

[Pain and compensation: from the Greek mythology to the Christian Theology. The answer of Adler.](#)

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Summary. Over the centuries, people have always wondered about human pain. The ancient Greeks thought that pain was caused by hellish gods: evil depended on Fate and it caused the pain of humanity. Christians think that pain comes from man: evil depends on free will and it causes pain. But the same pain cleanses of sin and it becomes a source of compensation. Adler wasn't Christian and he explained the individual according to a social sense. He hasn't mythicized man and pain; he has given attention to the whole community because he was convinced that a human being can't be separated from the whole community and that every emotion makes sense only if considered among the interpersonal relationships of society. Adler's answer (compensation) to problems of life and to pain (inferiority) is the cooperation among our peers.

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Summary. Among the anthropological foundations of societies, the Sacred provides the greatest epistemological contribution to the Orientation of Values, for the individuals and for the community too. From these assumptions, we can develop the topics of religion and religiousness and those of worship and culture. The Comparative Individual Psychology (C.I.P.) is the dynamic approach that allows us to understand the important contribution of Alfred Adler through the correspondence with Pastor Jahn; we can understand the difference between the “Idea of God” and the “Revelation of God”. The empathic understanding can be correctly used when a cultural identification, including the religious dimension, exists. The complexity of these matters (in a period that is postmodern but also New Age) finds precise contexts in multiethnic, multicultural and multireligious contexts.
