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**THE EAST AND THE WEST: COMPARATIVE ANALYSIS
OF HUMAN'S SPIRITUAL PERFECTION****G. M. Ruzmatova***Doctor of Philosophy, professor
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Abstract. Alfred Adler, based on his philosophical, psychological, pedagogical and natural researches, wrote in detail about his concept of the significance of human being's spirituality in his work called "The theory and practice of individual psychology". One of the most important features of "individual psychology" for life, according to the scholar, is understanding the essence of human being's aspiration towards his goals. In "individual psychology" Adler reviews the issue of relations between conscience and unconsciousness and pays attention not only to biological and natural sides of it, but pays big attention to social and cultural features of human being's spiritual state as well. Adler also stresses that the development of a person progresses in positive direction as social interest is peculiar to him, and this determines human being's noble nature. Proceeding from this state, the scholar tries to shed light in detail on the issue that human perfection is conditioned by social factors. These views of the scholar have not only scientific, but to some extent social and cultural significance.

Keywords: individual psychology; social interest; spiritual perfection; aspiration towards supremacy; social feeling.

By trying to understand human's internal nature and behaviour, Alfred Adler (1870–1937) pays attention to complete research of human attitude and relations. Through these relations people form their attitude towards the nature and social world. The Adlerian interpretation of human as an imperfect creature is filled in with another measurement as well. According to him, personality is seen as a social structure. It is not for nothing, when he said that "when talking about a human being, one should recognize it as a social creature" [1, p. 43]. In this sense, if a human being, on the one hand, is seen an imperfect creature from anatomic point of view and tries to compensate his imperfection by 'aspiring for perfection'; on the other hand, as a social creature, he feels that he is part of the entire humanity. There is a strong link between the features of human existence. To prove this link, Adler proceeds from the fact that the nature of unconscious aspirations and the significance of mutual social relations are based on social feelings peculiar to all humanity. Here, the most important principle is "social interest". "Social interest" demonstrates relations be-

tween humans and society. According to him, the concept of "social interest" does not only include the peculiarities of human's common-to-all-mankind feelings and his own, private feelings, but it includes human's attitude towards life and his principle of measurement as well. This means that every person has the ability of looking at himself from aside, he assesses the circumstances that emerge around him through socially-formed views. They come to existence through the influence of certain cultural and social principles. The people create these principles during the process of living together. Based on "social interest", legal relations, spiritual norms and the principles of aesthetic assessment are formed, and people's different problems and contradictions are assessed as they have social values. Besides this, according to Adler's statement, "all problems that emerge in our lives could be solved only when social interest is developed enough" [2, p. 78].

Meanwhile, "social interest" should be the negation of human's unconscious aspirations. Because, it is linked with human's conscious social life. However, the Adlerian

concept of “social interest” is based on spiritual analysis. According to it, the human’s internal motivational force is innate, something given beforehand. Adler’s thoughts namely in this direction. “‘Social interest’ which is peculiar to human being is formed in his first cells innate” [3, p. 14], he says. In this sense, Adler interprets the concept of “innate” as human being’s ability to interact with social life. Despite this, the Adlerian way of understanding human being is contradictory, and seen in biological and social relations, in expressing the link between his own private and social qualities.

At this point one should note, it seems that the teachings by such great scholars of the East like Abu Nasr Farabi and Ibn Sina (Avicenna) on human spirituality are in harmony with Adler’s thoughts. According to teachings of Farabi, the spiritual perfection of human being and his acquiring of positive features require humane features and mutual relations in everyday life. And human society emerges as a result of necessity to these relations. In his work called “Fozil odamlar shahri” (“The city of noble people”) Farabi says: “The structure of every human being with his nature is that in his life and aspirations to reach the highest perfection he needs to achieve many things. On his own, he cannot gain all of this and he will need human society to gain all of this... This is why, a human being could gain perfection in his nature only through the unification of many people who would help each other and deliver to each other things that they need. The activities of members of such society as a whole give them things that are necessary for their lives and perfection. For this reason, the number of people increased and settled in populated areas of the Earth, and as a result human has society emerged” [4, p. 186]. A human being lives and works to satisfy the needs of others and in their turn, others do the same. Someone plants a tree, others produce foodstuff, another one produce clothes and someone does something different tasks that others need. Thus, every person in socie-

ty is busy with something useful for other members of society...” [5, 8], said Ibn Sina.

Despite the fact that Adler introduced some changes to his own views about human being, his teaching about human being as a whole has not changed. The following theoretical conclusions make the foundation of it: human being is an incomplete creature from biological point of view; one of the major and important peculiarities of human being is that when he comes across with problems in life, he tries to solve them successfully and tries to achieve perfection; social interest is the main condition for achieving the main goal and this means ensuring people’s prosperity and perfection of human being; if a human being means being unique and perfect, then humanity means the development of social interest; from the moment of birth, every human being has the opportunity to develop due to social interest; human being’s life begins to take shape from birth and it has the power of creativity. Thanks to this, human being is able to perceive the entire world to some extent and acts accordingly.

When speaking about human being’s spiritual world and the impact of social and economic condition on behavior, Adler focuses his attention not only on relations between society’s social-economic structure and human being’s own existence, but as well as on the fact that contrary imaginations might appear in human being’s spirit against economic situation. Though these issues are closely linked with each other, Adler separates them from each other. He is not interested in the formation of systems of alienated consciousness, as he is interested in human being’s spiritual condition which is linked with specific social and economic condition. This is why Adler researches such spiritual qualities of human being like arrogance, envy, obedience and greediness. Thus, according to Adler, being social means recognition of innate and inherited “social feeling”. He does not raise the point that peculiarities of heredity might change in human being’s private and social development.

According to Adler, understanding human being's inner world and opening his spiritual world mean discovering the natural and social environment in which he exists. In this sense, on the one hand, human being as a weak, defenceless biological creature compensates his "feeling of imperfection" with "aspiration towards supremacy", and on the other hand, as a social creature, he is a being with "common-to-all-mankind feeling" and related to entire humanity. And there is unbreakable link between human being and his existence, and according to Adler, this should be solved. "Individual psychology" studies opening the nature of unconsciously "aspiring towards supremacy", solving social relations between people, achieving universal unification, search for a point which is based social feeling peculiar to human beings. The main principle in this point is "social feeling" (or "social aspiration"). "Social feeling" means relations between humans and human societies and relations of human being with common-to-all-mankind principles. According to Adler, only through the help of "social feeling" one can fruitfully study the phenomenon of spiritual life" [1, p. 189].

"Social feeling" According to Adler, it is necessary, but not the only criteria which would shed light on human being's nature, not less in significance criteria is unconsciously "aspiring towards supremacy". Namely these form the general and essential factors of human being's existence in "individual psychology". This defines the two directions of human being's spiritual development and controls his activities and forms his way of life. The inner world of human being play the main role in discovering people's social-spiritual peculiarities and the roots of their behavior.

The concept of *"social interest"* in the interpretation of Adler includes not only relations between people and common-to-all-mankind or relations between individuals, but it includes human being's relations with life as well. This means that every person sees himself through the eyes of other person

and assesses situations through the socially approved ways. These are cultural, spiritual and social criteria which appear through living together in specific group of people. Legal relations, spiritual and aesthetic assessments are based on "social interest". Since all theoretical and practical "problems of life have social interest" [6, p. 155]. "The individual psychology" helps people to perceive these values and get accustomed to these circumstances of life.

In this sense, let us have a look at the thoughts of Ibn Sina, whose views are closer to those of Adler. In his views, attention is paid to the influence of people around a person and to the role of education in his development. In a number of his works, Ibn Sina raises the issue of spiritual education as the main point. In his works called "Shifo", "Ishorat", "Donishnoma" the issues of spiritual education have been explained from philosophical point of view. Such works of Ibn Sina like "Hayy ibn Yakzon", "Sjlomon and Ibsol", "Tayr", "Tib qonunlari" [Canons of medicine] and "Tadbiri manzil" are devoted to young people's high spiritual education, their theoretical and practical sides. In his work called "Hayy ibn Yakzon" Ibn Sina looks at positive and negative criteria as human being's permanent "companion". When a human being seeks education, he should think about the best things and instill them in himself. Ibn Sina expressed interesting thoughts about human's desire and inclination [7, p. 14].

The thinker points out three types of them:

1. Natural desire (it includes love, dreams, dreaming about good food and clothes).
2. Desire which appear through ferocity, anger and strong spiritual feelings (it includes misunderstanding, sorrow, grief, hatred, dishonesty, meanness and jealousy).
3. Reasonable desire and inclination (it includes such best features like modesty, tolerance, being just, wise and noble, truly humane).

Ibn Sina says that human being's best qualities are seen in his tolerance, wisdom and courage. These three features together lead to

justice and temperance. If a human being has these qualities, he will be able to control himself, prevent himself from doing bad things, do only noble deeds and enjoy life [8, p. 78].

Abu Ali Ibn Sina approached the main problems of spirituality and issues of spiritual education reasonably. Education should first of all teach people to look at labor and events with reason. Because all positive peculiarities that a human being has and the happiness of all humanity emerge based on this reason and wisdom, says the great thinker. His thoughts are very valuable and are in harmony with Adler's views.

Thus, despite the fact that the Adlerian interpretation of "social interest" and "aspiration towards supremacy" is contradictory, in the end, it is directed towards one stream. Since, "social interest" should be the direct contrary of "aspiration towards supremacy", because it is related not to biologically immature aspirations, but above all it is related to people's social life built on reason. However, in Adler's theory both "social interest" and "aspiration towards supremacy" equally serve as cover for human being's immaturity. "Social interest is a system which truly and as necessary covers human being's natural helplessness," says the scholar [8, p. 154]. Namely thanks to "social interest" according to Adler, a person's acclimatization to a specific living condition that he has accepted from social point of view takes place. They come to life at social and spiritual levels. So, the Adlerian "aspiration towards supremacy" and the teaching of "social interest" have the same level of nature. Both criteria emerge as a result of the feeling of imperfection and human being's helplessness and defenselessness. Both of them serve as stimulus to the development of the system of getting accustomed to natural and social world.

There is harmony between Adlerian teaching about human spirituality and views of the great thinkers of the East Abu Nasr Farabi and Ibn Sina. According to Farabi, human being's spiritual perfection and his gaining of positive spiritual qualities require

humane features, mutual activities and relations in life, and people's society appear as a result of need for these relations. Ibn Sina approaches the main problems of spirituality and issues of spiritual education from scientific point of view and says that education should above all teach people to look at labor and events with reason. Because all positive peculiarities that a human being has and the happiness of all humanity emerge based on this reason and wisdom, says the great thinker. These thoughts of Ibn Sina are in harmony with Adler's views.

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