

freedom of possession has got inner freedom.

If we are getting qualified to free ourselves from our touchiness, a relapse on it will give us again the option of training our power of release. We don't possess our inner freedom, we reaffirm it. A nice small sheet of paper by Assagioli: "The release of the New from the Old".

It has two meanings:

- the New gets rid of the Old
- the Old sets the New free, it gives it space, it lets it go. The release conceived as a redevelopment, not a revolution.

As long as we will play an active part on this process, becoming the conquerors of our freedom and co-creators of our Future, we will make it easier, building harmony on the slope to the stairs of freedom.

So every climbed step will be left free for the achievement of the following step.

Vittorio Viglienghi

THE IMAGES OF US... THAT SCREW OUR LIFE

Report by Elena Morbidelli
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"Ethics and Beauty"

St. Bernard, said: "A cold heart can not absolutely perceive a language of fire".

I thought long and hard about the term "screw" and its adequacy in the field of a conference.

Of course the word "steal" could sound more appropriate, however I preferred to keep it because it best describes the polysemy that I intend to bring to your attention.

In the popular term "screw", not only is the allusion to steal, to rob but in its rich coloring, there is also the synonym "rub", spend more or less energy on an object on a surface, and further, "disappointing", "cheating", "tricking": "that guy screwed me! Last but not least, also another meaning, that of flaunting a mocking indifference or arrogance, against someone or something; many Italians remember the "infamous": "I don't care!"

This brief overview of the meaning of the word "screwing" allow me to introduce an insidious ambivalence hidden in the title, or, if on the one hand, some education, moralist, conformist, politically correct... and I could continue indefinitely, there has "taught" (as Bruno Caldironi taught us, playing on the double meaning of the word) an ideal of beauty, goodness and cleverness, from another nowadays is more and more a model rewarding and even admired, being bad, bad or incompetent. I lingered in search of the opposite of the word "good", which has several meanings, from skilful, to the good and the brave, judicious (also remember the noun "good" by Manzoni, the bully). But the good to which I refer, it is that sort of parental imperative, that when we were young has repeatedly delighted: you're a good or be good. Tell me, how many sub personalities of the "good girl" or "good boy", are present in this room! On the other hand, if not respected, the requesting family (grandparents, uncles included), it bordered, on the contrary, that to be considered "ugly and bad". We know how this picture of us created by others, affect our psyche, especially during the formative years of personality, such as those of childhood and adolescence. On this point we will return later.

Let us then consider the meaning of the valence to the contrary. Why becomes rewarding, at least in some milieu, to be "ugly", "bad" and "incapable"? Until some time ago, at least in the field of beauty felt repeat "ugly but interesting", for men, for women "ugly but intelligent". Nowadays, we resort to the "ugly", for another purpose, to amaze, through the "attraction for horrid." Certain movies, books, video games, solicit fantasies, emotions, with horrific images, monsters, vampires, zombies, scarred faces, grim and violent scenes, devastations, disasters. Even a certain type of clothing, often expensive, and as they say, griffed, sees ripped articles of

clothing, faded, fake shoes. The famous epithet “sloven” means a person, with his pants down, was often synonymous with sloppiness, carelessness. Today it is a “brand”, a “must”, it is trendy: we are fashionable, with the “behind” outside. And again, being ugly, dirty and bad, becomes a show of ourselves, especially in some youth groups, desperately in search of identity, show a negative (the phenomenon studied by Erik Erikson of the Negative Identity), while emerging at a social visibility. They follow the assumption: “If I am” nobody “, I can be “somebody”, embarking on a downhill road, and therefore even more dangerous, because we know where it can lead. From here engage the problems of delinquency, the formation of gangs, bullying, vandalism, urban warfare between opposing supporters ultras.

In other scenarios, no less insidious, seems to be winning the Shadow of the good guy, or the “villain “, the one who won fame and power through transgressing moral, emotional, ethical side; among them we can find the so-called children dad, to whom everything is due, or the users of sudden economic fortunes, gambling winnings (lottery, there is a rage of all kinds) and the persons emerging from the various television shows.

I think of the millions of boys and girls, especially in some parts of Italy, as in the south, who every day take the bus or train, get up at dawn to go to school, or looking for a job, and in any case do not lose hope for a better future. I think to their families who support them, to their apprehension, dreams, desires, disappointments and pressing concerns. This is not the place to address social, political and economic problems, so serious and severe, such as those we are experiencing right now; but how psychosynthesis, anchored to the existential level, we have to make our message loud, purposeful, and give the tools to implement and activate on the level of individual consciousness a transformation. Therein lies our Ethic contribution, create a bridge between consciousness and awareness, in these two words focuses the educational task of Psychosynthesis. The educational work for me is transversal to personal training, to interpersonal and social relationships, and inherent in the intervention and rehabilitation of psychotherapy and counseling.

Do you remember the title of a best seller a decade ago,

by the German psychologist Ute Ehrhardt, “ Good girls go to heaven and bad everywhere”. The book is a bit dated, even if the proposal still is interesting, the author emphasizes the need to develop a healthy self-interest and self-esteem on the part of women. I will not dwell on this complex topic that would require many more reflections and extensions. I just want to emphasize that the term “bad” of the title, displaces, sends an ambiguous and misleading message. In the field of publishing, there is always the search for provocative titles to promote the sales. Giulio Cesare Giacobbe, guest at a seminar at the Center of Florence, told me years ago: “The only book that I have not sold was” The Psychology of Yoga”, it had a too serious title. Then, when I chose lighter titles, have become best sellers, such as, “The indiscreet charm of assholes”, “In search of lost pampering”, “Become Buddha in 5 weeks.”

Returning to the “Mascalzone” (not the “latin” of the sailboat), in force to promote these models of arrogance, abuse of power, these “narcissistic caricatures”, you go to urge instinctual forces, the slums of psychism, which annihilate, inhibit the potential expressions of sensitivity and delicacy inherent in the human soul that we know, are located in the upper part of our psyche, and are beneficial energies, refreshing for our inner balance.

If we call to mind the first law of the wise will: “The images or mental pictures and ideas tend to produce the physical conditions and external acts corresponding to them”, we can infer how these *external models* become harmful if not toxic, for the development of the young personalities, and not only that, but also for those adults who are such only for age, but not on a psychic level.

Reflecting on the “Banality of Evil”, just to borrow the book by Hannah Arendt, we can associate to the “Banality of Spite”. Episodes of violence, oppression, often escape to a more in-depth analysis, slip away, neglected, trivialized, are sometimes used pseudo benevolent expressions such as: “Boys’ pranks”. This was the comment from a father of a boy, who in group, had raped a young girl. We do not remember enough that a good and careful educational activity, not only renders useless the psychotherapeutic intervention, but would save a lot of guys, really recoverable, the experience of the juvenile prison, that rather than re-educate makes certain type of

consciousness, especially those most weak, even harder and rebels.

The real task of education, reminds us of Roberto Assagioli, is to “train the mind to the right discrimination and the feeling, the vision of ourselves” and even “The first thing to do is to train the child in the right use of discriminatory capacity, the power of choice and well-directed way”.¹

These words introduce other reflections on “being beautiful, judicious and good”, which rob us of life, screwing us with our own hands. If we have introjected external images, induced by both the world of the family, as well as social, if our typology has not been recognized, on the contrary devaluated, as in the case of gifted children, often labeled in the school world in an insufficient way because it gives more importance to the function of the rational thought, and not that of the imaginative function or feeling, or intuition, all of this series of “If” lead to real impairments, mental mutilation, (so are called by Roberto Assagioli) with resulting feelings of self-depreciation, lack of esteem, insecurities, and, last but not not least, the inability to create a personality in harmony with our own inner nature, just because unknown to ourselves.

For such reason at the basis of the image of self, there is the need for an educational, deep and urgent action, and not only in the field of evolution; we know that the education in itself, is neverending, however, the world of childhood and youth are the most fertile ground to reap the rewards in the future society. We know that psychosynthetic education invests certain fields: education about sexuality, spiritual education, the individual one (through the knowledge of differential psychosynthesis and typology), moral and social education to the will. In particular, with regard to our research, education in aesthetic feeling.

Which are the aesthetic models of reference? I leave to others a more detailed analysis on narcissism rampant, misleading, distorting of our society. The narcissism is not only a disease, a diagnostic category, among other things one of the most difficult to cure. Currently the “narcissism” has become a status, a way of being, sought and found. I’m thinking with tenderness to Roberto Assagioli’s opinion that connects the aesthetic sense

to Nature and Art, quoting Plato, Vitruvius, Pythagoras. We think to the destruction of nature, some architectural works, but even more to certain models of Beauty, that to be imitated, push men and women, through painful and expensive cosmetic surgery and real deformations, transforming faces and features, becoming Clones, phenomena of “sideshow”, as we used to say.

So we come to deal with the catch of having to be Beautiful, Good and Judicious, the words that scrub our Life and - more than life - I would say the soul, in the sense that deprive us of the intimate contact of our nature, our authenticity.

I have already alluded to the responsibility, parental, familiar, incite ideals of beauty, goodness and cleverness, which actually underlie other requests. We see in particular to what beauty we refer as well to what form of goodness, and capacity, in the sense of skill.

A daughter or a son, handsome, “Handsome for his/her mother”, collects acceptance in various fields. Remember the movie with Anna Magnani “Bellissima”. It’s not that things have changed a lot from the 50’s. Still today beauty it’s a pass for different social sectors and I believe there is no need to say more about that, besides the fact that the request to be handsome it is also stated in the male side: male, it’s nice, if shaved, tanned, with perfect eyebrows and obviously jock. Some time ago a friend of mine told me that the young people did not want to make anymore the blue collars because the suits were ugly, showed off the muscles, obtained by so many sacrifices in the gym and steroids.

In addition, the “beauty” represents a monetary system upon which is based a large part of the world economy: the cosmetics industry, the diet, the drug, the fashion, the publishing, just think of the countless women’s magazines, and last but not least the pornography. If you are interested in this issue, I point out an interesting book for you, a precursor of other further researches on the subject, the author is Naomi Wolf, it is titled “The Myth of Beauty”, publisher Mondadori.

Between the ideal of Beauty and its idealization there is a short step, such as from the pursuit of Perfection to the non-acceptance of Self, a real bed of Procrustes, for many individuals. This theme would imply more extensive consideration that I can not discuss here,

but that would be interesting as an additional theme for reflection.

Let's see now what is the implicit request in being good. What does it mean to be good? The dictionary quotes: "He who possesses humanity, sensitivity, ability to loves (...) Radiating serenity, persuasive force of example, understanding the weaknesses of others". The meaning was then translated into areas of school evaluation: "he was promoted with good", hence be good with the teacher, that is we enter into a category of ways and manners. Good behavior also becomes favorable as collateral: "Put in a good word"; often corresponds with a modest performance: "An informal dinner" or an appreciation for an achievement, "the deal was successful".

But let come to us, when we were told: be good: "Mom, my cousin broke the leg of my horse, or the neck of my doll...". "Honey be good with Ginetta, she is younger than you, or, it's not so important". From these episodes: twenty years of psychotherapy, and to understand that the healthy impulse to twist her neck to our cousin had not evil (that pent-up door to the acidity of the stomach, hence the psychosomatics), but a legitimate response to a big pain, ignored by the "old", labeled as nonsense. Many adults still miss that "little horse with the broken leg", or "the doll of our heart", without head and thrown in the trash.

What is required of us, to be good, to be adaptable to the demands of convenience of parents, family, social world. That could be the reason for which later so many children, who were so good, become rebellious, often also actors of tragic gestures? We need to think very seriously and find in the heart of Psychosynthesis the remedies needed to cure these old wounds of the soul, and how Assagioli said "Training the trainers", through courses, family counseling, school. Fortunately, we are already moving in this direction, through our Centers.

Finally: "be good" It weighs a bit like a boulder. As a child, the more I tried to be "good" the more I found myself in situations where I was singled out with the word - most benevolent - of "bad", ie, sassy, not easy to discipline, a little rebel. It's true, I climbed trees and gave fire ants (who knows who I wanted to set fire), I could not stand injustice and cowardice. But let's come here to the various forms of the word: clever, who de-

monstrates expertise and skills in performing a task, and again, "honest, good-hearted". It is also used as a regrettable habit of behavior: "It's good only at spending the money... of the others!"

Sometimes it is also used in the subtle nuance of an implied superiority or security: "He will have his good reasons, "or" He's there, quiet quiet, watching how things are going..."

I think it is already clear, what was the implicit request of doing the "good boy", conveyed in the plasticity of the young psychic personality. But as Alice Miller reminds us in her book "The Drama of the Gifted Child", the treasure inherent in developing young minds, in the heart and innocent candor of expectation of Life, remains uncharted, submerged by the debris of many educational errors, trauma and suffering.

The tragedy is that when we become adults, we forget this treasure, we are still fascinated by false ideals, by false models, which subconsciously recall what at the time was imprinted within us, inauthenticity, and betrayal of the true Self. The sick, the suffering then become our greatest allies, to begin a journey, a journey within ourselves, inner archaeologists, to the discovery of our hidden Wonders, but never lost.