

International Federation of Psychoanalytic Societies - Mexico City, October /2012

THE GENERATIVE MARGIN

Luigi Pagliarani: Epistemology and practice of psychoanalysis

Ugo Morelli

*“Human history begins with man’s act of disobedience
which is at very same time the beginning of his freedom
and development of his reason”*

[Erich Fromm]

The development of knowledge can take by generative mood placed at the edge of the theories and established policies, expressing doubts and innovative hypotheses.

Pagliarani aimed at extending the focus of psychoanalysis and its practice, the internal world to the outside world, insisting on the connections and interdependencies, in a word on the relationship, as its original source of the constraints and possibilities of individual expression. In this perspective has formulated the paradigm of psychosocioanalysis, to include factors in the approach and practices of the deep psyche, the group dynamics, the experience of making and action, and the institutions of the polis: each of these dimensions is a source of opportunities and constraints, in particular for their action contingent and simultaneous. The role of psychoanalysis is, therefore, to analyze and support the relational dynamics that emerge and are expressed at these levels.

The focus of the psychosocioanalytical approach is reserved specifically to:

- The lack emerges at the margin:

in the processes of individuation and recognition of the self, every human is defined in relation with each other and with others. According to Pagliarani, the relation is the place of all the problems and possibilities. This hypothesis has received and receives continuous inspections by the most recent developments in neuroscience and psychological research on what it means to be human. We become ourselves at the margin of our individual consistency, where we meet the other which is the condition of our individuation.

- The project is looming in the discontinuity at the edge of consolidated:

every planning is the result of human ability to process the conflict between continuity and discontinuity, containing the anguish that each transformation entails.

- The conflict as an encounter of differences that can be generative, the margin between self and other:

concepts that can describe the dynamics of conflict are at least four: conflict, in fact, intended as a processing differences, antagonism or war; effective cooperation or peace, the indifference, understood as the inability to capture and process the differences that others and the world will offer.

- The work is an experience that connects the inner world and the outer world through the mediation of the reality principle:

the meaning and the meaning of work are closely interrelated with the work practices and the reasons to work, as well as with emerging conflicts in the workplace, often associated to the individual's ability to process the anxieties and risks connected to the work task.

- The polis democracy thrives on investments in instability:

is the ability to process the conflicts and to contain the instability measuring the life of a democracy. Social conflicts can be processed, with the support of the action and psychological intervention, in order to enhance generativity and innovation.

- Beauty is said to contain the margin of anxiety:

the beauty as effective resonance between the inner and outer world, so as to extend the model neurophenomenological itself, generates conflicts in the access to it and in the elaboration of the anxieties that arise in order to limit the range.

- The puer lives on the margin of their neoteny:

the inside puer each of us lives in the effort to seek an extension of itself, in conflict between the persistence and the emergence of evolutionary experience.

- The second life emerges, with the sentimental education, at the margin of chaos of the first:

each of us is born of woman and man, biologically, and can be conceived in terms of self-realization, a second life, processing the conflicts related to the constraints and possibilities of self-expression.

Luigi Pagliarini he wished to focus on the task of psychology and psychoanalysis, a lack, a "forgotten" about the present time. That was the time that most of all involved him. Mainly after the fall of the Berlin Wall he grasped that the world would never be the same. It is therefore worth asking to what is the relation with the present, what we're living in the second decade of the twenty-first century, the contents of this dialogue on violence and beauty, on the conflict in individuals and institutions. It is worthwhile, therefore, to ask whether the disciplines of psychology and psychoanalysis have been and are able to take on the task of addressing the present and work to understand the implications of the connections between the inner and outer world, between puer and polis, by the words of Pagliarini, or between faber (man at work) and workshop.

With "puer", Pagliarini indicated the size and depth of the generative unique and distinctive identification of every human being, for life is the source of self-expression. Each constraint or problem, as every possibility of existence, concern the puer and its expression. According Pagliarini which made the puer foundational epistemology, make up the life of every human being's experience of doing, the faber; experiences in groups, globus, and oficina, experience, institutional organizations to polis. Psychoanalysis is required to deal with all aspects and their interdependencies if he wants to have effective heuristics and application. Often the psychology and psychoanalysis have shown their forgetfulness of some of these aspects and their interdependencies.

Forgetfulness, for each observation, seems to have made oblivion and the technicalities and formulas good for sale seem to invade every space and every occupation of most of those who claim to be experts in the human psyche. There is too often an oscillation between excessive reductionism based on obsession of the measurement at distance, and the cult of attractive sensationalism, recalling the famous statement of Walter Benjamin on the soap opera of the great Vienna in crisis, responding to the need to "inject experience almost intravenous poison of sensation. "Zeitgeist" approach, based on sentimentality or separating the specialism, often,

does not leave even those free community of people who would have the responsibility to deal with some aspects of our lives, taking care of them. This applies, among other things, for work, for the crisis of the social bond for the disaffection toward politics, the difficulties of education systems for culture in each of these fields do not shine for the psychological sciences research and critical essays, and indeed often act alongside actions and decisions that do not go in the direction of individual and collective empowerment, creativity and social justice. The drift of technological specialism and commercial, comforting and media-disengaged psychology and psychoanalysis, it is a clear proof. It is at the same time more and more challenging question about the ability of humans to exploit its generative possibilities to create a sufficiently good life and a society marked by freedom and justice. Especially now that a wish like that should concern the people of this planet which has become a village, as we are called to address global problems and controversial concerning the same living conditions. Conflicts to be compiled are made pervasive and involve every area of our lives, from the intrapsychic to the collective and political. The capacity for reflection and depression required and necessary for access, you have, though, as the first problem and the denial of conflict is endemic and widespread. Both the issue of accessibility to the conflict that the need to take charge of the defenses that stand in the way its a really good drawing are more urgent than ever. Against the pretentious psychoanalytic neutrality and what he calls "the shield of denial," Pagliarani says that "the real crime is to keep silent." His constant invitation to appreciate the social psychology and psychoanalysis to understand the defenses and resistances to access the effective management of conflict has always been about the first approach of the disciplines themselves and the need for practice of countertransference. For this reason Pagliarani is committed to design a scientific synthesis original in paradigm and methodology as psychosocioanalysis, which among other things has given the search conditions for the analysis and management of the conflict, to understand the constraints and possibilities of human generativity and planning for effective practice of counter-institutional. Urgent atomic age, who has devoted much attention with Franco Fornari, that need comes even more alive in the age of ecological problems and the crisis of liveability. Today, more than ever, as Pagliarani strongly supports in his analysis, it is critical "groped the untried": "an exciting challenge" to "marry the love to do," as the path of possible beauty, to reach a form sufficiently carried out of the fullness of self, for humans. Continuing his research, the number of two thousand and eleven of the journal *Educazione sentimentale*, letterhead and inspired by the thought of Luigi Pagliarani, is, in fact, dedicated to Beauty. From the primal to the original. Also for the beauty, the question of thresholds and accessibility in this

dialogue Pagliarani describes the characteristics of the "third anguish", which so affected him, on the search for the conditions of self-expression on the part of each of us. In addition to restrictions on access, beauty stands out due to its fragility, while pointing to a vertex of humanity: "As for the beauty, its fascinating attribute is the transience" he said in this dialogue. "I believe that the pursuit of beauty is a win transience. Life has such powerfully and guarantees so that it is visible in every aspect of living." Reflections by Martha C. Nussbaum on the fragility of the goods correspond to his way of seeing and feeling. It is in the relationship between the individual - a company that self-expression is realized and, in particular, the report, which as Pagliarani repeated all his life, is the source of all the problems and the possibilities. "Each of us has a large space in relation to and in recognition of the / each other." With regard to the relationship and the possibility of access to the conflict and its good processing, Pagliarani had paid more attention recently to the role of indifference, glimpsed and planned as one of the manifestations of the crisis of the social bond. The multiplication of languages and the distance grows and decreases, creating conditions unusual: "It is once again the Tower of Babel: threat and hope at the same time," says Pagliarani, indicating a specific aspect of our current situation. Mass psychosis and indifference may take over in this situation in which the balance demo-economic reaches the limit of the possibilities of sealing. In these conditions can arise, however, planning an unprecedented human and this possibility needs to be carefully nurtured. A rigor critical of the fashion of "relationalism", demands that we consider the relational nature of human beings as founding of our own identification. The investment in the relationship becomes crucial, therefore, in addition to the investment on himself and task. The awareness is not enough, reminds us Pagliarani, you need patience, starting with the question of whether everyone has bred and well bred himself: "To each their own appointment with himself," suggests Pagliarani. "We should live in such a way that the our lives can become a story ", he says, with a passion that distinguished him. Hence the need to be there, to foresee, in the sense of being present. Today we recognize that the focus of attention of Pagliarani has been proposed and is proposed as a look at the future that assumes, in this time, the characteristics of a "classic", as he liked to say with a smile and said, "I am a classic why I always say the same things." Another meaning similar to this its just like going to the works that can go beyond their creator, can relate to the legacy of Pagliarani "classic" back, in fact, the "Caleo", greek word, before Doric and then Ionic, means "what he calls, invokes for", or rather, what is predominant in what he calls and invokes. One of the lessons of life of Luigi Pagliarani was, in fact, his disposition to listen to this calling, establishing a close and "polemical" dialogue with others and the world.

Bibliography

L. Pagliarani, *The courage of Venus. Psycho-social-analysis of the present life*, Raffaello Cortina Editore, Milan 2006, third edition.

L. Pagliarani, *Violence and beauty. The conflict in individuals and in society*, by Carla Weber and Ugo Morelli, Guerini and Associates, Milan, 2012, second edition.

U. Morelli, C. Weber, *Passion and learning*, Raffaello Cortina Editore, Milan 1996.

U. Morelli, *Conflict. Identity, interest, culture*, Meltemi, Rome 2006.

U. Morelli, *Uncertainty and organization. Cognitive science and rhetoric of management crisis*, Raffaello Cortina Editore, Milan 2009.

U. Morelli, *Mind and beauty. Art, creativity and innovation*, Allemandi & C, Torino 2010.

U. Morelli, *Mind and landscape. A theory of living*, Bollati Boringhieri, Torino 2011.

U. Morelli, *The lantern of the bow. That is the threshold of beauty*, *Educazione sentimentale*, n. 16, 2011.

Ugo Morelli, Professor of Psychology of work and organizations at the University of Bergamo (Italy), Professor of Psychology of Creativity and Innovation at the University of Venice (Italy). www.ugomorelli.eu; [ugo.morelli @ unibg.it](mailto:ugo.morelli@unibg.it)

Ugo Morelli

EL MARGEN GENERATIVO

Luigi Pagliarini: Epistemología y práctica de psicoanálisis

Spanish Abstract

El desarrollo del conocimiento se puede llevar generativamente para el persistir en el borde de las teorías y reglas establecidas, y en lo mismo tiempo expresar dudas y hipótesis innovadoras.

Pagliarini quiere ampliar el enfoque del psicoanálisis y su práctica, concertando el mundo interior con el mundo exterior, insistiendo en la relación, ya que su fuente original de las limitaciones y posibilidades de expresión individual. En esta perspectiva se ha formulado el paradigma de la psicosisoanálisis, para incluir en el enfoque y las prácticas los factores de la psique profunda, las dinámicas de los grupos, la experiencia de hacer y de la acción, y las instituciones de la polis: fuentes de oportunidades y limitaciones, en particular por su acción contingente y simultánea. El papel del psicoanálisis es, por lo tanto, para analizar y apoyar las dinámicas relacionales que emergen y se expresan en estos niveles. El enfoque psicosisoanalítico concierne específicamente a:

- Falta emerge de el margen
- El proyecto está en ciernes en la discontinuidad en el borde del consolidado
- El conflicto como un encuentro de las diferencias que puede ser generativa, el margen entre mí y la otra
- El trabajo es una experiencia que conecta el mundo interior y mundo exterior a través de la mediación del principio de realidad
- La democracia de la polis se nutre de las inversiones en la inestabilidad
- La belleza emerge en el borde de la ansiedad
- El puer vive en el borde de la neotenia
- La segunda vida surge, con la educación sentimental, al borde del caos de la primera

Ugo Morelli, profesor de psicología del trabajo y de las organizaciones en la Universidad de Bergamo (Italia), Profesor de Psicología de la Creatividad y la Innovación de la Universidad de Venecia (Italia). www.ugomorelli.eu; ugo.morelli@unibg.it