

Adlerian setting: comparing life-styles, clinic and psychotherapy

Paper presented at the XXIV S.I.P.I. National Congress - "The settings in Individual Psychology", Turin, 2013.

The full article is available for download in Italian only.

Summary. The author analyzes the peculiarity and the originality of the Adlerian setting which develops in a genuine context, solid, reliable, and moreover creative which tends to prevent the patient from a dependency towards the therapist. The most meaningful and relevant difference between the Adlerian and Freudian setting consists exactly in the refusal of the Adlerian therapist to give way to an addiction in the analyzed subject. This dependence is, in fact, charged with aggression and competition no matter if under the disguise of sexual instincts. In this view of peculiar operation, the Adlerian setting is characterized by the matching of two different life-styles, the one of the therapist and the one of the analyzed subject. The atmosphere of the relationship is of true equality which doesn't mean that the two parts share the same general and specific knowledge. This only means that the therapist himself has to join the match leaving behind his expertise position in order to reach a human, sympathetic, encouraging relationship. The cultural Adlerian trend obliges us to consider the sociocultural changes developed in the years which were so strong to modify the hegemonic Freudian structure that had been so important in Massimo Recalcati's organization of the psycho-analytical setting that sees in the Telemachus complex the new relational perspective between father and son beyond the aggressive relation put forward by Freud. This totally new approach cannot but affect the handling of the setting. Of course our technique is supported by a world perception consistent and familiar with the perspective described above in detail. Recalcati talks about the witness of the parental figure, Adler supports the protection deriving from a paternal figure. By taking our distances from the Freudian Oedipus we are supporting our outlook, which is based on a kind of relation that leaves behind what's merely instinctive and strictly tied to our senses.

[CD_075_Torino_Mascetti](#)

Inferiority and compensation from Adler's times up to the present day: a cultural perspective

Poster session presented at the XXIII S.I.P.I. National Congress - "The network of the compensatory functions in the Adlerian theory and practice", Milan, 2012.

The full article is available for download in Italian only.

Summary. This paper proposes a cultural reflection about this question: how the Adlerian model of psychic dynamism - that is based on compensatory dynamics that occur between inferiority and superiority and, with respect to the concept of limit, between possible and impossible - could represent an actual explanatory hypothesis and could be more meaningful to understand the nature of both some social phenomena and inter-and intra-individual dynamics, with respect to the Freudian model, that is based on the conflict pleasure/frustration and norm / transgression? We would suggest that some socio-cultural changes, that have occurred in the last century, may have contributed to make the Adlerian model more effective for the comprehension of actual reality, with special references to the different influences that the two psychodynamic movements have taken in this historical period.

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EDITORIAL

[041_editoriale_ITA](#)

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The *Summary* is not available in English.

Comparative analysis of the recovery process in phobic neuroses

[041_Francesco Parenti_Pier Luigi Pagani_ITA](#)

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Summary. On the ground of the cases treated with an individual-psychologic and psycho-analytic therapy, the authors wonder how two contrasting interpretations can both lead to recovery. Through the analysis of the cases they come to the conclusion that the recovery process always follows the unmasking of a fiction, which keeps its roll of demythicization of the phobic object also when the fiction, which supports it, is replaced by another fiction. However, they affirm that the unmasking of the fiction is intentional and conscious for the adlerian analyst and, on the contrary, it

is sometimes unconscious for the orthodox psychoanalyst.

[The individual psychology in the Italian culture: Metide or Athena?](#)

[047_Egidio Ernesto Marasco_ITA](#)

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Summary. The re-reading of the often incomplete news about the history of the Individual Psychology, allows to identify the life style of this movement, imprinted by Adler himself and by Parenti and Pagani, which recalls for depth, clearness, decision and strength of thought, Athena, the goddess of wisdom. So, the way to present the Individual Psychology in Italy can be still considered a model. Doctors Gemelli, Cargnello and Levi Bianchini enthusiastically joined the Individual Psychology and the philosophical world, with Cantoni and Crescini, underlined the value of the Adlerian theory which was also the object of careful reflections and of a particular estimation in the catholic thought. The psychoanalysts, as Musatti, who were opposed to the Adlerian theory, assimilated some concepts which they have sometime used in their professional practice. Only for few people the Individual Psychology is the Metide to incorporate in their theories without citations but in this way the value of Adler's thought is witnessed.

[The evolution of the concepts of "psychotherapy" and "analysis" in the Italian Individual Psychology](#)

[049_Pier Luigi Pagani_ITA](#)

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Summary. The terms "Psychotherapy" and "Analysis" have undergone, during the last thirty years, an evolution that has sometimes determined the radical change of their meanings. The research refers to the studies effected in Italy from the second half of the seventies. It is pointed out as, for instance, the concepts of "Psychotherapies of surface" and "Psychotherapies of the depth", have modified their semantic contents, assuming, respectively, those ones more actual of "not structured Psychotherapies" and of "structured Psychotherapies". The work also wishes a more correct

definition for the terms "Analysis" and "Psychoanalysis", to characterize with more propriety the operators, to benefit of the clients.

The dream as a subjective experience from the dawn of civilisation to date

[062_Pier Luigi Pagani_ITA](#)

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Summary. The first part of the research follows the history of man's interest in dreams. The different approaches to dreams are examined from the frontiers of pre-history to Greek civilisation. The second part deals with the points of view of Psychoanalysis and Individual Psychology, the two schools of dynamic psychology which have been mainly concerned with research into the origin and meaning of dreams, suggesting their own models of interpretation. Points of view which are at times in agreement and, at others, in total disagreement emerge from this.
