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Editorial

FOR A PSYCHOLOGY OF THE RIGHT TO SAFETY

In terms of safety, the relative right can be understood both in a subjective and in an objective sense, that is the protection of the single individual and of his safety. Both points of view are protected, in Italy, by the Constitution and in particular by the art. 32. The aspect of subjectivity includes the dimensions of the capacity of one's own body (physical integrity) from the exercise of one's own conscience (psychic integrity), of one's own planning as the attention to one's own evolution of life in articulation with the micro and the macro social needs.

In the field of clinical psychology we must ask ourselves how the application tools of psychology, alongside those of the law, can favor or, on the contrary, hinder people development. First of all, starting from afar, the search for safety cannot be diluted in a generic research that revolves around the theme of health as it risks splitting into individual projects. It follows that the right to safety must be part of a global vision of man that includes his environment. A metaphor of Hortegea (1) seems appropriate: the Spanish philosopher recites how "the trees do not allow us to see the forest .. the trees do not let the forest be seen and thanks to that, in fact, the forest exists". The safety of the individual is the safety of the community. When we realize the safety of the individual, we fully realize the safety of the landscape by hiding other

landscapes that make other landscapes invisible. There are things that when revealed succumb or lose their value and, on the other side, hidden or forgotten, they reach their fullness. In Italy we are aware of security only when we lose it.

The environment is not something extraneous to the individual's mind and not even a merely external object. The proof is an example that comes from psychopathology; space, as a dimension, is an inner mental variable that is perceived at the beginning and later represented. Then the embodied dimension is part of our reality as it emerges in imagination and dreams. The psychopathology of derealization describes estrangement as non-recognition of the place after significant disasters. The same effect can be recognized without catastrophes as in disorders of panic attacks. In the latter case the role determined by anxiety from a danger signal, becomes a signal of non-recognition. Another example comes from history: in 1908, in the earthquake of Messina, almost all the surviving population experienced derealization and, more recently, in the same area, after a water flooding which caused casualties and destructions. Derealization therefore becomes a typical phenomenon in major catastrophes as in situations of great distress: which generate the phenomenon of lack of safety.

Since solutions can be different in the field of safety, the subject must be guaranteed the right to choose according to an intelligent and possible evaluation of reality. It has been seen how in front of disasters, the range for choice, especially in the long term, are reduced to a variety of possibilities. A role is particularly played by the reduction of the right to information and the carelessness does nothing but increase anguish and disappointment. We can see, following the events after the collapse of the Morandi bridge in Genoa, how the population was and is often disappointed with respect to the initial promises. The most serious mistake of any politician is not to assure the population entrusted to his care. What is to be seen in big events can also be

seen in pretty facts: the doctor, for example, must provide a security support next to the cure through which it can foster trust; the latter is the basis of all security even when science can only be probabilistic and sometimes not even that as earthquakes show.

In the clinical psychological field the intervention of the discipline is clear and refers both to the psychological discomfort and to the consequences of the latter in the fields of the clinic which still today represent a frontier. In conclusion, the clinical psychology fits perfectly into the multidisciplinary dialogue and, referring to Ortega the same show us a good example of how virtue and intelligence must get along. The philosopher tells of a boy, not very intelligent, but endowed with an exquisite moral sensitivity, occupying the last place in the school classes thinks: "after all, someone must be the last". He concludes: "so much nobility can be the last one as be in the first place, because the ultimate and the primacy are magistracies that the world needs equally for each other".

The Editor and all of its editorial staff devote this editorial that concludes the year 2018 to the Mediterranean countries that are among the last to live the lack of security for wars, catastrophes of any kind.

1) y Gasset, J. O., & Marías, J. (1966). *Meditaciones del Quijote*. Revista de Occidente.

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