

Classical psychology of Alfred Adler and the Meaning of Purpose and Motives in Human Life

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Abstract

the article discusses in detail the essence and content of the goal in human life, also gives explanations of the classical psychology of A. Adler, who made a significant contribution to our understanding of personality, and some of his ideas are still relevant today. The main thing in Adler's system of views is the position that the individual cannot be separated from society.

Keywords: *Z. Freud, A. Adler, society, psychology, C. Jung, A. Adler's theory of personality.*

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Alfred Adler is the founder of the holistic system of individual psychology, which considers the individual as part of the social system, inextricably linked with others. He called his theory individual psychology, emphasizing the uniqueness of each individual, in contrast to the works of Freud, where general stereotypes of behavior are described. Adler's followers established centers in Europe, particularly in England, and in the United States; many of his original ideas have become widely used in modern psychology and psychotherapy. Probably, the concept of inferiority complex introduced by Adler is now known much more than any other concept from the field of psychology. The four main principles of the Adlerian system are integrity, the unity of individual lifestyle, social interest, or a sense of community, and the importance of goal-oriented behavior. Adler's conclusion that goals and expectations influence human behavior more than past impressions was the main reason for his disagreement with Freud. Adler also believed that people are guided primarily by the goal of achieving superiority or conquering the environment. He singled out both the effect of social influence on the individual and the importance of the social interest of the individual: a sense of community, cooperation and concern for others. According to Adler, life is basically a movement towards ever more successful adaptation in the world around us, towards greater cooperation and altruism. Adler's individual psychology is similar to behaviorism in that it deals with observable behavior and its consequences, and also claims that any concept must be specific and tied to real-life behavior. Unlike most of the psychological theories described here, individual psychology is not depth psychology, that is, it does not postulate intangible forces and structures that lie deep within the psyche. Rather, Adler developed a contextual psychology, where behavior is explained in terms of the physical and social environment, in a context not normally conscious of the individual himself. Adler was the first to practice family therapy in 1920. Adler's followers made a great contribution to group therapy, brief therapy and the use of psychology in education [3, pp. 118-119].

Adler is a truly thinking and humane psychologist, his theories focus on the ability of people to create their own destiny, overcome primitive impulses and uncontrolled environment in the struggle for a more satisfied life, improve themselves and the world around them through self-knowledge.

Alfred Adler was an Austrian psychiatrist and psychologist, founder of the school of individual psychology and one of the founders of modern psychotherapy. Alfred Adler was born on February 7, 1870 in Penzig, a suburb of Vienna, in the family of a middle-class Jewish merchant. His father, Leopold Adler, came to Vienna from Bergendland in his youth and became a grain merchant [2, p. 102]. Alfred was the third of six children of a large poor family. Adler had a difficult and unhappy childhood. The psychologist himself, describing it as a time of childhood jealousy and insecurity, loss and deprivation. He was very upset by the birth of his younger brother, as a fatal moment of loss of maternal love and tenderness. When the future psychotherapist was three years old, the younger brother died in the bed next to his bed. In his early years, Adler was constantly surrounded by illness and death, his childhood memories were overshadowed by funeral scenes [4]. As a child, he suffered from many serious illnesses, including rickets, due to which he took his first steps only at the age of four. Still unsteady on his feet, he several times got into street accidents, finding himself on the verge of death. At the age of five, having just recovered from rickets, Alfred fell ill with severe pneumonia. The family doctor considered this case hopeless. However, there was another doctor who managed to save the boy. After recovering, Alfred made a firm decision to become a doctor. Despite poor health, Alfred grew up as a cheerful and sociable child, he loved to play with neighboring children.

Being able to play sports with his peers, he spent a lot of time reading the classics. Subsequently, the ability to immediately quote the Bible or Greek tragedy, Shakespeare or Kant. His outgoing nature and sense of humor contributed to his popularity. It is probably in his childhood experience that the origins of such essential aspects of his psychological theory as the recognition of the importance of the public interest and the idea of compensating for organic inferiority lie [2, p. 102]. From 1879 – 1880 studied at the Leopoldstadt Gymnasium and the Sperl Gymnasium, since 1880 at the Hernalser Gymnasium. In 1888, Alfred Adler received a matriculation certificate [4].

According to his own recollections, in the first grades of the school, Adler studied very mediocly. He did not do well in mathematics and had to stay for a second year. The teacher advised his father to take his son out of school and give him as an apprentice to a shoemaker, as he, apparently, is not capable of anything else. However, the father encouraged his son to continue his studies, and thanks to perseverance and hard work, Alfred became the best student in mathematics in the class. Adler early acquired a special favor with his father and remained his favorite throughout his childhood. One episode from his school period played a significant role in his personal development. On the way to school, Adler had to walk past the cemetery. He was overcome with fear, and the unpleasant thought arose that he was a coward, not as brave as his other comrades. Once he got behind the guys and ran through the cemetery one dozen times until he overcame his fear. The most interesting thing in this story is that behind the "cemetery fence", in fact, there was no cemetery. But Adler found out about this only a few years later. He and his friends mistook an abandoned yard for a cemetery. Adler later mentioned this case as an illustration of his thesis that it is not the life fact itself that is important, but how a person evaluates it [4]. In 1888, at the age of 18, Adler entered the medical faculty of the University of Vienna, which at that time was one of the leading medical centers in Europe. It was then that his political leanings became apparent.

A. Adler became the founder of a new, socio-psychological approach to the study of the human psyche, called individual psychology. It was in the development of these new ideas of his conception that he parted company with Freud. His theory, reflected in the works "On the Nervous Character" (1912), "Theory and Practice of Individual Psychology" (1920), "Human Science" (1927), "The Meaning of Life" (1933), is a completely new direction, very little connected with classical psychoanalysis and is an integral system of personality development. Adler denied the provisions of Freud and Jung about the dominance of unconscious drives in a person's personality and behavior, drives that oppose and separate a person from society. Not innate drives or archetypes, but a sense of community with other people, stimulating social contacts and orientation to other people - this is the main force that determines the behavior and life of a person, Adler believed. However, there is something in common that unites the concepts of these three psychologists: they all assume that a person has some inner nature inherent in him alone, which influences the formation of personality. At the same time, Freud attached decisive importance to sexual factors, Jung to primary types of thinking, and Adler emphasized the role of public interests. At the same time, Adler was the only one who considered the most important trend in the development of a person's personality to be the desire to preserve his individuality in integrity, to realize and develop it. Freud, in principle, rejected the idea of the uniqueness of each human personality, exploring rather the general that is inherent in the unconscious. Jung, although he came to the idea of the integrity and "selfhood" of the individual, but much later, in the 1950s and 1960s. The idea of the integrity and uniqueness of the individual is Adler's invaluable contribution to the idea of the creative self proclaimed by him.

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Adler's theory of personality is a well-structured system and rests on several basic assumptions that explain the many options and paths of personality development. These basic provisions are as follows: 1) fictitious finalism, 2) striving for superiority, 3) feelings of inferiority and compensation, 4) public interest, 5) lifestyle, 6) creative self. The idea of fictitious finalism was borrowed by Adler from the famous German philosopher G. Feiginger, who wrote that all people are guided in life by means of constructions or fictions that organize and systematize reality, determining our behavior. From Feiginger, Adler also learned the idea that the motives of human actions are determined more by the hopes for the future than by the experience of the past. This final goal may be a fiction, an ideal that cannot be realized, but, nevertheless, it turns out to be a very real stimulus that determines a person's aspirations. Adler also emphasized that a healthy person can, in principle, free himself from the influence of fictitious hopes and see life and the future as they really are. For neurotics, however, this turns out to be impossible, and the gap between reality and fiction further increases their tension. Adler believed that his family, the people who surround him in the first years of his life, plays a great role in shaping the structure of a person's personality. The importance of the social environment was especially emphasized by Adler (one of the first in psychoanalysis), since he proceeded from the idea that a child is not born with ready-made personality structures, but only with their prototypes, which are formed in the process of life. He considered the style of life to be the most important structure. Developing the idea of a lifestyle that determines human behavior, Adler proceeded from the fact that this is the determinant that defines and systematizes human experience. Lifestyle is closely related to the sense of community, one of the three innate unconscious feelings that make up the structure of the Self. The sense of community or public interest is a kind of core that holds the entire

structure of lifestyle, determines its content and direction. The sense of community, although innate, may remain undeveloped. This underdevelopment of a sense of community is the basis of an asocial lifestyle, the cause of neuroses and conflicts that arise in a person. The development of a sense of community is associated with close adults who surround the child from childhood, primarily with the mother. Rejected children who grow up with cold, withdrawn mothers do not develop a sense of community. It does not develop in spoiled children either, since the feeling of community with the mother is not transferred to other people who remain strangers to the child. The level of development of a sense of community determines the system of ideas about oneself and about the world, which is created by each person. The inadequacy of this system creates obstacles for personal growth, provokes the development of neuroses.

List of used literature

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