

## The family priority: oxygenating life with love (Traveling with Giacomo Dacquino through the society of the future)

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**Abstract.** *In this study we try to extract the most valuable warnings about the fading of love as a social reality in the future society, focusing on the couple relationship realities, in the research of the Italian psychoanalyst Giacomo Dacquino. He lists: the sprawling of vulgarocracy, the egalitarianism that demolishes the hierarchy, the hypertrophy of the biological factor (by medicine) in love; the paralysis of the power to love ("affective fragmentation" of subjects). As a comforting conclusion, he proposes the recognition of affectivity as a multifaceted and complex structure; cultivating it through a responsible pedagogy: the praise of good education expressed multifactorially, in different ways (through: courtesy, cordiality, inner nobility, kindness; immunization of young people in front of clichés circulated by the media).*

**Keywords:** *"Affectivity - multifaceted construct", "affective predictability"; "Devastating discomfort of life"; "Strangling loneliness" etc.*

### 1. Is matter or love the "agent" of happiness on earth?

The ultimate proof for the materialism of our civilization is the appetite for consumption, the consumerism. After the shortages from the communist era, we crave to consume and afford everything we couldn't in the past. And yet, according to Orthodoxy, the agent of happiness on earth is love, not the matter. How does matter see love? According to the materialist view, love is only a biochemical subject, a reality related „to” and caused „by” the neurotransmitters of the body such as dopamine, a hormone associated with states of joy, euphoria, exaltation.<sup>1</sup>

Confronted with this vision, we can ask ourselves: if in love everything could be reduced to the play of some chemicals, then why wouldn't we intervene from the outside, chemically, to guarantee long lasting relationships between people, trying to eliminate relationship crises chemically, through drug treatment? In addition, if the materialist vision was correct and exhaustive, irresponsibility would become the sovereign rule, because no one is guilty of the biochemical mutations occurring at the biological level, outside of his own will. Oxytocin promotes lasting

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<sup>1</sup> The exponents of this purely materialistic theory and vision believe that love is generated by phenylethylamine, a natural amphetamine produced by the brain, which also makes instinctuality possible, causing physical attraction and falling in love. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, Roma, San Paolo Edizioni, 2014, p. 38.

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relationships; then why not recommend oxytocin "treatments" to couples who want longevity?<sup>2</sup>

The vision of the Church is much more nuanced, proclaiming that neither the body nor the brain secretes the state of consciousness and the whole range of emotional feelings that man experiences throughout life, but the soul; it, with all its attachment to moral values, is the true author and it can cause fluctuations detectable at the organic level that are biologically quantifiable. Matter is secondary to spirit<sup>3</sup>, and not the other way. Matter depends on the spirit, it is an interface of it, and the spiritual is the true consistency of reality, even if it is invisible and situated "beyond" and "above" it.<sup>4</sup>

Therefore, although we find that there is a programming towards love of our being, because at a certain age during youth love occurs even for the atheists (who have nothing to do with the Church), no biochemical science can explain in detail why a man falls in love with a certain woman (and cannot predict how long their love will last). Biological factors are important, but not decisive, having to do more with instinctuality than love. Biology and chemistry are a bit intimidated in the face of the multifaceted and complex reality of affectivity.<sup>5</sup>

Passion<sup>6</sup> is an "driver" that stimulates in the direction of formulating objectives, drawing up future plans, life projects, which urges towards

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<sup>2</sup> Wouldn't it be tragic if we loved only if stimulated by neurochemicals produced by different areas of the brain? The one who loves wouldn't have the right to be loved? Don't our minds feel this reciprocity legitimate? The Holy Fathers teach us that love is contaminating, having the power to be transmitted from one person to another. *Ibidem*.

<sup>3</sup> It will not be able to offer, as done in the Middle Ages, potions for increasing or diminishing love; there were antidotes and boosters to love, all made in the realm of witchcraft. Is postmodern science also ambitious to go in the same direction, offering the promise of a "Viagra" to increase feelings?" *Ibidem*, p. 47.

<sup>4</sup> Medicine observes how moments of marital intimacy offer the chance for the biological side to experience the outpouring of substances, including oxytocin, throughout the body, but this can in no way guarantee a lasting relationship or emotional intensity in the relationship. Love cannot be reduced to a simple chemical reaction generated by neurotransmitters such as dopamine, norepinephrine, vasopressin (ADH) (both secreted by the neurohypophysis and possible to obtain by synthesis) and oxytocin. Chemistry will never be able to explain all the emotional states that man can have, nor will he be able to find organic explanatory formulas for human creativity, faith, mystical feelings, joy, etc. *Ibidem*, p. 48.

<sup>5</sup> Let's not forget that many sciences work with the spiritual part of the human being, not only Theology and the Church: psychology, aesthetics, philosophy, anthropology, etc. do this. For example, psychotherapy can bring to consciousness different psychic mechanisms, it can highlight the mental part of man, which goes far beyond the molecular level... *Ibidem*.

<sup>6</sup> In general, passion is defined as a very strong, persistent impulse, "for" or "towards" something, an impulse that engages the whole being, thinking and action. Some people are

concrete action. In fact, it expresses vital energies, transfers feelings and emotions into thoughts. Passion also gives autonomy, the subject can manage it alone, through his own creation, for example in art. He can also do it at work, where, if the vocation overlaps with the profession, the subject finds his full happiness and fulfillment. Without the thrill of passion, life is superficial, monotonous, demotivated.

If correctly oriented, passion helps us build an exciting life project, energizes us at work, provides us with energy towards future prospects. At any time, one can make a transfer of energy from the material to the spiritual, and the other way. While young many confuse instinct with love. But if tempered and controlled, instinctuality can be transferred as energy towards other planes of existence, besides the biological one. Uncontrolled, it can endanger other levels of life. In the world of medicine, the feeling is a psychic reaction to a psycho-physical event, an emotion that is in connection with the affective area and can sometimes be in contrast to rationality. But, if the passions can be evanescent, more or less intense, the feelings act more deeply, being much more lasting.

## **2. A colossal affective bareness. Affective paralysis**

Sociological analyzes show that the number of single people is constantly growing: whether they are widows, celibates, young people who postpone marriage or divorced. It also ends up being very widespread and - as a result - categorized as "normal" the category of young people who have short, transitory, temporary relationships, made without a period of "courtship" as done in the past: simple adventures that will never materialize in relationships. They are superficial, small, inconsistent affective investments, indications of the affective fragmentation of the subject that promotes them. Fragmentation has invaded the universe of feelings, disintegration lurks in the emotional realm.<sup>7</sup>

Many contemporary people are paralyzed in terms of "affectivity": they are no longer willing to love, they no longer have the power to get emotionally involved, but they resort to surrogates: virtual love over the Internet, illusory encounters far from reality, fragile imaginations. We discover in the media reports so many infidelities, separations, divorces, emotional disappointments: they are always people characterized by an

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totally involved, they do something with "thrill", energy and explicit enthusiasm. This category includes painting, sculpture, music artists that put passion in what they do. They have activities that, while executing them, melt the notion of "time". *Ibidem*, p. 58.

<sup>7</sup> There is also a very timid return to romance, seen especially in young people from divorced families, probably as a need for safe reference points; but it is not a phenomenon of proportions. *Ibidem*, p. 58.

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extremely low ability to love. You are not only born with the power to love, but you also acquire the power to love through habit and practice. And if today's society no longer explicitly invites you in this direction, you remain abandoned to your own personal states and intuitions.

We therefore find a colossal emotional bareness spread throughout the world.<sup>8</sup> There is also a new category of "wretched": people who have lost their meaning in life, who drag their lives further deprived of bright prospects, who are no longer enthusiastic about any hope. These are harder to help or heal.<sup>9</sup> Often, even those who still have the power to love do so in an immature way. They offer a mushy, very diluted, fluctuating and intermittent love.<sup>10</sup>

As long as the adult remains psycho-affective immature, family life will be a source of anxiety and tension. In the United States, one in two marriages falls apart; likewise, in the region of Northern Italy, characterized by maximum economic development. The rest of the marriages survive, but they do not mean a paradisiacal, idyllic life, but have other reasons for perpetuation: small children, economic, ethical or social status reasons, fear of the reaction of relatives, insecurity, etc. : that is, multiple causes that force the continuation of life together, but which have little to do with love. Why did he get here? Why has the power to love died out in us? How can we help today's man to reach psycho-affective maturity? Only by becoming spiritual, resorting to religious support, to the Source of love in the world that is God, will we find the resources for love and for full accomplishment.

### **3. Times of carnal inflation. Love is learned!**

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<sup>8</sup> We all know how to define material poverty: it is about people living in conditions unworthy of a human being, deprived of fundamental rights and basic necessities: food, water, acceptable living space, job, perspectives, education and cultural growth, etc. Affective poverty, on the other hand, is a hunger for human warmth and an inability to love and to desire one's own good and that of fellows. *Ibidem*, p. 59.

<sup>9</sup> Those who cannot receive love, who do not feel loved and do not have the power to love, sink, slowly but surely, into loneliness. An imposed loneliness, devouring, excruciating, hard-to-bear, and not the result of one's own choice. We live, in fact, in a society incapable of true "hospitality", of gratuitous love (as it will be in heaven), a society disinterested in the weak, the poor, the powerless. In our hyper-technological world, people are dying from love starvation! Despite the performance of science and technology, the deep needs of the human being have not changed. The postmodern man is also looking for something to fill his heart. And the best food for the heart is love. *Ibidem*, p. 58.

<sup>10</sup> Psychiatrist Giacomo Dacquino states: "In Italy, on Valentine's Day, the turnover corresponding to candies and flowers bought amounts to 900 million euros; and yet so absent is that mature feeling that oxygenates a society that has lost the courage to love; this is because the mind is used in a great hurry and the heart very superficially. Very often the goal is sexual intercourse or the narcissistic trophy, not the construction of a common project". *Ibidem*, p. 98.

There is a mimicked, fake, apparent, facade love produced or expressed by the broadcaster only out of interest, in order to build (or save) a positive public image. Our age has threatened enormously the power to love of the human being, made it unavailable towards love.<sup>11</sup> Humans become less and less willing to love, and more and more tempted to disregard love, to no longer recognize it as the supreme value, as man did in other epochs that deeply marked by Christianity.<sup>12</sup>

One can love a lot and love badly, in an immature way. The new generation has not been taught how to love well and usefully, healthy and long-term.<sup>13</sup> Love must not only be long-lived, but even eternal. Today's people no longer have the exercise of long-term love. Their emotional resources are depleted very quickly, and love turns into hatred. Hatred is, in fact, a disappointed love.

The couple love was also heavily distorted. Young people give up "courting", the pleasure of staged discovery, in order to reach the end, the conclusion, as soon as possible; many aim for sexual intercourse, the narcissistic trophy, and not the construction of a common, long-term project.<sup>14</sup> Love is therefore impoverished, parasited, weakened, deprived of simplicity, delight, amazement, poetry and pudicity. Thus, they forget that

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<sup>11</sup> Very often the external progress has meant internal regress: we have reached the edges of the solar system, but we have become increasingly underdeveloped inside: we are superficial, indifferent, competitive and aggressive, all to the detriment of inner values: affectivity, availability, dedication. We became emotionally coarse, but rational-cerebral sharper. We have a acute, cold, selfish thinking, interested in our own gain, fierce, proud of ownr performance, but emotionally insensitive. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, p. 108.

<sup>12</sup> It is true that love and the disposition to love have been heavily agressed from multiple directions, in more recent times: they have been trivialized by television (in movies, the American formula "I love you!" Was demonetized), instrumentalized by trade, simplified to consumerism, twisted into eroticism, mutilated in everyday life, with life focused only on the exterior. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, p. 108.

<sup>13</sup> In the past, the Christian-oriented society had several radical, fundamental, intangible points of reference, which didn't have to be negotiated, because they were seen as coming from Heaven; therefore, sometimes they may have been too rigid; today's society has gone to the other extreme: boundless indulgence, superficiality, relativism, an option for the ephemeral, even in feelings. In the past, promising the future wife love until death meant emotionally securing her; today, this statement is seen as a form of labeling her as "gullible" and naive. Few still believe in neverending love. (n.n.)

<sup>14</sup> We live in times of sexual inflation and ostentatious sexuality; as a result, the constellation of affective values is in recession: infantilism dominates, the world abusively exposes its own shortcomings, indulges in its own ignorance, boasts deeds that should be ashamed of. Superficial models triumph in fashion trends, and many suffer from a unvoiced horror of not living up to the standards and canons imposed by the media. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, p. 108.

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love precedes man and goes far beyond him; it is a much broader, more complex, deeper reality than a man can live, encompass and assimilate in a lifetime; without realizing it, people opt for a daily emotional genocide, killing the countless chances to love and express themselves with love, chances that life offers to everyone generously.<sup>15</sup>

Today's people are not only strangers to each other, but they are also strangers to themselves. There is a lack of attention to inner necessities. The society programmed them to pay attention only to their external, public needs, to what they think would increase their prestige to others. We tend to do everything that seems urgent, but not what is important. Most often what is proposed as urgent is not really important.<sup>16</sup>

Psycho-affective disorders are difficult to spot, but are more widespread than previously thought. People tend to consider others happier than themselves, but that's because they don't know how to decipher the pain hidden in the lives of others. The fact that there are more and more psycho-emotionally ill people is shown by the fact that 70% of those who turn to a psychiatrist do so not because of an established mental illnesses, but for a devastating discomfort of their life, for a paralysis of enthusiasm, for a dwindling of the joy of living. Most are disappointed in love or at work. So psychiatrists are forced to go beyond the models of classical psychiatry to enter more into the universe of emotional experiences.<sup>17</sup>

Often life gives us the chance to live happy moments, of maximum emotional intensity, which we miss either out of ignorance or insensitivity, fatigue, haste or fear. But this whole destructive arsenal is present in our lives because only one thing is missing: transcendence! That is, the focus to

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<sup>15</sup> Gaining love is not an easy action, as the movies sometimes show, but requires effort, passion, selflessness, insistence, sometimes even pain. Those who have not reached psycho-affective maturity always live simplistic, superficial love, without depths, emptied of enthusiasm and passion. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, p. 109.

<sup>16</sup> Interpersonal communication is very deficient, which is why the rate of aggression increases. Currently, the leading cause of anxiety and depression is emotional pain, as a result of: marital failure, exhausting worries about the future of children, worries about sexual performance, pain caused by mourning, etc.

<sup>17</sup> After Saint Valentine, the saint of couples, is celebrated, follows Saint Faustin, the saint of the lonely, of the unmarried, of the single, of the bachelors, of the unmarried. Confessors meet many people, women and single men, who have long been looking for someone to offer them a bit of human warmth. There are also married people who are suffocated by loneliness, even if they live together, because they are overwhelmed by thousands of tasks financially remunerated, but for which they pay a very high bill from an emotional point of view. The feelings we experience give us serenity or depression. And behind the feelings are hidden thoughts, right or wrong reasoning, and positive or negative concepts. It is our responsibility to decrypt them and opt for love. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, p. 110.

the world beyond, to the true, not perishable values, which "the thief does not steal and the moth does not consume" as the Savior said.<sup>18</sup>

#### 4. Relational immaturity with the woman

Statistics show that the number of people living alone has increased in recent decades: this is the case of young people who are afraid to live on their own, without their parents, and to assume married life; they keep postponing this decision. There are many young people who are very dependent on their mother, who live their lives with her in a fusional relationship from a psychological point of view, not having the power to fly away from their native nest to build their own life.<sup>19</sup>

We thus see the emotional poverty in the world. In addition to the material poverty of those who live in conditions unworthy of a human being, deprived of basic necessities (food, housing, employment, future prospects, a minimum of cultural life) there is emotional poverty, a hunger for human warmth, of love. Love imbues life with meaning and a lot of color. Without it, existence becomes bleak. The new poor are people who have lost their meaning in life, who only "survive", deprived of prospects, because they have no hope for the future; this second category of poor is much harder to help than the first.

Not being loved and not offering love leads to a strangling loneliness. This is because we live in a society incapable of universal hospitality, which is disinterested in the poor and the weak. And in our technologically advanced world, the world is starving. Of hunger for love. Despite technological advancements, the deep needs of the human being haven't changed. The human being will always be looking for something

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<sup>18</sup> The great "luck" on this earth is not to find a person to love us and to love back, but the essence of the problem lies in our ability to love in a mature, healthy way. We need to learn to love! And this is one of life's purposes: to learn to love. If we master this capital ability, we are blessed to live forever in the eternal world of God, where love is a breathable, happiness-generating energy. Giacomo Dacquino, *Liberta' di invecchiare. Un'arte che si impara*, Torino, Societa' Editrice Internazionale, 1992, p. 166;

<sup>19</sup> Postmodern young people tend to have short relationships, without intense emotional involvement, preferring the strategy of a life sprinkled with many adventures, which, however, do not have lasting ties; so their life is one of emotional fragmentation. The lives of young people are sprinkled with many infidelities, betrayals, multiple simultaneous relationships, emotional paralysis as a result of a chaotic relationship to emotional life and love disappointments. In addition, "virtual" love is becoming more common on the Internet: illusory encounters, far from reality, transitory. Giacomo Dacquino, *Relazioni difficili. Trovare la via della serenità nell'amore, nella sessualità, in famiglia, sul lavoro*, Milano, Mondadori, 2006, p. 75.

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that will be able to fill his heart with love. Only mature love is able to oxygenate a society that has lost the courage to love.<sup>20</sup>

Statistics show that last year in Italy there were about 5,000 marriages in which the bride was older than the groom. In this type of relationship, the man unconsciously seeks the maternal dimension of the woman, and the woman is attracted to the model of a husband and son. Such a husband loves his mother-mother in a possessive way, being dependent on her and having a vital need for her.<sup>21</sup>

The psychology of the husband-son blends perfectly with that of the mother-wife, a woman who, although married, remains predominantly a mother (regardless of whether or not they have children). This type of wife is more interested in relating to her husband as to a child, protecting him, suffocating him and releasing him from any responsibility, and she will be less interested in procreating and raising children. She is usually a woman who experienced as a child the divorce between her parents, losing her trust in them. She boasts that she learned from childhood "to rely only on herself." This attitude, apparently proof of a strong "I", actually masks a deep insecurity. It hides, from a psychoanalytic point of view, the childish omnipotence that is not properly overcome.<sup>22</sup>

It is not easy to restore a love relationship that has already been "fractured" by many negative feelings such as: disappointment, fear,

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<sup>20</sup> The wrong reflex was picked up: the mind is quickly resorted to in a great hurry, and to the heart superficially and without consistency. And, in marriage, instead of seeking the construction of a common life project, validated by society, only a narcissistic trophy is pursued. If the mature person remains psycho-emotionally immature, the couple's life will become a source of anxiety and tension. Giacomo Dacquino, *Relazioni difficili. Trovare la via della serenità nell'amore, nella sessualità, in famiglia, sul lavoro*, p. 77.

<sup>21</sup> The truly mature adult is psychologically autonomous from life partnership. His addiction is a consequence of the relational immaturity with the woman, which is a consequence of a wrong pedagogy: he was for far too long around the mother, and too little around the father, which forced him to become a subjugated individual, not a brave leader. So as an adult, in the couple's relationship, he will play this role, he will enact the emotional transfer from childhood, from mother towards the wife. Giacomo Dacquino, *Guarire l'amore. Strategie di speranza per la famiglia di oggi*, p. 111.

<sup>22</sup> The woman who finds herself to be the life partner of a very dependent husband-son (usually the caress diminutives are: "My baby", "My precious", etc.) will have a very difficult life: the partner will want a permanently available mother (including from the point of view of conjugal life), and will not understand her when she will claim from him a participation in domestic life and towards the education of children. Because the husband will not assume certain masculine responsibilities in the management of household chores, his wife will have to assume his role, and she will gradually but steadily become stressed and aggressive, losing her self-esteem and slowly the love for this partner not adapted to realities. Giacomo Dacquino, *Bisogno d'amore. Superare l'immaturità psicoaffettiva*, Milano, Mondadori, 2002, p. 49,



sadness, anxiety, disgust, anger, lust for revenge. Certain crises in the couple's relationship are solved by looking for solutions in the past, using the history of the family of origin, clarifying the type of relationship each of the partners had with their own parents.<sup>23</sup> It is about a new training, a new education, through a couple psychotherapy that frees the husband-child from female subordination, teaching him to live "without the mother", and the mother-wife to stop negatively influencing the personality of her life partner.<sup>24</sup>

True love is a relationship marked by continuity, stability, prestige and a certain magnitude; it is not - in other words - precarious, fragile or fluctuating. Mature love is - according to the well-known Romanian expression, "clear as mountain water, but deep as an ocean". On the other hand, the immature, apparent, conventional, dilettante, pathological love is marked by discontinuity, always bears an interest and resembles a dirty, agitated and impure puddle. And yet, it is still water...<sup>25</sup>

Parents who love each other not only have a dialogue, but really communicate, and children easily notice this. Parents do this for the good of the couple and for the future of their children; their relationship is a responsible one, not one only out of interest or generated by a favorable context; the love relationship embalms the emotional atmosphere in the family and makes it pleasant and appealing. Children make direct contact with this pleasant emotional atmosphere, feed on it, but it also becomes a model for them to reactivate for the future, when they themselves will have their own family.<sup>26</sup>

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<sup>23</sup> For example, in the case of a husband who has replaced his mother-protector (or sister-protector) with his wife-protector by shaping a fusional relationship, we need to help this child to separate from the mother, which he would like to be permanently with.

<sup>24</sup> Giacomo Dacquino, *Bisogno d'amore. Superare l'immaturità psicoaffettiva*, Milano, Mondadori, 2002, p. 77.

<sup>25</sup> True love between adults is the best pedagogy for children, it is the best lesson for the next generation. If young people see that their parents are capable of high feelings, they will be shaped aware of the true values and depths of life. This will exercise them in sobriety and strengthen their life project. They will feel that these are things that are worth spending your life on, and even giving your life for. Love is an energy that convinces them that life is a very serious thing, that it deserves to be lived with total involvement. The first contact with love the children must therefore have is in their family of origin. *Ibidem*, p. 68.

<sup>26</sup> It is a proven fact that young people, as adults, tend to love and express their love exactly in the way they saw their parents doing it, when they were children. If in the family of origin they experienced a predominantly tense emotional climate, with quarrels, invectives, reproaches and perpetual expression of dissatisfaction, they - almost automatically - will later tend to reactivate a similar atmosphere in their family, considering it natural. The unconscious speaks for itself. In conclusion, we will say that the period of growth is cemented in the unconscious of children and becomes a paradigm of life. The "normal" for

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The postmodern world is very confusing, it is a world in which it is not at all easy for some to orient themselves. The rapid mutations that recently took place regarding behavior, mentalities, values or fashion, have deeply shaken the way each individual conceives his self-fulfillment, how each person is considering his life project, of building a „happy future”. Many of us at a certain age can be very surprised by the answer a young man can give today about how he considers his future self-fulfillment: prestige, brand clothing, a lot of money, multiple erotic experiences (ie marital and relational infidelity), nightclub life until 40 years old, etc.

The social and cultural transformations of the last decades have also radically influenced the way of life of the couple and the family. The way we live our lives changes - whether we like it or not - depending on the shock waves in society. In order to stop or at least reduce the slide on a slope that other eras would immediately have labeled as immoral and irresponsible, selfish and hedonistic, it is necessary in the new context to offer new rules of conduct and new patterns of behavior, that are perceived by today's world as fresh, appealing, consistent, axiologically validated. It is urgently needed to remove the rancid notions and flat language, obsolete values and outdated realities, in order to replace them with others, of maximum impact for the new generations.<sup>27</sup>

But in order for the family to be or become a protective space, a source of inner warmth and perpetual joys, it is necessary to heal it, to restore its credibility in the public space, to identify its current defects and to cure its immaturity, namely to recover a culture of affectivity for it, to learn how to build a harmonious reality, a civilization of love! Only this way will our future be marked by hope, enthusiasm and joy of living. Otherwise, the depression will sprawl all over, mutilating people's destinies. And our desire to live will be extinguished as we move forward in life.

### **Instead of concluding: Without love, unhappiness will hold hegemony in the society of the future**

In the Western world, although there is much prosperity, there is also much unhappiness. Prosperity presumes material abundance, relatively

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them is not the "ideal", or as it would be ideal for things to stand, but the concrete reality experienced by them in the past. *Ibidem*, p. 78.

<sup>27</sup> After the shock that the penetration of technology in all sectors of life has generated in the world, it is obvious today - for many - the requirement to go to the essential, the fundamental, the consistent, the requirement to give priority to correct social rules of conduct and action. There is a great need to return to true values, to focus our attention on what could make us happy, respectively on a comforting emotional climate in private life, on the family as a place, space, "nest" to revitalize the energies consumed at the workplace. Giacomo Dacquino, *Paura di amare. Come evitare e superare i fallimenti affettivi*, p. 39.

easy fulfillment of the primary needs. On the other hand, as a counterbalance, loneliness and unwillingness to love are dominating hearts, respectively hypoaffectiveness, emotional anesthesia; and neuroses have flooded society.<sup>28</sup>

Along with this category of excluded people, a new category of unfortunates is consolidating, of those oversaturated with too much material well-being: stalked by obesity, obsessed with the need to defend their capital, tired of their battles for success and social prestige, unable to and dedicate their time to feelings, they are people who have forgotten that their true identity is given by what they are<sup>29</sup>, not by their earnings.<sup>30</sup>

The new world believes that there may be intimacy without inner involvement, love without continuity, security without effort, gain without sacrifice. In fact, from a psychoanalytic point of view watching reality, the whole world seems stuck in a phase of infantilism, a stage of growth when the child is a prisoner of magical thinking, when he thinks he can easily get whatever he wants, without effort.

The solution would be to stop seeking to remedy social evils without resorting to inner, individual restoration through the Church. Excluding God from everyday life is a program of unhappiness.

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<sup>28</sup> In this opulent society, whole categories of "excluded" began to appear, crushing in numerical terms: by the tens of thousands. If at the beginning the society managed to integrate the emigrants, staged but certain, now with their number becoming overwhelming, and the penetration rate of the western perimeter is almost machine-gunned, it no longer succeeds. So the new categories are excluded from a decent roof over their heads, from a stable and long-term job, from access to education, from health insurance. Giacomo Dacquino, *Paura di amare. Come evitare e superare i fallimenti affettivi*, p. 69.

<sup>29</sup> The relationships became more and more fragile and deficient, both in the family and at work, being marked by tensions and discomfort, because love was diminished and everything became precarious, knowing the risk of deterioration and disintegration. *Ibidem*.

<sup>30</sup> In a society that is becoming more and more superficial and ruthless, colder and more distant, more unwilling to any emotional involvement, in which material goods are given a higher importance than emotional ties, certainties disappear, fortifying beliefs disappear, trust in some in others disappears. The provisional acquires public sovereignty, everything is under the sign of the transitory and the mutations. Even the life partner is selected and greeted with wrong expectations, slogans like "Doesn't understand me!" poison the relationship, blaming and considering the other as being the cause of their own failures. *Ibidem*, p. 71.

„The family priority: oxygenating life with love (Traveling with Giacomo Dacquino through the society of the future),” *Astra Salvensis*, IX (2021), no. 18, p. 153-163.