

**STUDI E RICERCHE**



## La cultura sconfiggerà la violenza Culture Will Defeat Violence

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Michele Corsi

*L'articolo si interroga scientificamente su un duplice crinale: il primo materiale e tangibile, il secondo teoretico e meta-riflessivo. A muovere da un'analisi del panorama socio-culturale odierno e delle profonde lacune di senso e di valore che animano o, piuttosto, "armano" e "disarmano" gli attori sociali odierni, il ruolo provvidenziale di un'educazione realmente "globale" può darsi nella riscoperta del significato autentico della parola "cultura". Laddove l'attore sociale diviene protagonista di sé (di una pace attiva per sé e per l'altro da sé) solo se "colto": non meramente acculturato né "in-culturato" (ideologicamente incluso), bensì preparato, per mezzo di un'educazione e di una formazione adeguate, a dirimere le proprie forze distruttive in vista di mete più elevate. L'indagine, pertanto, ripercorre in linea sociologica, politica, storica e pedagogica il concetto di "cultura" per approdare a un "Manifesto" di intenti programmatici e altamente percorribili.*

*This paper proceeds on two fronts: the first one is material and tangible; the second one is theoretical and meta-reflexive. Starting from an analysis of the socio-cultural landscape of today and from the deep loss of sense and values that animates or rather "arms" and "disarms" today's social actors, the providential role of a truly global education may be to rediscover the true meaning of the word "culture". Where the social actor becomes the protagonist of his life (of an active peace for himself and the others) only if educated not merely trained or adapted to society, but ethically prepared to prefer higher goals than destructive impulses. This work, therefore, traces the concept of "culture" by a sociological, political, historical and pedagogical view to obtain a "Manifesto" of highly practicable programmatic intentions.*

**Parole chiave:** epistemologia, educazione, processi culturali, etica sociale  
**Keywords:** Epistemology, Education, Cultural Processes, Social Ethics

*Articolo ricevuto:* 23 gennaio 2016

*Versione finale:* 25 febbraio 2016

### PREMISES

The plural is mandatory.  
Almost invariably, implicitly.  
Here, in a fully appropriate form.

Firstly, we must agree on the meaning of the term "culture". Which is frequently confused with knowledge, notions, information among other similar definitions. Even in its noblest acceptation. While, culture - as I will write - is the result or product, of learning and education that traverse, mould and mark the person in all aspects in a 360 degrees spectrum, while providing the dimension, always in progress, of a continuous "journey".

A learned person, man or woman, knows and consequently lives in the world clear sighted with serene and farsighted eyes. Persons who have no fear, or, if

they have it they struggle to overcome it using exactly culture. They are, as much as possible, constantly striving to know the world's deepest pleads. In other words, it is curious to note that older persons, as I am, strive incessantly, increasing progressively their information and generosity, to tame it; therefore, to possess it. And, to interface with the people who live in it. They may not agree with them on all matters, but they will always offer them full citizenship rights. They do not interpret other people's presence as guests or foreigners. At least they try not to, analysing and keeping preconceptions, beginning with theirs, under control. Wishing to overcome them. Persons who can judge, yet they avoid malicious critical remarks since these are expressions of fears and anger that are experienced by most people (or at least many), who, sometimes, have no awareness of them; as connected envies (where the one who envies is invariably, potentially or really, depressed, the contrary never happens). Etymologically, in Italian, to envy means to "see" in the other (consequently, wrongly, to wish for himself) what we have or are not. On the contrary, we probably see what we would like to be or have. The envious does not strive to attain goals, or wisely accepts, in the proper and adequate Freudian concept of reality - staying away from the many, always available, mechanisms of defence -, his condition and limits (I refer to the impassable ones). The envious works to destroy the other. Possibly, using that silly, foolhardy and uncultured (ignoring our ignorance, without any attempt to improve on it) tool, the "language"; inappropriately used or with some hysterical and devious behaviour and more. Alternatively and worse, with violence, the forms of violence are many, too many: they may be evident or hidden and can provoke much noise or twirl maliciously in the air, like the feathers of a bird, as put by an ancestral proverb. Nowadays, many types of violence are often inhuman. World "politics" became trivially barbaric. Many of the local, national and international leaders are well below the tasks that they are called to perform, or, far, in their hearts and minds, from what their mandate demands.

Here comes the first axiom: *more culture* (as I will soon try to demonstrate) *equals less fear and makes more capable and in possession of humanity.*

Thus materialising the wish of Thomas A. Harris (2013): *I'm OK, You're OK.*

Or Voltaire's old call: *I disapprove of what you say, but I will defend to the death your right to say it.*

## 1. WHY THIS, TODAY?

As I was saying, today even more. With more widespread and disseminated modes, to reach wider parts of the world population, including the most deprived and uneducated ones, the marginal ones, the "last" on the planet. With new forms of violence. With violent actors who were unknown until a very recent past. These ones add themselves to old never satisfied perpetrators and rap-

ists, they may use new and furtherly refined forms and expressions (refined is a bad term to describe the present growing evil and perversion).

Some decision-making centres have moved. Maybe they increased in number. They spread and grew excessively, allocating themselves in a new unforeseen and unforeseeable fashion, making everything immediate and ungovernable.

Nations or "tribes" (Libya for example), which were once unknown or nearly unknown, came suddenly to the forefront, with such a violence and virulence that were just unthinkable until a day that was not a long time ago. Or, a yesterday that was not chronologically distant.

Examples? Many!

Among them, how many people knew exactly, in the Fifties, where was Afghanistan, or could predict the arrival of the Talibans? Alternatively, how many of us were acquainted with some, unfortunately not minoritarian today, interpretations of Islam or of "holy war"? Or knew what is happening in a small African Central American or South American region? Ethnic violence, genocides mass exterminations, violence on women and children, child sex on sale or rent, and the list could be longer.

My generation appalled after learning the stories coming from the war in Vietnam caused by the "civilised" (really?), surely "not cultured", Americans of those days (and today?). Many of them actually ended up in psychiatric asylums. Which one was their fragility, then, and before?

Or, those of us who "studied" knew very well the horrible practice of the "ius primae noctis" of previous centuries; the Neapolitan *femminelli* (from the city of Naples to the Island of Capri); the white voices in the Sistine Chapel; honour crimes (another bad definition). And so on and so forth.

Nowadays, the right to "many nights" (not only that) crosses cities and institutions, organisations and companies, in a transversal and multi-coloured form. The aggravating factor is that it is not dead, but it is on the rise, can we deny it?

And the femicide (Ulivieri, 2015)?

And the familicide (my on-purpose new term)?

And paedophilia, with group and individual trips to do "sex tourism" in Northern Brazil and Thailand and other countries?

We must add the present horrible and frightening rise of terrorism (accompanied by all the phenomena of anxiety that it generates and the massive public safety efforts that it requires), implemented by Islamic fundamentalist groups such as al-Qaida, new-jihadists, the Islamic State, the Caliphate and so on; from the Twin Towers in New York 2001 to the recent attacks, including 2014, in Paris and elsewhere. Unfortunately, (I fear) there will be more.

Perpetrated by the hand (not the mind) of immigrants, coming, not exclusively, from those Countries and geographical origins or "training grounds" (as it is often remarked by leaders of some political sides). There are also many Europeans (even Italians) among them, who are surely "autochthonous" and have con-

verted to that creed (because of the reduced credibility of the Christian confessions, especially the Catholic) and such violence. Beside their personal frailty. And, naturally, beside a whole series of other reasons.

Just like the violence perpetrated in the stadia and so on.

Furthermore, the crisis of the banks, international speculation and the remotely controlled crash of the stock markets combined with the choices of the oil lords and of their enemies, overt and covert, widened an already dramatic picture. Violence on violence, endless violence. Fear on fear. Fear and anger are the masters.

Therefore, the society *is not yet human*, as I was writing nearly twenty years ago (Corsi, 1997).

Will our society ever be *human*?

Were it not for the efforts of men and women of profound culture, professionals and actors in pedagogy and education on the world scale, as well as science and especially human and social sciences – without a decisive *ethical* change of course in world politics and political, economic and religious leaders toward an effective and efficient "dialogue" – I would be induced to the blackest pessimism. Nevertheless, I do not abandon the Utopia that I love and the dedication and zeal of many people who I see and follow.

Putting aside, for the moment, a multifaceted nearly endless *cahier de doléance*, the question about the why remains. The many whys. We cannot ignore that the increased level of information, the countless TV news in Italy too, the Global Village among others contribute considerably to our almost-daily desperation. Furthermore, this information is often controlled from outside and manipulated in *ad usum finis* terms. This includes those who speculate on it, nay those who cause and thrive on it. Like the arms dealers, in fact, in the United States, any attempt to introduce a legal regulation on the possession of guns and pistols is systematically blocked. They are well aware of the huge arms market and its collaterals; they finance the perspective or elected Presidents of the United States.

I come to my generation, and the following ones, including the youngsters of our times. I will leave the children out. However, I could bring examples about them too. On their silently spreading violence, as actors and not victims, even at their age, in phenomena like bullying, starting from primary school.

Obviously, the attention encompasses the entire planet. The attention is physiologically and reasonably, oriented to the wealthiest, or formerly rich, Countries – where psychiatric disorders are rising (probably not by chance) –, the so-called Industrialised West and the old "cradles" (today they are often "coffins") of our civilisation.

In particular, those who were born in Western Europe (as I was in Italy) after the Second World War were twice lucky.

Firstly, we did not live the condition of war. Our grandparents lived through two wars, our parents a terrible one, of which the Shoa was the most dramatic, inhuman, uncivilised and uncultured example or paradigm.

Secondly, we saw the economical growth and the social development of the Country (for example, the "boom" of the early Sixties in Italy), to live through light and uncomplicated occupational situations, to have means and resources of wider personal, familial and social wealth, if compared to the past. We were able, sustained by tangible evidence, to *hope*. Until a certain point of our existence, at least. Then, in Italy too, the Red Brigades, bombings, attacks, unemployment, inflation and crisis.

In other words, *desperation*.

On the contrary, our youngsters (I refer to those born in the Eighties or thereabout), enjoyed, from birth, the effects or the last part of this Eldorado, which was real at first and then delusory. They had the protection of their parents, who provided it as long as they could for love or guilt (Jeammet, 2015), for a badly elaborated or attributed *spes contra spem* among other things, they (rightly or wrongly) "safeguarded" their kids from this sad "awakening". Young generations are not used to constraint, they have degrees but their jobs are precarious or are unemployed; they are handsome (much more than the men and women of thirty-forty years ago) and taller. Young people in love or, anyway, with a strong erotic charge (often semi-compulsive) who cannot see their future anymore, or make hypothesis about it; they fear the tidal wave (with no return) of work marginalisation, keep living in the family (even if they do not wish it). They watch the dissolution of friendships and affective stories that could have been important; with an evil time that lasts endlessly, as well as prolonged, lengthened adolescence and youth (which started before the ones of their parents) (Blos, 1980). They feel fear and anger in equal form. Mixed fear and anger unleash – as anticipated – a depressive picture. This mix is a bad "Mother" or stepmother, bringing for example anorexia and bulimia among the pre-adolescents (clearly, alongside many other problems); to live "for the day" ("the dawn of the next day will not bring anything new"; as in the famous and prophetic film by Bertolucci "Sweden: Heaven and Hell"), resorting to drugs and youth crimes. Nights become longer and last until the morning and beyond; with a growth in suicides and homicides (which happen almost regularly, like "announced deaths"): often, like two faces of the same coin. The loss of the self goes *banally* (as put by Arendt) against the same person or equally against the others. The present generation should be – I refer to the "grown up" ones – professionally "settled", enjoying stable and lasting relationships, producing (most of them) their offspring, *cultivating the present and planning the future*.

Therefore, albeit not justifiably, the passage from "violated" (the biggest theft we committed against our "offspring" is the "hope" that we took away from them) to "violent" or "perpetrator" can be short.

The present "Liquid Society" (Bauman, 2008), the one we live in, is effectively characterised by an opposed and widening bipolarity (i.e., intrinsically violent). On one side we find, temporariness and uncertainty, anxiety and instability to the highest degree. On the other hand a strong need of belonging that is made and crossed by the necessity to live even stronger feelings or emotions, possibly to the "extreme" and out of proportions (teenagers and youngsters are very confused on this aspect), so that they get stoned and do not need to think, forget or dream (a nightmare). Direct consequences are: the addiction to buzzing (not on Saturday nights only); car joy riding (probably following for an underlying suicidal desire); many modes of "self-disrespect" (low cost prostitution, even with classmates for a cell-phone top up, an outing at the weekend or some insignificant shopping); the already-mentioned bullying; the in progress micro (and macro) youth crime, and more. Surely, those who join the Islamic State are not fifty-year-olds. After all, the fear of not belonging and not belonging to ourselves can provoke endemic uncontrolled violence, which also goes against the self (selling themselves to "masters" who are also seen as "saviours") or against the others (transforming us, through a different path, in "perpetrators"). However, this is truly a constant dramatic triangle, which cyclically revolves upon itself: from "victims" to "victims" (Karpman, 1968). It aims to conquer space for ourselves (any spaces: un-chosen, suffered, improvident, dangerous, inhuman and immoral), or better to occupy, subtract space from the others (with any means lawful or not, frowned upon, or insane or worse), to implant our roots deeper. Whatever it takes. To give us back the right to exist, be visible, be remembered by posterity, eternity and immortality. To win over the fear of death, which is more widespread than in the past. In an era where death sometimes happens even too late. Where the reference to the Koran and the paradise to be conquered through the holy war is all too evident.

What happened after the Great War or before World War Two is not different, with the rise of Fascism, Nazism and Stalin's interpretation of Bolshevism as "resolute" responses to the crisis of the relevant Countries. It suffices to think about Hitler's politics of 1933, after 1936 or even in the 1938-1939, with the annexation of Austria, the Sudetes and the invasion of Poland to establish "roots". "Great Germany" was against "little Germany" which had been humiliated and defeated by the treaty of Versailles in 1919, which triggered the events of twenty years later (as much so that the United States never accepted it and signed, in 1921, a separate peace treaty with Germany). Every loss that was ill lived and oblivious of the human history, in fact, had to be paid off by a greater victory. Romping without winning anything. And, ultimately, get prepared for another more dramatic defeat "without knowing it." Hitler, for example, in his terrible twelve years (not many actually, however fearful and frightening for all that had happened) not only wanted to go back to the good old days of Bismarck and the Kaiser at the end of the nineteenth century. Indeed, he wanted to overdo and

overcome them implementing policies of expansion, pursuing (evil) fame and power.

To belong to ourselves and choose to "be meek" (because, in my anthropological reference, the "meek" - no the others - "inherit the earth", "learn from me, for I am gentle and humble in heart": Matthew, 11, 29; Christ "exalted the humble", with a meekness that is "cultured, wise and prudent, it makes one with solidarity and thrives on respect not false myths" or "too many wolves disguised as lambs", we can find them everywhere, politicians, economists and even some members of the Church), we need a "stable society" (not immobile, or avoiding the right changes; but with pondered, reasoned and constant movements of calibration and "gradual functions", with a negative retro-action as opposed to an incrementally and supersonically "positive" one) and a "permanent family" (Corisi-Stramaglia, 2009), with recognised couples, their rights protected (as well as their duties), including the civil unions rightly claimed by the homosexuals. *The more cultivated of us understand the others better*. We are aware of the complexity and differences involved, we also understand how far from each other we are (another virtue or relational mode that disappeared). We learnt the depth of our subconscious and guts, the absolute truth of the maxim by Publio Terenzio Afro: "Nihil humani a me alienum puto". In other words, "he who is without sin be the first to throw a stone". Instead, we face a world that became victim and "stage" of arrogant bullies, the poorest and the weakest are paying the bill. So far, the only achieved globalisation was the one of violence and war: from the economy to politics, with very few multinationals trying to grab most of the available resources, letting entire populations, especially children, die.

## 2. WHAT IS CULTURE, THEN?

I said it already, in between the lines, or in some other way.

Firstly, the word "culture" derives from *colère*: "cultivate", it is some remarkable etymology. It implies and reminds of a continuous, constant and daily process like the cultivation of the land by the peasants. It is an action. As its valuable actions, it involves education and training at personal, collective, group and society levels. It applies to communities, nations, uses its ganglia, mechanisms and formal or informal institutions. It spreads around the globe.

There are three possible definitions of entries, to proceed (at the end of this contribution) to a sort of "pedagogical manifesto".

Culture is the sum of the *intellectual knowledge* acquired by a person through *study* and *experience*, *reworking them* using a *deep individual re-thinking*, thus converting notions from simple erudition is a *constitutive element of our moral personality and spirituality*, and , in short, in *awareness of the self and its world*.

Furthermore, culture is a universe of *knowledges, competences and beliefs* typical of a certain era or class, social category and environment. It therefore remands to the necessity of growing with the time, to the continuation of lifelong *learning* and training to bring these three elements into the system, duly knowing history for its very progress.

Finally, it is the complex of the process becoming product and "products", and again back to the "processes", in *social, political and economic institutions; artistic activities* (referring to the aesthetic taste that has to grow and raise - does the taste of blood and violence, often without a cause, respond to these canons?); also the (*ideal*) *spiritual and religious manifestations* that characterise life in a specific society in a particular era (Vocabolario Treccani della lingua italiana, 1986).

Going closer to a polyhedral and semantic interpretation and declension of culture in all its aspects and acceptations, to its very outcome and capacity to "govern the world" and "transform it positively", enlightenment undoubtedly marked the turning point, in the second half of the eighteenth century, in the elaboration of culture, including its terminology.

No more *cultura animi* derived from Cicero, or its "humanistic" or "renaissance" derivations culture takes over, conceived as *further* development toward a social and civil condition for the mankind, in opposition to barbarism (from Herder to Klemm, i.e. from Enlightenment to Romanticism). This explains the clash that eventually took place between culture and *civilisation*, initially in France and then across the Channel (from "in embryo" Voltaire to Hume, Robertson and Gibbon).

I quickly abandon the openly ideological antithesis existing between the two approaches; even attempting a timid sketch would mean discussing the intellectual history of the last two centuries. The early shelving of the concept of civilisation, which is more resistant to a scientific definition and neutral usage, effectively allowed a decisive turn toward the *creative activity of culture*, making it a key concept in human and social sciences, opposing "ignorance" with it. This involved some "particular" evolutionary lines that follow: the debate on culture that can outline the peculiarly "human" element as opposite to the "animal" one; the psychological bases of culture itself - which have Freud as the founder, at least, in the confrontation between the psychoanalytic perspective, which he inaugurated, and the anthropological one that was his contemporary -; the acknowledgement of the plurality of cultures in a time that succeeded the increase in their relationships within the basic elements (of value) that define them; finally, the relationship between culture and society in Marxist, Liberal or Christian sense, in Europe. This does not apply to Europe only but, especially for Marxism as well as Christianity, to Asia and Africa too.

Since Windelband to Rickert, culture became increasingly defined as the *specific object of historical knowledge*, reciprocally defined in relation to the cultural values that find their consequential history within their grounds (Kant, Cassirer,

Boas, Lowie, Kroeber, Lorenz and many more). With the time, some deceiving conceptions and stiff contrapositions were abandoned, for example the "cultural characteristics" of the animal world. Finally, come the theories on learning and the contemporary psycho-socio-pedagogy of the families from the last century, the role of parents and schools, as well as formal and informal groups, including the peers, elaborating and transmitting the personal culture. Here comes the interpretative and positional envelopment of a community or people among other examples. However, Freud himself and psychoanalysis (and the consequential Freudian psychologies, or the ones otherwise opposed to Him) – ever since *Totem und Tabu* (1912-13) – brings the constitutional conditions and opportunities for the growth of the human culture. These are recognisable in the mechanism of repression of the sexual impulses (for Freud the impulses in themselves and sexuality in general) and in the ensuing regulation of the modes to satisfy them. In other words, the "overcoming" – or in hermeneutic revalidation and its "inclusion" in terms of growth, of the childhood trauma that corresponds to the one that generate a neurosis – of the *original patricide*. The list includes: "collective regret"; "guilt" for the crime committed; "prohibition of incest"; trespassing the "primordial horde". Followed by the initial, later evolved, forms of "social organisation", internalisation of the "paternal authority" (by consequence the "history of culture itself") and the definitive theory of "cultural development" based on the antithesis of the principle of pleasure (to decide, defer or sublimate in its event) and the *principle of reality*.

Therefore, at the origin of culture there are patricide and the connected, ancestral, guilt in front of the perpetrated "evil", which could "be done again". It therefore refuses all forms of violence at all degrees and levels. It rather favours "experiences" aimed to the good and "the practicable possible", to affections and emotions, "myths that are not too strong (opposing the "gigantic culture" that concerns us nowadays) or violent". Using a term that is culturally and pedagogically closer to us, and somewhat more contemporary: with a (positive) "motivation to do the task".

*The repression of the instincts and the subordination of the principle of pleasure to the one of reality are, then, the inevitable price to pay to society and culture.*

Naturally, not all repressions are culturally productive. There are substantial differences between the repression that causes neuroses (in our view, *the logic of war* and the forms of violence) and the ethically oriented repression-sublimation that allows attaining superior goals. These Goals include: social and political peace, harmony among peoples and nations, coexistence among different classes and people, generations and more – therefore, ability to promote the development and progress of the world history.

Finally, Malinowski and Róheim, the anthropological cultural studies by Margaret Mead and the ones by Kardiner and Linton, the "Frankfurt School" and Marcuse; with the introduction of his distinction between "fundamental" and

"surplus repression" (setting the principle of reality free from the one of "performance", which can therefore freely conciliate the principle of pleasure, *reasonably driven*). The Freudian setting, or this upturned version, may be current or partially disregarded or superseded by successive analyses by Parsons, Kluckhohn and Radcliffe-Brown, as well as Gramsci, Burckhardt, Spengler and De Martino (Rossi, 1975) and the recent "economy of culture". However, it is undeniable that today culture represents a fundamental, and founding, aspect of the overall process of social life. Considering its nature, culture cannot but abhor any form of violence, avoid and desire to overcome it. Culture is principally made by the "critical transmission" from a generation to the other, on the wealth of ideas and of "shared values of good" of a specific social group, respecting other cultures, staying away from forms of brutal opposition.

Therefore, "cultured persons" are subjects who possess "science and conscience", know their personal history and the one of the society where they belong; they want to improve the former within the law, and modify the latter respecting rhythms and situations of reference. They equally "know themselves" and "keep themselves under control", are responsible, autonomous (never self-sufficient, since they do not live as a separate body from the social system they live in and frequent), with their thoughts, prejudices, judgments, affections and emotions with which they consciously relate, hopefully, putting them in synergy among themselves. They practice and pursue, everywhere in every way, the "way" of confrontation and dialogue; sometimes they look even desperately for what unites and does not separates. The goal is not a "negative peace", a low bargain, but a "positive peace", which needs balance and competence, listening and reason, inner harmony: benefitting that outward harmony toward the others, "not enemies", but "competitors", at most, in a common project to provide a higher good for everyone, no one excluded, to feel progressively "better".

Ultimately, culture and existential maturity, in the right modes, attract and permeate each other.

### 3. FOR A "PEDAGOGICAL MANIFESTO"

Therefore, the starting point is a *finally* "useful" education and pedagogy (we need it more and more!), able to win the challenges of a (understandably) rather unsettled contemporaneity, I proceed toward an axiomatic synthesis of the proposal that I am making with this contribution. I am aware that my colleagues, who contribute to this issue with their articles, will deepen all aspects of the complex, dramatic and emergent "theme" of the present issue.

We generally need more culture, favouring and promoting it, to vanquish over violence in its present forms. Governments around the world should invest in culture instead of reducing its budget. Or pretend to increase it. They should

increase the quality of the school systems and the training offered by the universities. However, they must avoid bringing them back to the old elitist systems. Because the "democracy of culture" is much different from the "demagogy of handing out, now and easily, everything to everybody". This is what happened in Italy in 1962 when rather than raising the standards of the lower school to the ones of the vocational one, the standards of the latter were lowered to the ones of the former. The consequent lowering of the contents and training of the next school stages followed, together with the result of bringing universities to high school standards.

On the other hand, all professional categories need more education and training. Not least, for school and university professionals. Knowledge (currently on the wane) alone is not enough for teaching (even today, psycho-socio-pedagogical competences are very low, so are didactics and disciplinary didactics). Being a teacher does not mean only to teach, it also means to educate. Likewise, it is absolutely necessary that all parents (I do not believe that it is enough to be man and woman to be "good parents", as I presently hear while I write these pages during the Parliamentary discussion of the "Cirinnà" draft law) are more trained to their parental duty (Stramaglia, 2009).

Education and training must be adequate, suited and contemporary, adapted to our times. They must have a wider, updated range of competences.

Education specifically requires continuous self-education and awareness, knowing our inner mechanisms, as well as the behaviours and relationships that we engage.

Nevertheless, each one of us must know better his/her thoughts, affections and emotions. To master and confront them. To systemise and control them. Possibly, criticising whenever it is appropriate. To be masters of ourselves and not our own slaves. We can therefore provide an authentic and educating service to those who relate with us, who were "entrusted" to us. The same applies to the global situations where we work.

I conclude finally turning my attention toward all "places of culture" and its elaboration, as well as all constructive dimensions in society (from families to schools, institutions, companies, Churches – Catholic, Protestant, Orthodox and Waldesian, to the parties and aggregational and educational centres of morality and spirituality, including those mosques that may preach an Islam of peace and so on). A real "combination" of practice and theory (Corsi, 1993), an "integrated educational system", is no longer deferrable in *real* facts and not in words (the words that we "heard" firstly in the Seventies with the "delegated Acts", then in the Nineties, with various editions of "educational pacts" by the then "competent" Ministers, and later by successive Governments). This involves all the above Agencies, which in various forms, in their different nature, absolve a specific educational task, in different degrees of intensity, implicitly or explicitly. We do not forget the memorable human-face entrepreneurship lesson given by Adri-

ano Olivetti who also pursued the possibility of creating a balance between social solidarity and profit. Because each one of us is his/hers "living space". As put by Lewin: male or female workers, or white collars who return home to "do" the husband or wife, partners in life, parents, have been "educated", moulded, trampled on or "diminished" for eight hours or nearly, by the company where they work, which sometimes is a cultural one. Vice-versa, they go back to work the next day, carrying all their personal and familial problems with them. If we do not become aware of this, there will never be a future of concrete, social, civil, and *human* "progress" in a Country like Italy that defines itself as democratic. Fear and anger, no matter where they came from, will eventually create discomfort and disorders that may be relational, psychological or psychiatric, depressive and even violent. As the chronicles of ordinary, often familial, madness inform us nearly every day. Thus, the "circle" closes. Exactly where we would like to interrupt it. As it is hoped in this contribution.

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