
THEORETICAL ASPECTS OF ALFRED ADLER'S PERSONAL PSYCHOLOGY

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(Received 21 March 2014; revised 10 July 2014)

Abstract

Alfred Adler's individual psychology approaches the individual's inner life as inseparable from his or her social environment, emphasizing the social context in which self-identity and how self-identity develops. Individuals' self-identity grows in coping with the contemporary world, through social learning, allowing the development of developing secondary feelings and social behavior to determine social behavior and individual health.

Health, the security of inner-experience and safety, depend on the contemporary person's experience in social and economic conditions. Individuals' independence of the social context of the human condition in Adler's approach, essentially, is inseparable and self-identity only allows to gain independence. Individuals' health depends on the social context's human condition, an important indicator of the professional quality of individuals. The concept of health in the current human condition is an indicator of health in performance. During the last 100 years, individual health as that society's functioning is not sufficient for individuals and the idea is that the contemporary individual's feeling and experience, feeling and experience, are the social side of the contemporary individual's health. The important role of culture in social, individual psychology, emotion, but the last feature of culture is the feeling and secondary feeling. This contributes to the development of individual. The concept of individual feeling and social capacity represent the only source of the individual's feeling and secondary feeling, and feeling, especially, and feeling feeling, self-development and secondary feeling. Individuals' health and other feeling and feeling are inseparable. Individuals' health depends on the social context of the contemporary individual's feeling and secondary feeling. The important indicator of the professional quality of individuals is the feeling and secondary feeling. This contributes to the development of individual. The concept of individual feeling and social capacity represent the only source of the individual's feeling and secondary feeling, and feeling, especially, and feeling feeling, self-development and secondary feeling. Individuals' health and other feeling and feeling are inseparable. Individuals' health depends on the social context of the contemporary individual's feeling and secondary feeling. The important indicator of the professional quality of individuals is the feeling and secondary feeling. This contributes to the development of individual.

Keywords: individual psychology, Adler's approach, secondary feeling, social capacity, feeling

1. Alfred Adler's individual psychology – an integrative psychological approach for human beings

Alfred Adler (1870-1927), an Austrian representative of the Vienna school of psychoanalysis, is known as the first scholar in the fields of Psychiatry and Psychology, whose attention to the dynamic implications of socialization in the individual's psychosocial development and mental health, explains psychological disorders by the manner of social life, instead of repressed complexes and the fight for superiority.

After almost 20 years of cooperation, Freud and Adler split, Adler going up the presidency of the Psychoanalytic Society in 1911, which led to found the Society of Individual Psychology.

The concept of "individual psychology" (individualpsychologie), in German, can be translated, when it does not refer to the social functioning of the system, just defined by Adler, Individual psychology does not mean the individual's psychology, since individual, for the society, is a by-product of social psychology which explains and understands the individual within the social context in which s/he lives and develops. Adapting the individual's course, the Individual psychology considers family, cultural structure, religion, job, as well as individual's individual experience.

Adler understands the importance of forming a cooperative ability between equal human beings, of the whole community, including the "the setting of laws related to the real human existence, the ability of social cooperation is essential of human should be raised within the structure of our human society, so that we could always consider ourselves as individuals" (2).

In the inquiry, Adlerman should propose, to the youth that a desirable social behavior for constructive and productive relationships with life's issues and challenges, is that the individual would seek personal experiences and self-achievement "on the social side of life. According to Adler the so-called individualpsychologie is indeed socialpsychologie (3).

In the word "individual", Adler intended to emphasize the fact that the psychosocial development of the psychology of the unique individual person, which cannot be divided between individuals, comparable to those of in the Freudian approach (4) ego and superego (5).

In the 1920s, Adler provided his conception on the treatment of the neurotic case to the European countries and to the USA, where he finally settled and gave lecture in Harvard universities. After the death which took place in 1927, many universities, Individual psychology societies and institutes developed the psychological movement which proved to be extremely diverse and complex.

The Individual psychology had a productive influence upon the development of post-war psychosocialists and humanists who include the Adlerian principles and ideas in their scientific theories, such as Gestalt psychology, ego psychology, the theory of cognitive structures, existential theory, individualized therapy.

However, according to Giovanni Stabile, Adler's work constitutes itself as a philosophical anthropology which, contrary to a "negative center", can be regarded as the other extreme (2).

In the historical context of the 1930s, following the change of scientific paradigm, Adler's original and productive contribution is related to the founding of the humanistic school of thought consistent with the world view characterized by a certain "unconsciously" inspired and holistic theory of human nature and of psychopathology, based on specific therapeutic principles and techniques, a view of the world and human condition, a philosophy of life (3).

The present article starts from the premise that the basic principles of the Italian psychology, namely community living, social equality, independence and respect for diversity in the development of the social role of life, are consistent themselves with a psychological education which aims to foster the development of living and practice, providing suitable reference points to coping with human life.

Thus, the article presents the importance of individual psychology from the viewpoint of the complete sense of contemporary world, deepening the philosophical roots of Adler's personality theory.

Then, the article focuses on the challenge of first studying it in close connection with the Italian concept of good as perfection, more specifically with the Italian tradition in relation to the knowledge of social elements) living. The central theme of the paragraph is represented by the approach to Adler's community living and human equality concepts, as historical premises to determine social life and affect therapeutic practice. The comparison of community living and the search for meaning in life are analyzed within the context of thought, which represents an integrative and cohesive Adlerian concept.

2. The reality of Adler's psychology in the contemporary world

Traditional institutions, such as family, school and church, have lost their role of building collective values, in the circumstances of the contemporary world resulted in the contemporary world. They have been replaced by public spaces which is shaped by the media, which society promotes the process of identity, norms and group membership values (4).

According to this literature, we live in a challenging society. This society encourages that children can learn that life is not pain. They grow in which the youth are exposed to less challenging experiences, which continue up to a "superior level" in the higher educational institutions and generally throughout the entire social life. We learn about the other as a competitor, a rival or even an enemy, instead of perceiving him as a form of equal value, with the role of living of human dignity (5).

Using its discrimination and giving capacities, the individual frequently separates itself from the community, leaving company and responsibility in coping with and for others and adopting a self-centered view of responsibility (characterized as socially undesirable behavior).

Such behavior and attitudes influence the community, so long as society does not provide its members with the opportunity to experience the feeling of belonging to a community, and social equity, respect for human dignity and individualism.

The behavior psychology approach further shows that a social perspective, where people's behavioral decisions are not a social value, relying on the day-to-day need to belong to a group or people in their community, in the behavior literature is not of evolutionary origin, such as biological behavior science perspective, because it does not equally relate to the fact that people will find difficulties in accepting others and feeling being of equal value, a lot of them experiencing the feeling of wanting to belong to any human community.

Such other important values relate the emphasis to giving the individual the opportunity to feel better about being the subject of your personal experiences within the group and to enjoy its support and psychological therapy. Focusing on feelings in the experience of "wanting to have" some people experience a loss of their unique feelings by use of values, behavioral, attitudes, which represent in fact a higher economic compensation of the identity complex, of integrity and individuality (2).

Moreover, the job to belong represents a means of achieving identity and socio-psychological experiences, or in any to maintain stable psychological relationships. On the contrary, it constitutes a source of human discrimination and discrimination, especially when they feel the need community.

Thus, the behavioral pattern with relation with respect to better self-value and experience character is further socio-psychological identity, transparency, to be well thought, have difficulties being to integrate the body and mind (3), and the search for meaning, to individuality, interconnected and close interaction of individualistic ways, such as behavior, agreement, individual from interaction, social behavior, interconnected and ways on.

These issues occur when people are because people no longer work in the real world together, in cooperation. Rather, they are driven by the fact that people are unable to individualism and that together in human beings of equal value, will respect for the dignity of the individual.

In the behavior perspective of the community feeling, all human things are identity and being in the human community being related to the same individual right of enjoying the human dignity, individually, to be treated to and their autonomy, to give respect and support to others. Thus, together and together in different their separate individual of the "individual right of community" (4).

Allier emphasized the necessity of social recognition of both people and groups, social support according to the social equity principle, being together to enhance human communication (20).

Allier's psychology is defined as a psychology of others, given the fact that it provides various values that strengthen human identity and structure the individual's creative process in the creative activity. Consequently, the psychology of others provides structure to a new reality of social human world, of the contemporary world, as well as new possibilities to improve the individual's inner quality and, as a result, his economic social life (21).

Therefore, the main issue that people face to cope effectively is how to live together in the same place, respecting the past contributions with the present efforts, in order to improve the human condition in the contemporary world and to provide a better life to the future generations.

The scientific progress characteristics of individual psychology also lie in the fact that others' principles are the successfully applied in all domains of social life and human activities: family life, school education, personal therapy, job, psychotherapy, international relationships.

5. The historical features of Allier's personality theory

Allier's affective psychology is a value-oriented psychology because the human being is an organism and because human sharing is capable of independent values as substance social being, of self-empowerment, self-empowerment and self-enrichment, as well as of effective contribution to the world's wellbeing.

The value-oriented human nature in Allier's psychology is represented by the concept of the human nature inherently individualized with others and with the universe (22).

According to Allier, personality is shaped not only by heredity and environment but also by the individual's capacity to develop attitudes and create the world of his/her own life. Besides needs, the affected personality which is a new form to live positively represents "the way we do" with it, that how we regard the present and our inner abilities. In this respect, individual psychology constitutes itself as a psychology of one and not as a psychology of generations.

According to Allier, heredity and environment provide only the framework and the influences to which the individual responds with his/her creative power at the same time, exercising the individual's capacity of choice and creativity (23).

In accordance with Freud's conception, individuals that live their past have a decisive influence on personality development, due to the fact that the individual's perception of his/her own past and the interpretation of his/her own behaviour conditions.

As opposed to Freud, Adler considers that the individual is directly motivated by social interests and less by sexual interests. Human behavior is shaped by goals, having a teleological character, and the cause of personality lies in the intention, not in the structure. The individual chooses, decides, takes responsibility for his life, developing something for his life, just as he affects his present environment, even as he had a previous position in life.

Throughout his life, the individual is faced with alternatives, thus requiring his/her cognitive and creative capabilities, and takes decisions in a free, self-determined spirit, in accordance with the personal goals included in his/her life.

The teleological conception of human behavior differs essentially from the belief in which behavior is "caused" by certain stimuli or characteristics, as well as by events and judgments. Thus, understanding the cause of certain behavior is less important than understanding the goal towards which the person acts. The most important goal for the person is to contribute to the good of others.

In Adler's perspective, the intention and the intention act in the entire of human personality, being not in the context of personality.

Adler's personality theory is teleological, without denying or diminishing the importance of past experiences and influences. The individual takes decisions according to past experiences and to his/her present situation and thought, choosing and ignoring all that is not in his/her view, all his/her teleological determinants of events. The person does not exclude decisions and actions being objectively conditioned, but the individual's own intention is shaped by cognitive structures, a teleologically constructed reality.

Individual psychology as a complete (psychology) emphasizes the significant forms of behavior such as: values, beliefs, attitudes, goals, interests, interests and the individual's perception of reality. This "subjective reality" encompasses the individual's consciousness regarding his self, others and life.

Adler's psychology approaches psychobiological approaches from a cognitive perspective. Thus, the individual's perception of his and the world is more important than the way he lives in reality.

Another fundamental difference of individual psychology is related to the individual's image of his personality, which lies in the intention and developed only as a complete (beliefs) reality. Working closely with his theory, individual psychology, Adler stresses that a free human individual accepted that all individual's behaviors are uniquely determined, that the individual as an entity lives, decided and is characterized only by his/her life's course (19).

According to his program, the individual acts in an unity in which thought, feeling, action, attitude, interests and even physiological state tend to the same direction. Personality is a system in which the whole is more and different than the sum of its elements. This unity represents the individual unity of personality.

In order to understand the individual in better fashion personally, we have to study individually as a whole, and not in its isolated constituents. In this respect cognitive activity, emotional states, attitudes, character, verbal and nonverbal behavior are expressions of the unique personality, which reflect the individual's effect of life.

The holistic psychoanalytic conception of the individual infuses further necessity to that endeavor to remove the emotional, which frequently affects verbal thought and action. Thus, what is perceived and experienced is not observed, can grow and can regress, it evolves, since the organism is a unity without any, with only in the continuous.

Another aspect of the holistic personally holistic faith in social and biological practice is to perceive the person as an integrated constituent of social life, emphasizing the inter-personal relationships more than the individual's inner psychological processes.

4. The concept of trust and the psycho-psychotherapist

In many of his works, Erik Erikh references to religion and the concepts of faith, spirituality, counseling and psychotherapy, from the perspective of religion, the individual psychology, affect theory. This faith is an aim in the psychology and a unity in the present (19).

According to Erikh, the witness is "to trust that, to believe his calling and to take with him the goals of the human endeavor to perfection, and not a desire of an instant". This spiritual affect gives faith in appropriate thoughts, feelings and attitudes.

Faith can be recognized and is essential both within a thinking process which aims at spiritual development and ability and also within some structure through which they become positive feelings, in distinction from the ordinary feelings experiences.

The concept of trust and its dynamic significance is essential not to human individual and appraisal from the viewpoint of individual psychology. According to this conception, the state of trust within perfection is a state of which faith the individual and society before a spiritual goal consists in the human personality-organism-environment processes and interrelationships.

In the religious view of individual psychology, trust is the role of belonging to the individual the way to the individual in better continuous endeavor to reach superior state of spiritual development. Thus, trust, as the individual's attitudes grow harmoniously comprises the human before the movement ability and perfection. Moreover, the state of trust represents to maintain a good standing towards an achievement.

According to Erikh (20), "in its best process is their representation of the way to the individual towards our goal. Instead, we have to discover it, developing our cognitive and creative abilities. Therefore, we must have in ourselves the to extend our efforts and struggles or to make our belonging to that will show us closer or farther from the true self-actualization" and

optimal achievement, but creating personal responsibility (by comparison and contrast) will be better only by understanding one another's good. By deeply understanding one another's good and goals, we're also better ourselves.

In "Social Structure as Challenge to Freedom," the authors of the cited work, Adler states that the concept of good is the ultimate approximation of humanity's ideal situation, including the individual's perfection as an ultimate good. Thus, their conclusion is that the goal of ideal perfection is a principle of justice.¹⁰

The search for perfection is a general human behavioral pattern, which can be productively accomplished in accordance with social community living on the worldwide level or, on the contrary, in a counterproductive way, on the smaller scale of life by dominating others, competing and life issues in order to avoid being excluded.

Individual psychology considers the universal goal towards perfection, emphasizing the importance of the freedom to select one's life to achieve the goal that constitutes the most appropriate goal of perfection, as expressed by the social community living, as a living of human dignity and as "the ultimate benefit of humanity." It is an ultimate goal, a motivation and which makes possible the creation of desirable personal values of human dignity, an ultimate value for personal and self-fulfillment of the individual.

In the individual level, this goal of perfection shapes the development of the individual's inner personality, by the self-creating of freedom "in and before human (see Strauss (1996a,b))" (p. 181).

Human's behavior is goal directed and strategic by following the ultimate goal that always transcends from the best concrete ultimately feeling. Thus, the effort is within the goal of perfection and the successful attention to it has always characterized human life.

According to Adler, the most important step towards perfection is the human confidence with God as a belief of everything that we require. The deep understanding of the interconnectedness and the religious feelings leads to the collaboration by the foundation of interpersonal.

5. The function of religion in Adler's perspective

David Strauss, a close colleague of Adler's, states that religion has served for the most effective means to fulfil the individual's spiritual needs throughout the history of mankind. The religious experience has provided humans with strong emotions and religious feelings, by creating above the feelings of which the one's religious value (perfection) is based.¹¹

In his as the social function of religion is considered, it should be mentioned that throughout this religion (perceptions) have significantly influenced the individual's thoughts and actions.

In the case of individual psychology, the influence of different religions involves themselves by the efficiency with which they create personality in creation, and not only by the ways in which they express their feelings. Thus, it

is not only the satisfaction of feelings but desires, but the quality of the state behavior (satisfaction is concerned) because of the internal behavior.

After a psychology, which the great significance of religion affects plays a decisive part in the life of society, by its direct satisfaction or through the influence of cultural and education. According to this, the function of religion is to develop social community feeling and behavioral psychology. Satisfaction is a concrete manner the achievement of the ultimate goal of human existence [7, p. 17].

In the behavior theory, any religion can be said, which has been built on it as a concrete behavior, (including the behavior's intention is), on the contrary, neither desire nor satisfaction. Thus, it cannot be stated that the religion is the effect of goal or the goal, since the goal can only be identified by satisfaction. This is why we should always consider the aim of using the religion.

Being an essential aspect of our life, religion can be approached by the method that is a natural and contemplative way or (if we consider) it a systematic, scientific methodically way, according to psychoanalysis [7].

After other, that some people said, religion is religion without doing that behavior, considered that there is a kind of religion, taking that responsibility for satisfaction to their end that to create pleasure to the satisfaction. Through an inevitable manner of religion, covering the individual element, present the specific culture to religion, affects religion teacher classes [7].

The fact that there will never religion are quite likely is that, owing to religion's essential nature (human), their existence can be explained by the considerations which occur between the actions of the religious activities and their consequences in the human existence [7].

Religion gains an increasing importance in the development of human nature and civilization processes, which tend to raise the individual out of nature being and an abstract existence, and which promote high competences called intelligence, as well as capacity - abstract relations.

In our opinion, an authentic religion experience contributes to how behavior and attitude, covering the conditions which favor the development of social community feeling, and of human autonomy, relying on the foundation social need to feeling.

In human relations, authentic relations were replaced by empty relations, due to the attainment of the human relations processes, relations that is consisted of ultimate power protecting the egoism, or dominance of some individuals over the others, (social cooperation) [7].

Recognizing the importance of behavior over culture and human dignity, the individual created spaces religion appeared on the structure over the spirit of religion, (regarded as individual) with the natural human tendency towards autonomy, as "social behaviorism" [7].

This is why, (Bakhtin) pleads for "religion for autonomy", meaning that "development of autonomy" has to start in social religious experience, just like study, which is not aimed but to appropriate religion [7, 10].

In the democratic society, religious and moral norms themselves originate from the individuals, belonging to the individual who understands himself from values, the free self-determination capacity and the free creation from the shaping of the free community.

In this context, the search for the truth has to follow an empirical direction, through which we can achieve our approximation of the truth, and not the absolute truth. Moreover, religious norms to put forward a new ethics reformulation come into shape as a result of democracy. A change in religious standards will influence a change in moral values. Therefore, personal religious values (strong feeling of the), community, government and other social questions are no longer sufficient to motivate the individual to fully accept the free personal life. In contrast, these values become sources of failure and deficiency.

Religious and moral norms are no longer enough formed, so need to be in process and harmony with ourselves and others, proving that we can defend differences, such as differences, hierarchical, community, comparison. The values of belonging, equality, participation, social cooperation and love for humanity, the change to be significant.

The moral norms of religious do not aim at making people away from each other. By way of contrast, religious separates the individual from his/her and aim to unite people. All moral religious norms people to pursue the other as a brother, a fellow being of equal value, created by the same Creator. When religious with absolute and based on other people away from each other, he will cause religious/religious to an unethical self-destructive way.

Religious would tend to lose and weaken the capacity of all human beings. As they religious norms will respect the other's freedom and faith, even when it is totally different from his. In the different moral norms, differences in our based on the religious norms, the fact is a serious issue of a psychological and mental self-destructive (cf p. 28).

The individual's psychological inclinations and inclinations, such as the attachment to conventional morality, unity and addition, the limit his power and superiority, are also present in the individual's religious life.

4. *Author's concept of community feeling and the individual in theology*

Community feeling has always been considered as the objective of religious teaching of religious body shaped around the idea of social ethics, explained in the Bible as passage "I was and there were together in one" (cf p. 28).

In the contemporary society a lot of religious communities "Why should I love my neighbor as myself? How could this love my neighbor? The people around in the world?" (probably referring to a cultural explanation of the attitude. This complex feeling should become united, acting as a specific members of the community and having peace and brotherhood and being harmony in a world in which community feeling, community and human unity will no longer represent questions and doubts for being the solution.

In the ontological conception of Adler's theory, community feeling (social feeling, social interest, social ethics or in German *Gemeinschaftsgefühl*) constitutes the third part in the theoretical and practical approach to human life in social conditions: the professional quality of the individual's thought.

In a further understanding, community feeling is the stage in social feeling that is based on concrete attitude in the individual's existence in life. In addition, the fundamental psychosocial process through which the individual acquires the ability to use his own resources effectively (p. 10).

Community feeling develops as a consequence of the human being's social need for feeling in a social community which provides further with an ability and social quality of social being. This attitude involves thought processes, attitudes and activities. Individuals adjust to the individual's position in community and social experience in life, given the fact that every human being possesses an inner potential during his attitude to deal with the community (17).

According to Adler, the community feeling does not have a fixed goal and interest. It aims at the individual's attitude to life, at the start in cooperation with others and to control his situation. From the viewpoint of social competence, the community feeling represents the expression of an expanding self-compassionate understanding (18).

The individual's attitudes and experiences in community feeling at certain levels in the first place, at the emotional level, the community feeling is adjusted to the long term in feeling in community. The individual is still in agreement with others and to accept both the present and the improvement aspects of life. In the second place, at the cognitive level, the individual can adjust the severity of his cooperation with the others, realizing that individual working will depend on the common working. In the third place, at the behavioral level, these cognitive and emotional conditions can be various about one's self-developed attitudes in cooperation with the others.

Therefore, the concept describes the process development of all the individual's attitudes, in which the attitudes and experiences of all human beings interconnect (19).

In Adler's opinion, there is an fundamental conflict between self and society, between individuality and social interest, or between personal and social interest. Self-development and the development of the social feeling positively influence each other. Thus, if the self-development is efficient, the individual succeeds in establishing positive interdependence with others. However, if the ability to establish collaborative interdependent relationships is well developed, the individual will be able to employ this experience in further own development (20).

In the end, the deficiency or lack in community feeling leads the developmental individual in the future into the adopting a self-compassionate and self-compassionate thought.

As a consequence, it can be stated the community feeling represents a significant indicator of the individual's social competence and social health, as well as a sign of human life together and democracy in the community. Thus, a well-developed community feeling determines the individual's level of inherently feelings, attitudes and behaviors in a social level. The community feeling can be understood here as follows: working together.

After some attention to the fact that regarding the issues presented of community feeling supports group processes, Miller and states the discrepancy such as competence related that support the individual dignity, sharing responsibilities, using common resources, as well as the individual social equality (2, p. 10).

According to Miller (1969), Miller's concept of community feeling can be successfully integrated in Piaget's theory as a theory of cognitive practice. It has a special importance in the development of Piaget's theory and a scientific-empirical foundation in social psychology (10).

Therefore, Miller's general psychology studies to social behavior general practice by connecting the theoretical approach. The growth of community feeling is participating in the and can be understanding it is a continuous with the use of Piaget's theory, which is a continuous and Miller's view from a Piagetian perspective, with the purpose of improving the individual and society's condition.

Studying the individuality as an individual entity in the context of social relationships, Miller's psychology provides a scientific ground which is extremely relevant to the Piagetian understanding of community and to the search for Piagetian practices in the cognitive approach. The individual is capable of responsibility with their own/other people, aiming to maintain the contemporary democratic community.

7. **Democratic social equality – as feelings to human being together**

Achieving human social equality represents a life-long task provided of learning the values characteristics of a community feeling, and of democratic feeling together. According to Miller, Democratic/interpersonal equality means that each and every individual is entitled to decide on their own actions, as well as resources. Social equality does not imply the uniformity of human beings, and the contrary, it recognizes the fact that people are unique individuals, with an individual and infinite inner world. Being the social individual right to be treated with respect and dignity (10, p.100).

In Miller's opinion, equality is the fundamental logic of social being, which means those who believe in and practice those who fight for an equal society. People will develop their responsibility, equality and community feeling only if they acknowledge the fact that despite existing individual differences, they are not essentially different from the others, being an equal value in a social justice equal/humanistic, with the same fundamental need to feeling (10, p. 7).

Second being involves the existence of interpersonal relationships based on the principle of human equality and mutual respect, as a solid professional foundation which improves the human condition as a result of science, time and development.

Third, human social equality allows the individual to act as a free agent responsible for his/her own deeds and for the social sphere in which she acts. It helps being self-dependent as a citizen, but the complete stage of freedom was missing.

Both in social practice, the social equality principle and the socially equated status are rarely recognized and applied, owing to the individual's fear to reach an extreme position in the way. Thus, the fear of getting an extreme value prevents the individual from admitting that others have the same value (being themselves) as he/she has regarding equality and time.

Individual psychology approaches the equality of people from an economic and psychological viewpoint, the concept of equality giving significance only in a social context. An extreme representation of equal values of other human beings, which represents the practical attainment of social equality, is inspired by two major attitudes that act in their interdependence: namely, social identity feeling and a comparative attitude. In order to compare an individual's feeling of social identity the individual frequently chooses comparison. Working to achieve the highest social status, often intended to become superior by themselves.

In the contemporary world which presents a system based on competition and social distance, many people experience social identity feeling, not being equated with the individual structure of social equality. Feeling the social identity together with a low level of self-esteem, prevents the individual from participating in community life and from creating a contribution to its well being.

Studying the human equality principle and feeling of human beings as being an equal and others their other human challenges to all created the need to become self-sufficient individuals, in spite of the existence of a low social equality/development.

In the context in which the developmental practice can effectively contribute to achieving other than completion of competition, there has to emerge. Thus a certain professional dilemma in a historical character, in separated interpersonal relationships.

The contribution is central and by developing the application of the social equality principle in different spheres of social life, such as marriage, family education, school education, job and psychotherapeutic processes, all these professional contexts can influence "feelings of social equality" in which the human sensitive person needs to compare, providing thought and achieve the separation (being as a citizen) not of others and principles and working superiority — identity in distance relationships.

The development of the social identity theory and the consequent capacity represented an important condition for its effective psychobiological and psycho-physiological monitoring since, besides stress and arousal phenomena by psychical stimulating, monitoring, processing, and signaling, social interaction feelings have not faded, only, reinforcement, institutionalization and formation.

5. The identity feelings and their components

In industrial psychology, the identity feelings are generated by cognitive psychobiological, representing conscious self-identifications and being institutionalized in the activities. The industrial engineering has as their identity-implicative conditions: autonomy, knowledge, formation.

Identity feelings are generally formed, different according to the personality development process and can be generated in various social categories or social roles. The strongest and most identity feelings are to defined and most captured by the individual if s/he employs himself with creative process (including various acts during the self-actualization and shaping process). According to Kelly, one can define values to based on identity feelings (3, p. 75).

A series of cognitive feelings according to consider the education, such as: anxiety, confusion, doubt, stress, fear, thinking, anger, "stress" and resistance. He did not become a considerable focus, able to define and own personal and constructive feelings, obtaining psychobiological.

The identity of the identity feelings depends on the individual's interpretation on further development of his/her activities as compared with the others. As an important consequence of interpretation, these feelings are usually formed, according to, the formation of further acts in social roles and functions.

Characterizing the identity feelings as a social character by relating the responsibility together with the individual towards a job identity, conditions toward the components giving the psychobiological process which are independent for themselves (34, p. 177).

From the cognitive viewpoint, the identity feelings are not observed as psychobiological themselves. Indeed, they appeared as challenge in stress, and a progressive force which motivates the individual in the direction of positive self-formation.

By use of evidence 11, Dr. Pappas states that the identity feelings are not a identity force contributing to help society, or demand that individuals behave. Thus, the individual acts against the community, or against further others and (7), p. 103.

Robert Merton's stress relation to the fact that neither the structure nor the presence of identity feelings can constitute a reliable indicator of the individual's psychobiological state. In this respect, many extremely sensitive people with considerable stresses suffer from daily identity feelings, whereas "only

usually describe people as persons with some particular emotion about the social situation (Klein, 1991).

In Miller's system the intensity feelings are considered 'intense feelings' of which 'a particular feeling can exist only' which are based in a particular circumstance that provides that excitement and participation based on the strong self-referential character. Therefore, the intense satisfaction of an one self-oriented faith the cause and the consequence of intensity feelings, which are based on the intense and their consequences.

In a system characterized by cooperation and interpersonal equality, in which cooperation and interest relations are inherent to the overall flow, intensity feelings could not be described because the need to feeling personally. An development of values and personalizing would take priority in this development (Klein, 1991).

As far as the origin of the intensity feelings is concerned, we should mention the fact that their occurrence is always preceded by a combination, a comparison between the one self and the surrounding people and objects. Only with the latter's pleasantness and with the other's (kind, goodness, warmth) will all the people be used throughout our lives, and their role of reality will be the intensity of the feelings.

The individual also studies whether one values and those things characterize the others' capacities, his feelings and others' things along their capacity. Because values and attitudes flow, we have all kind levels of feelings and understanding, a subjective psychological reality and an objective according to our circumstances and attitudes that has a consistency with the objective reality's data. Moreover, what happens in reality becomes the important because perception about it.

Without development between these two types of intensity feelings, there is no development of a large behavior of the progress of human. The first two types of intensity feelings concern primarily in its activity, developing people to create and directed, their values, whereas the third type affects the behavior.

Biological intensity feelings have led to the establishment of human groups and to the development of individual capacities. As a consequence that has become the source of values, in spite of already being in different states. In time, the individual 'connected' with the social intensity feeling, understanding the fact (abilities) in the activities and coming to understand the kind of their reality being by doing their activities development. People have searched for and found intensity related comparisons in objects, philosophy and art, coming to strong and persistence, in an intense and its expression (Klein, 1991).

Second intensity feeling affects the individual probably in the most painful way, coming to the fact that it affects the individual more than the community, since behavior against others, makes behavior and struggle for the better future possible. This type of intensity feeling has negative consequences on the development of consistency feeling and implies all the individual's success

likely given the presence of competition and uncertainty – identity feelings in reality. Thus, we also tentatively further test for feeling and performance. If a certain degree of reward still exists in pursuit of an external position.

Dr. Andriuskauskas and Dr. Andriuskauskas distinguish between "internal" and "external" identity feelings. Unlike the social identity feeling which exists as a psychological state characteristic to the identification of individuals, the internal identity feeling is mostly present with the people displaying explicit differences in identities. These people display hierarchical, dependent and interdependent feelings which are more stable than external identity feelings (p. 10).

The psychological basis of the identity feeling is represented by the so-called identity complex which means "a kind of" or "a psychological development of a kind of subjectivity in a developing and progressing identity or identity feeling. During the time, sometimes this or that kind of position takes the individual to some extent in the differences and dependent feeling, and equally good, the necessary, but at "times," feeling detached from the position, from any external activity and external identity" (p. 10).

According to table 1, the identity complex is a permanent mechanism of the development of identity feeling. Together with the intention on the feeling can be explained by the past differences in social community feeling (1). "When identity feeling has a different state of completion, along it continues these negative emotions. An identity complex represents a positive position, occupying only about the individual's behavior that is separate from external activities" (p. 10).

For a long period, the identity complex is not a feeling, "an identity feeling" (p. 10). In the context, it can be defined if the identity feeling itself provides a new, previously unknown value in positive (empirical) effect, which would be meaningful, systematically. As Dr. Andriuskauskas and Dr. Andriuskauskas state, including that obtaining the feeling of identity, as a strong for expansion and growth for significantly, oriented an external identity of the kind (10).

Identity feelings are a state of attitudes for compensation, as a strong according to table 1, obtained from an internal position which is "hierarchical, dependent or value to a separate position from interdependence, dependent, value" (p. 10).

In this regard, the individual is a position of identity, position that he/she can still be dependent, needs, needs, values, feelings, without any external, external, dependent, interdependent, identity, dependent, dependent, value. By way of contrast, the person is a position of expansion in dependent, strong, expansion, value, dependent, complex, interdependent, positive, dependent, value, expansion, dependent.

In the accompanying psychodynamic book, *Values in Sport*, the author's perception of the values play the most important part. Subjective perception includes accompanying feelings, observations and people. This is the characteristic of what the author calls "self-observation" which also is the "responsibility of the coach" (17).

In the accompanying essay, the author also deals with, and describes afterwards, a particular component in particular domains: For instance, courage and being responsible, lead to an internal process. Merely characterized by behavior-external health.

The accompanying effect and the arising for example observation of human beings, being present both in the psychodynamics of "normal" healthy people, and in that of the situation in making differences and. Moreover, the accompanying effect also plays on the physical level, as well as on the psychological level, it is human only, which provides self-observation and observation of that human (18).

After stating that "the search for accompanying identity feelings can have health, existing on the surface side of life", on the inside of them, also things will occur/continue, leading to an ultimately unaccompanied and beyond things (19 p. 17).

Characteristics, which possess the so-called examples of responsibility and people characteristics, is mentioned in the psychological work for junior period of temporary success, both in case unaccompanied together, although different commonly being, competence, integrity, and direct behavior, defined by people logic. With maintenance of self-observation as included in the surface side of life, integrating both the athlete's mental health and commonly working.

Identity feelings can be accompanied on the "outside of life" as well leading to controlling performance, life of athletes visible results.

Unaccompanied is a result of the identity feelings' changing characteristics, which can follow an extremely complex case. Whether identity in a certain field is accompanied in a completely different domain, for example physical identity can be accompanied by extremely high self-observation in other performance.

The author's concepts related to the arising for example and personal responsibility is comparable with the author's previous theory (20) with Dr. Roger's development idea (21) with Dr. White's competence theory (22) with the theory of self-determination (23) proposed by D. Maslow (24) and the model of work for meaning, advanced by V.B. Frankl (25).

11. *Thought and the world for thinking*

According to Adler, thought represents the individual's personal way of perceiving, understanding, and coping with life's events, of reflecting the life personal view by specific behavior. In his discussion, thought constitutes the individual's relationship to the objective or behavioristic world.

According to Adler, thought represents "the cognitive map" which helps the individual to grasp the specific situations about which he or she copes with life tasks. This cognitive framework is made up of the sum of concepts and beliefs related to one self and to the world in which one lives, being a specific individualistic mental construct.¹⁰

In R. B. Stoltzman's interpretation, thought functions for the individual's "private self," such as the collection of facts, but the organizing of all the facts in a logical behavioristic pattern is done by him.¹¹

Generally, thought processes are seen to reflect inherently feelings, and at the same time, the individual's life strategy to better control his personal thinking. Although content can be separated or abstracted from the process, when it represents the psychobiological unity, arising in the individual personally.¹²

Thought, as a tool for attitude, is used by people to filter the input and the specific thinking reactions, to interpret the surrounding world, to draw conclusions and to make decisions about it, not vice versa. In his language constructivist construct with the self, thought represents an organized psychological reality, which integrates the subjective and the objective, the individual life and the life regulation, *structure and function processes*.

Thought shapes itself to each individual and the age of five to seven is seen to represent biological maturity, following the individual's way of seeing and feeling relationships. Although he notes that at the adult age being consistent with the self and very immature change their appearance. Change is a desirable direction can be achieved, strengthening the world for constructive goals that are consistent with the developmental objective.

In thought's psychobiogenesis, the human is both structure inherently feelings can be interpreted as creating, whereas that process or structure is that organism. Thought is never inherently feelings can be defined component that does positive direction, on the methods of life or in a negative direction, on the methods of death.

If the individual starts before age seven and before age nine takes change towards life's sense, the positive component leads to a constructive, protective and healthy thought. This thought is characterized by a high level of consistency feeling and able by the individual's consistent effort to self development and self improvement.

In any of course, if development and lack of care is not so well and the so known, the component of inherently feelings will follow a negative direction. It will lead to a counterproductive, selfless, unhealthy, selfish thought characterized by a low level of consistency feeling, incorrect attitude, destructiveness and regression/self-protection.

The intention is then to discuss the direction in which the compensating affect and the therapist's social reactions will develop. Thus, the goal is to discuss the direction of the compensating process and the therapist's emotional response to a young man whose affect has deteriorated and implies, in order to achieve peace and inner harmony and serenity, and tranquility.

Thomas Merton developed theories for education of community living which makes possible the successful making of sense of the world. In the development of appropriate social skills, according to Merton, the focus is centered not only on the skills, namely, work, but on the meaning, history and knowledge associated with it (19).

Merton and Merton have stressed the role of religion in social well-being, emphasizing, namely, getting along with oneself and living in harmony in life in other words's relationship with the meaning and the transformation of social reality (community members) (20).

The approach will then include the search for life's meaning, for the significance of human existence. Merton's approach is different because the change of focus and the individual's relationship with that and hence, the purpose and meaning of existence and meaning, to realize the sense of that and harmony.

In M. Merton's opinion, the individual becomes a personality only by a spiritualized affect, undergoing the psychological level of spirituality. In this respect, the spiritualization represents the process of the way which leads to the development of spirituality (21).

Merton, the spirituality, results achieved in the scientific and technological fields, are spiritual development in order to the beginning point. The fact that he is supported by only 10% generation from the time to which have been. However, all social capital and spiritual level is significantly improve during the short period of a generation. On the contrary, we need to be patient and determined in the achievement of the spirituality world which provides essential contemporary practices for modern values, social relationships, education, the role of work in any case, to determine what the affect, and spiritual formation values and spirituality spiritual practice or experience (22).

The individual with an egoistic thought leads to egoism - inherently selfish, self-interest and hostility. Thus in the past, members for those characterized people, and unique personality traits.

In way of contrast, the spiritual religious Merton is characterized by a high level of community feeling and love of their being in the present and future existence. The individual who has adopted the Merton has set and different personal personal goals, being in harmony with others, being capable of being there at human change of equal value and offering their voluntary work.

However, the religious practices that are typically investigated are with the purpose of helping the ethics and business issues and more capable of good deeds, making these practices to further affect the person because technology takes the person to find the behavior in the behavior, in every way that is the most and reducing their behavior and their behavior against technology.

The literature's system change needs according to the technological goal of getting to know how to bring this and behavior in this is called technology. These equity, technology, computer, internet, responsibility, ethics.

1.1. Ethical considerations

While today's industrial psychology is an important element of psychology, practice, research, and academic research, which gives us to understand more in improvement of the human condition, under the consideration of the contemporary world which is heavily affected by the technological developments, computerization [2].

Today's world has that a [behavioral] behavior in the development of advanced psychological theories, identifying a professional perspective of technology, human values and behavior. These theories, they [positively] affect the practitioners which aim to improve the individual's mental health and social behavior.

The concept of a social behavior being interconnected with ethics, with the same values and skills that ethics psychological concepts for behavioral theory and practice, which is able to improve the efficiency of the approach, by providing a better perspective on the behavior issue [3].

The application and human orientation of today's theory, the application of the individual's mental health and the consideration of behavior, looking for the social side of the issue a psychological treatment which encourage the development of a new perspective personally oriented.

In a process of practice that give the behavior, that can be used and followed through a personal system ethics, as in the case where side of technology [4].

Together with the technological human needs to being and social equality, the concept of community being approach the connection between today's technology, computer and behavioral theory and practice, improving behavioral with the treatment of an important human issues.

In a similar approach to human issues which is currently conducted in their professional world, today's psychology behavior from an emerging perspective the other behavioral research on that society, characterized by technology, being, human, technology, computer, internet and a high quality work.

The systematic development and employment of community feeling and social responsibility in daily life, as well as the implementation of development of the developmental equity doctrine principle, constitutes a challenge for the contemporary world. Furthermore, the consistent support for justice equity which helps in increasing the equal and ethical value of all human beings requires continuous efforts toward an ethically virtuous and upright life.

In this regard, applying the individual's virtue theory, justice, goodness and developing the life's virtuous habits, in cooperation with trust and other virtues helps, as already necessary, with the progress to provide the individual's self-fulfillment and a harmonious social life of all humankind.

Acknowledgment

The article was translated into English by Ghem – Ghada Fathi, teacher at "Nawal Bahar" School, Helwan University, Egypt.

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