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## Between collective amnesia and saturation of memory: Narratives compared

Claudia Gina Hassan\*

*Abstract.* In this paper the forms of memory concerning the Shoah - ranging from collective amnesia to saturation of remembrance - are compared. The overload and excessive presence of the information, images and initiatives related to the Remembrance Day results on the one hand in a sacralization of the message conveyed but also, on the other hand, in its hollowing out and trivialization. In relation to this media cacophony, education and appropriate curricula are argued to deserve absolute priority in order to prevent memory from turning into a spectacular and self-referential fetish. The different ways of representing the Shoah - a theme linked with memory are then investigated. In contemporary culture two ways of representing and narrating Auschwitz can be distinguished: its theatricalization on one hand, and emphasizing its ineffability on the other. The question of ineffability constitutes a backdrop against which the constant need for narrating, representing and commemorating can be understood. Relative to the end of grand narratives, the Shoah seems to have remained the one and only epic worth narrating and a new absolute worth probing. In this context, literature plays a special role. Several narrative models about Shoah are compared.

*Keywords:* Memory, Shoah, Oblivion, Remembrance

Silence and excess represent two opposing reactions to the same issue: the silence and collective amnesia of the post-war period and the excess and bulimic commemoration of today.

In the immediate post-war period, there was no talk of the Shoah until 1961, when Eichmann was brought to trial in Jerusalem.<sup>1</sup> The immediate urgency of rebuilding and post-war recovery meant that the narratives being constructed of the resistance in Italy, of the victory of democracy over dictatorship in America, of the patriotic war against the Fascists in the Soviet Union, and even of the idea of the new man, the pioneer, the *sabra* in Israel took precedence over examination of the Shoah.<sup>2</sup> National narratives required heroes - the partisan, the soldier, the pioneer - strong men who could serve as the foundation for each country's future, and memory. The survivor was not part of the collective memory nor did the nameless victim receive the attention that was, instead, reserved for the anti-fascist fighter or the political deportee.

There was certainly no lack of *fire alarms* - those who clearly saw how civilization had been fractured in Europe's recent past - but they were a clutch of intellectuals, isolated and on the fringes, including the group of German intellectuals, *émigrés* to the United States, whose condition of exile gave them, over all others, a thoughtful approach to the war and its immediate aftermath.

It would take until the so-called "Era of the Witness"<sup>3</sup>, which marked the emergence of the

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<sup>1</sup> H. Arendt, *Eichmann in Jerusalem. A report on the banality of evil*. The Viking Press, New York, 1963.

<sup>2</sup> I. Zertal, *Israel Holocaust and the politics of nationhood*. Cambridge University Press, Cambridge, 2005.

<sup>3</sup> Wieviorka A., *The era of the witness*, Cornell University Press, New York, 2006. pp .96. Original edition: *L'ère du témoin*, Plon 1998, Italian edition *L'era del testimone*, Raffaello Cortina, Milano, 1999.

figure of the survivor onto the public stage, for the Shoah to become part of contemporary cultural and public debate: the role of the mass media in this was particularly important not only for how it framed the debate, but also for the grammar with which it created the narrative. A general decline in ideologies and the critical state of progressive models and narratives<sup>4</sup> created the space for a unifying story and the Shoah took its place amidst the other collective stories of the XX century. And so did the Shoah become the paradigm of memory, the past against which Western culture would measure itself, its present and its future.<sup>5</sup> From then until today, there has been a growing arc of initiatives and attention; however, in the late 1980s, the memory of the Shoah was still defined as solitary and fragmented.<sup>6</sup> Today, 18 years on from the institution of International Holocaust Remembrance Day in 2000, we certainly cannot talk of a choral memory or even of shared memories. Despite this, much work has been done in this time and we now need to understand the implications of this engagement and these activities, their ability to create cohesion, collective memory and critical analysis. The institution of International Holocaust Remembrance Day was intended to indicate a significant investment in creating an awareness founded on a relationship with the past. A true cultural turning point, however, is not based on a general idea of knowledge, but on the changes that knowledge creates in behaviours, ways of being, collective experiences and, perhaps most importantly, in producing a deep and permanent capacity for empathy with the victims of today and yesterday.

On the one hand, the overheating of information, bombardment of images and initiatives can sanctify, on the other it can contribute to the emptying and trivializing of the message. Inappropriate comparisons and episodic examinations of the theme confer a banality to the issue which hinders the critical understanding of history. Education and teaching paths, therefore, become an absolute priority to balance against this media cacophony, to avoid creating a memory that is a fetishist, self-referencing spectacle. In contrast to the collective, civic removal of a past, difficult to consider or even imagine, today public and political debate appears warmly attentive to the subject of the Jewish extermination. It has become the centre for a multitude of approaches, annually engaging thousands of students, civil and political projects, hundreds of television shows and a conspicuous production of films, to the extent that it now represents a canon and a style. A separate comment is needed for the *Viaggi nella memoria* – Voyages into memory - which have undergone great transformation over time, reflecting the role that society gave itself with regards to the deportation and extermination camps. Now included in the creation of Italian public collectivity, these memories have very different time frames. Until the 1950's<sup>7</sup>, most voyages were organized by ANED – *Associazione Nazionale Ex Deportati nei Campi Nazisti* (National Association for Deportees to Nazi Concentration camps) for survivors, with a clear commemorative intent attributable to a semi-private memory. The political dimension remained firmly in the background and the narrative of Resistance had not yet become the foundation myth for the rebirth of a nation, as it would only a decade later. In the meantime, these voyages began to constitute a solid map of memory, civil participation and historical awareness, becoming a ritual to be celebrated every year. The didactic element of the voyages became predominant between the 1970s and 1980s, with the participation of students and institutions.

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<sup>4</sup> Alexander J. C., *The Meanings of Social Life. A cultural Sociology*. Oxford-new York, Oxford University Press, 2003. Italian edition, *La costruzione del male. Dall'Olocausto all'11 settembre*, Il Mulino, Bologna, 2006.

<sup>5</sup> D. Meghnagi, *Ricomporre l'infranto. L'esperienza dei sopravvissuti alla Shoah*, Marsilio, Venezia, 2005.

<sup>6</sup> Rossi Doria A., *Memoria e storia: il caso della deportazione*, Rubettino, Soveria Mannelli, Catanzaro 1998, p. 36

<sup>7</sup> Bisacca E. & Maida B. (editors), *Noi non andiamo in massa, andiamo insieme. I treni della memoria nell'esperienza italiana, 2000-2015*, Mimesis, Milano 2015

During the last quarter of the XX century, the Shoah assumed a universal value upon which Europe was to base its identity. These are the years which see the release of the film *Holocaust*, the emergence of latent anti-Semitism with the 1982 attack on the Synagogue of Rome, the fall of the Berlin Wall and the 50th anniversary of the 1938 racial laws which became an opportunity for new commemoration and reflection. In an atmosphere of intense media and popular attention, the voyages began to include a significant number of participants. However, the real explosion into mass travel occurred after 2000 and the law which instituted the Institutional Holocaust Remembrance Day. The voyages, which had offered a solid experience of the memory of the Shoah, then jettisoned connection to the historical facts to segue into a representation of absolute Evil, a meta-historical evil. The voyagers set off without the appropriate historical baggage, instead often intent on discovering an absolute Evil, positioned as being outside of history<sup>8</sup>. As if the story was really an irrelevant frame for a much more interesting painting. However, only by placing the knowledge of the facts at the centre of the painting, can we ensure a healthy relationship between history and memory. The growing lack of historical knowledge in the younger generations is accompanied by a bewildering spread of short episodic versions of the story, offered in historical dramas and novels, which create a short circuit between truth and storytelling. Adorno's warning is as relevant as ever in this perverse intertwining of teaching paths, creation of events and media appropriation of the Shoah.

### **Narratives of the Shoah**

From the 1960s onwards, Adorno identified Auschwitz as the priority for all education, an essential ethical principle for every foray into teaching. Teaching, thus, takes on a central role in handling the inevitable anthropological questions that arise: What is a man? Who are we if we did what we did? Difficult questions, with answers that are intertwined with our being, our identity and, above all, with our social structures, organised bureaucracy and a targeted reasoning no longer linked to an ethical dimension.

The existence of Kant and Goethe was not enough to prevent Nazi barbarism. The refined culture we identify with has lost sense, demonstrating its impotence and its inability to be effective in the real world. How could civilization become so fractured, humanity so ruptured, in the very heart of Europe, the very cradle of progress and culture? And why was it that no one said anything, or perhaps even thought, about what was happening? It all took place with the active participation of the few and the silent consent of the many.

It would be easy to provide an answer, as some actually have, that blames a collective madness or historical accident, for a deviation in the glorious path of the progress of civilization. These are all answers that we give to reassure ourselves that we are 'other', unconnected to those barbarities, and that we are not directly involved. A focus on the nature of humanity itself, which includes our beings and our responsibilities, is much more uncomfortable. In his monumental *The destruction of the European Jews*, Raul Hillberg says that, as a historian, he limited his scope to providing a simple description and not an explanation for the reasons of the Shoah. The risk of offering

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<sup>8</sup> In 2014, I organised a trip to Auschwitz, with Cerse - *Centro Romano di Studi sull'Ebraismo* (Roman Center of Jewish Studies), for 30 students of the *Università di Tor Vergata*, many of whom had followed my course on "Modernity and Holocaust" for the entire year. Our voyage intersected with one organized by the Region of Lazio allowing us to be present for witness reports from survivors. A collective reflection took place one evening in the hotel sparked by the irritation felt by one student on seeing young Israelis with their flag.

unfounded explanation was too high, and he preferred to opt for detailed descriptions and reconstruction using documents and mountains of collected papers<sup>9</sup>. At the very least, this is where we must begin - with History, with what happened, the way it began and how it developed. There is the risk in the ritual of memory that misinterpretation removes the event from its historical context, placing it in a moral world of Good and Evil. In contrast, the examination of history aims to put the pieces together, to understand the mechanisms, the social structure and the ideology where the Shoah developed and came about. For those operating in the world of memory, work can often be reduced to organizing the International Holocaust Remembrance Day in a new, original way every year or of repeating the same day again.

Commemorating International Holocaust Remembrance Day or organising a trip to Auschwitz is not the same as knowing history. To see, to visit, to feel, does not equate with understanding. At times, those who work in this field combine organisational efficiency with a low knowledge of history. While Raul Hillberg's warning, to focus on examining the 'how' with historical fact, is very loud, the question about the 'why' also remains out of reach. The most important answer comes from education and narrative. As Adorno asserted, if it is very hard to make changes in the objective world, we can however work on the subjective plane. In other words, if we can't change the world, we can do much at an individual level, with all the instruments available for education and narration.

The value of individual and collective memory and the study of methods for its transmission across generations are the central point for a reflection on the narrative that has children as its protagonists.

This is the case in two books recently published in Italy, Lia Levi's *Questa sera è già domani*<sup>10</sup> and Mirella Serri's *Bambini in fuga*.<sup>11</sup> While apparently unrelated in writing style, approach and intention, these books have many points in common where they overlap. Both Levi and Serri evaluate the world through the facts of the past: Levi with minimalist calm and Serri with a strong inclination towards protest, evoked in the title itself. Both are able to balance on the thin line that separates narrative and history.

Levi's book is pure, conscious literature. History is the frame, events are continually referenced in such a way that there is no doubt that the story exists in a specific world, events beat out a rhythm and place us in a specific moment of the past (a 'there' in Italy and a 'then', which still are related to our present). In contrast to the storytelling often seen in films on the Shoah, here nothing is evocative. One line is enough to inform us of the unfolding of history, for example, when "the manifesto of the racial scientists appeared, framed, in the middle of the front page of the newspaper, with the violence of a rock", or the announcement that the German army had crossed the border into Poland on 1 September which appears, almost like a news bulletin, dry, apparently neutral. Levi uses many of these insertions, as if to help the reader refresh their memory. They may appear to be short illustrative comments, but their function is to create the temporal and geographical context that gives the story its shape.

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<sup>9</sup> Hilberg R. *The destruction of the European Jews*, Holmes & Meier Publishers, Inc., New-York-London, 1985. It. ed. *La distruzione degli Ebrei d'Europa*, Einaudi, Torino, 1995, introd. di Frediano Sessi, p. XII.

<sup>10</sup> L. Levi, *Questa sera è già domani*, Edizioni e/o, Roma, 2018.

<sup>11</sup> M. Serri, *Bambini in fuga. I giovanissimi ebrei braccati da nazisti e fondamentalisti islamici e gli eroi italiani che li salvarono*. Longanesi, Milano, 2017.

Levi's book opens with the story of a child genius and, therefore, the expectation that this will be the story of an individual, a story with a single focus. What could be more individual than a story of a genius or failed genius? Although the expectation is that the book will rotate around this boy, the novel soon takes on a collective aspect, becoming the story of an entire family, a large group of people crisscrossed with strong relational bonds. By the end, it is the story of a people who discover their identity, in the most tragic moment of their history. A dense, satisfying book, it outlines the betrayal of Italy towards her 'other' children, but also talks of solidarity, fear and the strange optimism that veers into simple-mindedness.

History does the telling, in Serri's book, outlining the story, and creating a totally new historical parallel. An unprecedented comparison links the main story, of the children escaping, and the acts of the Grand Mufti of Jerusalem, Amin al Husayni, indicating a responsibility that Serri identifies and clearly denounces. While the Italian residents of a small village near Modena do what they can to help and save the children led by Joseph Indig, Al Husayni, now in the graces of Hitler and Mussolini, works actively to destroy the Hebrew parasite cockroach, focusing particularly on children, to ensure that young forces do not make it to Palestine. Indirectly, but not entirely so, Serri identifies traces a *fil rouge* between Al Hussayni's actions and the cultural and thought structure at work in him. We find the same categories as Hitler's anti-Semitism, the same pseudo biological or scientific stereotypes. It is that anti-Semitism which was formed in the 1800 and 1900s and, melded together, condensed to produce the forerunner of the same approach that dominates the Arab world. This is why I believe this to be related to the present, to today's anxieties and difficulties and to this apparently overwhelming wave against which nothing works.

The book is full of references, history, agreement, accords, a distillation of many aspects, too many to remember. In this grafting of pieces of history, worlds open. For example, the reference to the Ghetto of Lodz, cited by Primo Levi, includes references to the Jewish Councils, in particular to Rumkowsky. A theme that undoubtedly shines light on a controversial issue. Serri describes a victim become executioner. Primo Levi asked if he were a monster? While he answer was no, it is also not yes. This is the grey area. The accusations made by Hannah Arendt echo in Serri's sentence. The general accusations against the Jewish Councillors who did what was possible in those extreme conditions, followed the logic of attempting to save what they could. Fortunately, Trunk's historical analysis comes to help us understand that nothing is ever the same as itself: there were different Jewish Councils, there were those who sacrificed themselves for their community, those who killed themselves so they would not have to decide who had to die and those who took advantage of the situation to exploit their own power.

One last element links the two books: Switzerland. Serri's children flee towards Switzerland, as do the characters in Levi's novel. In both writers, we see an attention to human hope, to salvation and solidarity. A clear analysis of what happened, an acute and penetrating look into history, that benefits from human hope and mercy.

## Film Review

### *Libya, The Last Exodus*

Documentary film directed by Ruggero Gabbai,  
written by Ruggero Gabbai and David Meghnagi,  
65 minutes, Italy 2017

Review by *Giordana Terracina*\*

The documentary entitled *Libya, the Last Exodus*, directed by Ruggero Gabbai and written together with Professor David Meghnagi who played a central role in its conception and production, as an author, interpreter, narrator and as backup for the stories told, was screened at the Kolno' Festival organized by the *Istituto Pitigliani* in Rome and dedicated to Israeli cinema. The screening will be held on the morning of the 23<sup>rd</sup> at the Pitigliani Institute and attended by students from two schools in Rome, the *Convitto Nazionale "Vittorio Emanuele II"* and the *Leonardo Da Vinci* in Maccarese.

The ongoing exchange between testimonies and historical footage sets the narration on two levels, which allows one to grasp the contradictions of remembrance. Memories become mixed with feelings of nostalgia that, on the one hand distort their meaning, and on the other makes them human. The story begins with a mention of the Jews arrival in Libya, a necessary passage for allowing viewers to better understand how the community's existence was deeply-rooted in the country, to then travel through the centuries to the moment of the 1967 expelled. The part of the film most developed, also thanks to witnesses, is the post-World War II period. It is here that the creation of concentration camps in Libya is addressed, as is deportation to Italy by the Axis forces present in the country until 1943. Distancing itself from the truth provided by documentation, the story returns us to an idealised reality. With an ever-increasing crescendo one follows the birth and development of Arab nationalism throughout the Middle East, the cause of the 1945 pogroms that resulted in the definitive driving out of Jews from Libya. This confirms that it was not the creation of the State of Israel that was at the origin of this hatred, but only a contributory cause of something

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that had matured over a very long historical period. Improved living standards, thanks to the discovery of oil fields in the region at the end of the war as shown in the film, allows one to understand how daily events could be concealed and appear in all their harshness only at a subconscious level in the form of dormant feelings of fear, providing Jews with an altered perception of an imminent danger.

The interviews, filmed in Israel and in Italy, allowed the authors to work with multiple forms of expression so as to allow the emergence of various cultural levels as further confirmation of the levelling that characterises anti-Semitism and different ways of assimilation in host societies. In Italy there has been a yet-to-be completed cultural transformation due to the introduction of new traditions and customs. Although living together, the Communities do not seem totally joined together, almost in a relationship of reciprocal diffidence after knowing each other for fifty years. It is only now that the painful destiny of this group of Jews is beginning to be discovered after decades during which it was largely hidden and repressed.

As emphasized by Meghnagi in the debate, it is certainly a story of great resilience, showing how it was possible to react to a tragic situation and create expectations of a better life for the new generations.

## Journals

### *Psicoterapia e Scienze Umane*

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#### Issue no. 3, 2017, Volume 51

Emanuele Gualandri, *Does the informatization of society concern the psychotherapists?* (1982)

Introductory note by Pier Francesco Galli

List of contributions by Emanuele Gualandri in this Journal

**Abstract.** This paper, originally published in issue no. 3/1982 of the journal *Psicoterapia e Scienze Umane* (and followed by a second paper in issue no. 4/1982, titled "Men and machines: Psychological problems due to technological development"), Emanuele Gualandri (1929-2017) discusses some of the problems caused by the growing informatization that in those years was beginning to permeate the entire society. Some international documents are analyzed: the Report of the *Organisation for Economic Cooperation and Development* (OECD) of 1971, the Report of the *Japan Computer Usage Development Institute* (JCUDI) of 1972, the first and the second Reports (of 1972 and 1974, respectively) of the "Club of Rome", the Report of Simon Nora and Alain Minc of 1978 to the French President Giscard d'Estaing, and so on. In particular, the psychological implications of these important developments are discussed.

Luigi Antonello Armando & Marianna Bolko, *Freud's dissatisfaction with The Interpretation of Dreams*

**Abstract.** This paper is the anticipation of a chapter of an incoming book titled "The Forgotten Trauma. The Interpretation of Dreams in the Psychotherapies: History, Theory, Technique" [*Il trauma dimenticato. L'interpretazione dei sogni nelle psicoterapie: storia, teoria, tecnica*. Milan: FrancoAngeli, 2017]. Freud's interest for telepathic dreams and his relation with art are discussed. Both Freud's dissatisfaction with his own theory of dreams and the exhortation that he addressed to the psychoanalysts to go beyond the interpretative paradigm of dreams founded on the Oedipus complex are investigated. This paper is the premise to a survey of the answers which have been given to Freud's exhortation in the course of the history of psychoanalysis, and to an attempt to fulfill them.

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Cesare Romano, *Freud reader of the Neue Freie Presse. A “motivated” silence on two cases of infanticide at the end of 19<sup>th</sup> century?*

**Abstract.** Starting from two sensational episodes of infanticide that filled the Viennese *fin de siècle* press, it is discussed Freud’s public and private silence about those facts in the light of his recent abandonment of the seduction theory and his first formulation of the Oedipus complex. It is argued that Freud’s silence was a strategic decision in order to avoid his new Oedipal theory being brought into disrepute by those events that seemed to disprove it. Moreover, at the time he couldn’t have anything to say about those tragic events, since only in the last few years, in his theory, he faced the issue of parent-child relationship and particularly the mother-child relationship, driven by the substantial entry into the Vienna Psychoanalytic Society of many of his female students who enhanced the role of the mother and of the pre-Oedipal relationship.

Ines Testoni & Lorian De Cataldo, *A special kind of grief. Cultural delegitimizations and representations of death in the case pet loss*

**Abstract.** In Western world, pets are increasingly significant in the everyday life of many people. Nevertheless, society today is still unable to recognize the suffering resulting from their death. This phenomenon and the most important studies on pet loss are described. Some assumptions on ontological representations of death, which might contribute to explain the delegitimization of pet-grief, are discussed.

## Traces

*Psychiatry and the university: The challenge of community psychiatry*

Alberto Merini, *Introductory note*

Carlo Gentili, *Introduction to the Meeting* (1978)

Alberto Merini, *Teaching and community psychiatry: Reflexions on four years of experience* (1978)

**Abstract.** After an introduction by Alberto Merini, the papers read by Carlo Gentili and Alberto Merini at the meeting “Psychiatry and the community: Problems of training of mental health professionals” (Milan, Italy, May 6-7, 1978) are published (at the time Carlo Gentili and Alberto Merini were, respectively, Director and Assistant of the Department of Psychiatry of the University of Bologna, Italy). This meeting, which was organized by the Department of Psychiatry (directed by Professor Carlo Lorenzo Cazzullo) and the Second Chair of Psychiatry (held by Professor Gaetano Penati) of the University of Milan, and sponsored by the Province of Milan, was the first meeting on training of community mental health professionals, few days before the approval of the Italian Law no. 180/1978 on psychiatric reform. Among other things, the resistances of the university establishment against the practice of psychiatry outside the hospitals, and also the resistances of part of the deinstitutionalization movement against the teaching of psychotherapeutic techniques (rather than only an emphasis on social dynamics) are discussed.

## Debates

Paolo Francesco Peloso, *Some clarifications on dangerousness and control in psychiatry*

**Abstract.** In this rebuttal, the author responds to the criticisms made by Andrea Angelozzi and by Euro Pozzi to his contribution on dangerousness and control in psychiatry (*Psicoterapia e Scienze Umane*, issue no. 2/2017, pp. 285-306). He returns to the need for an approach to this problem that, at least in the first phase, ignores the technical and legal aspects involved. Such an approach must focus on the request of protection that comes from some patients, on the need of control that at times are proper to psychiatric work, and on the basic attitude with which they must be addressed. Psychiatry is involved in both inner and outer worlds of the patient; these aspects are so closely intertwined in the same person that they cannot be faced separately from each other.

Francesco Campione, *Open letter to those who deal with death and dying*

*Abstract.* The real causes of “repression of natural death” become once again relevant. It is necessary the “cultural mobilization” of a creative thinking on the issue of death which can promote the “stroke of genius” – as Nietzsche called Jesus’ idea that death is only a kind of sleep from which we awake with resurrection – that is now necessary in order not to let mankind languish in its impotence toward death; it is also necessary to find new ways of dealing with death that are different from the usual – and childish, although understandable – habit of never thinking of our future death. The alternative is *to consider death a mystery* able to transform all our beliefs and feelings into a “question”, accompanied not only by the typical emotions (fear, anxiety, death wish) but also by what Emmanuel Lévinas called the emotion towards “what we do not know” of the mystery of death, the *emotion in the unknown*. This question is on a much higher level than all other answers regarding death.

### **Clinical Cases**

Ruggiero Lamantea, *The case of Giulio*

*Comments on the case of Giulio:* Giampaolo Lai, Guido Medri

*Comment on the case of Matilde (issues 1/2017 and 2/2017):* Marina Bilotta Membretti

### **Book Reviews**

*Book Review Essay*

Mariopaolo Dario, Giovanni Del Missier, Ester Stocco & Luana Testa, *Psichiatria e psicoterapia in Italia dall’unità a oggi*. [Psychiatry and Psychotherapy in Italy from the Nation’s Unity until Today] Rome: L’Asino d’Oro, 2016 (Antonella Mancini)

*Book Reviews*

Antonino Ferro, *Pensieri di uno psicoanalista irriverente. Guida per analisti e pazienti curiosi*. [Thoughts of an Irreverent Psychoanalyst. A Guide to Analysts and Curious Patients] Edited and introduced by Luca Nicoli. Milan: Raffaello Cortina, 2017 (Luigi Antonello Armando)

Nicola Carone, *In origine è il dono. Donatori e portatrici nell’immaginario delle famiglie omogenitoriali*. [Originally it was a Gift. Donors and Pregnant Women in the Imagination of Same Sex Parents] Preface by Vittorio Lingiardi. Milan: Il Saggiatore, 2016

Alessandro Taurino, *Due papà, due mamme. Sfatate il pregiudizio*. [Two Fathers, Two Mothers. Debunking the Prejudice] Molfetta (Bari): La Meridiana, 2016 (Mauro Fornaro)

Agostino Portera & Carl A. Grant (editors), *Intercultural Education and Competences: Challenges and Answers for the Global World*. Cambridge, UK: Cambridge Scholars Publishing, 2017 (Valeria Vaccari)

*Book notices*

Glen O. Gabbard, *Violazioni del setting*. Second Edition. Milan: Raffaello Cortina, 2017 (original edition: *Boundaries and Boundary Violations in Psychoanalysis*. Second Edition. Arlington, VA: American Psychiatric Association, 2016) (Andrea Castiello d’Antonio)

Elsbeth Cameron Ritchie, Christopher H. Warner & Robert N. McLay (editors), *Psychiatrists in Combat. Mental Health Clinicians’ Experiences in the War Zone*. Heidelberg: Springer, 2017 (Andrea Castiello d’Antonio)

Antonio Maria Ferro & Giovanni Giusto (editors), *Cibo e corpo negati. Anoressia e bulimia oggi*. [Food and Body Denied. Anorexia and Bulimia Today] Milan: Bruno Mondadori, 2016 (Silvia Marchesini)

Emanuela Cocever (editor), *Bambini attivi e autonomi. A cosa serve l’adulto? L’esperienza di Łóczy*. New Edition. [Active and Autonomous Children. Who Needs the Adult? The Łóczy Experience] Bergamo: Zeroseiup, 2016 (First Edition: Florence: La Nuova Italia Scientifica, 1999) (Silvia Marchesini)

*Books received*

## Journals

*Contemporary Psychoanalysis*, 2016, Volume 52, nos. 3 & 4; 2017, Volume 53, nos. 1 & 2 (Paolo Migone)

Paolo Migone, *Comment on Contemporary Psychoanalysis*

*Revue Française de Psychanalyse*, 2016, Volume 80, nos. 1, 2, 3, 4 & 5 (Luigi Antonello Armando)

Luigi Antonello Armando, *Comment on the Revue Française de Psychanalyse*

*The American Journal of Psychiatry*, 2017, Vol. 174, May 25 (Paolo Migone)

*Psychoterapie-Wissenschaft*, 2017, Volume 7, no. 1 (Nicola Gianinazzi)

*Cognitivismo Clinico*, 2016, Volume 13, no. 2 (Paolo Migone)

*Zapruder*, 2016, Year 14, no. 41 (Paolo Migone)

## 2018 Program, “International Seminars of *Psicoterapia e Scienze Umane*”

### Information for subscribers and readers

## Issue no. 4, 2017, Volume 51

Paolo Migone, *Editorial*

David M. Clark, *The English “Improving Access to Psychological Therapies” (IAPT) program*

**Abstract.** Empirical evidence shows that empirically supported treatments are helpful for many mental disorders. However, in most countries the great majority of people do not have access to psychological therapies. The English *Improving Access to Psychological Therapies* (IAPT) program aims to improve the access to psychological therapies by training over 10,500 new therapists in empirically supported treatments and deploying them for the treatment of depression and anxiety disorders. IAPT treats over 560,000 patients per year, obtains clinical outcome data on 98.5% of them, and this information is in the public domain. Around half of these patients recover and about two thirds of them show benefits. The clinical and economic arguments on which IAPT is based are presented, along with details on the service model, how the program is implemented, and findings updated to July 2017. Limitations and future directions are discussed.

Falk Leichsenring & Christiane Steinert, *Is cognitive behavior therapy really the most effective form of psychotherapy?*

**Abstract.** Cognitive behavior therapy (CBT) is often considered the most effective form of psychotherapy, i.e., the gold standard. It is argued, however, that there is no evidence for the superiority of CBT compared to other approaches. The following aspects, among others, are reviewed: quality of studies, publication bias, type of control groups, actual rates of improvement in various disorders, lack of improvement of the effect sizes of CBT in the last 40 years, lack of corroboration of central mechanisms of change of CBT, the often uncontrolled researcher allegiance, and comparative efficacy of CBT.

Franco Maiullari, *Antigone, a repressed psychoanalytic scene*

**Abstract.** Freud was a great lover of literature and, in particular, classical theatre, so much that he derived from it the fundamental idea of psychoanalysis – the Oedipus complex – and that he applied the psychoanalytic model to the interpretation of various literary works. After analyzing the peculiar way in which Freud made use of Sophocles’ *Oedipus Rex*, it is discussed why he never considered another Sophoclean tragedy, *Antigone*, a work very rich in ideas about childhood development and close to his heart, as witnessed by the fact that he used to call “Antigone” his daughter Anna.

Robert R. Holt, *Notes on “the meaning of life”*

**Abstract.** After a brief editorial note, the author, approaching his 100<sup>th</sup> birthday, describes briefly some of his thoughts on the meaning of life. Among the themes that are discussed there are the widespread need of religiosity, and Karl Popper’s conceptualization of the “three worlds” (World 1: physical objects and events; World 2: subjective experience; World 3: objective knowledge produced by World 2).

Tullio Seppilli, *Stereotypes and taboos of psychotherapy* (1970)

**Abstract.** After an introduction by Pier Francesco Galli, an intervention of the Italian anthropologist Tullio Seppilli (1928-2017) at the 7<sup>th</sup> *International Congress of Psychotherapy* (Milan, August 25-29, 1970) is reprinted. It is argued that the breaking of conservative stereotypes and taboos of psychotherapy may run the risk of substituting them with new taboos that are opposite and similar to the previous ones.

## Traces

“...*The like of it now happens*”

Pier Francesco Galli, *Introduction*

*Interview by Ettore Perrella to Pier Francesco Galli: Some considerations on psychoanalysis and psychology in Italy*

**Abstract.** After an introductory note by Pier Francesco Galli, an interview by Ettore Perrella to Pier Francesco Galli is reprinted. This interview was published in the book edited by Ettore Perrella, *Professione psicoanalisi. La psicoanalisi in Italia e il pasticcio giuridico sulle psicoterapie* [The Profession of Psychoanalyst. Psychoanalysis in Italy and the Confusion of the Legislation on the Psychotherapies] (Rome: Aracne, 2014, pp. 23-44). The history of the Italian Law no. 56/1989 on the institution of the National Board of Psychology and the regulation of psychotherapy is critically reviewed, with particular reference to the role played by professional organizations and the practice of psychoanalysis.

## Discussions

Andrea Angelozzi, *End of an illusion*

**Abstract.** Forty years after the Italian Law no. 180/1978 that reformed psychiatry in Italy, some focal points are analyzed in order to assess how effectively they have been implemented. Among others, the following aspects are discussed: the overcoming role of the concept of dangerousness in psychiatry, the limitation of institutional chronicity, the attenuation of stigma, the centrality of work in the community, and the admissions within the general hospital. It is argued that the goals of the Italian Law on Psychiatric Reform have not been reached because of intrinsic limits of the Law itself, deep limitations of Italian psychiatry in building new models and its difficulty in becoming a real counterpart in negotiation within increasingly fragmented and hospitalized healthcare management.

## Clinical Cases

*Comments on the case of Giulio* [issue no. 3/2017]: Silvia Vegetti Finzi, Cesare Secchi, Cosimo Perrone, Cristiano Lastrucci

## Book Reviews

*Book Review Essay*

Dagmar Herzog, *Cold War Freud. Psychoanalysis in an Age of Catastrophes*. Cambridge, UK: Cambridge University Press, 2016 (Luigi Antonello Armando)

### *Book Reviews*

- Jonathan Sklar, *Balint Matters. Psychosomatics and the Art of Assessment*. London: Karnac, 2017 (Andrea Castiello d'Antonio)
- Adriana Grotta & Paola Morra (editors), *L'utopia del possibile. Anna Freud tra pedagogia e psicoanalisi*. [The Possible Utopia. Anna Freud between Pedagogy and Psychoanalysis] Bologna: Pendragon, 2017 (Silvia Marchesini)
- Salvatore Inglese & Giuseppe Cardamone, *Déjà vu 2. Laboratori di etnopsichiatria critica*. [Déjà vu 2. Laboratories of Critical Ethnopsychiatry] Paderno Dugnano (Milan): Colibrì, 2017 (Valeria Vaccari)

### *Book notices*

- Peter Zagermann (editor), *The Future of Psychoanalysis. The Debate About the Training Analyst System*. Foreword by Stefano Bolognini. London: Karnac, 2017 (Andrea Castiello d'Antonio)
- Antonella Ivaldi (editor), *Il trattamento dei disturbi dissociativi e di personalità. Teoria e clinica del modello relazionale fondato sui sistemi motivazionali*. Milan: FrancoAngeli, 2016 (original edition: *Treating Dissociative and Personality Disorders. A Motivational Systems Approach to Theory and Treatment*. London: Routledge, 2016) (Francesca Tondi)
- Carl Gustav Jung & Erich Neumann, *Analytical Psychology in Exile. The Correspondence of C.G. Jung & Erich Neumann*. Princeton, NJ: Princeton University Press, 2015 (Andrea Castiello d'Antonio)
- Susan Golombok, *Famiglie moderne. Genitori e figli nelle nuove forme di famiglia*. Milan: EDRA, 2016 (original edition: *Modern Families. Parents and Children in New Family Forms*. Cambridge, UK: Cambridge University Press, 2015) (Mauro Fornaro)
- Elena Canzi, *Omogenitorialità, filiazione e dintorni. Un'analisi critica delle ricerche*. [Same Sex Parents and their Children. A Critical Review] Milan: Vita e Pensiero, 2017 (Mauro Fornaro)
- Leslie C. Morey, *PAI. Personality Assessment Inventory*. Florence: Hogrefe, 2015 (original edition: *The Personality Assessment Inventory Professional Manual*. Lutz, FL: Psychological Assessment Resources, 2007) (Andrea Castiello d'Antonio)

### *Books received*

### **Journals**

- Psyche. Zeitschrift für Psychoanalyse und ihre Anwendungen*, 2016, Volume 70, nos. 1, 2, 3, 4, 5, 6, 7, 8, 9/10, 11 & 12 (Silvano Massa)
- Silvano Massa, *Comment on Psyche*
- Annual Review of Clinical Psychology*, 2018, Volume 14 (Paolo Migone)
- Mondoperaio*, 2017, no. 10 (Paolo Migone)

### **Contents and indexes of Year 2017, Volume 51**

### **2018 Program, “International Seminars of Psicoterapia e Scienze Umane”**

### **Donors: Crowdfunding “Psicoterapia e Scienze Umane in the PEP Web”**

### **Referees and proof editors of year 2017**

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