could be made of a presentation by a panel of faculty members on the issue of forced migration and refugees in the Western World.

Waves of refugees who escaped cruel and horrific wars and persecution in Asia and Africa arrived predominantly in Europe. Men, women and children who lost their families and everything they owned, sought safety, identity and a sense of worth in a strange, different world and culture. Most of them had no money, could not speak the language and often lacked the necessary skills to adjust.

How can we Adlerians become more involved in applying Adlerian principles to this specific topic and contribute to the current world's efforts to provide these refugees with the necessary help?

The outcome of these discussions is presented in a series of essays, beginning with background information and statistics provided by myself, then followed by:

- Zivit Abramson who will discuss the concept of Social Equality;
- Theo Joosten who will explore the issue of Education;
- Betty Lou Bettner who will look at supporting parents and families within the context of forced immigration; and
- Eva Dreikurs Ferguson who will examine the integration of displaced people in the world of Work.

^(*) *International Committee of Adlerian Summer Schools and Institutes (ICASSI)*, 165

Background Information and Statistics

In his book *"The Town Beyond the Wall"*, Ellie Wiesel (1964) wrote about the Spectator who had witnessed and watched the horror of the Holocaust during the years 1939-1945. The Spectator's position was detached and non-involved, and provided a safe existence from which to report, yet this position lacked humanity. Wiesel's message in his books and lectures was that commitment to the larger human community is essential in order to overcome the tendency to seek the safety of indifference and apathy.

Alfred Adler had already urged us to become more involved and committed to the well-being of other people when he taught us his concept of *"Social Interest"*. *"Social Interest"* requires the kind of courage that moves us out of this indifference and apathy.

This paper is a collective presentation of various related topics to immigration, aiming at moving us all away from the role of Spectators to that of Doers, following the action line of community feeling.

For the last ten years, we have become spectators of very significant changes predominantly in Europe, resulting from the movement of millions of immigrants and refugees, fleeing hunger, terror, wars, torture and loss of close family members and friends in their home countries. Most of them, except those who were killed or drowned during their migration, escaped to Europe.

The following figures show the massive number of refugees and displaced adults and children. Many of them were unaccompanied children. According to a *United Nations Report on Immigration (2017)*^(*) at the end of 2015, there were 65.3 million forcibly displaced people.

They included:

- 21.2 million refugees;
- 40.8 million internally displaced persons; and
- 3.2 million asylum seekers.

If these forcibly displaced people were from one country only, it would have been from the 21st largest state in the world. In 2016, the *United Nations Refugee Agency* estimated that 1.19 million people needed to be resettled and that nearly 370,000 refugees and migrants arrived in Europe by sea, with more than 173,000 going to Greece and more than 167,000 to Italy. At least 4,690 of these migrants died in the Mediterranean Sea while trying to reach Europe, compared to 3,777 in 2015. Most died while crossing from North Africa.

The number of child refugees has more than doubled in the last decade. Growing numbers of children are crossing borders alone. In 2015, more than 100,000 unaccompanied minors applied for asylum in 78 countries, triple the number in 2015. The number of children under five came mainly from Syria, with a total of 2.9 million. From other countries, the total amounted to 810,926 from or via Lebanon, 108,956 from or via Jordan and there were 37,902 from Iraq.

These destitute people had their basic needs seriously tested, i.e., the need to belong to a family, the need to work and the need to have friends. Many lost their families, their ability to be productive and their social identity. They faced challenges, crises and emergencies in relation to their physical and mental existence.

Adler (as cited in Ansbacher & Ansbacher, 1956)^(*) said that every child is born with the need to belong, with the ability to connect with others and to contribute in a meaningful way to others. Acquiring the skills of connecting involves a learning process, which is the key to the welfare of a community. It is therefore essential that everyone feels that they belong and are connected in the following three significant areas:

^(*) Ansbacher, H.L. & Ansbacher, R.R. (1956). *The Individual Psychology of Alfred Adler: A Systematic Presentation in Selections from his Writings*. (p. 138). New York: Basic Books Inc.

- Families/Couple Relationship;
- Work and Occupation; and
- Friendships and Leisure.

Belonging and connecting in these areas represent the primary, universal issues relating to mental health. Each individual, according to Adler, uses his or her creativity to overcome feelings of inferiority and lack of a sense of belonging. Therefore, without proper training and encouragement to strengthen their sense of personal worth, children and adolescents' creative power might be diverted towards reaching destructive aims in some groups who, while providing them with a sense of belonging, may also brainwash them into achieving devastating and deadly objectives. One of the most infamous groups has become a nightmare for the entire world: *ISIS (Islamic State)*. One recent example of the horrors that this group could perpetrate is offered by the case of Salman Abdi, born in Britain to parents who emigrated from Libya, who was identified as the terrorist who killed 22 young people and wounded many more at a concert hall in Manchester, England, in May 2016. One may assume that an adequate integration of the Abdi family in Britain could have prevented their son Salman from committing such a vile and cruel suicide bombing, just for the purpose of belonging to a group of martyrs.

The question now arises as to how countries and individuals could promote the necessary conditions for a humane absorption of these immigrants and refugees to enable them to actualise their need to belong and to face new afflictions such as the one described by Rachel Aviv in an article in *The New York Times* (March 27, 2017) affecting the "Apathetic" refugee children. Clearly such expressions of apathy are rooted in trauma. In 2005, it was reported from Sweden that over four hundred children between the age of eight and fifteen suffered from "Resignation Syndrome". In this case, the patient is totally withdrawn, immobile, mute, entirely passive and unable to eat, and does not react to physical pain. Almost all the children were identified as children of families who emigrated from the Yugoslav states and the former USSR and, more recently, in families fleeing countries that were not at war but were denied asylum. In the leading medical journals, the diagnosis

was that the illness was a reaction to two traumas: first, from the initial harassment in the children's home country and, subsequently, from the pain of deportation after having been acculturated to Swedish society.

The psychiatrists referred to the syndrome as "the will to die". This new situation prompted five of the seven political parties to demand amnesty for these apathetic patients. Dr. Hultcrantz, who treated children with this syndrome, believes that people cannot be truly healthy unless they feel secure, have a sense of belonging and are free from danger, anxiety and fear. In 2013, the *Swedish Board of Health* advised that the patients could not recover until their families receive permission to live in Sweden.

This leads me to the question: Do children of immigrants need to develop "the will to die" syndrome in order to secure their families in the new countries?

Before proceeding with this presentation the aim of which is to conceptualise the various issues related to the integration of forced immigrants and refugees from an Adlerian point of view, I would like to invite readers to remember the following statements:

- Amy Lew and Betty Lou Bettner (1995)⁽¹⁾ observed: "Discouraged children might choose the path of revenge" (p. 37); and
- Alfred Adler (as cited in Anbacher & Ansbacher, 1956, p. 389)⁽²⁾ concluded: "The person who is really strong has no inclination to cruelty" (p. 389).

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⁽¹⁾ Lew, A. & Bettner, B.L. (1995). *Responsibility in the Classroom*. Newton Centre, Ma, Connexions Press.

⁽²⁾ Ansbacher, H.L. & Ansbacher, R.R. (Eds.). (1956). *The Individual Psychology of Adler Adler: A Systematic Presentation in Selections of his Writings*. New York: Basic Books.

IMMIGRATION AND SOCIAL INTEREST

Zivit Abramson

This paper explores a multi-faceted topic: mass immigration, a subject I shall discuss using Adler's concept of Social Interest in connection with this phenomenon. Today, immigration has become a huge problem, in practical, emotional and political terms. The point I shall try to underline is that the difficulties created by a large influx of people mostly arises from a general lack of development of Social Interest, especially in those countries where they arrive.

Let me begin with a short description of the meaning of Social Interest. I use the word "description" rather than that of definition because there is no definition, or such a thing as called "social interest" or the closely related conception of "social feeling"; rather they are concepts, processes and actions. Adler himself, when asked what he meant by the expression *Gemeinschaftsgefühl* replied:

"We are not in a position to define it quite unequivocally, but we have found in an English author a phrase which clearly expresses what we could contribute to an explanation: 'To see with the eyes of another, to hear with the ears of another, to feel with the heart of another'. For the time being, this seems to mean to me an admissible definition of what we call social feeling" (as cited in Ansbacher & Ansbacher, 1956, p. 135).

According to Adler therefore, Social Interest in this context means the ability to identify with the immigrants and refugees, and hence to feel empathy with them. A great number of Adler's followers have given varying descriptions and definitions of Social Interest, but I shall not examine them here. What I want to concentrate on is the idea of what we intend when we use these words. Social Interest can be portrayed as one's genuine sense that other people's well-being is no less important than one's own. This attitude implies an understanding of social equality and the need for mutual respect. In this way, the concept of Social Interest represents Adler's moral theory.

Adler spoke of different amounts of social interest a person can demonstrate. He did not call them stages – he disliked clear-cut divisions – but spoke instead of under-developed or well-developed Social Interest, with in-between a great number of possibilities. To be not only willing but also going out of one's way in order to make an effort to help people who are of a different nationality, race or colour, as well as to want to share with them what one possesses, all this would show the most well-developed Social Interest. If we were speaking of stages of Social Interest, here we would be referring to the highest stage. Or, we can also use the image of the widest circle.

Social Interest indeed develops in larger and larger circles. It starts at the beginning of a child's life, as a baby or a very young child. The bonding that slowly takes place between a mother, or primary caregiver, and the child, represents the soil on which social feelings will grow and develop, assuming the mother or primary caretaker is "a good enough mother".^(*) This instance represents the first and the smallest circle. How does this happen? Already in 1908,^(**) Adler spoke of the child's need for affection and he noticed that:

"As a rule, and with good reason, a satisfaction of the need for affection cannot be had for nothing (that is, without giving something in return). Thus the need for affection becomes the lever of education ... The need for affection thus becomes an essential part of the social feelings" (Ibid. p. 40).

This is where Social Interest begins and, in some unfortunate cases, this is where it remains stunted or stagnated. This constitutes the minimal education in Social Interest. In clinical work, we sometimes have clients whose Social Interest never went beyond this small circle.

(*) Winnicott, D.W. (1971). *Playing and Reality*. (p. 11). London: Tavistock Publications.

(**) As cited in: Ansbacher, H.L. & Ansbacher R.R. (Eds.). (1956). *The Individual Psychology of Alfred Adler: A Systematic Presentation in Selections from his Writings*. New York: Basic Books, Inc.

For example, a young man, who is not working, has no partner, no social connections, and sits in his room all day playing with the computer, while his mother is cooking, washing and cleaning for him. In therapy, training this kind of person to develop Social Interest must begin with the mother or the caretaker. We may suggest that this individual asks his or her mother how her day has been, or maybe even if she would like him or her to make a cup of tea. In such cases, it is obvious that there is no point in suggesting that this person, at this time, volunteers to work with immigrants.

Fortunately, Social Interest does usually develop. The circle grows and reaches beyond the mother to extend to the father or other caretaker, the siblings, the teacher and schoolmates. When children grow up, Social Interest may include the group to whom they feel they belong. This can be people who share their religion, people of their poor neighbourhood, a gang, a race, or a nation. In such cases, the suffering of people who belong to these groups will hurt them and make them care and feel compassion for them. They may decide to do something to assist them - maybe donate money. But even if they do nothing, they are concerned and will back up the action of other people who actively help them.

When the immigrants and refugees arrive, they certainly cannot feel that they belong to the local groups who are probably of a different race, perhaps a different colour or nationality, and speak an alien language.

They do indeed need some of the living space and some of the money of the local people. Often, they will require some of their time to take care of them, in which cases, a large part of the population whose Social Interest is inadequate, will not want to spend their resources for the benefit of these unfortunate people. Often, there is no willingness or aptitude to identify or empathise with those who are experienced as strangers; the circle of those for whom they feel some solidarity and compassion is too small.

Only part of the population will be aware of the notion of Social Equality and accept that we are all part of one whole. We may not be the same but we are equal, and we need to extend our Social Interest to include every human being. For this, the largest circle of Social Interest is necessary in order to sustain and succour immigrants and refugees. This is the circle that includes all humanity.

There is no one better than Adler (1979)^(*) himself to express this:

"I do not mean to say much about ... the mistake of understanding what we call community as a private circle of our time, or a larger circle which one should join. Social Interest means much more. Particularly, it means *feeling with the whole, sub specie aeternitatis*, under the aspect of eternity ... It is never a present-day community or society, nor a political or religious form. Rather the goal which is best suited for perfection would have to be a goal which signifies the ideal community of all [hu]mankind, the ultimate fulfilment of evolution" (pp. 34-35).

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IMMIGRATION AND THE CHALLENGE TO THE EDUCATION SYSTEM

Theo Joosten

In the development of today's world, we see large numbers of immigrants, adults, youth and children, fleeing to other regions or countries. Immigration, however, is not a new phenomenon in human history. For centuries, people have been travelling, either forced by violence, or out of free choice, for example to Australia, North America, France and The Netherlands. What is different today is the phenomenon of mass immigration involving huge numbers of people, combined with the whole world being aware of it through social media and television within a few hours of it happening.

(*) Adler, A. (1979). *Superiority and Social Interest*. H.L. Ansbacher & R.R. Ansbacher (Eds.) London: W.W. Norton & Company. (Original work publ. 1964).

Among these refugees, there are a great number of children, sometimes unaccompanied, that need to be educated in their new countries. In order to provide the right and appropriate education, there must first be an assessment of their background so as to enable teachers to address their specific needs.

This need for an environmental intake seems to be broadly accepted in many schools. Adlerians – and hopefully others too – refuse to see the child as an isolated individual, but rather only within a social context. Some understanding of the child's first circumstances contributes to an appropriate educational approach. Gathering some information of their social circumstances during the first meetings with the children and their parents or guardians is part of the intake.

Not all children of immigrants, even from the same region or country, are the same. Therefore, the schools where children of immigrants will be attending classes need to learn more about them and their circumstances.

- Do the immigrant children speak the language of the new place?
- Are they more or less from the same cultural environment?
- What was the reason for some children to leave the country unaccompanied: was it a free decision, or one caused by war and terror, or one resulting from a lack of food (famine)?
- How is the family situation now?

The fact of having left their hometown and/or homeland and gone through severe war experiences could also have made another strong impact on refugee children. They may have been traumatised by their ordeal in comparison with the life of children with a normal family life whose parents went to another country for a new job.

With different degrees of severity, we may assume that a certain number of these children will show symptoms of anxiety, fear, anger and depression, and display signs of aggression and withdrawal, while also experiencing feelings of isolation, loneliness and uncertainty, and

an absence of trust. These manifestations will undermine the establishment of a trusting relationship. So, besides gathering information of the children's background, working on building a trusting relationship is the second and very important step for teachers to take in making contact with them.

This represents an enormous challenge, especially for those children who have been exposed to war, terrorism and violence. They have almost daily been in circumstances in which adults could not be trusted and where the environment was full of dangers. For example, young children coming from severe war regions may run into a house or cellar when they hear a plane, in great contrast with their new classmates who are usually excited when they see one high in the sky.

A trusting relationship may lead to a feeling of safety, which is the most important condition for growth and development. Only from faith and trust is development possible (Massachusetts Advocates for Children, 2013 & 2015)^(*).

So far, I have stressed the importance of the role of teachers who, by their attitude, skills and knowledge, are crucial in initiating a successful learning process. To this effect, I now want to describe the three stages in which teachers need to engage in order to construct an affective and effective connection with children of immigrants:

- a) Teachers need to be prepared to work in a school setting in which many refugee children are present;
- b) These schools need to have a back-up system with psychologists specialised in treating children with serious problems. These psychologists need also to be available to the teachers when they themselves face problems; and

(*) Massachusetts Advocates for Children. *Helping Traumatized Children Learn: A Report and Policy Agenda*. (2015). Vol. 1. - *Helping Traumatized Children Learn: Creating and Advocating for Trauma-Sensitive Schools*. (2013). Vol. 2. Boston, MA: Massachusetts Advocates for Children.

- c) The whole school must be involved in the process of helping these children to find their place. It needs to be a shared responsibility and a co-operative endeavour.

Eva Dreikurs Ferguson^(*), in referring to Adler's teachings, underlined the ingredients that are necessary to the education of children as follows:

"Belonging and contribution thus go together and make up the fundamental human motivation under ideal social training and attitudes" (p. 359).

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HOW TO SUPPORT FAMILIES IN THE DIFFICULT TRANSITION OF IMMIGRATION

Betty Lou Bettner

Everyone faces changes, transitions and losses in life; however, unless you have been an immigrant, it would be hard to imagine all the changes and anxious moments that go with it. While there may have been some anxieties that were eliminated by the fact of leaving a very difficult environment, there are still many uncertainties to face in a new setting.

A child has already learned a first language and the rules and habits of a culture; he or she has already made friends and found a way of fitting in. The child usually has no choice and often parents too do not feel that they have any other alternative. The process of immigration strips everyone of everything well known and requires replacing everything with something different.

(*) Dreikurs Ferguson, E. (1989). Adler's Motivational Theory: A Historical Perspective on Belonging and the Fundamental Human Striving. *Journal of Individual Psychology*, 45 (3), 353-361.

Adler was very clear about the four psychological needs^(*) for children as well as for adults, the most basic one being the need to belong, to fit in and to find a place. Immigration interrupts the sense of belonging when separation from others is experienced, when there is a disconnection from a home, a community, the extended family and a job, and having to begin everything again. Feelings of isolation, loss and loneliness will inevitably be felt.

The First and Most Basic Need: Feeling a Sense of Belonging

How do we provide that sense of belonging? This need could be provided by an in-group that welcomes new members, specifically with a few individuals among them speaking their native language who might be familiar with their country of origin. The obvious requirements for these new members are a place to live, some furniture, cooking items, food, clothing, a cell phone, and the availability and help of one or more persons. An encouraging addition would be someone who is familiar with the family's diet and who perhaps will be able to direct them to a grocery store with some of their traditional foods.

To sum up: what they need is someone who is glad to see them, welcomes them, is happy to spend time with them, to learn about their family and their history, and to enjoy them. They also need to have a way to stay in touch with those they had to leave behind, whether they are other family members or friends, so that some connection may be maintained.

Another important way to feel a sense of belonging is to be with other parents and their children, and possibly have access to some parent education classes.

(*) Lew, A. & Bettner, B.L. (1996). *A Parent's Guide to Understanding and Motivating Children*. Newton Centre, MA: Connexions Press.

The Second Need: To Feel Capable

Immigration may provide the hope and prospect of moving to a better situation but there is no guarantee. With hope comes the possibility of moving "from a minus-situation to attain a plus-situation" (Adler, as cited in Ansbacher & Ansbacher, 1956, p. 181^(*)). However, feelings of inadequacy may be experienced due to language difficulties and other unknown factors. Some of the most pressing problems may have been solved but the need to grow and improve in the new location must be addressed.

Providing the opportunities for improvement begins with others being available to offer ways that suggest moving forward. This can be achieved by exploring the skills of all family members to see how their existing talents can be utilised, along with offers to teach new skills, exploring new areas and locating schools if needed. Help with enrolment can also be provided, whether it is for the adults, the children or both.

In schools, there must be someone who speaks their language, a mentor, and a few students who will provide friendship, answers to any questions and information that offers familiarity with the system without overloading or overwhelming them. There must also be a connection from the school to the parents to let them know that they are welcome.

The Third Basic Need: To Feel Significant

Adler's third requirement is to experience a sense of significance and of value, and the need to feel needed. This need can be fulfilled through work, with a job that allows an income to support self and a family, and offers a way of contributing.

(*) Ansbacher, H.L. & Ansbacher, R.R. (1956). *The Individual Psychology of Alfred Adler: A Systematic Presentation in Selections of his Writings*. New York, Basic Books, Inc.

An individual's occupation enhances self-esteem and provides the opportunity to contribute in some way, to be independent and to be useful. The fear of being superfluous in a new country will most likely produce anxious feelings and uncertainty. So, it is essential to help these families move towards independence in identifying their skills and to help them to put them to good use.

We can offer a way of feeling significant and of contributing by helping a family feel needed, and the most obvious way is to be able to provide some form of employment to those who need it, preferably in the areas of their expertise. If their language of origin is unknown in their new country, classes should be offered quickly. For some, unfortunately, the job that fits their former training and position will take time to be found. For example, a doctor will have to be fluent in the new language and study to be licensed in the new country. A cab driver will need to study the new language and the area in order to understand and be understood, and find the needed orientation. A domestic worker or a landscaper will need some language classes but might be able to find work if he or she can work with someone who can instruct by demonstrating the needs of the job without the use of words. Several jobs might fit this description.

The Last Absolute Need: To Have Courage

To move forward, immigrants, like everybody, need to be encouraged, to have others who say and do things that build their courage, pointing to their strengths and showing how welcome they are in the new country. It is clear that they have already demonstrated courage when they decided to make this huge change, to move away from known fears without being fully aware of what to anticipate or expect.

Providing the encouragement needed by immigrants is greater when it is carried out by several members of a group that offer to sponsor and support one of these families, and are ready to give a special welcome by offering a safe place, a good neighbourhood programme and a list of ways of identifying their requirements and how to meet them in a new country.

The uprooting that they have experienced has not come without pain. The in-group must be ready not only to help and to support but also to learn from its newest members so that they might smoothly integrate. No one feels comfortable when being constantly on the receiving end. These new families will have strengths to share, stories to tell and will want to show their willingness to be useful in their new country.

One really important reason for following Adler's advice is to make sure that everyone has his or her psychological needs met as he has outlined. The reason for this is that because of immigrants' vulnerability, their needs may be, one way or another, fulfilled otherwise. Their defencelessness can indeed make them easy prey to anyone who can seemingly offer them some help, be it gangs, cults or terrorist groups.

With this proviso, benevolent helping groups are very good at providing a connection, appreciating skills, offering jobs and building courage for them to do whatever is expected. These groups remove all feelings of isolation, inadequacy and inferiority, and offer ways of feeling of value. They are prepared to offer what is missing.

The transition will be smoother if the family has already some family connections or if they have been invited or sponsored by a hosting group in the new country. In the United States and Canada, there are several voluntary and civic groups who are sponsoring these refugees. It might be a community organisation or a religious group, a city, or a company programme. In Philadelphia, Pennsylvania^(*), there is a settlement programme that is free, which offers information, support, English classes, workshops, employment assistance and outreach programmes for families.

(*) Refugee Resettlement HIAS Pennsylvania: hasp.org/resettlement

One of the Canadian programmes is entitled "Groups of Five"^(*). They are set up to sponsor immigrants and to provide support for a period of twelve months or up to when the family becomes self-sufficient, whichever comes first. Medical and dental services, legal assistance, educational opportunities are also offered together with the continuous provision for creating environments that are consistently supportive and encouraging.

In conclusion, all of us must become aware of how to be helpers and to provide what we hope would be there for us if we ever needed it.

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DISPLACED PEOPLE AND ADLER'S LIFE TASK OF WORK

Eva Dreikurs Ferguson

Adler (1964)^(**) described three Life Tasks that every human adult needs to fulfil for good mental health and for being a well-functioning member of society. A major Life Task is that of Work, in which one performs tasks of value to the society. One's self concept is enhanced when one works effectively and contributes. Adlerian Psychology offers insights into human functioning, and it provides principles for how one can achieve good mental health and to be a good citizen in society.

Feeling a sense of belonging and that one is a valued member of society, is crucial for mental health. This feeling of belonging is enhanced when one strives to contribute to the well-being of one's group and, in the larger sense, to society. The feeling of belonging is enhanced when one's contributions are valued.

(*) Groups of Five - Sponsoring refugees:

www.cic.gc.ca/english/refugees/sponsor/groups.asp

(**) Groups of Five - Sponsoring refugees:

www.cic.gc.ca/english/refugees/sponsor/groups.asp

Adler (as cited in Dreikurs & Mosak, 1966) addressed this topic in his discussion of the "tasks of life", which refer to major ways in which the human adult connects significantly with others.^(*)

Brian Resnick (2017)^(**) wrote:

"There are now 65.3 million people displaced from their homes worldwide, the United Nations reports. It's an all-time high: likely the largest population of refugees and asylum seekers in human history" (¶ 1).

Many are wondering if psychology can help in this social crisis, one that has a worldwide impact. Adlerians have long known that mental health is high when a person feels a sense of belonging, and it is clear that when people are displaced their feeling of belonging is threatened. Many communities have made strong efforts to enable migrants to feel a sense of belonging by keeping families together and enabling the migrants to keep social ties with their own cultural groups. However, these efforts are often insufficient, and if the feeling of belonging is restricted in such a way that the migrant feels alienated from the larger society, major problems of feeling rejected and not valued are likely to occur.

Newspapers have reported clashes between migrants and the established local citizens, and there are many reasons cited for these. People established in a community may feel threatened by strangers with different languages, religions and cultures. Adlerians have long ago identified that when individuals have inferiority feelings they may strive to be superior (Ferguson, 2016)^(***) and members of the local

(*) Dreikurs, R. & Mosak, H.H. (1966). *The Tasks of Life. I. Adler's Three Tasks. Individual Psychologist*, 4, 51 – 56.

(**) Resnick, B. (2017) A Psychologist Explains the Limits of Human Compassion. In: Vox. Retrieved 05.09.2017. <https://www.vox.com/platform/amp/explainers/2017/7/19/15925506/psychic-numbing-paul-slovic-apathy>

(***) Ferguson, E.D. (2016). *Adlerian Theory: An Introduction*. Chicago: Adler University.

population, who have strong inferiority feelings for reasons unrelated to the migrants, may strive to be superior to the migrants in their mistaken beliefs this will gain them a feeling of personal value. Of particular importance is the role of work for both migrants and the local population.

In a number of countries to which the migrants move, there are serious problems of unemployment for the local population. Large numbers of young people are idle because there are not enough jobs around. Considering the importance that work plays in the mental health of people, communities that allow these high percentages of unemployment are not dealing with fundamental human issues that Adler long ago recognised. Whereas from the Adlerian perspective the local youths need to work in order to feel useful and that they are contributing, the local communities rarely promote fruitful ways for young people as well as older citizens to contribute. Every community has needs that its citizens can fulfill. Roads can be improved, parks can be provided and schools can be made more aesthetically pleasing, just to name a few projects that one can easily identify. Communities that follow Adlerian principles would harness the energies of the unemployed to improve the overall quality of life in the community. Jobs would be created for the local unemployed. Unfortunately, in most parts of the world this does not happen. The local unemployed continue to feel unappreciated and their wish to contribute is stifled.

When migrants enter their communities and threaten to take the few jobs that do exist, the hostility of the locals rises. Neither the unemployed locals nor the migrants feel they belong and are valued. If communities recognised the importance of work for the well-being of all human beings and arranged, by planning and organising, to provide work that truly benefits the population, all members would feel valued and feel pride in contributing to the welfare of the whole group. People would help each other instead of perceiving each other as threats. Adlerian principles could be of great benefit to both the local population and the migrants, if only the leaders of the communities into which the migrants move had the knowledge of Adlerian psychology and the will to apply that knowledge for the good of all.