

## **THE ADOLESCENT AS PERSON : PERSON-CENTERED ADOLESCENCE THEORY**

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The core of adolescence is the appearance of new possibilities in perceiving and constructing reality in personal and interpersonal relationships. The whole person, body, mind, and spirit is involved in what could be defined as a new subjective hermeneutics. Possibilities originate from new logical, noethical, biological, affective, and social components that characterize the adolescent as a new self.

Hypothetico-deductive structures provide a time for a possible objective truth, noethical structures a time for a unitary objective meaning in symbolic cognitive, affective and behavioral experience, and biological structures underlie the existence of an objective teleonomy in endocrinological, neuro-biological, and immunitary variables. Affective structures reveal the tendency toward genital personality and toward interpersonal reciprocal and creative relationships; social structures reveal the tendency to autonomous opinions, feelings, choices, and behaviors in social relations. Adolescence appears as an interaction among these factors and subjectively, through possibilities and the quality of coping toward an objective expression of a gender phenotype. *These new possibilities have the same denominator: the call for realizing an objective reality within one's subjectivity.* This theory represents the core of the kairological hermeneutics of human nature that is represented by the enunciation: "Is it true that this experience has been good for me?"; and by connotation "It is true that this experience is good for me". The study of possibilities for answering such questions is the field of kairological research and clinical practice whose important results are already evident in medical applications. This has given birth to the "person-centred medicine" and to "person-centred counselling".

*Identity, more than a psychological construct, appears as the person's work for answering this with new possibilities, building a new objective reality that in philosophical terms, thanks to Saint Thomas' philosophy, we may call "an actualization of "being" in existence". Adolescence represents the person's entry into the kingdom of mystery.*

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Mystery is the existence of pre-determined structures which call for the construction of an objective reality, these permitting the revelation of a world of possibilities. This mystery is that of the existence of an unpredictable one necessary possibility of objective reality.

*The other discovery in adolescence is the necessity of individual responsibility for realizing a personal reality through a necessary choice among possibilities, and the experience of unpredictable possibilities, and limits in finding and perceiving that necessary one. This experience corresponds to a non determined creation of an opportune time-space for the personal realizing of the objective meaning of life: the "kairos" of existence. This process forms the logical connection "if and only if". The research of "kairos" could be named "Pathos of existence".*

During the last century many psychological theories as: Freudian psychoanalysis, behaviorism, cognitivism, reductionist human psychology alienated the person far from his own quest of an objective meaning which is the higher revelation of the spiritual dimension of existence, with a reductionism to the sphere of a mere subjectivity. This could be expressed by the enunciation: "what is emotion is truth." The spread of self-destructive behaviors may appear as the consequence of a reductionist hermeneutics which has determined superficial pragmatic approaches to adolescents who run the risk of enclosure within adaptive theories that do not elicit possibilities, resources and responsibilities.

*There is a general and dangerous destruction in clinical approaches, research and generally in the culture of relations, affects, conjectures and in politics of objective thinking, which is necessary conditions for personal, family and social survival. This phenomenon could determine the general diffusion of the brain thalamus- frontal cortex projections links loss as documented by neuro-biological research with the development of a "decerebrated" mankind. This is a real danger for democracy and the survival of mankind.*

The person-centered theory of adolescence, a theory about human nature, proposes, for the next century, a generally semantic and linguistic revolution in human sciences, firstly in medicine and in psychology, based on the acceptance that human reality is necessarily built on the responsibility of being person in answering *the question: "Is it true that this experience is good for me?"*, and a *posteriori* connotating: *"It is true that this experience has been good for me"*.

This ending point corresponds to creating and perceiving propitious spaces and times (kairos) and to studying possibilities and resources for answering. I believe that this creation of propitious times as real possibilities for being human persons transcends the human being and is a necessary condition for the building a life culture.

This will be possible only if the Occident rediscovers its roots in the Person of Christ.

Key Words: Adolescence, Person centered theory, Epistemology, Possibility, Brain.

The concept of person is a very ancient one. It finds its origin in the philosophy of Tommaso d'Aquino and is based on the holistic concept of human nature that the theologian intended as "Synolus" of spirit and body and whose existence was conceived as an act of being.

"Person", in its original philosophical conception, relates to a human nature where an ontological objective dimension (being) and an individual one (existence) are indissolubly united (Saint Thomas).

In the 19<sup>th</sup> century, Max Scheeler built a phenomenologic anthropology centered on the person concept. The central Schelers' philosophy was the idea that the person is the center of actions and, thanks to his nature, cannot ever become an object: "Animals have an environment, persons a world". (M. Scheler).

The Person cannot be a psychological concept because his components are also biological and spiritual. Ego- awareness or any "personality" does not confer any objective dignity to humans, because embryos, the mentally challenged or the brain injured do not have such possibility, although they do have an objective human status, whose life mystery is impressed in their individuality.

The more used theories on cognitive, affective adolescence that appeared during the last century didn't take into account any role played by an ontological, objective dimension in the world of adolescence. Freudian psychoanalysis, (Freud S., 1923-1925), (Freud, A. 1958), (Blos, 1962), Erikson's and Marcia (Marcia, 1980) developmental pragmatic psychodynamics' (Erikson, 1950-1968), contextualism (Lerner, 1983), social learning theory (Bandura, 1977) built hermeneutics adolescence centered on a subjectivity to be considered only as a result of an adaptation to predetermined inner and/or external realities. In the last part of the century in Europe, adolescents were considered generally, with more emphasis given to introspection, results of ego-adaptation to pulsions and to defence mechanisms, in the States as results in a more pragmatic, a positivistic way more results of social-learned and rewarded adaptive

mechanisms to a social environment. In any case, subjectivistic psychology and or not social oriented has the deep responsibility to have developed an adolescence adaptive culture and adaptive ways to consider adolescents in clinics and research: a stock-market or political atmosphere addressed to a continuous arousal of fictitious needs in order to survive and which requests hypo-critics minds and minds to be conditioned and rewarded. (Miles, 1994) Such determinants generated a lot of little monsters ready to be exploited and to exploit in return ; a new generation of well - adapted molluscs living a life of sex, fitness, drugs, violence, hard rock, and cellular telephones. It is a young, tolerant society adapted to any human perversion, destruction and rights violations, a 1984 generation whose higher ego-ideal is to be inserted into an enormous virtual condom, like TV's "Big Brother", and to experience the thrill of a direct and well- paid TV prostitution.

Do we have, in the new century, a generation of TV whores? The problem is that some of these individuals may become "researchers", "clinicians" or "politicians", ready to confirm the goodness and reliability of such behaviour, as the "Big Brother" psychologists.

It is puzzling how some adolescents or young people live a problematic self at the experience of some ethical-existential conflicts. Equally puzzling is how public attention is given only to deviant behaviour and at the same time, clinical and research consideration given only to what are believed problems of adolescence.

Do these epistemological approaches to human being give evidence only to the moon's dark side?.

Which have been the responsibilities of human sciences epistemologies to generate a very widely spread Big Brother voyeuristic culture ? What have they missed, left unnoticed?

*The consideration of adolescents as problematic means an epistemological definition of what is an adolescent's problem and before this, what are an adolescent's resources in the finalization of the problem.*

The more practiced epistemologies define individuals with predicates of possessive verbs. Eg. Mark *has* this or another quality: intelligence, depression, self-esteem, allergies, learning disorders et cetera.

Adversely, the common language quality “predicates” and defines the individual as a subject with the copula “to be”: e.g. Mark *is* intelligent, stupid et cetera.

*Quality is a category of being.* Studying these categories means studying the person’s ontological nature and speaking always about a subject and a person’s aware or non aware intention. Studying “intelligence” as objective knowledge is impossible, because this implies always an intelligent subject and his intention for something.

Studying a biological human variable distinct from the person, is impossible in a right way, because this implies a subject which determines the variable behaviour. (Brera, 1996-1997)

In Aristotle’s time, human qualities were associated to “being”. They indicated a human or non human ontology where an objective meaning was constitutive of the person’s subjective world and impossible to be separate from individual choices. *It is impossible to be subject without a quality linked to being and to a finality. “I am” is always “I am”- for something or someone.*

Phenomenological lesson draws intention as one of the principal determinant of ontology. (Franz Brentano).

In common terms, it may be just what d’Aquino intended as an actualization of being in existence. In phenomenology, existence means “to be for”. But the concept of “the being”, unless it finds nature in itself, becomes relative to an object. and loses the absolute peak of metaphysics.

Because person is an actualization of being, in making the analogy between “being” and “person”, it is possible to conceive an absolute dignity to person if and only if we recognize an absolute value to the being idea that means a metaphysical conception of human nature. It is, thanks to and Iosef Seifert’s contribution, that today we have the

possibility to study metaphysical phenomenology. Thanks to Karol Wojtila we have the possibility to comprehend the limits and possibilities of tomism and Scheler's phenomenology in moral philosophy. Affects and reason are necessary conditions for building a human person.

The birth of Kaiology (Brera, 1993) starting from the evidence of a genetic structure addressing the person from adolescence to answer the fundamental questions of existence, truth, love and beauty, (Brera, 1983-1985-1994-1995), has contributed to the creation of the possibility to study human experience, the creation of *a real* or *pseudo-real person*, depending on the quality of answers creating an objective world in and out of a person's subjectivity.

We may argue the objectivity of human and non human reality if we start from an absolute and irreducible concept of the person.

Only a research of meanings permits an objective description of reality. Knowledge of a cause or of a phenomenon is always inserted in a meaning process, a "being for" that means a theory. The phenomenology limits lie on the absence of request for objectivity. These approaches explain that an epistemology limited to researching causes or limited to phenomenology, cannot be separated from the person as subject of reality and reality itself and is furthermore destined to produce a loss of objective thinking in both the subject who practices it, and in culture.

Where adolescents were studied relatively to psychological constructs centered on the subjectivity and interpreted according to derived conceptual structures, any theoretical unitary meaning was lost, cutting off the ego from both the person as self and from its meaning.

Other experimental theories like Jean Piaget's development of logical thinking, (Piaget, 1947-1980) Adler's (Adler, 1933) and Jung's psychoanalysis, humanistic psychology and Viktor Frankl's noodynamics, (Frankl, 1966) and Abraham Maslow (Maslow, 1959) gave evidence to a natural human tendency toward an objective reality: the realm of meaning and truth where spirituality and religion also became possible considerations in subjectivity.

The recent approaches to biological and clinical studies on animal and human biology draw a different scenario of human nature.

At first there is an irrefutable interaction between body and the higher symbolic or human activities and coping.

One of us showed that the concept creating the possibility of a new hermeneutics of human nature biology is the same concept of “possibility”, heritage of Kierkegaard and Heidegger’s existential philosophy.

This idea permitted the formulation of a new theoretical approach: “The theory of the undetermined relativity of biological reactions to quality of coping” and to give an objective fundament to the interaction theory of the person as body-mind-spirit; whole in the contexts of culture, relations, environment and economy. (Brera, 1996-1997)

The new concepts of possibility and quality of coping based on biological, experimental studies applied to human existence, permitted the creation of a unitary theory among the human and the biological and medical science.

This being so, the concept of health has been revolutionized and transferred from a quantitative dimension to a qualitative one thus belonging to a whole reality comprehending body, mind and spirit: the person. (Brera, 1991-1994-1996-1997-1998-2000).

“Person”, “reality”, “possibility,” and “quality” are structural frames belonging to neither psychology nor to the biological sciences.

The concept of possibility transfers our knowledge into indeterminism where what determines one’s “quality” or person’s reality is the world of personal choices.

Existence and science in this way become indissolubly united by the concept of person who represents the necessary subject and in human science the knowledge object of both. “I am for” finds its possibility to become an “existent identity” only through the concept of “I can be for”. Being is constitutive of an identity, if and only if it comes into the dimension of a “necessary-for”.

Dimension of necessity requests the transformation of “I can be for” into “I must be for”. This means that to acquire a sense of subjective responsibility, “Must be for” is a life objective dimension, a necessary dimension, while “I can be for” draws the concept of “possibility”, through the unpredictability of the existence of events, which represents a mystery in human life. The possibility of discovery and perception the one and only one necessary possibility for realizing truth, love and beauty in one’s own existence is a second deep mystery of our existence; a question answerable only by religion.

*It is the person’s action, the process which transforms possibility into reality, that builds a new dimension of space and time.*

The relationship person-reality is necessarily mediated by the unpredictable world of possibility. Scientific research is the clear example of such process.

Clinical studies conducted on suffering adolescents, permitted one of us to theorize the person’s work in building reality.

Elaborating creative materials, before all poetic texts, and interpreting the adolescent’s unconscious symbolic world not in a non- reductive way but in a phenomenological one and according to Piaget’s genetic epistemology, (Piaget, 1947) introduced us to a three-dimensional structural concept of the meaning as a pre-coded and finalized structure of our reality: “truth” (logos), love (ethos), beauty (esté) . (Brera, 1994-1995)

Adolescence appears as the period of life where this objectively finalized structure appears through an awareness of new existential possibilities in constructing reality.

Adolescents experiment their being in this world as possibilities for being either real or unreal persons.

The core of adolescence is the appearance in the scene of existence of new possibilities in perceiving and constructing reality in personal and interpersonal relationships. The whole person, body, mind, and spirit is involved in what could be defined as a new

subjective hermeneutics. Possibilities originate from new, logical , spiritual , biological, affective, and social components that project the adolescent's new self in a teleonomic new world.

Hypothetical-deductive structures provide a time for a possible objective truth.. Spiritual world (Frankl's noodynamics ) provide a time for a unitary, objective meaning in symbolic, cognitive, affective, and behavioral experience. Biological structures underlie the existence of an objective teleonomy in endocrinological, neurobiological, and immunitary variables. Adolescence appears as an interaction among these factors and subjectively, through possibilities and the quality of coping toward an objective expression of a gender phenotype. Affective structures reveal the tendency to genetic and to interpersonal, reciprocal and creative relationships; social structures reveal the tendency to autonomous opinions, feelings, choices, and behavior in social relations. By this perspective the person is an ideal-genetic self; ideal for the call of realizing objectives and meanings as personal reality, and genetic for evidence of a predetermined and mysterious structure which creates such possibility. ( Brera, 1983-1991-1993-1994-1995.....)

This genetic person permits objective thinking about subjective experience, perceptions and beliefs.

Such structured dimensions permit us to make experience of the *genetic self*, whose activity is responsible for the fundamental questions on existence and whose meaning for the person represents the epiphany of a mysterious teleonomic world that permits the person to perceive an objective destiny, thus revealing itself to our subjectivity.

An ontological structure of human nature is revealed by an epiphanic process which for "being", necessitates the person's subjective action. *From adolescence these new possibilities have the same denominator: the call for an objective reality within one's subjectivity.*

New possibilities correspond to new psychobiological and spiritual structures which mysteriously actualize predetermined

questions of love-truth and beauty and start existential pathos born from a confrontation among available and to-be-built answering possibilities. This process can be seen as the expression of an objective teleonomy in finding the necessary, one, real possibility for creating an individual, subjective, personal reality where truth, love and beauty are fulfilled.

Reality requests only one as a necessary, unpredictable possibility for its space-time actualization and it is discriminated from other existing dichotomic pseudo-realities: falseness, hate, ugliness which close the person and culture in a self-destructive dimension.

Adolescents discover existence in discriminating pathos. They choose real possibilities to be real persons built by truth, love, and beauty; thus neutralizing and destroying inner and outer danger of pseudo-reality and death as the immune system teaches. By this light, person appears also a "self possible". (Brera, 1994-1995-1995.....)

There is no possibility to become real person without such pathos in researching real possibilities, which correspond to life spaces-times and consequently pathos in a heroic fighting with a pseudo-real inner or/and outer world characterized by actions, finalized to destroy possibilities of life. In an ethical sense, objective "good" is the person's subjective action for building truth, love and beauty possibilities and absolute evil is destroying such possibilities and persons who "are" themselves.

Person, in his final fulfillment, is a real self.

By this theory it appears that any person living in a three-dimensional world characterized by a genetic-ideal action which calls and creates possibilities of reality, a world of real and necessary possibilities for life and a world of false possibilities running to death, and finally a real world of truth, love and beauty.

Free will appears in choices among different existing possibilities, for life or death while liberty is the real destiny of humanity.

The mystery of life consists in the "genetic" structure of person, which permits the world of possibility and the unpredictability of actualizing necessary possibilities for answering questions of truth, love and beauty.

In 1993, we termed the spaces-times of this actualization “kairos”. The ancient, Greek word indicates that existence offers to person different propitious moments for becoming life, permitting concrete and real answers to truth, love, beauty and for making a subjective experience of such a new, personal reality and new generations of hope, ideals, and aspirations.

Kairology represents a recent new hermeneutic field whose epistemology is the world of possibilities from which a person can receive necessary resources needed to build a real dimension of life. It is a hope and life hermeneutics.

Existence and life in such a way assume different objective connotations for the individuality and subjectivity of any person. *Existence, from adolescence, can be considered a continuous epiphany of propitious moments, (kairos) for being a human person and experiencing an objective dignity.*

This process is well- known by researchers and clinicians, when they experience the unpredictability of a hypothesis and the necessary method for realizing a discrimination between a truth and an untruth. That which is true is real.

Knowing such reality changes person at the biological, symbolic, and spiritual level.

Biological for learning processes which modulate synaptic plasticity and involve any system of the human organism; symbolic for new possibilities of representing the world, and spiritual for new possibilities of asking the meaning of experience. Common subject of reality and pseudo-reality is person, in the first case he/she actualizes his own life; in the second he/she remains an unfulfilled work or at worst, causes the fordeath of his own person.

Truth, love and beauty are qualitative dimensions of reality which have permitted the survival of mankind through the theory and application to the individual and group experience of the question: “Is it true that this experience could be a well for me ? and through truthful answering the connotation: “ It is true that this experience has been good for me”.

This question finds possibilities of answering only through the building of an objective theory of existence which could reveal what “is” the truth, the well, the beauty for person. The problem of what is objectively true and well for person’s subjectivity is fundament of person’s identity to which his own dignity and the survival of mankind is entrusted.

There is not any possibility of individual identity without an objective conception of human nature questioned by the epigenetic person’s structures.

It is impossible to speak about an individual identity without one’s own confrontation and awareness with new possibilities and without resources for imaging, thinking, feeling an objective reality and in such a way experimenting individuality, responsibility, and uniqueness: the sense of a necessary condition indicated by the enunciation “it must be necessary for”. This is important for clinical work and research which cannot alienate individuals from their existence, that means cutting off them from possibilities of perceiving and building their own personal beings.

“Haec cum ita sunt”, objective thinking has the important role of permitting the sense of his own objective and mysterious dignity that means awareness of being person and conserving integrity of the higher neurobiological receptive structures and cortical links.

Hard dangers of self-destruction are present in our humanity. Many adolescents and young people and adults seem to have lost the possibility for objective thinking.

A culture of “feeling is truth” is largely diffused. There is a large request for hard emotions and suggestions to which a kind of life-feeling seems entrusted. *Perception is confused with truth cognition. Life-feeling is confused with life-meaning.* Leonard Mall writing about motivations to induced abortion depicted a sort of cognitive regression to a pre -logical stage where in perceiving is lost constant quantity. (Mall, 19....) This could correspond to a general loss of an historical approach to life and to an impossibility to learn from experience. Is there a loss of objective thinking or a loss of objective thinking capabilities?

Recent discovery of bi-directional, cortical-thalamic ways represent the morfunctional basis of objective thinking.

A loss of this causes a loss of cortico-thalamic synopsis and a hypertrophy of thalamic sensorial nucleus.

These neurobiological mutations present in a large number of people represent a deep interrogative for democracy and mankind survival because this de-corticated humanity vote, will become big brother and spot generation, “meat to abattoir”, scapegoats of their insanity and a homicidal economy.

A generation incapable of discriminating good from evil means that the person is doomed since he has lost the capability of discriminating risk for survival.

Possibilities claim a necessary answer for person’s survival and draw a human existence addressed to an objective realization where “real” means the fundament, not only semantic, of reality.

What is the responsibility of health professionals, scientists, social workers, parents, educators, psychologists and politicians?

In recent times we have been assisting to a general tendency giving space only to theories functional to an economical establishment or applications of habits. This is a true assault on scientific truth.

For example, while by neurobiological studies there is an irrefutable documentation about relativity of genetic receptor status to the quality of coping, ( Liu D, Dorio J. 1997, Sapolsky M.R. 1997) meaning that genes express and create their activity only in relation to individual emotions, behaviors and relations there is general appearing of studies cutting off subjective person life. The amazing experimental truth that culture is more powerful than nature for determining biological reaction (genetically hypertensive, rats if nurtured by wild mothers do not develop hypertension), and the fall of psychobiological genetic studies under the individuality of reactions at animal level yet, risks to be hidden.

The confirmed theory of relativity of biological reactions to possibilities and quality of a person’s coping (Brera, 1996-1997)

must be practiced in research and clinics by introducing to the conceptual framework. the concept of human possibilities and subjective resources determining biological and psychological reactions at the same time. If “kairology” does not produce the spreading of the person centered clinical and scientific culture, it will be impossible to warrant validity to scientific studies and permit a medical progress centered on person.

I believe that the interpretation of an adolescent behaviour, internal conflict, or identity problems through such theory centered on resources, possibilities and strength points and pathos of personal responsibility for being real persons neutralizing and fighting against a pseudo-reality, finalized to create truth, love and beauty is the dramatic and heroic task of our life at the beginning of the third millennium.

It is a dramatic endeavour for the presence among us of “spot” and “big brother” young psychologists and medical doctors, scientists to whom is requested to perpetrate and produce a death culture cutting off any existential and ethical questions. Abortion institution and practice, drug tolerance masked with “harm reduction”, health and sex education programs close on marketing of behaviours, pornography and so on are results of mechanic applications of subjective theories and lack of hermeneutic and epistemological introspection.

The clinical validations already present of these theoretical approaches permit to look forward to this new century with optimism.

## **Conclusion**

*Beyond adolescence: a Renaissance appeal for a person-centred world built on spiritual and christian values.*

In the last century Medicine, science and Psychology clinics have progressively emarginated from a person’s spiritual nature.

This appears an epistemological mistake especially in the light of V. Frankl clinical research and from the recent awareness of teleonomy of human nature. Searching a meaning represents the starting and the final point of person's existence. It appears that the spiritual world constitutes the cause of the searching the one necessary possibility among others for being real persons . Evaluations of truth and consequently of the subjective good, if it is real or pseudo-real, depend on the person's spiritual demand of meaning. Consequently the choice among possibilities, the basis of logical hypothetical-deductive thinking depends on man's spirit because it is caused by the search for meaning. A logical consequence is that mankind's survival depends on person's spiritual activity.

The loss of a spiritual culture can determine a dangerous psychobiological mutation with the predominance of behaviours and life styles motivated only by research of emotions. This determines hard risks for democracy and survival .

These conclusions present absolutely wrong and destructive any hermeneutics founded on the emargination of spiritual world in education, clinics and research.

Survival of the Occident will depend on its ability to build a new person-centred culture. This person theory is only a minor effort in representing the hermeneutic certainty of such necessity. The good results of kairology applied to clinics and health sciences encourage us to continue on this difficult and adversed road. "Per aspera ad astra".

Cardinal Karol Wojtyla, starting from St. Thomas and with the contribution of Norwind's poetry, magistrally explained the meaning of the culture constituted through the human "praxis". Any work reveals and builds human culture and viceversa but work cannot generate human values which on the contrary are its origin. Products are "transitive" results (from the latin word "transire" in the sense that humans objectivize themselves in acts which are some product) of "intransitive" properties of human subjects (in the sense that any act at the same time "remains within the subject and determines his

quality and value”) which are transmitted to work that in a reciprocal way contributes to constitute human being. Human culture consequently is the product of the man’s intransitive properties and its “mysterium. If humans realize an internal and non utilitarianistic spiritual communion with what is the revelation of such “mysterium” : “truth goodness and beauty”, his human acts can transmit to culture eternity of his being winning the necessary confrontation with death.. A civilization addressed only to produce what is consumed giving priority to such production is a *civilization of death*.

Cultural products and work and the same man consequently are signs of such addressing toward immortal life or caducity. Overcoming of utilitarianism is the necessary condition for a culture where human beings could be “aims” not “instruments” according to K.E. Kant. (Karol Wojtyła, 1977)

Occidental destiny is entrusted to a culture oriented towards building eternal value. There is an evident incoherence with institutional choices which permit the decision of life or death of other persons relatively to their stage of development and subjective motivations of others.

The problem of Occidental persons is to make experience of their mysterium as call for truth, love and beauty, and as a first step question themselves on the origin of this structure or find here confirmation of God’s action for salvation. It is the only way to take the responsibility in perceiving necessary possibilities for realization of their being real persons, subjects of existence and consequently of culture.

My belief is that truth is always the winner, thanks to God’s love. Theoria in ancient Greek means “ οραω Θεος = Looking God” and, doesn’t God present his Person as truth revealing Himself through the *Person* of Jesus Christ? Irrefutably Christian religion during centuries has been the mother of a person-centred society.

Christ’s words: “Without me you can do nothing”, and John Paul II’s words: “A nation which kills its sons does not have a future” cannot be taken as the product of only a religious provocation, but as

generation of a life, courageous, immortal culture centered on the irreducible value of Christ's person.

What abortion and drug use or sexual edonism determine in terms of a person's death and suffering is evidence of a death culture, final results of human being which consider themselves and others instruments.

Institutions traditionally addressed to a person's life like hospitals, are in a schizophrenic pseudo-reality because in these life institutions homicide is perpetrated and blessed by quite all governments as a human right and reproductive health or act of pity. Mother Theresa defined this worst than a nuclear war.

There are doctors which in the morning kill persons at the first or last stages of their life and in the afternoon care and/or deliver babies. This is the truth. The psychosocial consequences of such atrocities are terrible in terms of violence and sexual abuse against children, the destruction of the family and of a woman's psychic and biological health but a culture as mediatic and as omnipotent wants to ignore and remove such well -documented truths.

The loss of the sense of truth and consequently the ethical sense of life and, for religious persons, the sense of seen as *objective guilt and loss of God's love and grace*, is surely the principal cause of such involution. At the same time the majority of humans have lost the sense of their creativity as "glory of God". In Italy anyone can see what this offer of creativity to God born during the Renaissance left us in art and science.

The memory that occidental person-centred culture is born from an historical religious event centred on Christ's person existence is necessary. The Idea of an objective responsibility in front of God through faith in Jesus Christ has been the motor of the occidental culture which accepted the concept of "person" and inserted existent man in a dycotomic world.

Before Christ, existence was thought in a dycotomic way? *Good* and evil were referred to *person's goodness or malice* or were metaphisic realities?

An Occident which is losing awareness of the value of spirit and importance of the elementary existential dicotomies: truth-falsehood, love-hate, beauty-ugliness, justice-injustice, reality-pseudoreality is damned to destruction since it is losing the logical objective thinking and the consequent possibility to prevent risks for survival and life.

We have all seen how ideologic and /or philosophic ateism produced death and destruction during the last century.

God looks for his epiphany *through persons* who trust and hope in Him and who, in His name, build a world full of truth, love and beauty. Otherwise it would be the failure of His plan of salvation.

## PERSON

<b>STRUCTURES</b> <i>GENETIC-SELF</i>	<b>POSSIBILITY</b> <i>SELF-POSSIBLE</i>	<b>REALITY</b> <i>REAL SELF</i>	<b>PSEUDO- REALITY</b> <i>FALSE SELF</i>
LOGICAL (Piaget J.)	HYPOTHETIC DEDUCTIVE THINKING	TRUTH	FALSE
BIOLOGICAL (Biological studies)	GENDER RECEPTORS AND HORMONES  GENDER FENOTYPE	PSYCHO-NEURO- ENDOCRINE IMMUNE BIOLOGICAL HEALTH	ILLNESS
AFFECTIVE (Freud S.)	GENITALITY	LOVE	HATE

SOCIAL (Erickson-Marcia)	AUTONOMY	PERSONAL IDENTITY	IDENTITY DIFFUSION
NOETHICAL (Frankl V.)	SEARCH FOR A MEANING	BE	NOT TO BE
ESTHETICAL	SEARCH FOR BEAUTY	BEAUTY	UGLINESS

The person according Kairology Copyright Giuseppe R. Brera 2000

*Riassunto*

L'essenza dell'adolescenza è l'apparire di nuove possibilità nel percepire e costruire la realtà nel mondo intrapsichico e nelle relazioni interpersonali.

La persona nella sua interezza, corpo mente e spirito, è coinvolta in quella che può essere definita una nuova ermeneutica. Le possibilità originano da nuove strutture logiche, biologiche, affettive e sociali che caratterizzano il nuovo sé della persona adolescente.

Le strutture ipotetico-deduttive costruiscono il tempo per una possibile verità oggettiva, le strutture noetiche il tempo dell'unità di un significato oggettivo nell'esperienza cognitiva, affettiva e comportamentale e le strutture biologiche rivelano l'esistenza di un teleonomia oggettiva nella dinamica e nella interazione delle variabili endocrinologiche, neuro-biologiche ed immunitarie. Le strutture affettive rivelano una teleonomia verso lo sviluppo della personalità genitale e le relazioni creative. Le strutture sociali rivelano la tendenza alla costruzione dell'autonomia nelle opinioni, nei sentimenti, nei pensieri, nelle scelte e nei comportamenti.

L'adolescenza appare come l'espressione di un'interazione tra questi fattori e nella soggettività attraverso le possibilità e la qualità del coping verso una espressione obiettiva dell'identità di genere.

Queste nuove possibilità hanno un denominatore comune: la chiamata a realizzare una realtà oggettiva nella propria soggettività.

Questa teoria rappresenta il fondamento dell'ermeneutica kairologica della natura umana rappresentata nell'enunciato: "E' vero che questo è un bene per me ?" e dalla connotazione: "E vero che questa esperienza è stata un bene per me".

Lo studio delle possibilità di rispondere a questa domanda è il campo della ricerca kairologica e della pratica kairologica in ricerca e nella clinica i cui importanti risultati sono già evidenti nelle applicazioni mediche. Questo ha permesso la nascita della teoria della "Medicina centrata sulla persona" e del "Counselling centrato sulla persona".

*L'identità, più che un costrutto psicologico, appare come il lavoro della persona per rispondere a questa domanda con nuove possibilità costruendo una nuova realtà obiettiva che in termini filosofici, grazie alla filosofia di san Tommaso, possiamo chiamare "attualizzazione dell'essere nell'esistenza"*

*L'adolescenza rappresenta l'entrata della persona nel regno del mistero.*

*Il mistero è l'esistenza di strutture predeterminate che chiamano alla costruzione di una realtà oggettiva. Sono queste strutture che permettono il rivelarsi delle possibilità. Questo mistero è l'esistenza di una imprevedibile possibilità necessaria per la realtà oggettiva.*

L'altra scoperta dell'adolescenza è la necessità di una responsabilità individuale ed autonoma nel realizzare una realtà personale attraverso la necessità di una scelta tra possibilità e l'esperienza di imprevedibili possibilità e limiti nel trovare e percepire la possibilità necessaria che corrisponde alla creazione, non determinata dalla persona, di un tempo e ad uno spazio opportuno per la realizzazione del senso oggettivo della vita nell'oggettività. Il "kairos" dell'esistenza.

Questo processo forma il connettivo logico "se e solo se." La ricerca del "kairos" può essere chiamata "il pathos dell'esistenza".

Durante l'ultimo secolo molte teorie psicologiche tra cui la psicoanalisi freudiana, il cognitivismo, il behaviorismo, la psicologia umanista riduzionista all'esperienza soggettiva, hanno alienato la persona dalla sua personale richiesta di un significato oggettivo che è la più alta rivelazione della dimensione spirituale dell'esistenza, instaurando un riduzionismo alla dimensione soggettiva dell'esperienza. Questo può essere espresso dall'enunciato: "Ciò che è emozione è verità".

Il diffondersi di comportamenti distruttivi può apparire anche come la conseguenza del diffondersi di un'ermeneutica riduzionista, che ha determinato approcci superficiali e pragmatici agli adolescenti con il rischio di chiuderli in teorie adattive che non permettano la percezione di possibilità, risorse e responsabilità.

C'è una distruzione generale del pensiero oggettivo, condizione necessaria per la sopravvivenza della famiglia, della persona e della società in approcci clinici, di ricerca e generalmente nella cultura delle relazioni e degli affetti, congetture e in politica, condizione necessaria. *Questo fenomeno può determinare la perdita delle proiezioni talamo-frontali del cervello, come è documentato dalla ricerca neuro-biologica e lo sviluppo di un genere umano "de-cerebrato", il cui comportamento è determinato solo da esperienze emotive, con un rischio reale per la sopravvivenza della democrazia e del genere umano.*

La teoria dell'adolescenza centrata sulla persona, in realtà una teoria sulla natura umana, propone per il prossimo secolo una rivoluzione semantica e linguistica delle scienze umane, prima di tutto della medicina, basata sull'accettazione che la realtà umana è necessariamente costruita dalla responsabilità d'essere una persona nel rispondere alla domanda: "E' vero che questa esperienza è un bene per me?" e dalla connotazione a posteriori: "E' vero che questo è stato un bene per me".

Questo punto finale corrisponde alla creazione di tempi e spazi opportuni di percezione e di esperienza di risorse e possibilità realizzanti "kairos" per rispondere. Penso che la creazione di tempi e spazi propizi come possibilità per essere delle persone reali, trascenda l'essere umano.

Parole chiave: Adolescenza, Teoria centrata sulla persona, epistemologia, possibilità, cervello.

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