

ART AND CULTURE: The pomegranate-seed on Ade's Golden cart hauled by black mares

[043_Arte e Cultura](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. Our society, with its lifestyle only aimed to affirm its will of power, has wanted to forget also the myth of the Great Mother, what it symbolized and its shadow representing the dangers of motherhood. Violating this taboo we can run through the stages of the liberation from mortal risks of delivery and, so, the myth appears still sound and able to let us pick out the aspiration to immortality and to life renewal and the feeling of community which have generated it.

ART AND CULTURE: "Underground" between will to power and social feeling: once upon a time there was a country with Belgrade as capital

[045_Arte e Cultura](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. Once more the Bosniac director Emir Kusturica tells us a flabe dedicated to a period half-way between sorrow and wish, between error and truth, between will to power and social feeling, between upper world and the lower one. It is the circularly infinite fable of that big "lie" which is the "story of people", epically represented on the stage of the life of three characters, escorted in their destinies of ontologically inferiores human beings. The lower self-built anti-word obeys a "private logic" which is too distant from the "common logic" of the violent, bloody and menacing upper world: the only possible solution is the lethal flight in a mad "Utopia".

ART AND CULTURE: The loneliness of Richard III: Individual psychology

considerations about a character of Shakesperian theatre

[049_Arte e Cultura](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. Richard III, in Shakespeare's fiction, presents impressive features for some individualpsychological considerations. First of all, the real deformity of his body, marked by monstrosity: organic inferiority becomes inferiority feeling, and inferiority complex. Richard thinks about himself as a monster created by disassembling nature. The will of power of Richard is terrifying, taking not life, but only death, both in social and in loving life. Richard's character present an incurable fracture between "symbolic" and "diabolic" functions: he is not a man, but only a diabolic function. Therefore, Richard appears as not able to find any connection with human community, "this breathing world"- as write Shakespeare.

Aggressiveness and will of power. Hypothesis and comparisons to Antonio Damasio's theory about emotions and feelings

[059_Carmela Canzano_ITA](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. The single notions of aggressiveness and will of power suggested by Adler in his first Individual Psychology, change during the development of his thought. I analyze the historical interpretations of these terms comparing them to the position of Antonio Damasio the neuroscientist who studies connections among mind, body and brain in the creation of feelings. I show how the aggressive nature evolves in will of power, a mental, often unconscious reply to physical and social inferiorities. In the normal development the will of power, with the community feeling, can create the wish to superiority which is held, at a superior and ideal level, in the perfect social feeling.

[From the aggressive drive to the social feeling: on Adler's trail](#)

[060_Pier Luigi Pagani_ITA](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. This article aims at catching the creative moments that brought Alfred Adler to formulate the basic principles of his doctrine, but also to modify the contents, if necessary. Starting from the inferiority feeling, we analyze the tools to overcome it: from the aggressive drive, to the masculine protest, to the will of power and the superiority complex. Concerning the will of power, we suggest a comparison between Adler's conception and Nietzsche's. We focus on the cooperative task and, as we are speaking of innatism, on the concept of social feeling. The article ends with a reflection on the doctrine of emotions.

[ART AND CULTURE: Antigone is living](#)

[061_Arte e Cultura](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. This is a study from historical psychology and concern as well as literature not a few adlerian concepts. It allows us both to outline a new interpretation of a classical tragedy and to disclose a new dimension of our theory. Antigone and Creon are the central character in the almost more ancient Sophocles' drama we know, the Antigone performed 2500 years ago, precisely in 442 b.C. Antigone and Creon - a woman and a man, the daughter of Oedipus and the new tyrant of Thebe - clash about a religious question, the burial of a warrior. Antigone will die in the conflict with Creon, but his deed remain like a model in the western democratic (antytirannical) culture. Sophocles' influence extends beyond literature to philosophy and psychology. Hegel's dialectic and view of tragic conflict f.e. are inseparable from his understanding of Antigone; and for us, adlerian "protesta virile" is frankly enlightened by this tragedy. In Sophocles' age the woman was considered in a lower social position than man, therefore it's singular that in theatre she is well represented, and in fact sometimes she is really dominant on man. But every time a similar conflict become radical the tragedy is coming, as more sophoclean plays tell us. Between ancient and modern play could change the social context, some sense, some expressive form, but the culture of power, i.e. the will of power, inclines to develop similar psychodynamic patterns. As a proof of this we consider some lines of the tragedy (translate by H.D.F. Kitto), when Creon exclaim: Now she would be the man, not I, if she / Defeated me and did not pay for it (vv. 484-485), and when he says to Antigone: While I living, no woman shall have rule (v. 525).

[Endless eclecticism](#)

[069_Pier Luigi Pagani_ITA](#)

The full article is available for download in Italian only. [DOWNLOAD PDF](#)

Summary. This work comes back to the topic, already dealt with in the past, concerning the negative consequences of eclecticism, to a psychotherapeutic theory tested from results. Precisely because of the multiplicity of psychotherapeutic systems available today in the world, there is no absolute truth, there is no means to verify or falsify the statements of a theory, so that it can be defined as scientific. Specifically, the author highlights the unjustified critics to some basic concepts of the Adlerian theory, which cannot be confused, such as the will of power and the aspiration to superiority. The difference between the expression will of power by Adler and Nietzsche is then examined and it is highlighted the mistake made by some detractors when they match the concept of will of power to the one of aspirationality and desire to emerge. This implies a confusion between a tool used to reach an end and the end itself. The fact of putting in doubt the conception of inferiority is even a more serious mistake; it would be as if we were renouncing to the basic principles of the Individual Psychology of Alfred Adler, denying the foundations.

[The "social embeddedness" of the therapeutic relationship: dialectic between social feeling and ambition to supremacy](#)

[074_Paolo Almondo_ITA](#)

The full article is available for download in Italian only.

Summary. Two main adlerian concepts "wish of power" and "social feeling" look as running parallel to a couple of underlying concerns that cross all the history of sociology and continue to characterize the sociological scene, albeit in the most diverse alchemic blend. As to the first concern there is the issue of competition between individuals and/or the conflict between groups, conjugated to the individuation processes (not in the Jungian sense) within the individualist culture (autonomy from others) of modern society. The second concern is connected to the theme of cooperation between individuals, based on a conscious or unconscious functional interdependence, variously conjugated in turn to the sense of belonging (dependency on others) and to group identification processes mediated by solidaristic culture(s).

The overall scenario is given by the history of social and cultural development (not necessarily

progress) in Western society context. The social role of sociology as a mediating factor between Market and Government is a natural expression of its mainly critic and reformist orientation and its connection with Welfare problems. Doubtless Adler had a quite reformist orientation too. After those theoretical arguments the Author will report some suggestions about how sociological instrument (or a sociological orientation at least) may be useful in professional settings, concluding with an extended citation from MaxWeber work on Politics as a Vocation. Weber argues about the necessity for the true political man to conciliate ethics of conviction with ethics of responsibility. This weberian insight may concern psychotherapeutic profession as well.
