

ticle that dwelt as never before on the excesses of friendship, which "causes its possessor to seek company simply for the sake of being in it, whereby their time is wasted and they become a natural prey to the dishonest, tricky, unscrupulous, and vicious, who may take advantage of and link them into all sorts of obligatory concerns ruinous to their pockets and their morals."

Today discredited and forgotten, phrenology retains a historical interest as one of the disciplines that sought to analyze the causal factors in personality before a scientific psychology had emerged from philosophy. As such, it brought Whitman and perhaps others involved in the homosexual subculture of that day to a better understanding of themselves and of the potential of homoerotic urges for the positive task of nation-building. The notion of adhesiveness as related to male comradeship linked it to the *paidarasteia* of Greek antiquity, with its emphasis on loyalty to one's comrade in arms and on duty to the state of which one was a citizen—the latter being one of the sources of the modern democratic ideal.

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ADLER, ALFRED (1870-1937)

Austrian psychiatrist, founder of Individual Psychology, commonly known as the Adlerian School. Like Sigmund Freud, Adler came from a lower middle-class Jewish family in Vienna. A central figure in Freud's psychoanalytic circle from 1902 to 1911, his heated disputes with the master in the latter year led to his seceding with several other members to form an independent group.

Adler's theories are technically less complex than those of Freud, and draw

more directly on his experiences with patients of humbler social origin. As a result they have a commonsense quality that earned them considerable popularity in the middle decades of the twentieth century, a popularity that has since ebbed. Alfred Adler's thinking emphasized the individual's striving for power and **self-esteem** (with the inferiority complex often arising as an unwanted byproduct) and the patient's **lifestyle**—a concept that, much modified over the decades, was to play a notable role in the ideology of the gay movement.

Although he attained a qualified approbation of the goals of the women's movement, he insisted on classifying homosexuals among the "failures of life"—together with prostitutes and criminals. His writings on homosexuality began with a 52-page brochure in German in 1917 and continued sporadically through most of the rest of his life. Possessing little independent explanatory power, Alfred Adler's views on homosexuality are now chiefly of historical interest, as instances of stereotyped judgmentalism and reified folk belief of a kind not uncommon among professionals of his day. Beginning in the 1970s some adherents of (Adlerian) Individual Psychology proposed a less negative approach to homosexual behavior, but their revisionism was opposed by others.

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ADULT-ADULT SEXUALITY

See **Androphilia**