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Table of Contents

Cosimo Schinaia

From Pasolini's Salò to Boko Haram:

On the Pedophilic Mentality in Social Perversity 111

Stefania Zezza

The Guilty Silence

116

Journals

Psicoterapia e Scienze Umane, 2019, Volume 53, Issues nos. 1, 2, 3 & 4

(Edited by Paolo Migone)

125

From Pasolini's *Salò* to *Boko Haram*: On the Pedophilic Mentality in Social Perversity

Cosimo Schinaia*

Abstract. In his 1975 movie *Salò, or the 120 Days of Sodom*, Pier Paolo Pasolini seems to refer to the corruption of those who once had been the meta-social guarantors and of their meta-psychical reference points (René Kaës [2005] called these reference points “metapsychic guarantors”). This corruption can be found in the shift from authority to authoritarianism and from the object of desire to the perversion objectless. In Boko Haram mentality we have a similar process: the little girls raped soon become slave wives and the little boys are quickly transformed from sexual objects to violent automata (I mean, child soldiers).

Keywords: Pier Paolo Pasolini, Social perversity, Boko Haram.

In his review of Pier Paolo Pasolini's 1975 movie *Salò, or the 120 Days of Sodom*, the Italian writer Alberto Moravia emphasizes the main difference between de Sade and Pasolini: the former is strongly sympathetic with his libertine characters and cruelly scorns their victims, whereas the latter has a feeling of revulsion for the four fascists and of sincere compassion for their victims. Pasolini neither puts himself in fascist oppressors' shoes nor represents the oppressed victims as accomplices.

Moravia (1977) writes: “*In spite of the fact that they are terrorized and totally submitted, the oppressed young people lack that masochism that would allow them to be depicted as victims*”.

It is also for this reason that the reader of the sadomasochistic and twisted constructions of de Sade's novel feels more annoyed and bored than disgusted and, on the contrary, the spectator of Pasolini's movie feels compassion, but also rage, and empathy for the abused and tortured young people.

In his 2006 movie *Pasolini Prossimo Nostro*, the Italian director and screenwriter Giuseppe Bertolucci proposes a different view of Pasolini's movie and stresses how profound and jarring is the intentionally unbearable contrast between the obscenity of the represented subject and the extreme formal and aesthetical accuracy. This contrast is also highly emphasized by the fact that, according to him, Pasolini intentionally avoided to provide a psychological characterization of the characters, in particular the young victims, and eliminated every element able to provoke a sense of compassion and empathy towards them. For this reason, Pasolini had referred to some of the characters' psychological features only if necessary. As he clearly pointed out, if the victims had been characterized as able to provoke compassion or sympathy in the audience, the movie would have been impossible to tolerate.

Despite the critics are so different, they both stress Pasolini's compassion for the victims.

Basically, *Salò* is a political movie divided into four segments whose titles refer to the geography of Dante's *Divine Comedy*, in particular that of the Seventh Circle of *Inferno*: *Anteinferno*, *Girone delle Manie* (Circle of Manias), *Girone della Merda* (Circle of Shit), and *Girone del Sangue* (Circle of Blood).

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Four men of power of the Republic of Salò, the Duke, the Bishop, the Magistrate, and the President¹ command a group of soldiers to kidnap some boys and girls of partisan families and to take them in a country villa. With the help of four former prostitutes, they impose a 120 days sexual tyranny defined by a rigorous code according to which the boys and the girls must obey if they want to live.

The characters of the Duke, the Bishop, the Magistrate, and the President make ridiculous and pervert not only the typical functions their roles bring on, but also the basic values of civilization. For example, the incest is praised in opposition to the Oedipal elaboration, the feces appear as more appetizing than the milk, the buttocks are equivalent to or even better than the breast (Meyer, 2015).

By representing the socio-political structure of fascism and caricaturizing it by choosing the set of the movie in a country villa where a group of young men and women are abused by a group of torturers which are also men of power, Pasolini aims to propose not only a representation of that world but also to reflect on the hidden or latent primitive structure of our present day world (Bigliani, 2015).

Pasolini's *Salò* has a closed and self-referential structure in which, often disguised as forms of seduction, the violence and the abuse of power take place. In front of the villa Pasolini focuses on an arch: it is the hedge that encloses the villa's garden. This hedge is the border between life and death. The villa is the set in which power is celebrated and represented. The young people have no possibility to go out from it: they are prisoners of a system and in this sense the term "claustrophobia" can be seen as the only possible to describe this situation (Meyer, 2015). Their only possibility is to try to transgress (this verb derives from Latin *transgredi*, to go beyond), to cross the border, and to break the barrier, putting at risk their life. They must violate the walls of isolation, secrecy, and terror. So, the disclosure is the only possibility to go beyond the taboo of the word, beyond a dark and opaque silence.

Pasolini seems to refer to the corruption of those who once had been the meta-social guarantors and of their meta-psychical reference points [René Kaës (2005) called these reference points *meta-psychical guarantors*²]. This corruption can be found in the shift from authority to authoritarianism and from the object of desire to the perversion objectless. There is no justice, only rank. There is no truth, only manipulation. There is no trust, only obedience. Further, it can be found in the shift from a form of transgression that, at the developmental level, implies a possibility of change and thus the construction of new limits, new contexts, and new containers of our personal identity to the pseudo-transgression of the *claustrum*. If transgression is a possibility of change, it can be conceived as a difficult availability to new forms of contact and confrontation.

According to Donald Meltzer the life in the *claustrum* is the life in the internal maternal space. The child's unconscious fantasy (more precisely, that part of the child's fantasy opposing the parents, intrusive, created by an projective identification and made omnipotent by masturbatory activities) construes this space. The resulting feeling of empowerment is completely disconnected from the feelings of helplessness, from the lack of trust in the mother, and from the child's vulnerability. But such empowerment is clearly based on fraud. In this sense, *Salò* is a representation of this internal landscape and of the object relations that therein unfold (Meyer, 2015).

It seems that the old men in power have self-protected in order to neutralize their feeling of inadequacy, helplessness, and inferiority through a social status that leads them to feel superior, special, appreciated, and powerful.

¹ Representing respectively the power of the caste, the clerical power, the judicial power, and the economic power.

² Kaës introduces two concepts, that of "metasocial guarantor" of the social life (firstly introduced by the sociologist Alain Tourain) and that of "metapsychic guarantor" of the mental life, in order to connect the changes in the normative power the law (myths and ideologies, beliefs and religion, authority and hierarchy) with the psychical individual suffering.

It is very likely that the personal histories of these men are characterized by excessively intense (and often eroticized) relationships with their mothers and by painful deprivations from their fathers. We can argue that these kinds of relationships between a boy and his parents often cause vulnerability and narcissistic defenses. These defenses imply unrealistic representations of the Self, self-esteem instability, hidden feelings of inferiority, deprivation, and shame and also the desire to reach and maintain a position of distinctiveness and superiority.

The real fathers and their function are underestimated in favor of a narcissistically idealized educational skill is so radicalized that sometimes can lead to rape and torture. The domestic universe and its mundane finiteness counterbalance an educational passion characterized by absoluteness. There is no room for fathers and mothers, and so for a third figure able to provide a triangulation in this idealized educational relationship.

Freud (1925, p. 273) remembers to have accepted the old bon mot according to which “(...) *there are three impossible professions (educating, healing, and governing)*” since the beginning of his career. Educating (that means *being good parents*) is certainly an impossible profession: according to Freud, the best parents are those aware of this impossibility because they can deal with their omnipotence by recognizing their limitations. This can help to avoid the damages of an absolute idealization of the educational role. We can find the absence of parental function and a radical religious-educational absoluteness in the dynamics of identity of today’s terrorist organizations.

The question at this point is whether Pasolini’s denounce presented in *Salò* can even be considered as a sort of premonition of a world that will end up with the triumph of the death instinct and thus with a generalized genocide (Bigliani, 2015).

Boko Haram (the meaning of the name is: "Western education is forbidden") is a jihadist group based in northeastern Nigeria, also active in Chad, Niger and northern Cameroon. Estimate of the group's membership varies between 7,000 and 10,000 fighters. Boko Haram killed more than 13,000 civilians between 2009 and 2015. Upwards of 1.5 million people have been displaced in the violence. Since 2009 Boko Haram have abducted more than 500 men, women and children, including the kidnapping of 276 schoolgirls from Chibok in April 2014.

Although Boko Haram is a highly dangerous group, it is not clear how it is managed and chooses what to do, which are its long-term goals, which are its sponsors (Bauer, 2017). Some of the nearly 300 girls and women freed by Nigeria’s military from the forest stronghold of Boko Haram were so transformed by their captivity that they opened fire on their rescuers. A counselor who has treated other women freed from Boko Haram captivity said some had become indoctrinated into believing the group’s ideology, while others had established strong emotional attachments to militants they had been forced to marry.

Some of the about 90 women and girls freed by the army four months ago in Yobe state, for example, had upset their community on their return by maintaining that the militants were good people who had treated them well. The trauma suffered by the (abducted) women and girls is truly horrific. Some have been repeatedly raped, sold into sexual slavery or indoctrinated and even forced to fight for Boko Haram. A woman named Sadiya, kidnapped and knocked up by her rapist, says: "*Except my name, they took everything away from me*" (Bauer, 2017).

For more or less a year, families have not known whether their daughters are dead or alive, married off, sold off or violated as a result of their captivity.

In general, like also ethnic abuses committed by Boko Haram, these violent acts do not seek to reach an authentic pleasure: they seek to reach power. The abuser wants to reassure himself that his power actually exists and, as a consequence, that he exists with his physical and ideological force.

The rapist seeks the power in order to frighten, humiliate, and degrade the object through a process of dehumanization. In other words, he aims at denying the object and also the subjective nature of the other. He seeks the power not only in order to dominate, to gain possession of the other's body and mind like a predator, to inflict pain and employ violence, but also to erase the other's will out and to subjugate him. In the case of humiliation, the horror that other people can transform a person in object (that can be called objectification or reification) might lead to suicide or to desire to kill everyone who is simply suspected to be a perpetrator of this process of objectification or reification (Bigliani, 2015).

The perpetrator feels powerful only if he can deal with partners whom he deems inferior and seducible. There is no time for waiting on the process of physical and mental maturity: the little girls soon become slave wives and the little boys are quickly transformed from sexual objects to violent automata (I mean, child soldiers). In these case the ideology is nothing but a sort of rigid shell able to trap and not to contain the uncertainty and the confusion typical of this developmental step. Thus, such uncertainty and confusion are disguised as pseudo-maturity. It is the *claustrum* condition (in the case of Boko Haram, the forest represents the *claustrum*) that often fosters the child's availability to support his persecutors' precepts. I mean a mechanism of identification with the aggressor, as Sándor Ferenczi (1933)³ and Anna Freud (1936) showed, allows the child protecting himself from the psychotic catastrophe and experiencing a sort of bond or a belonging to a group, no matter which one.

A precocious process of 'adulthood' and an explicit use of sexuality, force, and violence are often employed as defenses against the perception of the pain caused by neglect and affective deprivation, disorientation, guilt, and loneliness.⁴

Marie Antoinette Ferroni (2004, p. 195) writes: "*The fear of having experience of the fear (Bion, 1982) forces the person to lock her thinking down and to suspend her emotions. This has a high price, I mean, the price of mental life and survival.*" Since they reached the status of warriors and its consequent privileges, it is very hard for the boys who had experience a so strong mental deconstruction to find peace and to return to a normal life. It is common that a feeling of no return that make them tied to the group they are part of or lead them to search for new conflicts and to become mercenaries, criminals, drug addicts or, in general, social outcasts.

Because the religious affiliation and the possibility to exercise an absolute omnipotence bring a high degree of excitement in his mind, the Boko Haram children's kidnapper presents characteristics of narrow-mindedness. Thus, there does not seem to be sufficient mental space available for other psychic operations except cruelty (Brenman, 1988).

³ In his *Clinical Diary* (1933a, 10th of May) and in *Confusion of Tongues between Adults and the Child* (1933b), Sándor Ferenczi reminds us that in cases of sexual abuse children tend to identify with the abuser: "*Trough the identification, or let us say, introjection of the abuser, he disappears as part of external reality [...]. In any case the attack as a rigid external reality ceases to exist and in traumatic trance the child succeeds in maintaining the previous situation of tenderness. The most important change, produced in the mind of the child by the anxiety-fear-ridden identification with the adult partner, is the introjection of the guilt feelings of the adult which makes hitherto harmless play appear as a punishable offence*" (1933b, p. 162). The concept of identification with the aggressor enables us to see the relationship between the trauma suffered by the child and the abusive behavior he subsequently acquires in a new light, not simply in the mechanical terms of cause and effect, or of automatic repetition against other children of the seductive acts to which he has been subjected. Ferenczi proposes a metapsychological version of Freud's seduction theory combined with trauma theory in which he points out that the lack of detailed analysis of the trauma's external origins can be dangerous. This concept is more complex than the concept delineated subsequently by Anna Freud (1936), in which the victim introjects her aggressor by assimilating the distressing experience and thus, through the mechanism of identification, assumes the role of the aggressor and his features and transforms herself from threatened in threatening.

⁴ In 2001 the French journal *Adolescence* dedicated a monographic issue titled *Adolescences en guerre*. Marie Antoinette Ferroni reviewed it in issue no. 101/2004 of the Italian journal *Gli Argonauti*.

The fact that the persecutor uses both violence and seduction in the name of a fanatically devoted membership to a political and religious organization allow for the temptation of the child to accelerate his development. In this sense, we can see a sort of *hyper-maturity* (but I believe that a better term is *pseudo-maturity*) that, moved by the need to *hyper-control* the present in order to survive, leads to a *hypertrophic adaptation* to external reality to the disadvantage of internal reality by adopting tactics, strategies, and patterns of behavior proper of adulthood.

It is not only, as Meltzer (1992, p. 71) says, “to worm one’s way into someone confidence, to intrude by eavesdropping and spying into another’s privacy, to impose oneself on the thought processes of another by lies and threats, to bind a person in submission by pseudo-generosity, couples with threats of foreclosure – the devices are myriad for insinuating into the mind of the other”. Because (Meltzer continues) “[...] the atmosphere of sadism is pervasive [...], the hierarchic structure of tyranny and submission forebodes violence” (p. 91). “Truth is transformed into anything that cannot be disproved; justice becomes talion plus and increment; [...] obedience substitutes for trust; emotion is simulated by excitement; guilt and the yearning for punishment takes the place of regret” (p. 92).

The victim has no possibility to develop an internal place in which his Oedipal desires can be played: he can magically enter into adulthood. The child’s fantasies are at the same time confirmed, falsified, and degraded because every fact of life can take place only inside a confined space like the forest and so every necessary comparison and essential negotiation with the external world is not allowed. As we can see, the children are not only strongly traumatized but cannot even create a plot of their trauma: their psychic apparatus cannot assimilate, reformulate, or give new and different meanings to the traumatic aspects of their experience in any way.

In conclusion, Pasolini’s *claustrum* can be found today in a context of serious social perversity that should deserve a lot of attention from all of us. History seems to repeat itself but not in form of a farce but in that of a great tragedy. It is as if we were not able to reflect upon what history has taught us until now.

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The Guilty Silence

Stefania Zezza*

Abstract. The implementation of the “Racial Laws” in 1938 severely affected Italian school and university. The expulsion of Jewish professors represented a long term loss for Italian academic world, also because many of them had to leave Italy to continue their work and some never came back. Giuseppe Levi, well known anatomist and professor at the university of Turin, was expelled together with some of his assistants, like Rita Levi Montalcini, later awarded with the Nobel Prize. Levi’s experience after 1938 is extremely telling and shows how hard it was for those who were expelled to find a way out from Italy, to get a job abroad and to sort out the needed papers. From the testimonies written by his daughter, Natalia Ginzburg, and his students, from the letters he wrote and received in his correspondence with his son Mario, exile in France, and the archival documents in the Belgian Archives, it is possible to understand how Fascism and the implementation of the racial legislation affected people, as scholars and individuals. Giuseppe Levi, who had always been antifascist, had to make hard decisions to continue his work already in 1931, when he had to take the oath the Fascist government imposed to the professors, and later, in 1939, when he went to the University of Liege, where he was caught by the German invasion. He managed eventually to come back to Italy in 1941, and had to face the risk of being deported after September 8, 1943. At the end of the war he got back his professorship in Turin. The common thread which can be found in Levi’s experience, during the seven years he had to stay away from the Italian university, is his strong dedication to research and to teaching at a time when these activities, being subjected to an antisemitic policy. were not considered by the government as priorities for the academic work.

Keywords: University, Research, “Racial Laws”, Expulsion, Antisemitism, Antifascism, Academic work, Exile.

Liliana Segre, talking about the implementation of the racist laws in the Italian universities in 1938, told that then there was «the guilty silence from the entire academic world»¹ which didn’t react to the expulsion of the Jewish professors. When those, who were professors in the Italian universities at that time, saw that their Jewish colleagues were being forced out because of their being born Jewish, they didn’t take to the streets to cry out their disgust, (several Jewish professors were then invited to go to the United States, since they were so experienced and professional), nobody told anything: on the contrary it was very attractive to fill up the vacancies. There was then that silent consent that played a significant role in the triumph of Fascism in those years.

With a guilty silence the racist laws, which marginalized the Jews from both Italian society and culture, were accepted. As it had happened in Nazi Germany, Fascist Italy took a stand against its own citizens. As a matter of fact, according to a misguided belief, the identity of the national community had to be constituted and strengthened through an excluding policy, not by inclusion.

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¹ Silvia Romero (editor), Intervista a Liliana Segre. In: *Deportate Esuli Profughe (DEP). Rivista Telematica di Studi sulla Memoria Femminile* [Deported Exiled Refugees. Online Journal of Studies on Female Memory]: https://www.unive.it/pag/fileadmin/user_upload/dipartimenti/DSLCC/documenti/DEP/numeri/n2/11-Testimonianza_Segre.pdf, p. 156. «(...) quando i professori dell’università italiana di allora videro mandare via dei professori ebrei per la colpa di essere nati ebrei, invece di scendere in strada a gridare il loro disgusto (molti di questi ebrei furono poi chiamati in America, tanta era la loro professionalità ed esperienza), nessuno fece sentire la propria voce, anzi fu molto interessante prendere i posti lasciati liberi; ci fu questo silenzio-assenso che faceva parte del grande trionfo del fascismo di quegli anni». Translated by the author.

The attack to education, that was deprived of estimated professors and researchers, brought about two main consequences. On the one hand, the academic research as well as the cultural development were deeply affected and limited. On the other, the students, both Jewish and not Jewish, were prevented from having access to a high level education which they could have got from those professors, who had represented for decades a crucial bulk in the intellectual Italian universe.

In history, every official paper, every decree and law can be interpreted according to their historical value and juridical consequences, but also, if possible, examining how they affected individuals, groups and society.

What happened to the professors who were expelled, how their life changed, what they had to go through in order to continue working on their projects and studies?

From this point of view, Giuseppe Levi's experiences are paradigmatic.

Levi was an estimated and well known Professor of Anatomy at the University of Turin: his daughter, Natalia Ginzburg, his students, some of them awarded with the Nobel Prize, like Rita Levi Montalcini, the letters he wrote to his son Mario, a refugee in France during the Thirties and the war, provide us with the portrait of him as a man and a professor. From these testimonies it is possible to understand how he faced Fascism, the Racist laws, the exile and his return to the University. These are the outstanding voices which, from different perspectives, contribute to reveal the real features of that phase of our history, so critical and full of consequences for our country and culture.

Like many other professors of his age, who were expelled in 1938, Levi had participated to the First World War as a Medical captain. In his Red Cross Record, he was described as serious, energetic, honest in judging his subordinates, whom he was deemed capable of positive moral influencing. All the people who knew him, acknowledged in professor Levi these same features. Lotte Dan Treves, who was one of his students at the Anatomy Institute in Turin, remembers:

«Levi was sincerely interested in his pupils and young collaborators. One could learn more rewriting with him what had already been written than studying for months. What one could learn most from him were his strict logic and the intellectual honesty of saying only what had already been demonstrated».²

Giuseppe Levi was one of the two tenured professors who were expelled from the Faculty of Medicine, the most affected in the University of Turin.

Worldwide known as anatomo-pathologist for his studies on neurological tissues, he was the professor of three Nobel Prize winners: Rita Levi Montalcini, Renato Dulbecco and Salvatore Luria.

All members of Levi's family were tied to antifascist circles and intellectuals who, like Giuseppe Levi, were subjected to exclusion, arrest and persecution. The picture of that world Natalia Ginzburg depicted, mainly in her novel *Family Sayings*, proves to be precious, since it provides the reader with a privileged access to a context which vanished at that time and never got back.

We can see that world both through Natalia's words and her silences: much of what she didn't write about implies painful and bulky memories.

«If one reads this book as a chronicle of events, it may be objected that there are omissions... there are also many happenings which I remembered but have passed over in writing this book. Among them is much which concerned myself directly».³

² Lotte Dann Treves, *Ricominciare sempre da capo*, in *Rivista di Storia dell'Università di Torino*, V.1, N.2, (2012), p. 45

³ Natalia Ginzburg, *Family Sayings*, translated by D.M. Low, New York, Hogart Press, 1967, p. 7

Again, regarding the Levis' circle of friendships, Natalia writes:

«Occasionally my father's friends came to the house for the evening. Like him they were university lecturers, biologists and scientists... Among my parents' most intimate friends there were the Lopezes⁴ and the Terni».⁵

Tullio Terni, professor of Anatomy at the University of Padua, was a dear friend and esteemed colleague of Giuseppe Levi's. His story represents an important piece in the complex picture of the effects of the "Racial Laws". His tragic experience was a symbol of those tragic times, when one's academic career and fate actually depended on elements which were unrelated to his or her research and teaching activities.

Terni, expelled from the university and from the Accademia dei Lincei in 1938, was admitted again in 1945, but soon disbarred for political reasons. He had been one of the founders of the *Associazione Fascista della Scuola* in Padua in 1926, joined the Fascist party in 1932. In a letter written on July 1936 to his son Mario, who was in exile in France, Levi, mentioning his colleague, wrote:

«At the beginning of September, I will go to Milan with your mother, on the occasion of the International Anatomy Congress. I was completely cast aside for the reasons you may guess. I don't care at all; the esteem I am held in abroad cannot be taken away from me, and that's the main thing. I don't care about exterior manifestations. Tullio played a role in this ostracism, in his excess of zeal».⁶

Terni was, actually, genuinely Fascist and after 1938 tried all means to be "discriminated" for his service and merits during World War I. Despite their different political beliefs, he kept seeing the Levis and Giuseppe, with whom he always maintained friendly relations.

It happened then that Professor Levi was chosen as one of the seven members of the *Commissione di Epurazione* inside the *Accademia dei Lincei*, which, in January 1946, made the decision to expel Terni. He committed suicide after a few months with the same ampoule of cyanide he had always had with him during the German occupation, as Rita Levi Montalcini told. About this event, Natalia Ginzburg laconically wrote: «(...) Also Terni died, in Florence».

Giuseppe was deeply affected by Terni's death, he wrote to Mario Oliviero Olivo:⁷

⁴ Amedeo Herlitzka and his wife Frances were among the closest friends of the Levi. He was called *Lopez*, and his family *the Lopezes*. Herlitzka had met Giuseppe Levi in Florence and in 1913 became professor of Human Physiology at the university of Turin. Expelled in 1938, he moved to Argentina where he stayed until 1945. He died in 1949 in Turin. See also: Mario Crespi, *Herlitzka Amedeo*, in *Dizionario biografico degli italiani*, vol. 61, Roma, Istituto della Enciclopedia italiana, 2004, online alla pagina <<http://www.treccani.it>>. Valeria Graffone, Patrizia Guarnieri, Amedeo Herlitzka, in Patrizia Guarnieri, *Intellettuali in fuga dall'Italia fascista*, Firenze University Press, 2019. <http://intellettualinfuga.fupress.com>.

⁵ Natalia Ginzburg, *Family Sayings*, pp. 16-17

⁶ ACS, CPC, b. 2779, f. Levi Mario, lettera di Giuseppe Levi a Mario Levi, Torino, 25 Luglio 1936 cit. in Patrizia Gabrielli, *Col freddo nel cuore. Uomini e donne nell'emigrazione antifascista*, Roma, Donzelli, 2004, p. 169. «Ai primi di settembre andrò con la mamma a Milano in occasione del Congresso internazionale di Anatomia. Io fui messo completamente in disparte per le ragioni che indovini; ma non me ne importa proprio niente, la considerazione di cui godo all'estero nessuno può togliermela, e questa è la cosa più importante; delle manifestazioni esteriori me ne infischio. A questo ostracismo non fu estraneo Tullio, per eccesso di zelo». Translated by the author.

⁷ Born in Trieste, like Giuseppe Levi, in 1896, he attended the Institute of Anatomy in Turin, which was directed by Levi, and became his assistant. His academic activity was successful and he became professor of Anatomy. In 1945 he was elected President of the University Commission for the Expulsion. He was bound by a sincere friendship to Levi until his death in 1981.

«My return from Liege was troubled by the news of Terni's death, which I've heard here today. As you can imagine, I was shocked, also because I regret I didn't try to prevent his expulsion from the *Accademia dei Lincei*: an event of minor relevance, which offended Terni because he was in an abnormal state of mind».⁸

Terni began collaborating with Levi in Florence, in the Institute of Anatomy directed by Giulio Chairugi. He followed him to the University of Sassari in 1910, to Palermo in 1915, and, eventually, to the University of Turin in 1919.

Natalia Ginzburg remembers her father's activities during those years:

«When my father was made professor at Sassari, my parents left Florence and went to live in Sardinia... Then moved to Palermo, where I was born...My father went to the 1915/18 war as a medical officer on the Carso. Finally we came to live in Turin».⁹

From then on Giuseppe Levi lived and worked in Turin at the University.

The only subjects which he tolerated were scientific subjects, politics and new appointments in the Faculty: as when some professor was brought to Turin, in his opinion wrongly, because he was a silly man, or another was not appointed, wrongly, because he was, in his opinion, 'a very valuable man'. None of us was qualified to follow his talk about scientific subjects or what was going on in the Faculty.¹⁰

He was always a leftist, antifascist, he even hosted Filippo Turati before he fled abroad.

«As for politics, we had ferocious arguments which ended in furious scenes, with napkins tossed in the air and doors slammed with enough violence to deafen the whole house. Those were the first years of Fascism. I simply cannot explain why my father and my brothers argued about it so ferociously, considering that I believe they were all against Fascism. In recent years I have asked my brothers about it, but none of them can enlighten me, yet they all remembered those ferocious disputes. I think my brother Mario, just to annoy my parents, would defend Mussolini in some fashion, and of course that sent my father into a raging fury».¹¹

In 1925 Levi had been among those professors who signed the *Manifesto Croce* or *Manifesto of Anti-Fascist Intellectuals*, so, in 1931, he was extremely hesitant to swear allegiance to Fascism, when the regime made the decision to impose it to all the professors in the Italian kingdom. When he did that, his students applauded him, being aware of his inner struggle and happy that he didn't have to leave the University.

Actually Levi and some other professors, despite their reluctance, chose not to leave the universities under the Fascist control, following Benedetto Croce's suggestion to go on teaching according to the idea of freedom.

About his oath Levi will have to talk at the Italian Consulate in Liege in 1939, when he began working in the University of Liege after being expelled; in a dispatch of the Belgian Consulate it is stated that the professor admitted he took the oath but he said that he never signed an act of submission to the regime, neither he was prone to do that.

Even though Levi's morality, seriousness and professionalism were widely known, Mussolini didn't accept the proposal suggested by the physiologist Filippo Bottazzi to award Giuseppe Levi

⁸ Cited in: Guido Filogamo, *Tullio Terni* (www.torinoscienza.it/personaggi/tullio-terni): «Il mio ritorno da Liegi fu conturbato dalla notizia che qui oggi appresi della morte del povero Terni; come ella immagina rimasi estremamente scosso anche perché provo una punta di rimorso per non aver cercato di impedire la sua radiazione dall'*Accademia dei Lincei*: incidente di scarsa importanza ma che offese molto Terni perché si trovava in uno stato di spirito anormale». Translated by the author.

⁹ Natalia Ginzburg, *Family Sayings*, cit., p. 25

¹⁰ *Ibidem*, p. 28-29

¹¹ Natalia Ginzburg, *Family Sayings*, p. 30

with the *Premio Mussolini* of the *Accademia d'Italia*.¹² Despite Levi's reputation, Mussolini couldn't give this recognition to a Jew and a signer of the *Manifesto*.¹³

All this didn't affect the professor's reputation; Renato Dulbecco stated: «He understood his students and forgave their oddities, but he couldn't stand an inappropriate behavior... His lessons were the most crowded... Students attended them because they loved and respected Levi. He was also a symbol of anti-fascist resistance within the limits the regime could tolerate»,¹⁴

Also Salvador E. Luria remembers Levi as «a scientist of international reputation in the field of nerve tissues and well known anti-fascist».

As a matter of fact, Levi always talked openly against the regime, his daughter remembers:

«My father always came home furious when he had encountered processions of blackshirts in the street, or when at Faculty meetings he had discovered new Fascists among his acquaintances. 'Clowns, impostors, buffoonery!' he would say... He would express his opinions loud out in the street to friends walking home with him and they would look round in terror».¹⁵

In March 1934 Levi was arrested as a consequence of the anti-fascist activities of his son Mario and his student Sion Segre, who had joined the anti-fascist movement *Giustizia e Libertà*. He stayed in prison for 20 days, his wife, Lidia Tanzi, went there to get information about him.

They referred to my father as “the professor”, and when my mother explained to them that he was a scientist and had never had to do anything with politics, and only thought about tissue cells, they nodded and told her not to worry.¹⁶

The “professor” went back home, but the general situation was getting worse.

For years now Turin had been full of German Jews, refugees from Germany. My father had some as assistants in his laboratory. These people were stateless. We too might be stateless some day, compelled to wander from one country to another.¹⁷

Also in the university from July 1938 there had been worrying signs. On July 7th, the lecturing qualification of Professor Renato Ottolenghi was not confirmed. Giuseppe Levi was supposed to participate in an international conference in Zurich in August, but he was not authorized by the Ministry of the Education. Even though the request had been sent in May, on July 20 1938 Bottai, the Minister of Education, issued a directive, which prohibited the students from participating in any international conference or meeting. Only a year before, Giuseppe Levi had written the entry *tissue* in the *Enciclopedia Italiana*.

On September 1938 Bottai sent a communication to the universities with the names of the professor who were going to be expelled, according to the information the Ministry had collected through the census of the professors of Jewish race commanded on August 9.

About that Natalia remembers:

«All the Jews we knew were leaving or preparing to go... They had taken away our passports... My father had now lost his chair in the university. He was invited to work in an Institute in Liege. He accepted and my mother accompanied him to Belgium. She remained there for a few months».¹⁸

¹² On April 19, 1931, Mussolini wrote a note next to the list of the candidates: «De Filippi or nothing.» See also Andrea Grignolo & Fabio De Sio, *Uno sconosciuto illustre: Giuseppe Levi tra scienza, antifascismo e premi Nobel. Medicina nei Secoli Arte e Scienza*, 3009, 21, 3: 847-914.

¹³ About this topic see also Fabre Giorgio, *I volenterosi collaboratori di Mussolini: un caso di antisemitismo del 1931*, *Quaderni di Storia*, 2008, 68 (July-December). Judith Goldstein, *The Volterra Chronicles: The Life and Times of an Extraordinary Mathematician 1860-1940*, *History of Mathematics*, 2007, 31: 196-197.

¹⁴ Sara Kaminsky, *Rita la principessa della scienza*, Effatà Editrice, 2015, p. 46. Translated by the author.

¹⁵ Natalia Ginzburg, *Family Sayings*, p. 31.

¹⁶ Natalia Ginzburg, *Family Sayings*, p. 86

¹⁷ Natalia Ginzburg, *Family Sayings*, p. 111.

¹⁸ Natalia Ginzburg, *Family Sayings*, p. 120

The news about the expulsion of the Italian professors, Giuseppe Levi among them, soon reached the academic world abroad.¹⁹ He went to Liege to get information about a position at the University and eventually got it.

In Liege, Levi worked in the Institute of Anatomical Pathology supported by the Foundation Franqui directed by Professor Jean Firquet and his assistant, Professor Chevrèmont who, later, thanked him for his work and his example: «*Pendant plus de deux ans, il m'a fait bénéficier des ses vastes connaissances; je lui suis très reconnaissant*»²⁰

As a consequence and in appreciation of his work, in 1946 he was appointed Doctor Honori Causa at the University of Liege.²¹

Already in January 1939, Levi and his wife were requesting papers to leave Italy. In the National Archives of Belgium there are two certificates of medical fitness dated January 9 and 10, 1939.²²

Levi had already received a letter, dated January 5, from the dean of the University of Liege, Professor Duesberg:

«My dear Levi,

I am sorry I am replying so late, but I had to arrange everything needed for your stay in Belgium. I am in touch with the Minister of Justice who will notify our Consul in Turin.

In relation to the practical organisation of your stay, we made these decisions. Our colleague Firket is putting at your disposal a space where you will be able to continue your research on tissue culture. About the facilities, I asked the Rockefeller Foundation, but I have not got any definitive confirmation. ... I have about 75,000 Francs available to let you live here for two years ... I still cannot promise anything after this sum will be over. ...If you agree about these arrangements, come as soon as you can...»²³

In those same days, precisely on January 9, the director of the *Franqui Foundation*, Jean Willems, wrote to Monsieur Robert De Foy,²⁴ head of the Belgian State Security Service,

«Bruxelles, January 9, 1939

Mister General Administrator,

(...) I am asking you to permit the stay in Belgium during the academic year 1938/39 to Mr. Giuseppe Levi, Italian, who was professor of Anatomy at the University of Turin. He will be accompanied by his wife.

Thank you very much for paying attention to this request. (...)»²⁵

The letter is marked “very urgent” and there is a note at the end of the page, hand written by a functionary whose signature is not intelligible:

«Mr. Willems communicated by phone that he is going to let us have the detailed biographical information of Giuseppe Levi as soon as possible. I told him that you will make a decision after examining that».

¹⁹ For further information about the attempts to find a professorship in England and France, see Valeria Graffone, Patrizia Guarnieri, Giuseppe Levi, in: Patrizia Guarnieri, *Intellettuali in fuga dall'Italia fascista*. Florence: Firenze University Press, 2019. <http://intellettualinfuga.fupress.com>

²⁰ «Per più di due anni egli mi ha fatto accedere alle sue vaste conoscenze; gli sono molto riconoscente».

²¹ Le Professeur Giuseppe Levi «*qui a travaillé pendant 2 1/2 ans à l' Université de Liège (Belgique) (1939-1941) vient d'être nommé Doctor honoris causa de cette Université*» (Décision prise par le Conseil académique le 30 avril 1946). www.Karger.com

²² Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Office. Aliens' Police. Individual Files A3341610024/5

²³ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Office. Aliens' Police. Individual Files A3341610023.

²⁴ For further information about Robert De Foy, see: <https://www.belgiumwwii.be/belgique-en-guerre/personnalites/robert-de-foy.html>.

²⁵ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Office. Aliens' Police. Individual Files A3341610020

The information requested were sent to Robert De Foy by Mr. Willems on January 24.²⁶

Both Professor Dueberg and Mr. Willems did everything in their power to help Giuseppe Levi to get a visa first and then an identity card. They held their colleague in high regard and knew the situation but, clearly, given the novelty of the expulsion due to the “Racial Laws”, not every detail was clear to them. For instance, they didn’t know how to define Levi: a retired professor, a former professor, a scientist, a biologist, should they mention or not his role in the university of Turin? This is evident both in theirs and in Giuseppe Levi’s written statements made in the following papers.

At the beginning of 1939, Giuseppe Levi and his wife were getting ready and requesting all the papers they needed. It was the beginning of a long and difficult iter, which ended well but, at the same time, gives a clear idea of the bureaucratic problems involved in moving abroad legally to continue a research or teaching. The examined documents, 29 in all, are now in the files of the Aliens’ Police at the Public Safety Office, Ministry of Justice, held in the State Archives in Belgium. What these documents reveal is that Giuseppe Levi’s strong will and great reputation together with the Belgian authorities’ support made his stay in Belgium possible and decent, at least until May 1940.

On January 12, in Trieste, where Levi was born, a certificate for consular use was issued, which stated that his criminal record was clean.²⁷

Two days before, a request for a visa was presented by Levi and his wife at the General Belgian Consulate in Milan. In the form, to the questions about his work, the length of stay and the reasons why he was asking a visa, Levi wrote that he was a University professor going to continue his scientific research for two years at the University of Liege. As a reference he wrote the names of Professor Duesberg and Albert Dustin, professor at the university of Bruxelles. The visas were eventually issued, temporarily, for three months, on January 31: De Foy wrote a letter to Willems communicating his authorization.²⁸ Lotte Dann Treves wrote:

«Before I left I had heard the Professor saying that he was going to Liege, where the University had made available to him a laboratory. He said: who knows if there will be anybody there who will wash my glassware; when I was in Sassari (the first university where he taught) I did it by myself, but the I was young, now I am old».²⁹

Lotte Treves asked him if she could go to Belgium with him because, she said, «to me it was unbearable to see my professor washing his glassware».³⁰

Before he left many of his students wrote a letter to him, to express their gratitude and tell him how sad they were because he was leaving. Despite his being abroad, during his stay in Belgium he went on helping them, also Lotte Dann Treves, in their work.

«I had been at home the last time during the summer 1938, after the discussion of my dissertation. I was among the last graduated with my professor; some days later, Mussolini made that infamous speech in Reggio Calabria, if I remember well. He stated then that also the Italians were Arian and had to take care of their racial purity. In the days between my graduation and this “revelation”, my professor assigned me a new research work and I was offered a job as a histologist in the Neurology Institute at the University of Genoa. It was not hard to understand immediately that Mussolini’s speech nullified both. I managed to collect material for my research, I wrote it down later in England and sent it to my professor in Liege. Among the other and more

²⁶ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens’ Police. Individual Files A3341610019

²⁷ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens’ Police. Individual Files A3341610026

²⁸ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens’ Police. Individual Files A3341610018

²⁹ Lotte Dann Treves, *Ricominciare sempre da capo*, p. 52. Traduzione dell’ autrice.

³⁰ *Ibidem*, p. 52

serious consequences of the Nazi invasion of Belgium there was also the loss of my precious contribution to human knowledge».³¹

From the *Bulletin d'Étranger* issued by the municipality of Liège it is possible to understand that Professor Levi, *retired university professor*, arrived to Liege on February 16, 1939, since he had received his visa on February 9.³² In this paper Levi declared that he was going to request another visa for other 6 months and he had his own means of support.

«I arrived in Belgium in order to continue my scientific research with Professor Friquet at the University of Liege. I am getting paid by the English Society for the protection of science and learning».³³

On his wife's *Bulletin*, dated March 16, 1939, it is stated that Lidia Tanzi arrived in Belgium on March 9, 1939. At the end of the page there is a handwritten note dated July 31, 1939, apparently concerning Giuseppe:

«He is a well known Italian biologist who has contributed assistance at the University of Liege. I propose to allow him to get an Identity Card».³⁴

Actually, both Giuseppe and Lidia requested an Identity Card to the *Police des Etrangers*; in those forms they stated that their stay in Belgium was going to be for an indefinite period.³⁵

In the form³⁶ Levi filled for getting a visa when he went back to Belgium in 1946 he stated that he had stayed there from February 1939 to June 1941. Both the Levi were crossed off from the the Population records of Liege: Lidia on December 19, Giuseppe on 26, 1941.³⁷

It took about two months to him to go back to Italy, where he arrived in August. Until autumn 1942 he stayed in Turin where he worked clandestinely with Rita Levi Montalcini in the laboratory she had set up in her bedroom. The events of the war forced them to evacuate. Levi went to Ivrea first, then to Asti and eventually to Florence. The situation was extremely dangerous for Jews after September 8 1943: they had to find hiding places since they risked to be recognized as Jews, betrayed and deported.

On August 16, 1944 the Ministry of Education informed Giuseppe Levi that he had been readmitted as a professor, temporarily in the University of Florence.

He went back to Turin in July 1945 and, on September 3, he devoted his prolusion at the university «to the memory of Leone Ginzburg and all the members of the Turin University who died for freedom». On that occasion he also openly talked about his feelings during the previous years:

«In the last seven years, when I had to stay away, I felt more deeply how much I was devoted to the university where I spent twenty years working passionately. Those years are to me the best memories of my life».³⁸

³¹ *Ibidem*, p. 52.

³² Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens' Police. Individual Files A3341610016

³³ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens' Police. Individual Files A3341610016

³⁴ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens' Police. Individual Files A3341610016 (Bulletin d'Étranger Ville de Liege n. 134169)

³⁵ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens' Police. Individual Files A3341610006/08

³⁶ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens' Police. Individual Files A3341610002

³⁷ Archives générales du Royaume Belgique: Ministry of Justice. Public Safety Offcie. Aliens' Police. Individual Files A3341610003

³⁸ Prolusione presso il corso di Anatomia Normale Umana, Università di Torino, 3 settembre 1945 “La struttura della sostanza vivente”, quoted in: Alberto Piazza, Ritratto di Giuseppe Levi. *Medicina nei Secoli-Arte e Scienza / Journal of History of Medicine and Medical Humanities*, 2018, 30, 1: 15-30. «Durante questi sette anni in cui rimasi lontano, ho sentito più intensamente quanto fossi affezionato all'università nella quale trascorsi venti anni di fervido lavoro e che rappresentano il migliore ricordo della mia vita.». Translated by the author.

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Erratum

Footnote 14 on p. 83 of issue no. 2/2019 of *Trauma and Memory* (within Tommaso Dell'Era's article "Because of the Jewish race") should be corrected as follows:
«Fonte: dove non diversamente indicato, ASURS, Archivio Generale, Serie fascicoli personale docente, AS1711 *Rosenthal Otto*.»

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Table of Contents and Abstracts of all Issues of year 2019, Volume 53

(see also web page www.psicoterapiaescienzeumane.it/2018.htm)

All articles can be downloaded from the publisher's web site:

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Issue no. 1, 2019, Volume 53

Pier Francesco Galli, *Editorial. Psychiatry: Questions in waiting list*

The Italian Law no. 180/1978 on psychiatric reform.

The different souls of deinstitutionalization movement in Italy: A reassessment

Bruno Orsini, *Origins and meaning of the Law no. 180/1978*

Round table and discussion from the floor. Interventions by Tommaso Biccardi, Massimo Clerici, Antonello D'Elia, Cécile Edelstein, Maria Grazia Giannichedda, Santi Laganà, Pier Luigi Lattuada, Fabio Madeddu, Andrea Salvatore Meluso, Paolo Migone, Stefano Mistura, Leo Nahon, Bruno Orsini, Giuseppe Pozzi, Antonio Restori, Pier Luigi Scapicchio

Abstract. The unabridged proceedings of the morning of the first day of the International Meeting "An Italian 'Madness': The 40th Anniversary of the 'Basaglia Law'" ("Una 'follia' italiana: la Legge Basaglia compie 40 anni") are published. This meeting was organized by the "Italian Association for the Coordination of Helping Professions" (*Coordinamento Italiano Professionisti della Relazione d'Aiuto* [CIPRA] – www.cipraweb.it) in the Main Hall of Milano-Bicocca University of Milan, Italy, on November 16-17, 2018. At the beginning there is the opening paper ("Origins and meaning of the Law no. 180/1978") by Bruno Orsini, the Senator who drafted the Italian Law no. 180 of 1978 (the so-called "Basaglia Law", after the name of Franco Basaglia [1924-1980] who was a leader of the deinstitutionalization movement in Italy in the 1960-70s), followed by a round table chaired by Paolo Migone and titled "The Italian Law no. 180/1978. The different souls of deinstitutionalization movement in Italy: A reassessment" ("La Legge 180. Le diverse anime del movimento anti-istituzionale: un bilancio"). Among the invited participants of this round table there were also some of the closest collaborators and friends of Basaglia: beside Bruno Orsini himself, the participants of the round table were Maria Grazia Giannichedda, Stefano Mistura, Leo Nahon, and Pier Luigi Scapicchio (also Luigi Cancrini, Franco Rotelli and Paolo Tranchina had been invited, but they could not participate because of other commitments). In order to give a full report of the discussion, all interventions are here published, also those from the

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audience. The following colleagues intervened, in alphabetical order: Giorgio G. Alberti, Tommaso Biccardi, Massimo Clerici, Antonello D'Elia, Donatella De Marinis, Cécile Edelstein, Maria Grazia Giannichedda, Santi Laganà, Pier Luigi Lattuada, Fabio Madeddu, Andrea Salvatore Meluso, Paolo Migone, Stefano Mistura, Leo Nahon, Bruno Orsini, Giuseppe Pozzi, Antonio Restori, Pier Luigi Scapicchio, and Riccardo Zerbetto. The video-recording of this morning session is on the YouTube channel of the journal *Psicoterapia e Scienze Umane* (www.youtube.com/user/PsicoterScienzeUmane/playlists), and the program of the meeting is on the web page www.cipraweb.it/cms/29-eventi/convegni/67-convegno-internazionale-2018.

Cristiano Scandurra, Fabrizio Mezza, Paolo Valerio, Roberto Vitelli, *Affirmative approaches and relevance of minority stress in psychological counseling with LGBT people: A review of the international literature*

Abstract. The acronym LGBT is used to indicate a very wide range of individuals – lesbian, gay, bisexual, transgender – who, despite intuitive differences related to diverse sexual orientations and gender identities, may be considered a homogeneous group due to the specific needs and peculiarities of development pathways, often marked by experiences of stigmatization and discrimination. In recent years, the request for psychological help from people belonging to this population has significantly increased, and this makes the definition of objectives and intervention strategies necessary. This paper aims at highlighting specific aspects, critical issues, and operational contexts related to clinical intervention with LGBT people, with particular reference to psychological counseling. After a brief historical and cultural overview on the relationship between the psychological sciences and the phenomena related to groups belonging to sexual and gender minorities, two of the most prevalent theoretical perspectives in the scientific and professional system on LGBT issues are described: the minority stress theory (a perspective used in scientific research as a key to understanding the high levels of stress usually encountered in such a population) and the affirmative paradigm (a perspective currently privileged in clinical practice with LGBT clients). Thus, the contribution is focused on the development of the LGBT dimensions within the counseling context, retracing various historical stages that led the *Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling* (ALGBTIC) to propose a set of guidelines which are briefly discussed, as they represent a fundamental tool for professionals involved in helping relationships. In conclusion, the current research perspectives highlighting an unsatisfactory scenario regarding the empirical evidence on the effectiveness of counseling interventions addressed to LGBT clients are discussed.

Traces

Pier Francesco Galli, *Prisoners of the past within today's clinical practice*

Abstract. After an Introductory Note by Pier Francesco Galli, a plenary lecture he gave at the meeting “The Dictatorship of the Present. The Individual Uneasiness Related to the Changing Parameters in Orienting Ourselves in Current Realty”, organized by the “Italian Center for Analytical Psychology” (CIPA) of Milan, Italy, on March 21-22, 2009, is published. Within this lecture, some excerpts of other essays are quoted. In particular, extended quotations from a paper presented on July 11, 2007, within the series of seminars titled “Pathways of Research, Promotion and Maintenance of Mental Health Today” organized in Rome by the Italian Ministry of Health, are reported. Some aspects of the history of the Jungian approach in Italy are described, and various considerations on the problem of psychiatric practice in mental health services are made. Among other things, the following topics are discussed: the transformation of Italian Community Mental Health Centers’ management into institutions operated under the principles of a private company; interaction of the therapist’s person with his/her technique; the issue of procedures and the difficulty decision making within a situation of uncertainty; leadership in community mental health centers; the crisis of critical thinking; the therapist’s personality factors in psychiatric work; and so on.

Discussions

Andrea Angelozzi, *Without science and without culture. Reflections on mental health reforms*

Abstract. The three Law Drafts presented at the Italian Senate by various political parties for the purpose of reforming the Law no. 180/1978 on psychiatric reform are discussed. Regardless of the diversity of the proposals they formulate, they show many common biases: they don't proceed from a serious analysis of the effects of the Law on psychiatric reform, of the current situation and the causes of existing difficulties; they don't take into account the scientific knowledge and the changes that have occurred during these years; they provide weak answers to the real needs of psychiatry in Italy today. These Law Drafts ignore the progressive changes introduced in the last 40 years aiming at reforming the National Health System; in some cases these changes brought about substantial reforms, but more often introduced interventions on marginal aspects, yet of great impact in their consequences. These changes, in particular the delegation of powers to the Regions concerning health planning and a series of acts adopted by the Government aimed at budget control and spending review, have replaced a capacity for ambitious cultural projects with a poor administrative mentality in every sector of the health system, so that it becomes almost impossible to address the real problems. These changes have wide effects on Italian psychiatry, which in the years following the Law of Reform no. 180/1978 increasingly lacks of a wider cultural perspective and is unable to build a scientific space for itself, because a scientific view would be considered too narrow and unable to include cultural factors. Today's Italian psychiatry, without a wider cultural perspective and a scientific view, is without identity and it is torn between health requests and social demands, between ideological and scientific approaches, between attention to the needs of the people and attention to the political mechanisms of health organization. It is thus transformed into a weak and flat management, poor not only in resources but above all in planning capacity.

Mario Di Fiorino, *The result of ideological passion: The negation of a place for treatment. A proposal of modification of the Italian Law no. 180/1978 on psychiatric reform*

Abstract. Forty years after the psychiatric reform in Italy (Law no. 180/1978), the author, who co-signed a proposal for a reform of this Law (proposal no. 656 of 2018, first signer Senator Marin), examines the critical elements of the total deinstitutionalization implemented in Italy. The current situation is not related to the failure of implementing the reform, but rather it is the consequence of the ideas of Franco Basaglia, who inspired the reform although he was ambivalent about it. If utopian elements accompanied the birth of asylums, in Italy the utopia was even more relevant in determining their closing. The Italian psychiatric reform of 1978 represented a compromise: the Law no. 180/1978 established small psychiatric units for emergencies in general hospitals. The motto of Tancredi Falconeri, nephew of the Prince of Salina in Giuseppe Tomasi di Lampedusa's 1958 novel *The Leopard* – «If we want things to stay as they are, things will have to change» – has characterized the choices of the leading group of Italian psychiatrists: with the Law no. 180/1978 they obtained psychiatric units in the General Hospitals at the price of the renunciation of psychiatric institutions for severe disorders. Today Italian psychiatrists are burdened by significant professional responsibilities, without any operational conditions that allow psychotic patients to be treated for the necessary length of hospital care.

Pietro Pellegrini, *The discreet charm of restraint*

Abstract. After almost 140 years, in Italy the Judicial Psychiatric Hospitals were closed down, and for the perpetrators an attempt was made to create a system consistent with the Law no. 180/1978 which focused on judicial measures and interventions in the community. This complex process highlighted several contradictions, for example the dialectics of care *versus* control and of “restraint” *versus* “no restraint” practices. Ensuring the imputability and the right to a fair trial, overcoming ambiguous and unscientific notions, is fundamental for the treatment

of persons with mental disorders. The practice of “restraint” is in contrast with the law, is inapplicable in the current structure of psychiatric services and, in the long run, is ineffective and counter-therapeutic. The restraint position gives mental health professionals improper and impossible tasks, and exposes the psychiatrist to legal responsibilities. Italian psychiatry must overcome restraint practices through theoretical, clinical and organizational work by actively involving patients. The “no restraint” movement in the various Italian Regions shows that this is possible.

Paolo Romano, *The Italian Law no. 180/1978 on psychiatric reform forty years later: Remembrances and some reflections*

Abstract. Franco Basaglia’s concerns regarding the application of the Italian Law no. 180/1978 on psychiatric reform and the disagreements within the anti-institutionalization movement itself due to its tendency not to be fully interested in psychiatric knowledge and training are discussed. On these premises, a number of unsolved issues related to the organization and practices of the reformed psychiatric services are analyzed, and possible solutions in order to overcome these problems are suggested. In particular, it is emphasized the need for a more complete implementation of psychiatric reform with the establishment of Therapeutic Communities functionally connected with Community Mental Health Centers; these Centers should be open 12 or 24 hours a day and operate in synergy with all others in-patients and out-patients services. Within this new organization, much greater importance should be given to the implementation of training processes in which an interpersonal culture could be transmitted to mental health professionals; this interpersonal culture is deemed to be of fundamental importance for the tasks that mental health professionals today face in community psychiatry.

Clinical Cases

Comments on the case of Matteo [n. 4/2018]: Eleonora Marcelli, Federica Melandri, Paola Destefani, Tiziano Dalfior, Elisabetta Arfini

Book Reviews

Book Review Essay

Antonio Damasio, *The Strange Order of Things*. New York: Pantheon, 2018 (Italian translation: *Lo strano ordine delle cose*. Milan: Adelphi, 2018) (Piero Porcelli)

Book Reviews

Alenka Zupančič, *Che cosa è il sesso?* Milan: Ponte alle Grazie, 2018 (original edition: *What is sex?* Cambridge, MA: MIT Press, 2017) (Gioele P. Cima)

Marina Ballo Charmet, *Con la coda dell’occhio. Scritti sulla fotografia*. [Out of the Corner of Our Eyes. Writings on Photography] Edited by Stefano Chiodi. Macerata: Quodlibet, 2017 (Paola Morra)

Forgotten Books

Frieda Fromm-Reichmann, *Principi di psicoterapia*. Milan: Feltrinelli, 1962 (original edition: *Principles of Intensive Psychotherapy*. Chicago, IL: University of Chicago Press, 1950); Hilde Bruch, *Apprendere la psicoterapia*. Turin: Boringhieri, 1979 (original edition: *Learning Psychotherapy*. Cambridge, MA: Harvard University Press, 1974) (Antonella Mancini)

Book Notices

Clara Mucci, *Borderline Bodies. Affect Regulation Therapy for Personality Disorders*. New York: Norton, 2018 (Gioele P. Cima)

Elliot L. Jurist, *Tenere a mente le emozioni. La mentalizzazione in psicoterapia*. Milan: Raffaello Cortina, 2018 (original edition: *Minding Emotions*. New York: Guilford, 2018) (Francesca Tondi)

- John Bargh, *A tua insaputa*. Turin: Bollati Boringhieri, 2018 (original edition: *Before You Know It: The Unconscious Reasons We Do What We Do*. New York: Touchstone, 2017) (Silvia Marchesini)
- Glen O. Gabbard, *Introduzione alla psicoterapia psicodinamica*. Third Edition. Milan: Raffaello Cortina, 2018 (original edition: *Long-Term Psychodynamic Psychotherapy. A Basic Text*. Third Edition. Washington D.C.: American Psychiatric Publishing, 2017) (Andrea Castiello d'Antonio)
- Vittorio Lingiardi, *Diagnosi e destino*. [Diagnosis and Destiny] Turin: Einaudi, 2018 (Andrea Castiello d'Antonio)
- Paul C. Vitz, *L'inconscio cristiano di Sigmund Freud*. Rome: Alpes, 2018 (original edition: *Sigmund Freud's Christian Unconscious*. New York: Guilford, 1988) (Davide Cavagna)
- Allen Frances, *Il crepuscolo di una nazione. L'America di Trump all'esame di uno psichiatra*. Turin: Bollati Boringhieri, 2018 (original edition: *Twilight of American Sanity. A Psychiatrist Analyzes the Age of Trump*. New York: HarperCollins, 2017) (Francesca Tondi)
- Books Received*

Journals

- The International Journal of Psychoanalysis*, 2018, Volume 99, nos. 1, 2, 3, 4, 5, 6 (Pietro Pascarelli)
- Comment on The International Journal of Psychoanalysis* (Pietro Pascarelli)
- International Journal of Psychotherapy*, 2018, Vol. 22, no. 2 (Paolo Migone)
- Transcultural Psychiatry*, 2019, Volume 56, no. 1 (Paolo Migone)

2019 Program: "International Seminars of Psicoterapia e Scienze Umane"

Information for subscribers and readers

Issue no. 2, 2019, Volume 53

Pier Francesco Galli, *Editorial: Decades*

Morris N. Eagle, *The relation between inner and outer worlds*

Abstract. The relationship between inner and outer worlds is explored. A wide range of experiences, including realistic perception and aesthetic experiences, can be understood as transitional phenomena as described by Donald W. Winnicott, in the sense that they are characterized by resonance between inner structures and external inputs. Winnicott suggested that one should refrain from insisting on a one-sided answer to the question of whether one has created the experience or finds it present in external reality. It is also argued that both certain forms of psychopathology as well as certain philosophical positions entail a one-sided "solution" to the tension between inner and outer worlds. Finally, it is suggested that psychoanalytic theories need to resist the temptation to offer a one-sided answer, and to this regard the approaches of Roy Schafer, Donald Spence, and Richard Geha, that are based on the construction of narratives, are critically discussed. Psychoanalytic theories need to live with the tension, and try to find ways to integrate these two realms of existence. (This paper was read on May 6, 1994, as *Erikson Lecture* at the *Austen Riggs Center* of Stockbridge, Massachusetts).

Daniela De Robertis, *The patient is afraid of the analyst. A discussion from the viewpoint of relational psychoanalysis*

Abstract. Starting from an investigation into the faces of fear within the psychoanalytic session, it is legitimate to think that even the analyst could be the source of important emotional inputs to the patient. Such stimuli may act as microtraumas and derange the analytic work and relationship. In order to explore such a context, two reading devices are used: Sándor Ferenczi's "confusion of tongues" and Jean Laplanche's "generalized seduction theory". The parallelism of infant/caregiver and patient/therapist is based on a common feature: the asymmetry of the relationship and the traumatism when this asymmetry is misunderstood and violated. The shapes of this specific psychoanalytic traumatism are explored, and two basic emotions are analyzed: violence and fear. In the consulting room this combination refers to the patient's fear of the "violence" of analytic interpretations. It is an emotional context where a "violent" analyst and a fearful patient can have symmetrical roles and give origin to "victim/perpetrator" scripts. In the second part of the paper some "safety measures" and thoughts to limit these risks are suggested. The deterrent effects are based on a more complex look and on a more extensive relational use of interpretative "devices". The importance of interpretation as a password to enter into unconscious implicit configurations and semantic networks of the patient's narratives is discussed. Nevertheless it is essential to contextualize the interpretation to the patient's characteristics and to the therapeutic situation and process.

Cesare Romano, *Freud, Morelli and the birth of the clues method in psychoanalysis*

Abstract. Starting from Freud's reference in *The Moses of Michelangelo* (1913) to the art connoisseur Giovanni Morelli, it is argued that the birth of the clues method in psychoanalysis that Freud developed mainly in *The Psychopathology of Everyday Life* (1901) owes to the method that Morelli developed twenty years before the birth of psychoanalysis. It is argued that claiming that Morelli's method was closely related to the technique of psychoanalysis, Freud didn't mean to recognize its priority towards psychoanalysis, instead he wanted to include in the field of psychoanalysis also art criticism. Ginzburg's argument that the clues method in psychoanalysis is related to the model of medical semeiotics is challenged. According to Anderson's research, it is argued that Morelli's method is instead related to Cuvier's studies on comparative anatomy. It is also highlighted the autobiographical framework of *The Moses of Michelangelo* and shown an unnoticed Freud's parapraxis about the drawings of Mose's sculpture he commissioned to an artist. It is pointed out, then, the closeness between Morelli's rhetoric style and Freud's narrative style in the *Psychopathology of Everyday Life*, the book in which the impact of Freud's fresh reading of Morelli's work appears more obvious. Lastly, many inconsistencies of the first two chapters of *The Psychopathology of Everyday Life* are highlighted.

Stefano Benni, Alberto Merini, Luigi Antonello Armando, Marianna Bolko, *The art of dreaming*

Abstract. The relationship between art and dream is at the origin of Freud's dream theory. For example, Dora tells a dream in which she is in a foreign city, Dresden, where she is deeply fascinated by Raffaello's *Sistine Madonna*. When Freud asks what fascinated her, she replies: "the Madonna". From this answer, Freud confirms his dream theory by interpreting that what struck Dora was the image of a virgin mother, i.e., frigid because she became mother avoiding the fantasy of the trauma of an incestuous relationship. Four interventions are published, that were read at the meeting "The art of dreaming. Stefano Benni and Alberto Merini discuss with Luigi Antonello Armando and Marianna Bolko on the occasion of the presentation of their book "The Forgotten Trauma. Dream Interpretation in the Psychotherapies: History, Theory, Technique" (Milan: FrancoAngeli, 2017)", held at the "Library of Mental Health and the Human Sciences" of the "Gian Franco Minguzzi Institution" of Bologna, Italy, on March 12, 2019. The authors make the hypothesis that in her reaction to that painting Dora, instead, was looking for the creative capacity

she needed in order to leave her home and her father. On the basis of this hypothesis, they investigate the possibility of going beyond Freud's dream theory and his technique of dream interpretation.

Traces

Traces in the present

Pier Francesco Galli, *Introduction*

Alessandro Ancona, *Notes on psychiatry: Theory and practice* (1976)

Gian Franco Minguzzi, *Excerpts from the resignation letter from Secretary-General of Psichiatria Democratica* (1977)

Abstract. In this section "Traces", two contributions are published, preceded by an introduction by Pier Francesco Galli who frames them within an historical viewpoint. The first contribution is made of excerpts of an article written by Alessandro Ancona (1939-1997) that originally appeared in issue no. 3/1976, Volume 10, of the journal *Psicoterapia e Scienze Umane*, titled "Notes on psychiatry: Theory and practice", that contains an analysis of psychiatric care in Italy in a period in which the movements for de-institutionalization and community psychiatry were widespread; the excerpts are from the second part of this article, titled "Notes on psychiatric care and training of mental health professionals", and from the third part, titled "Notes on 'psychiatry and politics' in the current Italian situation". The second contribution is made of excerpts of the resignation letter from Secretary-General of the Italian movement of *Psichiatria Democratica* ["Democratic Psychiatry"] written by Gian Franco Minguzzi (1927-1987) on October 28, 1977, and sent to the members of the National Committee and the local sections of *Psichiatria Democratica*.

Discussions

Mauro Fornaro, *Is Heidegger usable for the psychoanalyst? Yes and no*

Abstract. Discussing the interventions by Lawrence Friedman and Robert D. Stolorow (issue no. 4/2018 of *Psicoterapia e Scienze Umane*), the use of Heidegger's thinking as a philosophical framework for psychoanalysis, which was Binswanger's position, is considered unfruitful. Nevertheless, it is acceptable the use of some Heideggerian concepts and descriptions in an analogical sense, even if in a different context (as Lacan brilliantly did with the concept of id). The possibility of searching for the existential meaning of a symptomatology is not excluded, in addition – and not as an alternative – to the search for causes that is typical of psychoanalysis. But it is necessary to adopt a meaning of "existential" closer to that of Jaspers than to Heidegger's.

Clinical Cases

Simone Maschietto, *The case of Anna*

Comments on the case of Anna: Secondo Giacobbi, Pierrette Lavanchy

Book Reviews

Book Reviews

Jean-Luc Donnet, *La situazione analizzante*. Introduction by Roberta Guarnieri. Rome: Alpes, 2018 (original edition: *La situation analysante*. Paris: PUF/Humensis, 2005) (Davide Cavagna)

Jeremy Holmes, *La teoria dell'attaccamento. John Bowlby e la sua scuola*. New Edition. Milan: Raffaello Cortina, 2018 (original edition: *John Bowlby and Attachment Theory*. Second Edition. Abingdon-on-Thames, UK: Routledge, 2014) (Andrea Castiello d'Antonio)

Luigi Antonello Armando, *Storicizzare Freud*. [Historicizing Freud] Milan: FrancoAngeli, 2019 (Gioele P. Cima)

Forgotten Books

Erik H. Erikson, *Infanzia e società*. Rome: Armando, 1963 (original edition: *Childhood and Society*. New York: Norton, 1950) (Antonella Mancini)

Book Notices

Franco Borgogno, Alberto Luchetti & Luisa Marino Coe (editors), *Reading Italian Psychoanalysis*. London: Routledge, 2016 (Paolo Migone)

Peter A. Levine, *Trauma e memoria. Una guida per capire ed elaborare i ricordi traumatici*. Preface by Bessel A. van der Kolk. Rome: Astrolabio, 2018 (original edition: *Trauma and Memory: Brain and Body in a Search for Living Past. A Practical Guide for Understanding and Working with Traumatic Memory*. Berkeley, CA: North Atlantic Books, 2015) (Andrea Castiello d'Antonio)

Glen O. Gabbard & Holly Crisp, *Il disagio del narcisismo. Dilemmi diagnostici e strategie terapeutiche con i pazienti narcisisti*. Milan: Raffaello Cortina, 2019 (original edition: *Narcissism and its Discontents*. Washington, D.C.: American Psychiatric Association Publishing, 2018) (Francesca Tondi)

Melanie Klein, *Weaning. Lo svezzamento come conflitto*. Sesto San Giovanni (Milan): Mimesis, 2018 (partial translation of: Susan Isaacs, Melanie Klein, Merrell P. Middlemore, Nina M. Searl & Ella Freeman Sharpe, *On the Bringing up of Children*. Edited by John Rickman. London: Kegan Paul, 1936) (Gioele P. Cima)

Nathalie Jaudel, *La leggenda nera di Jacques Lacan. Elisabeth Roudinesco e il suo metodo storiografico*. Turin: Rosenberg & Sellier, 2018 (original edition: *La légende noire de Jacques Lacan*. Paris: Navarin, 2014) (Gioele P. Cima)

Sophia F. Dziegielewska, *DSM-5 in Action*. Foreword by Filippo Di Pirro. Florence: Giunti, 2017 (original edition: *DSM-5 in Action*. Third Edition. Hoboken, NJ: Wiley, 2015) (Andrea Castiello d'Antonio)

Books Received

Journals

Journal of the American Psychoanalytic Association, 2018, Volume 66, nos. 1, 2, 3, 4, 5, 6 (Jutta Beltz & Luisella Canepa)

Jutta Beltz & Luisella Canepa, *Comment on the Journal of the American Psychoanalytic Association*

The Psychoanalytic Quarterly, 2018, Volume 87, nos. 1, 2, 3, 4 (Andrea Castiello d'Antonio)

Andrea Castiello d'Antonio, *Comment on The Psychoanalytic Quarterly*

Group Dynamics: Theory, Research, and Practice, 2019, Volume 23, no. 1 (Paolo Migone)

Il Sagittario, 2018, Year 22, no. 40/41 (Paolo Migone)

A. Rivista Anarchica, 2019, Year 49, no. 433 (Paolo Migone)

2019 Program: “International Seminars of Psicoterapia e Scienze Umane”

Information for subscribers and readers

Issue no. 3, 2019, Volume 53

Wilma Bucci, *The role of language in emotional life*

Abstract. Emotional experience is inherently difficult to communicate in words. The connection of emotional experience and language is examined in the context of Wilma Bucci's multiple code theory with its corollary concepts of “emotion schemas” and the “referential process”; the limitations of this connection are examined as well. Emotion schemas are made up of episodes that include particular subsymbolic bodily processes activated in relation to different people and

objects, in many contexts. Verbalization of emotional experience through the referential process involves at least trace activation of bodily components of an emotion schema, leading to detailed description of an event associated with the schema, then stepping away from the immediate experience of the event, to examine its emotional meaning. The event may be a memory, or a report of a fantasy, or a dream, or an ongoing interaction. Computerized linguistic measures of the functions of the referential process are presented; these include the *Weighted Referential Activity Dictionary* (WRAD), which indicates immediacy of immersion in an experience as reported in a description of an image or a narrative, and the *Weighted Reflection/Reorganizing List* (WRRL), which assesses the function of examining emotional meaning.

Paolo Migone, *Paths in psychoanalysis: John E. Gedo*

Abstract. The cultural profile and theoretical contributions of John E. Gedo (1927-2019) are briefly outlined. John E. Gedo, who died this year, was a Chicago psychoanalyst of Hungarian origins who was very close to Heinz Kohut during the years in which he was building the theoretical edifice of self psychology, to which he gave important inputs. Gedo eventually interrupted his collaboration with Kohut and proposed a more ambitious model, a “hierarchical schema” of five modes of psychological functioning, each one of them characterized by a specific regulation principle, defense, problem or danger, and therapeutic intervention. He presented this proposal in many articles and books, particularly in his book *Beyond Interpretation: Towards a Revised Theory for Psychoanalysis* (New York: International Universities Press, 1979). Gedo had also a rich and typically European humanistic culture, and was especially interested in arts, a subject to which he dedicated several books and the last years of his life. Gedo’s contributions are presented also through a long quotation of the essay by Paolo Migone “Monografia: John E. Gedo” [A monography on John E. Gedo], published in *Psicoterapia e Scienze Umane*, 1985, 19 (4): 89-102.

Berta Neumann, *Process notes on the psychotherapy of Federico (1955-56)*. Edited by Eugenia Omodei Zorini

Abstract. The process notes of one year of psychoanalytic therapy with a severely regressed psychotic patient are published. This therapy was conducted by Berta Neumann (1894-1976) from August 1955 to August 1956, and these process notes were kept by Eugenia Omodei Zorini who transcribed them and are published here for the first time. Among other things, some therapeutic techniques of the time are shown, for example verbal interpretations on unconscious material in schizophrenia and the technique of “symbolic realization” developed by *Madame* Marguerite Sechehaye in the late 1940s.

Traces

Logics of prediction

Pier Francesco Galli, *Editorial note*

Daniel Kahneman, *Memories of a summer with David Rapaport in 1960, and possible sequelae Discussion with interventions by Wilma Bucci, Mauricio Cortina, Gerhard W. Dammann, Diana D. Diamond, Morris N. Eagle, Kenneth A. Frank, Daniel Kahneman, Danielle Knafo, Frank M. Lachmann, Joseph D. Lichtenberg, Paul Lippmann, Everett Waters, David L. Wolitzky, Rachel A. Wolitzky*

Abstract. After an introduction by Pier Francesco Galli, the seminar held by Daniel Kahneman at the 57th Annual Meeting of the *Rapaport-Klein Study Group* at the *Austen Riggs Center* (Stockbridge, Massachusetts, June 7-9, 2019) is published, with the discussion. Kahneman remembers David Rapaport’s personality, his teaching, and the cultural atmosphere in 1960 at the *Austen Riggs Center* where he spent a summer invited by Rapaport; in those years also Erik Erikson was a member of the staff. In the discussion, several issues are raised, in particular the relationship in clinical psychology between the “fast” clinical intuition and the “slow” actuarial

prediction (i.e., based on rules and statistics); to this regard, the position held by Paul E. Meehl in the 1950s is examined. The interventions in the discussion are by Wilma Bucci, Mauricio Cortina, Gerhard W. Dammann, Diana D. Diamond, Morris N. Eagle, Kenneth A. Frank, Daniel Kahneman, Danielle Knafo, Frank M. Lachmann, Joseph D. Lichtenberg, Paul Lippmann, Everett Waters, David L. Wolitzky, and Rachel A. Wolitzky. The audio-recording and the English text, edited by Everett Waters and Paolo Migone, with a presentation of Daniel Kahneman by Morris Eagle, are at the web page www.psychomedia.it/rapaport-klein/june2019.htm.

Discussions

Andrea Angelozzi, *Ten problems for a real reform in mental health services*

Abstract. The Italian Law no. 180/1978, that closed mental hospitals in Italy, is a law of principles that cannot prevent the development and the progressive extension of ways of working used in old psychiatric hospitals. Ten aspects are examined which are strongly at risk in this direction and which are in fact facilitated by many national and regional regulations. They are the following: leaving the organization of mental health to the autonomous decisions of Regions; reducing the programming of services to an administrative management; reconstituting spaces that operate according to the old mental hospital system; not using every available tool to oppose chronicity; not making a real integration of the new psychiatric wards in General Hospitals; returning to “dangerous for yourself and others” as the leading model in psychiatric choices; devaluing the centrality of the community and the integrative value of mental health centers; managing any context where there are behavioral or social problems as something related to mental illness; ignoring benchmarking and outcome measures; devaluing the quality of training.

Antonio Maria Ferro, *The craftsmanship of psychiatry: Forty years after the Italian Law no. 180/1978*

Abstract. Some important aspects characterize the movement of humanistic psychiatry, from John Conolly to Wilfred R. Bion and Franco Basaglia, up to the many colleagues who intervened in the debates published in the last issues of the journal *Psicoterapia e Scienze Umane* around the 40 years of the Italian Law no. 180/1978 that provided for the closing of Psychiatric Hospitals. Among these aspects there are a culture of acceptance and inclusion, respectful and affectively rich, and the ability to understand and treat psychiatric patient without relying only on descriptive diagnoses and overt symptoms. These aspects can be considered an antidote to a return of mental asylums and of a mental attitude and an ideology of exclusion that can come back in any moment. Many Community Mental Health Centers tried to deal the new forms of psychopathology (eating disorders, adolescent crises, depressions in the elderly, personality disorders, new forms of addiction, etc.), while other Centers remained attached to ideological or self-referential approaches. Two concept are discussed: the idea of “craftsmanship of psychiatry”, sensible to improvements and open to external influences; and the idea of psychiatry as a “discipline at the border” of different areas of expertise and specialized in the relationship with the “Other” (institution, biological psychiatry, psychology, sociology). This psychiatry is light and poor without being fragile. Italian psychiatry should be proud of these 40 years after the Law no. 180/1978: Psychiatric Hospitals, differently from any other country of the world, are still closed. Pessimism could be an alibi to avoid further progress, and future developments of humanistic psychiatry are possible.

Clinical cases

Comments on the case of Anna [n. 2/2019]: Simona Argentieri, Eugenia Omodei Zorini, Francesca Tombolini, Simone Maschietto

Book Reviews

Book Review Essay: "For a clinical understanding of serial torturers"

Françoise Sironi, *Comment devient-on tortionnaire? Psychologie des criminels contre l'humanité*. [How Does One Become a Torturer? Psychology of Criminals Against Humanity] Paris: Éditions La Découverte, 2017 (Salvatore Inglese)

Book Reviews

Christopher Bollas, *L'età dello smarrimento. Senso e malinconia*. Milan: Raffaello Cortina, 2018 (original edition: *Meaning and Melancholia. Life in the Age of Bewilderment*. London: Routledge, 2018) (Silvia Marchesini)

Forgotten Books

Ernst Kris, *Ricerche psicoanalitiche sull'arte*. Preface to the Italian Edition by Ernst H. Gombrich. Transl. by Elvio Facchinelli. Turin: Einaudi, 1967 (original edition: *Psychoanalytic Explorations in Art*. New York: International Universities Press, 1952) (Antonella Mancini)

Book Notices

Jean Laplanche, *Nuovi fondamenti per la psicoanalisi. La seduzione originaria*. Sesto San Giovanni (Milan): Mimesis 2019 (original edition: *Nouveaux fondements pour la psychanalyse. La seduction originaria*. Paris: PUF, 2016); Jean Laplanche, *Sexuale. La sessualità allargata nel senso freudiano*. Sesto San Giovanni (Milan): Mimesis, 2019 (original edition: *Sexual. La sexualité èlargie au sens freudien*. Paris: PUF, 2014) (Gioele P. Cima)

Alain Ehrenberg, *La meccanica delle passioni. Cervello, comportamento, società*. Turin: Einaudi, 2019 (original edition: *La mécanique des passions: Cerveau, comportement, société*. Paris: Odile Jacob, 2018) (Gioele P. Cima)

Otto F. Kernberg, *Psicoanalisi e formazione. Cambiamenti e prospettive del training psicoanalitico*. Milan: FrancoAngeli, 2018 (original edition: *Psychoanalytic Education at the Crossroad. Reformation, Change and the Future of Psychoanalytic Training*. London: Routledge, 2016) (Andrea Castiello d'Antonio)

Italian Psychiatric Association & NetforPP Europe, *Schedati perseguitati sterminati. Malati psichici e disabili durante il Nazionalsocialismo*. [Persecuted and Exterminated. Mental Patients During National Socialism] Rome: The Factory, 2018 (Luigi Antonello Armando)

Antonio Slavich, *All'ombra dei ciliegi giapponesi. Gorizia 1961*. [In the Shadow of Japanese Cherry Trees. Gorizia 1961] Merano (Bolzano): Alpha Beta Verlag, 2018 (Natale Calderaro)

Nathan Kravis, *On the Couch: A Repressed History of the Analytic Couch from Plato to Freud*. Boston: MIT Press, 2017 (Andrea Castiello d'Antonio)

Books Received

Journals

Contemporary Psychoanalysis, 2018, Volume 53, nos. 3 & 4; 2019, Volume 54, no. 1/2 (Paolo Migone)

Paolo Migone, *Comment on Contemporary Psychoanalysis*

Revue Française de Psychanalyse, 2018, Volme 82, nos. 1, 2, 3, 4 & 5 (Luigi Antonello Armando)

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

Journal of Abnormal Psychology, 2019, Volume 128, no. 6 (Paolo Migone)

Journal of Psychiatric Practice, 2018, Volume 24, no. 3 (Paolo Migone)

L'Indice dei Libri del Mese, 2019, Year 36, no. 7 (Paolo Migone)

Doppiozero, 2019, www.doppiozero.com (Pietro Pascarelli)

2020 Program: "International Seminars of Psicoterapia e Scienze Umane"

Information for subscribers and readers

Issue no. 4, 2019, Volume 53

Pier Francesco Galli, *Editorial: Give them a mean face*

Abstract. This long editorial, based on the example of healthcare, highlights the contradiction between ideology of control and the real situation in a democracy that still today, in many areas, thinks that it is possible to govern according to the logics of corporations. Some aspects of the Continuing Medical Education (CME) system in Italy are critically discussed, pointing out some inner contradictions and the inefficiency of lifelong learning of mental health professionals, and the low forecasting ability of those who planned this CME system. An Editorial by Pier Francesco Galli which appeared in issue no. 4/2001 of the *Giornale Italiano di Psicologia* (GIP) [Italian Journal of Psychology], in which the main critical aspects of the CME system were emphasized, is reprinted; then some extended quotations of the article by Ulrich Wienand titled “Professional accreditation: Prospects and risks for Italian psychologists”, which appeared in the same issue (4/2001) of the *Giornale Italiano di Psicologia* (GIP), are also reprinted. Finally, parts of two articles that appeared in September 2019 in the Italian on-line journal *Quotidiano Sanità* [Daily Healthcare Newspaper], by Massimiliano Zaramella and Marco Castioni, respectively, who refer to the analysis made by the jurist Luca Benci, are reproduced. (The title of this Editorial – “Give them a mean face” – was the command shouted in the 18th century to the Bourbon Army in order to frighten the enemy, and here is used ironically to refer to those who try to put into effect the CME system in Italy. In a way, it reminds the *haka*, the ceremonial Māori dance performed by the New Zealand rugby team – the *All Blacks* – before their international matches; this dance, however, did not prevent defeat by England at the 2019 *Rugby World Cup* Semi-final).

Lawrence Friedman, *Freud’s papers on technique: His record of discovery*

Abstract. Freud’s *Papers on Technique* is commonly thought to collect various essays that reflect Freud’s opinions about how a proper psychoanalyst should behave. Accordingly, today’s analysts ask themselves whether – or how strictly – they should “obey” the Patriarch’s hundred-year-old “rules”. This mistakes the overall sense of the book as a book. Freud is reporting an extended, empirical experiment on a radically new type of (psychoanalytic) phenomenon that he had chanced upon. He tries to determine the variables that either provoke or dispel the phenomenon. He is not primarily concerned with theory, efficacy or comfort. The data are often unwelcome, and are thrust upon him. Freud’s report is in the form of conditional assertions of fact, as though to say, “if you do X you will produce Y”. He has found that the eliciting behaviors often run counter to normal social reflexes, so anyone wishing to reproduce the findings will need graphic alternatives as replacements. Therefor Freud conveys his results not so much by rules or values, as by metaphors and images that help an analyst adopt an attitude that elicits the phenomenon. Unfortunately, readers are generally unaware of the convergent aim of the book’s explorations, though that is what gives those terms their sole and specific purpose. We see readers seize one or another of the papers, pull out this or that familiar *cliché* or metaphor, and give it whatever rationale they assume “it must have had”. Since Freud provided these striking terms and images as aids in marshaling an un-definable and un-prescribable experience, uprooting them from their precise place in the inquiry turns guide-posts into loose lumber. The result is fruitless debate circling personal taste and opinion, and tragic loss of access to a delicate and unnatural experience that will never be encountered without a deliberate plan. (This article is a modified version of the Introduction to Lawrence Friedman’ book *Freud’s Papers on Technique and Contemporary Clinical Practice*. New York: Routledge, 2019, pp. 1-11).

Erich Fromm, *The contribution of the social sciences to mental hygiene* (1951)

Abstract. In this contribution, presented at the *Fourth International Congress on Mental Health* organized in México City on December 11-19, 1951, and here translated in Italian for the first time, the issue of mental health conceived as passive adaptation to society is critically discussed. Human nature has unique and stable foundations that can be suffocated by the rules of a

community that does not respect them; this process can produce either manifest psychological disorders or a latent, unconscious disturbance that manifests itself as a rigid conformism to the rules of society.

Franco Maiullari, Bianca Maria de Adamich, Marica Fragapane, *The finalism of dreams in Alfred Adler's Individual Psychology*

Abstract. Psychic finalism, understood as perspective, project, or future-oriented life, is a general Adlerian psychodynamic principle. It operates on a conscious and on an unconscious level, in an explicit and in an implicit way, in daily life as well as in dreams; it is always seen in reference to the individual history and within a specific social and cultural context. Based on these theoretical indications, in this article: 1) psychic finalism is placed in an evolutionary perspective; 2) some clinical cases are presented in which the dream's finalism is expressed in a meaningful way; 3) it is hypothesized that the dream – and in a wider terms what could be defined the “fantastic-oneiric” capacity of the human being – colors psychic life with a catalyst function, both in art (as in Nietzsche's aesthetic perspective) and in the art of living (as in Adler's psychodynamic and psychotherapeutic perspectives). However, dreams today are still an enigmatic product of psychic life, and if we think at their emergence in the course of evolution we can only make some heuristic hypotheses on the reason why they have been selected and maintained, and on the anthropological meaning of their manifestation; at any rate, dreams are still a precious gift within a psychodynamic therapy because they surely tell something about the patient's mental life that we should investigate.

Cesare Romano, *The Count Thun dream and Freud's search on his father's past. A shame to hide in Jacob Freud's past?*

Abstract. Freud's Count Thun dream is examined in order to shed light on the hypothesis that Freud through this dream tried to understand two dark events in his father's past: the second wife Rebekka and the departure from Freud's hometown Freiberg. It is argued that in the dream's manifest content a reference can be found to Freud's childhood in Freiberg and to the journey that relocated his family first in Leipzig and later in Vienna. It is also argued that this dream and Freud's associations are filled with sexual references to the primal scene that Freud could observe many times in his early childhood. In this dream Freud expresses aggressiveness toward his father for having been exposed to the primal scene in his early childhood and for the loss of his Freiberg's paradise due to his father's job loss. It is shown as well that in this dream Freud failed to detect childhood episodes that were more relevant than those he discovered dealing with his enuresis.

Traces

Pier Francesco Galli, *Again on training, and on the difference between being serious and being staid. Presentation of Sebastiano A. Tilli's book "Beyond the Cure Principle. Reflections on Treatment, Psychoanalysis, and Analytic Training"* [Al di là del principio di guarire. Riflessioni sulla cura, la psicoanalisi, la formazione analitica (2001)]

Abstract. After an Introductory note by Pier Francesco Galli, his presentation of Sebastiano A. Tilli's book *Al di là del principio di guarire. Riflessioni sulla cura, la psicoanalisi, la formazione analitica* [Beyond the Cure Principle. Reflections on Treatment, Psychoanalysis, and Analytic Training] (Pisa: ETS, 2001) is published. Among other things, this text critically discusses some aspects of psychotherapeutic training, with reference also to Pier Francesco Galli's Editorial of this issue no. 4/2019 of *Psicoterapia e Scienze Umane*.

Clinical cases

Eleonora Marcelli, *The case of Linda*

Comments on the case of Linda: Lenio Rizzo, Franco Lolli

Comments on the case of Anna [no. 2/2019]: Giorgio Meneguz, Simone Maschietto

Book Reviews

Book Review Essay

Ivan Urlić, Miriam Berger & Avi Berman, *Vittime, vendetta e perdono. Trattamento del trauma individuale e collettivo*. Introduction by Franco Del Corno. Preface by Malcolm Pines. Milan: Edra, 2019 (original edition: *Victimhood, Vengefulness and the Culture of Forgiveness*. Hauppauge, NY: Nova Science Publishers, 2013) (Euro Pozzi)

Book Reviews

Mantosh J. Dewan, Brett N. Steenbarger & Roger P. Greenberg (editors), *The Art and Science of Brief Psychotherapies. A Practitioner's Guide*. Third Edition. Washington, D.C.: American Psychiatric Association, 2018; Hanna Levenson, *Brief Dynamic Therapy*. Second Edition. Washington, D.C.: American Psychological Association, 2017 (Andrea Castiello d'Antonio)

Forgotten Books

Edward S. Tauber & Maurice R. Green, *L'esperienza prelogica. Indagine sul sogno e altri processi creativi*. Turin: Boringhieri, 1971 (original edition: *Prelogical Experience. An Inquiry into Dreams and Other Creative Processes*. New York: Basic Books, 1959) (Antonella Mancini)

Book Notices

Ronald E. Purser, *McMindfulness. How Mindfulness Became the New Capitalist Spirituality*. London: Repeater, 2019 (Gioele P. Cima)

Rita Charon, *Medicina narrativa. Onorare le storie dei pazienti*. Italian edition and Introduction to the Italian edition by Micaela Castiglioni. Milan: Raffaello Cortina, 2019 (original edition: *Narrative Medicine. Honoring the Stories of Illness*. Oxford, UK: Oxford University Press, 2006) (Andrea Castiello d'Antonio)

Stefano Blasi (editor), *L'epistemologia della psicologia clinica. Prospettive teoriche e metodologiche*. [Epistemology of Clinical Psychology. Theoretical and Methodological Perspectives] Presentation by Mario Rossi Monti. Rome: Fioriti, 2018 (Silvia Marchesini)

Riccardo Gramantieri, *Fenomeno UFO. Science and Fiction (1947-1961)*. [The UFO Phenomenon. Science and Fiction (1947-1961)] Afterword by Giuseppe Panella. Sesto San Giovanni (Milan): Mimesis 2018 (Antonella Mancini)

Books Received

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Psyche. Zeitschrift für Psychoanalyse und ihre Anwendungen, 2018, Volume 72, nos. 1, 2, 3, 4, 5, 6, 7, 8, 9/10, 11 & 12 (Silvano Massa)

Silvano Massa, *Comment on Psyche*

World Psychiatry. Official Journal of the World Psychiatric Association (WPA), 2019, Volume 18, no. 3 (Paolo Migone)

Dialogues in Philosophy, Mental and Neuro Sciences, 2019, Volume 12, no. 1 (Paolo Migone)

Giornale Italiano di Psicologia, 2019, Year 46, no. 3 (Paolo Migone)

Frontiers in Psychology, 2019, Volume 10 (October 25) (Nicola Nardelli)

Contents and indexes of Year 2019, Volume 53

2020 Program: "International Seminars of Psicoterapia e Scienze Umane"

Referees and proof editors of year 2019

Information for subscribers and readers