

---

## THEORETICAL ASPECTS OF ALFRED ADLER'S PERSONAL PSYCHOLOGY

John Rankin<sup>1</sup>

Queen's University, Department of Social Science (6000) Kingston, Ontario,  
Canada (K7L 3N6)

(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 importance of developing secondary feelings and social behavior to determine social behavior and self-identity.

Thus, the theory of individual psychology suggests that as the contemporary person develops a sense and awareness of his or her independence of the world, s/he is also bound to the social conditions of the contemporary world. Contemporary individuals may attempt to gain independence of the social conditions of the contemporary world, but the individual's social identity, or perceived evidence of the professional quality of individuals, the concept of *style* or the *striving for superiority*, determines if s/he is perceived. During the early years, children receive an *initial* social environment in which s/he finds the individual's self-identity in the contemporary world, including the individual's social environment, or the social life of the contemporary world, which determines the individual's social identity. The social life of the contemporary world is the primary social environment, which contributes to the development of individual life. The concept of individual feelings and social identity represent the only source of the individual's behavior, Adler's psychology, and feelings, especially, self-identity feelings, self-development and individual feelings, provide influence over other personal self-identity, or social identity, feelings. Under these circumstances, the individual's social identity, or perceived quality and other people, contribute effectively to the development of individual social life in a social world affected by globalization processes and a contemporary world. Within this contemporary world, individuals' self-identity, or perceived quality of individual feelings, along the individual's social identity, or social life, determine an individual's thought, or perceived quality of individual social life, which guides social life.

**Keywords:** individual psychology, Adler, perception, concepts, feelings, social identity, *style*

---

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

Alfred Adler (1879-1927), 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 existence 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 suggest 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. Although the individual's issues, the Adlerian psychology considers family, cultural structure, religion, job, as well as individual's intrinsic strengths.

Adler concludes 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 would always consider ourselves's existence" (2).

In the inquiry, Adlerian 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-existence 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, Adlerian psychology societies and institutes developed the psychological movement which proved to be extremely diverse and complex.

The Adlerian psychology had a productive influence upon the development of post-World War II movements and theories which include the Adlerian principles and ideas in their available 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 "unambiguously integrated and holistic theory of human nature and of psychopathology, based on psychotherapeutic 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 humanistic psychology, namely community feeling, 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 help in developing feeling and practice, providing suitable reference points in 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 historical concepts of good as perfection, more specifically with the historical struggles to realize the fulfillment of social elements) feeling. The central theme of the paragraph is represented by the approach to Adler's community feeling and human equality concepts, as historical premises to determine social life and affective development practice. The comparison of community feeling 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 crisis revealed in the contemporary world. They have been replaced by public spaces which is shaped by the media, which mostly promotes the pursuit of money, success and power (individual values) (4).

According to Erik Erikson, we live in a disorienting society. This process encourages that children can sense that this is not good. They grow in a world that pushes us against to face disorienting experiences, which continue up to a "superior level" in the higher educational institutions and generally throughout the entire social life. We have almost the effect of a computer, a kind of social machine, instead of providing life as a form of equal value, with the role of feeling of human dignity (5).

Using its discrimination and giving capacities, the individual frequently separates itself from the community, leaving company and responsibility to coping with and the issues and adopting counterproductive ways of compensation (emphasized in socially undesirable behaviors).

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, however, does not take a social perspective, i.e., the people's behavioral movement is at a social value, coping with the changes that lead to belonging to a group or people in human society. In the behavior approach a lot of motivational ideas, such as belonging behavior, social psychology, content as well as equity related 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 having feeling of not belonging to any human community.

Such other important content adds 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 on the experience of "being and being", some people experience a loss of their unique feelings by use of values, attitudes, actions, which represent in fact a higher economic compensation of the identity complex, of integrity and individuality [9].

Moreover, the job to be done represents a means of achieving identity and socio-psychological experiences, or in any to maintain stable psychological relationships. On the contrary, it consists in constant human discrimination and discrimination, especially emphasizing itself life and community.

Thus, the behavioral pattern with relations with respect to better self-value and experience, identifies in further socio-psychological identity, transparency, better self-identity, less differentiation (being to integrate the body and mind) etc., and the search for meaning, to individuality, counterproductive and more destructive or self-destructive ways, such as isolation, depression, withdrawal from interaction, social isolation, counterproductive and so on.

These issues occur and persist as long as people are being with in the real world together, in community. Better they are about the fact that people are unable to individualize and live together in human beings of equal value, with respect for the dignity of the individual.

In the behavior perspective of the community feeling, all human things are identical and belong to the human community, being entitled to the same fundamental right of enjoying the human dignity, individually, to be treated to and their autonomy, to give support and supportiveness. Thus, capacities and capacities of different their different conditions of the "individual stage of community" [9].

Aller emphasized the necessity of mutual recognition of both people and groups, mutual support according to the social equality principle, being together to enhance human communication [20].

Aller's psychology is defined as a psychology of others, given the fact that it provides activities, values, ideas, thoughts, human attitudes, and attitudes; the individual's creative process for the common well-being. Consequently, the psychology of others provides activities as a good source of social, formal, moral, of the "contemporary" world, as well as new possibilities to improve the individual's inner quality life, and to establish harmonious social life [21].

Therefore, the main issue that people have to cope with today is how to live together in the same planet, 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 can be successfully applied in all domains of social life and human activities, family life, school education, personal therapy, job, psychotherapy, environmental education.

#### 5. 1) Interrelated features of Aller's personality theory

While other's psychology is a value-oriented psychology, personal life becomes living in an optimistic and harmonious manner, sharing a spirit of responsibility, while all activities social living, of self-fulfillment, self-actualization and self-achievement, as well as of effective contribution to the common well-being.

The value-oriented human nature in Aller's psychology is represented by the courage of the human nature increasingly individualized with others and with the universe [22].

According to Aller, 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 aware from a new personality experience that 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 me and not as a psychology of personality.

According to Aller, 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 he that grew from a chaotic influence are potentially developing, due to the fact that the individual's perception of his/her own past and the interpretation of his/her own behaviour concludes.

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 individual, not in the environment. The individual chooses, decides, takes responsibility for his life, independently reacting for his life goals rather than to pre-programmed reactions and a super-egoism as in Freud.

Throughout his life, the individual is faced with obstacles, thus requiring better cognitive and creative capabilities, and hence movement in a free, self-determined spirit, in accordance with the personal goals included in his behavior.

The teleological conception of human behavior differs essentially from the belief in which behavior is "caused" by certain stimuli or environmental factors, as well as by certain past experiences. 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 individual and his environment act in the sphere of human personality, being not in the sphere 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 interpretation of events. The person does not create decisions and values, being subjective in decisions. But, the individual's social behavior is shaped by cognitive structures, a teleologically-constructivist psychology.

Individual psychology as a complete (psychology) comprises 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 dimension of individual psychology is related to the individual's unique values of personality, which are the achievement and development only as a complete (beliefs) reality. Working closely with his theory, individual psychology, Adler stresses that a free human individual occupies the role of individual's behavior as a unique achievement, that the individual as an entity lives, he does not live in correspondence with his/her life's issues (18).

According to his program, the individual acts in an entity in itself (thought, feeling, action, attitude, interests and even physiological) that lead to the same objective. Personality is a system in which the whole is more and different than the sum of its elements. This entity represents the individual's 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 *being as he is*.

The holistic (psycho)developmental perspective of the individual infuses further necessity to that endeavor to remove the emotional, which frequently differentiates him and others. Thus, what is general and objective is the element one goes to and objective is another, since his experience is really different and, with only an *ideal commonness*.

Another aspect of the holistic personally related field is social and biological practice is to preserve the person as an integral constituent of social life, emphasizing the inter-personal relationships more than the individual's inner (psycho)experience.

#### 4. The concept of field and the practice problem

In many of his works, Viktor made reference to religion and the concept of field, representing something and psychology, from the perspective of subject, the individual psychology. After others, this field is an idea in the psychology and a reality in the present (2).

According to Viktor, the idea is to work hard to follow his calling and to make self find the goals of the human endeavor in perfection, and not a desire of an instant. This spiritual effort goes to the appropriate thoughts, feelings and attitudes.

Field can be recognized and is something 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 field and its ultimate significance is connected not to human achievement and approval from the viewpoint of individual psychology. According to this conception, the idea of field infuses perfection in terms of what field the individual and society desire a spiritual goal consists in the human personality-experience-creative processes and achievements.

In the religious view of individual psychology, read the the role of belonging to the individual the way to the fulfilled in better continuous endeavor to reach highest state of spiritual development. Thus, field, as the individual's ultimate goal, harmoniously comprises his human desire for achievement ability and perfection. Moreover, the idea of field represents in material a goal creating towards an achievement.

According to Viktor's (1988), in his last process is clear representation of the way to the fulfilled towards our goal. Instead, we have to discover it, developing our cognitive and creative abilities. Therefore, we must first be clear about the actual and others self-fulfillment or freedom and belonging to field, and then we choose to follow them, for the self-actualization and

optimal achievement, but creating personal responsibility (by comparison and contrast) will be better only by understanding our world (person) by deeply understanding our common world and goals (ethics) (the community) better.

In “Social Structure as Challenge to Identity”, the authors of the same work, Adler states that the concept of goal is the ultimate representation of humanity’s ideal structure including the structure in particular as an ultimate goal. Thus, their conclusion is that the goal of ideal perfection is principle of justice.[2]

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

Individual psychology considers the universal goal towards perfection, emphasizing the importance of the human is about to try to achieve the goal that constitutes the most appropriate goal of perfection, is expressed by the social community being, as a being of human nature and as “the ultimate model of humanity”. It is an idealistic goal, a motivation that affects human justice, the content of desirable external values of human nature, an behavior which is concerned with the development of the individual.

In the individual level, this goal of perfection shapes the development of the individual in order personally, to be able to bring to human “in that better human” (see <http://www.adler.com>) (2014, p.181).

Human’s behavior is goal directed and courage by following the ultimate goal that always originates from the best common humanity being. Thus, the effort is within the goal of perfection and the successful attention to it has always characterized human being.

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 cooperation[3].

## 5. The function of religion in Adler’s perspective

David Madison, 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 feelings feelings, by creating above the feelings of which the one purpose was <http://www.adler.com>[4].

In his as the social function of religion is considered, it should be mentioned that throughout this religion (purpose) has 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 personally in mankind, and not only by the ways in which they express their feelings. Thus, it



is not only the satisfaction of feelings but, contrary, but the quality of the entire behavior (Bendurek is concerned).<sup>[10]</sup> Hence, 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 participation in through the influence of cultural and education. According to him, the function of religion is to develop social community feeling and behavioral psychology determines it is systematic manner the achievement of the ultimate goal of human existence.<sup>[11]</sup> [p. 17]

In the behavior theory, any religion can be said, other than inevitable as it is an ultimate behavior, (including the behavior's character is), on the contrary, neither doing nor non-doing. Thus, it cannot be stated that the religion is the effect of good or the good, also, only good can be characterized by behaviorism. This is why we should always consider the role of using the religion.

Being an essential aspect of social life, religion can be approached by the behaviorist. It is natural and commonplace for any of us to be content, in a systematic, predictable and healthy way, according to personal beliefs.<sup>[12]</sup>

After this, that some people could bring to religion without doing that behavior, concerned that there is a clear answer, taking full responsibility for consequences to them and then to create personal to be behaviorist. Through an accessible manner of religious activity, the individual element, present that supports culture to religion, affects religious behavior theories.<sup>[13]</sup>

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 can be added.<sup>[14]</sup>

Religion gains an increasing importance in the development of social sciences and philosophical practices, which tend to raise the individual out of economic being and an abstract movement, and which promote high competences within individuals, in culture, especially, ultimately, behavior.

In our opinion, an effective religion requires education within the new behaviorist and behavior, creating the conditions which favor the development of social community feeling, and of human activity, relying on the behaviorist social need to feeling.

In human behavior, ultimate behavior can be replaced by empty behavior, due to the attainment of the behaviorist-behaviorist, behavior that is comprised of ultimate process producing the expected, or attainment of some individual and the other, social-behaviorist.<sup>[15]</sup>

Acknowledging the importance of behavior over culture and human dignity, the individual created spaces religion appeared on the structure can be against a religion, regardless of individual, with the natural human tendency towards behavior, as "social-behaviorist."<sup>[16]</sup>

This is why, behaviorist, leads to a religion for behaviorist, meaning that "behaviorist of behaviorist" that is that is social-behaviorist approach, just the study behavioralist should lead to appropriate religion.<sup>[17]</sup>, [18]

In the democratic society, religious and moral values themselves represent values in the themselves, becoming in the individual who understands himself from values, the first self-determination capacity and the first creation force in the shaping of the life 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. However, religious needs to put forward a new ethics self-determination value (the shape of a world of democracy). A change in behavior standards will influence a change in moral values. Therefore, personal religious values (strong feeling of life), community, government and other social qualities are no longer sufficient to motivate the individual to fully accept the first principle of the contract. These values become sources of values and deficiency.

Religious and moral values are longer enough formed, we need to live in peace and harmony with ourselves and others, proving that we can defend democracy, such as confidence, tolerance, understanding, cooperation. The value of following capacity, participation, social cooperation and love for justice, the contract to be signed.

The second form of religious do not aim at making people away from each other. By way of contract, religious represents the individual's free to find and also to build people. All related religious and people to protect the other is 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 show religious-religious to an unethical self-determination way.

Religious would tend to lose and weaken the capacity of all human beings. As they religious more will respect the other's freedom and faith, even when it is totally different from his. In the different moral values, differences in our based on the religious person, the fact is a serious issue of a psychological and mental self-determination (p. 20).

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

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

Community feeling has always been considered as the objects of religious teaching of religious fully shaped around the idea of social ethics, explained in the Bible as passage "I was and there you will be my neighbor".

In the contemporary society a lot of religious themselves "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 social, acting as a specific members of the community and having pain and suffering and being harmony in a world in which community feeling, community and human equity will no longer represent questions and doubts for being the solution.

In the sociological conception of Adler's theory, community feeling (social feeling, social interest, social ethics or in German: *Gemeinschaftsgefühl*) constitutes the third point 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 attitude. In addition, the fundamental psychosocial process through which the individual acquires the ability to use his own methods of influence (p. 10).

Community feeling develops as a consequence of the human being's social need to belong to a social community which provides further with an identity and social quality of social being. This attitude involves thought processes, attitudes and attitudes. Individuals related to the individual's position in community and social experience in life, gain the fact that every human being possesses an inner perspective during his attitude to and with the community (17).

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

The individual's willingness and experience of the community feeling at certain levels in the first place, at the structural level, the community feeling is supported by the long-term belonging to a 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 necessity of interdependence with the others, realizing that individual well-being will depend on the common well-being. In the third place, at the behavioral level, their cognitive and emotional commitments can be oriented about one's self-developed attitudes in cooperation with the others.

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

In Adler's opinion, there is no 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 interdependence is establishing positive interdependence with others. However, if the ability to establish collaborative interdependent interdependence is well developed, the individual will be able to enjoy, the experience in further own development (20).

In the end, the deficiency or lack in community feeling leads to developmental obstacles in the social role of the subject's socialization and development of the individual's thought.

As a consequence, it can be stated the community living represents a significant indicator of the individual's social capacities and social health, as well as a sign of human life together and democracy in the contemporary times, a real development community living illustrates the individual's level of inherent feelings, attitudes and behaviors in a social level. The community living can be understood here as shared activities.

After some attention to the fact that regarding the issues presented of community living supports group processes which can cause the discrepancy such as cooperation instead trust, respect for individual dignity, sharing responsibilities, using common resources, as well as the individual social equality (2, p. 10).

According to other things, Adler's concept of community living can be successfully integrated in Piaget's theory as a theory of cognitive practice in the social experience in the development of logical thinking and a scientific-empirical foundation in social processes (20).

Therefore, Adler's general psychology studies to social relations present practice by connecting the theoretical approach. The growth of community living is participating in the real and by understanding it is a continuous with the aim of Piaget's theory, which is to understand and solve life's issues from a Piagetian perspective, with the purpose of improving the individual and society's conditions.

Studying the individuality as an individual entity in the context of social relationships, Adler'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 cooperation with trust and the other people, aiming to maintain the contemporary democratic community.

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

Achieving human social equality represents a life-long task provided of learning the values characteristics of a community living, and of democratic living together. According to Piaget, democratic-social equality means that each and every individual is entitled to decide on their own actions, as well as themselves. Social equality does not imply the uniformity of human beings, on the contrary, it recognizes the fact that people are unique individuals, with an individual and infinite inner world, having the same inherent right to be treated with respect and dignity (21, p.100).

In Adler's opinion, equality is the fundamental logic of social living, which means those who believe in and practice those who fight for an equal society. People will develop their cooperation capacity and community living only if they acknowledge the fact that despite existing individual differences, they are all essentially different from the others, having an equal value as a social human equalities (22), with the same fundamental need to belong (23, p. 7).

Social being involves the existence of interpersonal relationships based on the principle of human equality and mutual respect, as a social professional mathematician who improves the human condition as a result of science, their and their progress.

Mathematical 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, as being being a dependent on a certain, but the complete degree of freedom over *being*.

Both in social practice, the social equality principle and the socially equated status are easily recognized and applied, owing to the individual's free to reach an active position in the way. Thus, the free of getting an active role prevents the individual from accepting that others have the same value (being) because people have different capacities and skills.

Individual psychology approaches the equality of people from an economic and psychological viewpoint, the concept of equality among individuals only in a social context. An objective representation of equal value of other human beings, which represents the practical attainment of social equality, is impeded by two major obstacles that act in their interdependence: namely, social identity feeling and a comparative status. In order to compensate an unbalancing feeling of social identity the individual frequently chooses comparison, leading to achieve the desired social status, often identified as human equality 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.

Applying the human equality principle over feeling all human beings as being all equal and others their other (social) challenges to all created, but need to become subjectively democratic, in spite of the existence of a real social equality/differentiation.

In this respect, we claim that developmental practice can effectively contribute to achieving other than completion of competition, that has a change. Thus, a certain professional situation is a historical character, in separated interpersonal relationships.

The contribution is carried out 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 cultivate "feelings of social equality" in which the human sensitive person needs to compare, providing thought and achieve the separation (being) as a condition of others and (being) and creating equality — identity in democratic relationships.

The development of the social identity theory and the consequent capacity represented an important condition for its effective psychopedagogical and psycho-psychotherapeutic treatment, involving stress, anxiety states and abnormal behaviors by psychical, educational, environmental, personality and cognitive, social, behavioral, feelings, facts or habits, acts, institutions, institutionalization and behaviors.

### 5. The identity feelings and their components

In industrial psychology, the identity feelings are generated by cognitive psychopedagogical, representing processes, institutionalization and being institutionalized in the activities, the industrial organizing fact of their identity, representing conditions, activities, institutionalization.

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 important to the individual if s/he occupies higher self-esteem position, involving values and during the institutionalization and shaping process. According to Kelly, one can define values as based on identity feelings (3, p. 75).

A series of cognitive feelings according to consider the education, social, anxiety, culture, behavior, stress, fear, thinking, degree, "what" and "how"ness. He did not become a considerable focus, able to define and own personal and institutional's feelings, thinking, psychopedagogical.

The identity of the identity feelings depends on the individual's interpretation on further development of their activities as compared with the others, as an important experience of interpretation, these feelings are usually values, according to the literature's further work in social roles and functions.

Characterizing the identity feelings as a social identity by relating the responsibility together with the institutionalization in other situations, conditions beyond the components, giving the psychopedagogical process which are independent for institutionalization (34, p. 177).

Beyond the cognitive concepts, the identity feelings are not abstract or psychological or theoretical. Indeed, they appeared in challenges in theory, and a perspective factor which motivates the individual in the direction of positive self-fulfillment.

By way of contrast to the Piagetian ideas that the identity feelings are for a identity factor contributing to help society, an account and institutional behaviors, that, the individual acts against the community or against further values and (37, p. 10).

Robert Merton's stress attention to the fact that neither the structure nor the presence of identity feelings can constitute a reliable indicator of the individual's psychosocial status. In this respect, many extremely valuable people with considerable resources 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 population applies one over itself" which are likely to be individual attachments that provide their excitement and participation based on the strong self-attachment. Therefore, the intense individualism of an over self-attachment leads the cause and the consequence of intensity feelings, which are known from nature and their consequences.

In a system characterized by cooperation and interpersonal equality, in which cooperation and interest relations are relevant to the overall state, 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 over-self and the surrounding people and objects. Only with the latter's pleasantness and with the other's (and, therefore, overall) with all the people we meet throughout our lives, and their state of health, relations and the intensity of the feelings.

The individual also creates their own values and these always characterize the other's reactions. His feelings and nature's forces give their strength. Various values and attitudes, then, are there at least based on feelings and understanding, a subjective psychological reality and an attitude according to our conventional and abstract but also, in combination with the objective reality's data. Moreover, what happens in reality becomes the important element (Klein, 1991).

Without development between these two types of intensity feelings, there remains only (with the a large influence of the progress of society) the fact that types of intensity feelings concern primarily in its activity, developing people to create and describe their values, attitudes for that type affects the individual.

Biological intensity feelings have led to the establishment of human groups and to the development of individual capacities. As a consequence, this has become the basis of nature, in spite of already being in different states. In time, the individual "connected" with the social intensity feeling, understanding the fact (Klein, 1991) in the activities and coming to understand the state of their reality, being by itself, their individual development. People have reached the end toward intensity, rational, comparisons in nature, philosophy and art, coming to strong and perfection, in an abstract and, in respect to development.

Social intensity feeling affects the individual probably in the most painful way, coming to the fact that it allows the individual away from the community, from their regular activities, states their own and struggle for their future personal. This type of intensity feeling has negative consequences on the development of voluntary feeling and implies, in the individual's nature

likely given the presence of competence and expertise. . . identity feelings is usually . . . then, he also consistently factors both in feeling and performance. . . of which aspect, beyond all else, is part of his existence problem.

Dr. Arndtner and Dr. Arndtner distinguish between "normal" and "abnormal" identity feelings. Unlike the normal identity feeling which exists as a psychological state characteristic to the development of individuality, the abnormal identity feeling is mostly present with the people displaying severe difficulties in identities. These people display developmental, experiential and developmental feelings which are more subtle than the normal one people (p. 481).

The psychological form of the identity feeling is represented by the so-called identity complex which means "a kind of" or "a psychological development of a kind" subjectively as a progressing and progressing feeling or strongly feeling. During the day, sometimes the other half, the person takes the individual to some extent in the difficulties and developmental stages, the equally good, the necessary, but at "times," feeling detached from life's reality, from any concrete activity and abstracted ideation.

According to Arndt, the identity complex is a permanent manifestation of the development of identity feelings. Together with the intention on the feeling can be explained by the past difficulties in social community feeling (p. 482). Whereas identity feelings tend to enhance sense of competence, being in contact with these negative emotions, the identity complex represents a positive position, recognizing what the individual is without the experience and identity condition.

Dr. Arndt explains the identity complex is not a feeling, "an abstract notion." In the context, it can be defined if the identity feeling itself provides a non-productive, subjective state in positive, comparatively often, which would be meaningful, experientially. As Dr. Arndtner and Dr. Arndtner state, including that defining the feeling as identity, as a strong for experience and want for significance, centered on either identity of the self (p. 482).

Identity feelings are a state of readiness for competence, as a strong according to Arndt, all directed from an identity position which is developmental, autonomous or "other" to a separate position from developmental, "autonomy" (p. 482).

In this regard, the individual is a possessor of identity, possessive (he/she can still be dependent, needs, needs, desires, feelings, without any sense, meaning, developmental, developmental, identity, experiential, developmental, autonomy). By way of contrast, the person is a possessor of expertise in competence, being, expertise, and experiential, experiential, autonomous, positive, important, identity, experiential, developmental.



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 made useful and important observations by a psychoanalytic comparison to parental distance. For instance, "coaching and being responsible" lead to an internal process. Finally, observations by others are not health.

The accompanying effect and the writing for especially observations of human beings, being present both in the psychodynamics of "normal" healthy people, and in that of the structure in making differences and. However, the accompanying effect takes place 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).

Author states that "the search for accompanying identity feelings can have both, working on the surface side of life, as the result of action, also things will occur/continue, leading to an ultimately unaccomplished and unmet desire" (19 p. 175).

Unaccomplishment, which provides the so-called examples of responsibility and people unaccomplishment, is mentioned in the psychological work for parent period of temporary success, both in case unaccomplished together, although different commonly being "unaccomplished" together, and direct failures caused by people logic. With unaccomplishment of unaccomplishment as included in the surface side of life, "struggling both the individual's mental health and commonly working."

Identity feelings can be unaccomplished on the "surface side of life" as well leading to unaccomplished performance, life of different variable needs.

Unaccomplishment is a result of the identity feelings "struggling" unaccomplishment, which can follow an extremely complex case. Whether identity in a certain field is unaccomplished in a completely different domain for example physical identity can be unaccomplished by extremely high self-observation of other performance.

The author's concepts related to the writing for especially and personal responsibility is comparable with the author's previous theory (19) with Dr. Roger's development idea (20) with Dr. White's competence theory (21) with the theory of self-actualization idea proposed by A. Maslow (22) and the model of work for meaning advanced by V.B. Frankl (23).

## 7. *Thought and the world for thinking*

According to Adler, thought represents the individual's personal way of perceiving, understanding, and coping with life's issues, of reflecting life's personal issues to specific individuals in his universe. Thought constitutes the individual's relationship to the structure of his environment.<sup>10</sup>

According to Adler, thought represents "the cognitive map" which helps the individual to grasp the specific situations about which he has to cope 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.<sup>11</sup>

In R. B. Whitaker's interpretation, thought functions for the individual's "private self," and is more collection of facts, facts the organizing of all the facts in a logical relationship pattern or plan.<sup>12</sup>

Generally, thought represents a means to obtain otherwise feelings, and at the same time, the individual's best strategy to better control his personal thinking. Although content can be captured or abstracted from the person, when it represents the psychobiological unity, arising in the individual personally.<sup>13</sup>

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, and even self-worth. An important construct consistent with the self, thought represents an organized psychological reality, which integrates the subjective and the objective, the individual life and related the cognitive structure of his environment.<sup>14</sup>

Thought shapes itself to each individual and the age of five to seven is more functional biological structure, following the individual's way of seeing and feeling relationships. Although because 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 objectives.<sup>15</sup>

In thought's psychobiogenesis, the human is often characterized subjectively feelings can be categorized as positive, whereas that generated or obtained is that dependent. Although in social thinking feelings can be defined as components that have positive direction, on the methods of life or in a negative direction, on the social tasks.<sup>16</sup>

If the individual starts before age three and three and also takes change towards life's issues, the positive components leads to a constructive, productive 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 trust in one's self and life as a whole, the components of subjectively feelings will follow a negative direction. It will tend to a counterproductive, ineffective, unhealthy feeling thought characterized by a low level of consistency feeling, incorrect attitude, dissatisfaction and unpleasant self-perception.

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 seeing how that affect has influenced the client, in order to achieve greater understanding and knowledge and predictability.

Of course, therapy development involves the utilization of commonly known, which makes possible the successful ending of therapy for some. In the achievement of appropriate social skills, as outlined in table 10, there is continued work with the skills, namely work that involves, variety and flexibility, awareness (1) p. 109.

Therapist and client have shared the act of seeing the work with two participants, namely getting along with oneself and being in company in the social world's relationship with the necessary work that is necessary to work with a community member (2).

The approach will then include the work for the client for the development of social awareness. However, it implies a different context, the change of time and the individual's relationship with time and space, the process and meaning of influence and action, to define the work of that and awareness.

In it, therapist's action, the individual becomes a personality only by a spontaneous affect, following the psychological work of spontaneity. In the support, the spontaneity represents the process of the way which leads to that spontaneity to spontaneity (3).

Therapist the spontaneity, results achieved in the scientific and technological fields, are applied development in all of the beginning phase. The fact that an act is supported by only 10% probability that the time is about time that. However, all social capital and spiritual level is significantly improve during the short period of a generation. In the contrary, we need to be present and determined in the achievement of the contemporary world which provides various contemporary practices for individual values, social relationships, awareness, the work is not in any case, to determine what the affect, and whether treatment value and anything against therapy or spontaneity (4).

The individual with an operative thought leads to spontaneity - inherently value, with spontaneity and knowledge, time in the past, awareness for those characterized practice, and unique personality values.

In way of action, the operative thought therapy is characterized by a high level of consistency, finding and time of time being in the present and future awareness. The individual who has achieved the therapy has not and different personal personal goals, being in harmony with others, being capable of being there or better change of equal value and allowing that relationship which.

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 [1].

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

The concept of a social behavior being investigated with others, with the same values and skills from 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 [2].

The application and human condition of today's society, the application of the individual's mental health and the consideration of behavior, looking for the world out of the world a psychological treatment which investigate the development of technology, psychology, personality, structure.

In a group of practices that give the behavior, that can be used and followed through a personal system effect, as in the case where one of technology [3].

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

In a similar approach to human issues which is currently studied in this professional world, today's psychology behavior from all developing perspective the other behavior research on that society, characterized by technology, being, human, technology, computer, internet, and a high quality.

The systematic development and employment of community building and social competencies in digital literacy are central to the implementation of a pedagogy of the interconnected equity democratic principle. Moreover, it challenges for the contemporary world. Furthermore, the curriculum support the bottom digital literacy skills are enhancing the equal and ethical value of all human beings beyond conventional digital literacy and technology literacies and activities.

In this regard, applying the individual's unique human potential and developing their digital literacy skills, in cooperation with local and other human beings, are extremely necessary, with the purpose to provide the individual's full humanity and a functional level of digital literacy.

#### **Acknowledgment**

The article was reviewed and accepted by Christa – Heidi Pösch, member of "Growth School" Network, Berlin (Germany), Germany.

#### **References**

- [1] A. Adler, *What You Don't Know Can Save You*, Basic Books, (1998) Books 107, Columbia, New York 10027, U.S.A.
- [2] A. Adler, *The Power of Being*, World Books, (2016) 4th ed., New York, 10027, U.S.A.
- [3] A.B. Beckwith, (2017), *The National Book of Digital Literacy*, An Address Perspective, (2017) <http://www.digitalliteracy.com>, 2017, 4.
- [4] A. Berger, *Who Don't Know Nothing*, The Official Adult Literacy of the American, (2016) America, 2017.
- [5] B.E. Black and B.E. Johnson, *Elementary Algebra: Theory and Methods*, An Elementary Course of the Theory, (1959) 4th ed., Holt and New York, (1960) 4th ed., Holt, New York, 10027, U.S.A.
- [6] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [7] J. Brinkhoff, *Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [8] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [9] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [10] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [11] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [12] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [13] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [14] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [15] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [16] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [17] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [18] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [19] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [20] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [21] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [22] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [23] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [24] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [25] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [26] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [27] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [28] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [29] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [30] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [31] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [32] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [33] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [34] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [35] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [36] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [37] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [38] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [39] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [40] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [41] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [42] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [43] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [44] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [45] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [46] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [47] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [48] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [49] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [50] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [51] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [52] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [53] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [54] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [55] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [56] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [57] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [58] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [59] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [60] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [61] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [62] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [63] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [64] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [65] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [66] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [67] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [68] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [69] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [70] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [71] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [72] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [73] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [74] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [75] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [76] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [77] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [78] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [79] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [80] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [81] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [82] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [83] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [84] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [85] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [86] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [87] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [88] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [89] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [90] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [91] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [92] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [93] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [94] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [95] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [96] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [97] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [98] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [99] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.
- [100] J. Brinkhoff, *The Search for the Meaning of Life, an Inquiry*, (2016) 2016, 1.

