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# Victim, racism, anti-Semitism

Claudia Gina Hassan \*

**Abstract.** The Biblical notion of “scapegoat” has been inflected and interpreted from a theological, philosophical, sociological and a psychoanalytic angle. Based on a reconstruction of these different interpretive lines, and highlighting the frequent conflation of these diverse planes, the usage of this notion in contemporary politics will be examined. The internal dynamics and the ethical and social consequences of the construction of scapegoats during the 20th century and in contemporary society will be analyzed. The violent moment within the creation of a scapegoat, a moment understood as “mimetic desire” by Girard, is strictly linked with the construction of identity. In the so-called “totemic meal” (Freud) the impure elements are devoured. Thus through magical thinking (Jung) a group secures the ostracization of the negative. Furthermore, theories of identity are compared with theories of the scapegoat: the essential points of convergence are found to be the decomplexification of problems (Blumer), the notion of social stigma (Goffman) and finally an outburst of violence. The generalized kind of violence typical of ancient societies becomes more limited and restrained in post-classical societies (Girard): in the latter, however, the conflict between in-group and out-group elements persists, albeit in different forms, and also the mimetic contagion can be found, even though mitigated within a pluralistic society in which untruths about the victims are usually questioned. Finally, the mechanisms are investigated which in contemporary society re-establish the reassuring difference between “us” and “them”, majority and minorities, natives and strangers, and thus revive the idiom of hygiene, war and violence.

**Keywords:** Immigration, Social representation, Stigma.

An analysis of complex concepts, like that of the scapegoat, necessarily involves an in-depth investigation of where they come from, in order to assess how they have evolved over time and how they have been used or, in some cases, manipulated, in the various socio-political contexts involved. Leviticus (verses 20-22) expounds the theory of what was later to be called *caper emissarius*: a goat that was cast into the desert during the Jewish feast of *Yom Kippur*, the Day of Atonement. This involved a precise ritual: the priest of the temple of Jerusalem placed his hands on the animal’s head and, in so doing, transferred all the sins of the community to the goat.

The idea of transferring the sins of a community to an animal is also found in many other ancient cultures, as Herodotus tells us. If we come to understand how the concept of the scapegoat evolved, we can shed light on a number of unexplored and mysterious facets of mankind, both in the past and present. This is because although the act of sacrifice is obviously outdated, the cult still exists at a symbolic level (Girard, 1989).

Whatever the culture that spawned them, these rituals have all traditionally been a way of eradicating the evils that afflict mankind, whether they be death, disease, violence or the sense of sin and guilt that comes with our consciousness of having violated a moral code. Throughout history, human beings have attempted to drive out this dark side, resorting to rites of purification and liberation. In the ceremonies analysed here in brief, the evil is magically transferred to other people or to animals. Whenever a scapegoat is chosen, it is done by applying the methods that a culture uses to define what it finds ‘unacceptable’ and that materialise in the summoning – or rather the ‘transferral’ – of a sin. The similarities between these rites, at least as far as their aims are concerned, allow us to see how a real tendency to ceremoniously sacrifice – with the resulting identification of a scapegoat – has always existed at a universal level. With no single explanation, the mystery of the scapegoat can be interpreted in various different ways.

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## **The sociological and philosophical analysis of the scapegoat phenomenon**

Naturally, there is a strong connection between this historical-cum-anthropological phenomenon and the content and processes of our unconscious minds. This symbolism manifests itself when intense emotions are stimulated. Sacrifice is the symbol of a state of oppression and it is no coincidence that its symbolic opposite is liberation. For ancient peoples, the real battle was, above all, against the hostile forces of nature. Today that battle is between man and himself, between man and the dark forces of his mind, and sacrifice can evolve from being a cruel rite into a *spiritual symbol* of this struggle.

The concept of the ‘scapegoat’, as we understand it today, has completely lost its original meaning. A scapegoat can be a member of a group, a minority, an organisation or an institution that is always blamed for the failure of a social, political or cultural mechanism. In this way, social conflict between members of a society is avoided.

What we are referring to here is a concept of society understood to be an “interactive network” (Blumer, 1969, p. 58) that links individuals who mainly use their behaviour to decipher the world that surrounds them.

From our point of view, therefore, it is interesting to connect this theory with the Freudian concept of ‘the resolution of grief’. When we can no longer bear a loss, or perhaps a crisis if applied at a social level, we tend to attribute this malaise to a scapegoat. Such a scapegoat may be an individual, a behaviour, an object or a symbol. It becomes responsible for the evil and faces the consequences by undergoing violence, exclusion or the untouchability of a taboo. The resolution of grief can occur in daily life in the form of a tool for problem simplification. This is the crux of the matter: we are dealing with a process whereby a source of conflict that not only afflicts an individual but society as a whole is transferred. Blumer’s approach basically involves a process of removing responsibility from the individual, which allows him or her to deny his or her participation in a particular behaviour, transferring it to another person. Let’s imagine how this process manifests itself today. We currently find ourselves faced with these two phenomena: the simplification of the issue of migrants (just to name one of many possible examples) and the resulting removal of responsibility. This leads to the creation of an enemy and a scapegoat.

Indeed, it is at a social level that an individual comes to belong to virtual social identities. Thus inferences form that influence the relationship between a person and his or her surroundings. If an individual has ‘attributes’ that make him or her different from the rest (a foreigner), he or she will be downgraded to the status of a person with a stigma, which leads to their exclusion. I need not spend time explaining Erving Goffman’s concept of stigma. It involves the projection of stereotypes, often involving feelings of fear or inferiority, which are heaped onto outsiders in an acritical way (Goffman, 1990, p. 45). Stigma allows us to defend the ethical and legislative structure upon which society is based. The consequences of such a process are, initially, the disturbance of social interaction and the gradual exclusion from society of those who are stigmatised.

Psychoanalytical reflections on the scapegoat phenomenon have opened up new lines of research into this issue: aggressive feelings and a sense of guilt have become tools for understanding sacrificial mechanisms, combined with the study of social and anthropological factors. In this way, violence and the mysterious process of purification find their rightful place in interpretations.

The French sociologist and anthropologist Roger Bastide made an essential contribution to identifying the theoretical structure of the scapegoat concept. In referring back to Freudian theories, Bastide explains that each of us harbours a desire to kill our father. This murderous impulse is curbed by society, which prevents us from carrying out this desire and deviates it towards less dangerous objects. This mechanism leads to the creation of a scapegoat. In short, Bastide argues

that human beings project their inner evil towards the outside world, expressing their repressed instincts and helping to create a figure who must be persecuted. Our frustration becomes a desire for aggression: we wish to fight against the obstacles in our way, but we do not want to admit to ourselves that the real cause of these checks is inside ourselves, that we are the origin of our own despair and our own failure, hence we look for a scapegoat outside ourselves. As far as this aspect is concerned, Bastide holds that the only possible way to overcome such a situation is to develop the opposite mechanism, founded on an understanding of others. The only way to replace the scapegoat process – which is one that excludes – with an inclusive process that allows us to overcome a situation where relationships are based on suspicion and distrust is to open ourselves up to others.

The figure of the scapegoat has also been studied from a criminological point of view. The theory of labels, which developed in the United States in the 1950s and 1960s, particularly shifted the focus of investigation from the individual offender to the ways in which deviant behaviour is perceived at a social level.

One strand of research has interpreted sacrifice as a protective approach to addressing destructive human tension. This would mean that sacrificial cults lie at the heart of society's development. The psycho-social mechanism of the scapegoat thus becomes the key to interpreting human history. I am particularly referring to the Girard school, which enormously influenced subsequent research. The most original aspect of Girard's approach focuses on the concept of human desire as imitative. A mimetic propensity drives people to compete with others and triggers viral, contagious aggressive processes that undermine social cohesion. This violence is thus channelled towards a victim, an object that can be sacrificed because it is considered insignificant and, above all, powerless and thus unable to defend itself. This mechanism is therefore generative, meaning that it reproduces itself every time and, indeed, is codified into a rite. In ancient societies, this mechanism was socially controlled. Girard carefully analyses real moments in history when the scapegoat mechanism was triggered.

Critical of Freud, Girard nevertheless starts from the same premises, holding that human culture's roots are embedded in violence. However, in discussing the concept of the Oedipus complex, Girard develops his theory of 'mimetic desire', stating that violence is lurking whenever an individual attempts to imitate an equal, or desires what they have or what they are, but a lack of resources or status impedes him or her from achieving it. Man is a being that desires in response to others: there is always a model that lies between an individual and his or her desire, a model that points to something desirable; a model that soon becomes a rival for that very reason. This mechanism, which springs from social psychology, tends to unleash an intrinsically violent society, making the resolution of violent conflict the main problem facing any possible human culture: 'Mimesis coupled with desire leads automatically to conflict'.

Girard's interpretation is unbalanced in that it focuses on changes brought about by Christianity. For Freud, aggressive impulses can, at most, be channelled or contained but can always resurface at times of crisis, war and conflict.

Resentment, as Girard (1999, p. 34) stresses, is 'that which the imitator feels with regard to his model when the model obstructs his efforts to possess the object over which both converge'. This desire to imitate a chosen model, if universally expressed, leads to chronic and 'impure' violence. In order to purify itself of this 'infection', society resorts to a 'pure', brutal act of violence. It chooses a random victim, a 'scapegoat', and channels the violence of the collective away from the community. For Girard, the choice of victim is entirely arbitrary. He interprets Sophocles's *Oedipus Rex* as a "sacrificial crisis": Oedipus is the 'surrogate victim' who is destroyed by society, not because the latter believes he has done something wrong, but because it does everything it can to hide the real cause of its internal crisis from itself and, in order to do so, requires a scapegoat (Coupe, 1997, p. 117 of the Italian translation). Girard's analysis confirms that the community,

particularly the conflict between its interior and exterior, manifests itself in an attempt to limit fear by directing it towards the unknown, the foreign and the different. The scapegoat figure is created in order to concentrate the destructive forces in society in one single direction, towards a single target and, therefore, it is implicitly an essential tool for social cohesion. All human societies, bar none, have the tendency to implode due to internal violence and, when this risk looms, they resort to a means of reconciliation of which they themselves are unconscious: spontaneous and mimetic convergence against a single victim. The damaging power of violence, without the 'corrective' intervention of a victim, risks drawing the community into a self-destructive crisis. If we start from the assumption that every mimetic crisis coincides with nothing short of a social crisis, Girard manages to reveal how the principle of guilt is not observed when there is a sacrifice. Primitive man teaches today's society what the real menace of unbridled violence, of ruthless indifference means. While ancient societies, perceiving the repetition of identical actions typical of reciprocal violence, attempted to interrupt that violent process with a sacrificial system (involving animals or humans), modern societies do not fear violent reciprocity, and have set up a legal form of punishment or, as has often happened in history, act violently against a scapegoat. Crisis therefore involves a general lack of differentiation: indeed, confusion fosters the rise of the masses, and people in that state are similar to each other, in a disorganised way, in just one place at the same time. In these cases, the masses always lean towards persecution because the natural causes of what is disturbing them do not interest them.

The masses, by definition, demand action.

Contemporary anti-Semitism can be said to rest on three basic assumptions: the racialization of the Jews, the conspiracy approach to history, a historical judgment on modern bourgeois society as the era of Jewish tyranny. Although they partake of the same ideologies of difference and rely on similar stereotypes, anti-Semitism and racism lead to absolutely diverse strategic and political outcomes. While for racists the bourgeois world is the best possible one, and thus worth defending from the new barbarians at the gates of civilization, for anti-Semites the bourgeois world is the worst possible one, because the barbarians have already broken through the ramparts of civilization, and have even succeeded in infecting it with their mores. Racist ideology is an ideology of fear, that originates in the drive for self-preservation. Anti-Semitism is instead pervaded by a logic of subversive mobilization, because anti-Semitism is an ideology of subversion and resentment. We can however state that, as Freud would have said, these mechanisms lurk in society and can always recreate a victimising mechanism.

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# The persecution of Rom and Sinti in Fascist Italy

Paola Trevisan\*

**Abstract.** The present paper focuses on the relationship between Fascist Italy and those people we conventionally call “Gypsies”. The contradictory aspects of the Fascist anti-Gypsy policy have been analyzed from a wider historical and anthropological perspective on Rom and Sinti communities in Italy. Their persecution during the Fascist regime took different forms and enacted repressive-preventive measures meant for people who the regime considered “dangerous” to both public order and state security. While showing how Rom and Sinti suffered under these measures (such as expulsions “at own risk and peril”, police confinement and internment in camps and special localities), the whole process of categorization of the “Gypsies” has been analyzed - from Unification to the end of WWII. In perfect continuity with the liberal regime, the anti-Gypsy policy of Fascism managed to define “the Gypsy” as an “undesirable foreigner”: this sketched a category of individuals who the police could treat with the utmost discretionary power, without the least reference to the laws in force for foreigners. Even today Rom and Sinti continue to be considered a threat to “security and public order”, possibly making the persecutions they suffered during the Fascist period a topic which is not of particular interest to historians. This is why the testimonies of the Rom and Sinti were hardly noticed by society or Italian academia, also if today there is sufficient documentary evidence.

**Keywords.** Rom and Sinti; Fascist persecution; Civil internment; Police confinement; Italy; Gypsies.

«Le maximalisme revendicatif conçoit le passé comme une légende simplificatrice à usage idéologique. A condition de suivre le travail des historiens et d’écouter les témoins, il n’y a pourtant nul antagonisme entre le respect des spécificité régionales et nationales de la persécution des familles tziganes et de la construction de la mémoire européenne du génocide des Tsiganes Europe. Car quelle qu’ait été la formule politique selon la quelle les Tsiganes furent persécuté, ils le furent en famille et pour ce qu’il était. Notre devoir est d’accorder une véritable place dans la mémoire national à la reconnaissance de l’internement des nomades sur le sol français comme un aspect de l’iniquité du droit national et de ses dérivés» (H. Asséo, 2009, pp. XI-XII).

The reflection the historian Henriette Asséo wrote to accompany the publication of the principal work on the internment of Rom and Sinti in France will also guide the course of this work dedicated to the persecution of Rom and Sinti in fascist Italy. Her reflection in fact, can help to overcome the impasse in which we find ourselves today in research on the persecution of “Gypsies”<sup>1</sup> in Italy, stuck between the lack of academic interest and the “simplifying” choice of some Rom and Sinti organizations. These latter, often, have obscured the specific contours of the fascist persecution of Rom and Sinti in Italy, proposing a parallelism with the persecution suffered by them in Nazi Germany. That choice has unfortunately produced insufficient research and often superficial analyses, and most importantly it has hindered understanding of how the treatment of “Gypsies” under fascism is linked to the administrative treatment of “nomads” in Italy today.

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<sup>1</sup> The term “Gypsies” (similar to “Zingari”, “Zigeuner”, “Tsiganes” or “Cigani”) is always used between inverted commas, reflecting the perspective of the State and mainstream society, whereas Romani is meant to indicate the variety of Rom and Sinti groups as a whole. “Nomads” is the term chosen by the France administration with the law of the 16 July 1912 regarding «L’exercice des professions ambulantes et la réglementation de la circulation des nomads», now substituted by the term “Gens du voyage”. In Italy the administration substituted the term “Zingari” with the term “Nomads” starting from the 1960s.

The first step which should be taken (to remedy this issue) is to begin from the direct testimonies of their persecution under the fascist regime. The voices of the Romani themselves can be heard in testimonies published since the 1970s (B. Z. Levak, 1976; R. Hudorovic, 1983; B. Braidic, 1984; M. Karpati, 1984; G. De Barre, 1998; P. Trevisan, 2005), and recently supplemented by some interesting video interviews<sup>2</sup>. In his autobiography, published in Italy in 1975, the Istrian Rom Giuseppe Lavakovich told the doom of the Rom of Buje (today in Croatia) and Postumia (today in Slovenia) - confined to Sardinia and Calabria from spring 1938, as well as the deportation of other members of his family to Nazi camp by Germans in 1944. Anthropologists Leonardo Piasere (1985) and Jane Dick Zatta (1989) during their fieldwork in the 80s in the city of Verona and Piove di Sacco (PD) respectively, have recorded significant Rom testimonies on Ustaša<sup>3</sup> violence's, on escaping across Italy border and, in some case, internment in fascist camps in South Italy. The two decades that have passed between the publication of the earliest testimonies in the mid-1980s and the first archival researches focusing on the Rom and Sinti persecution show how difficult it has been for Italians - even academics - to perceive them as part of national history (G. Boursier, 1996a, 1996b, 1999; A. Osti Guerrazzi, 2004; R. Corbelletto, 2008).

A turning point was marked by the decision of some Sinti families from Emilia to publish the story of their lives, including their internment in the Apennine village of Prignano sulla Secchia (Modena). They also asked the author of this article to find documentary evidence for the events which have survived in community memory, but of which there is no trace in the historical literature. As a result, it was possible to reconstruct the stories of about eighty Italian Sinti, interned between 1940 and 1943, by putting together the family memories of the internees and documents from the town archives of Prignano sulla Secchia and from the State Archives of Modena (P. Trevisan, 2005, 2010, 2013).

## **1. From Liberal Italy to early Fascism: the “Gypsy” as vagabond and stranger**

Romani groups have been present on the Italian peninsula for many centuries, however censuses conducted both before and after Italian unification (1861) did not envisage the category “Gypsy”, neither during Fascist dictatorship. The Sinti were present primarily in central and northern Italy and worked as itinerant performers as musicians, acrobats, circus performers, and merry-go-round operators (L. Piasere, 2004; E. Tauber, 2014; P. Trevisan, 2008, 2011). Since vagrancy was punishable by law, only families that managed to obtain proper licences to engage in those occupations avoided continuous detainment by police. By the early 1900s, in contrast, the majority of Rom present in the southern part of the peninsula had a place of residence or stable address and worked primarily as brokers or traders of horses and as tinsmiths (E. Novi Chavarria, 2007; S. Pontrandolfo, 2013).

To understand the continuity and breaks in the treatment reserved for “Gypsies” by the fascist State, we will briefly go over the events relating to the Rom and the Sinti after the unification of Italy (1861-1871), paying particular attention to the legislative categories of that time and to the Police's practices of maintaining order. With the unification of Italy, the “Gypsies” of the peninsula were no longer considered a category of their own - subject to banishment (M. Zuccon, 1979; L. Piasere, 1989; A. Campigotto, 2008; B. Fassanelli, 2008, 2011) - but became part of the category of vagabonds and wanderers, and as such punishable by law for begging. There seems to be a lack of specific policies toward the Italian “Gypsies”, which asserts the impossibility that “people like that” were also citizens of the Italian State. Italian policymakers ambivalence was the reason for declining the invitation to the 1909 international conference in Switzerland, which aimed to settle

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<sup>2</sup> See the following web sites: <http://www.romsintimemory.it>, <http://porrajmos.it/?lang=en>, and <https://elleperelle.noblogs.org/> (accessed on May 10, 2018).

<sup>3</sup> *Ustaša (Hrvatski revolucionarni pokret)* was a Croatian fascist, racist, ultranationalist organization, active between 1929 and 1945. Its members murdered hundreds of thousands of Serbs, Jews, and Rom as well as political dissidents in Yugoslavia during World War II.



the nationality of those “Gypsies” who were repeatedly expelled by adjacent countries. In this context, the Home Office stated that there were no Italian “Gypsies”, but just a few hundred families practicing some itinerant trades (I. About, 2008; J. Illuzzi, 2014). The denial of a century long presence permitted the unified Kingdom of Italy to deny that “Gypsies” who had been expelled by the bordering countries belonged to Italy, as well as to continue expelling the supposedly foreign ones (P. Trevisan, 2017).

After the First World War the presence of Rom and Sinti in the peninsula took on a new valence in the light of the acquisition of the former Hapsburg territories: the so called new border provinces of Italy. Particularly the Eastern border province was inhabited by several groups of both Rom and Sinti: the *Krasaria Sinti* of the Carso plateau and the *H(e)rvansko, Slovénsko and Istriansko Roma* who continued their familiar patterns of mobility between the old and the new borders. They were easily classified as “foreigners” both in Italy and in the Kingdom of Yugoslavia (the former Kingdom of the Serbs, Croats and Slovenes) and forced into a life of constantly crossing and re-crossing borders. This situation had been created by the post-First World War settlement. Under the terms of the Treaty of Saint Germaine, Italian citizenship was acquired in the new provinces (named Venezia Giulia and Venezia Tridentina) according to what was known in pre-war Austrian legislation as *Heimatrecht* (translated in Italian as *pertinenza* or *indigenato*), which is the link between a person and a definite territory - normally one’s own and one’s father’s birthplace - (E. Capuzzo, 1992). The peace accords do not mention people with no fixed place of residence; in both the Kingdom of Italy and Austria-Hungary (F. Freund, 2013) vagabondage was punishable by law. A very strict interpretation of the citizenship rules for people who had no fixed abode, became a mean for denying citizenship to most of the Rom and Sinti living in those provinces (P. Trevisan, 2019).

The first Fascist circular dealing with the “Gypsies” was issued in August 1924: attention was drawn to the large number of “Gypsies”, mostly coming from the East, who were entering the Kingdom with properly passports with visas. The instruction was to deny visas to the “Gypsies” who presented themselves at the Italian embassies (P. Trevisan, 2017, p. 350). Only two years later, in 1926, two circulars were issued reasserting and reinforcing the 1924 measures; they also included instructions on how to deal with the caravans of Sinti and Rom that had already entered the Kingdom, who were to be directed to the border passes where they would be formally expelled (*ibidem*). As a matter of fact, the two 1926 circulars coincide in many respects with the anti-Gypsy policy implemented elsewhere in interwar Western Europe, which was mainly directed at hindering the cross-border mobility of Rom and Sinti families (I. About, 2014; C. Donert, 2007; T. Huonker & R. Ludi, 2009). The presence of Rom and Sinti in the North-eastern border provinces was “illegally” resolved escorting them to the border “at their own risk and peril”.

In November 1928, a circular was issued which warned against a new danger linked to “Gypsies” entering Italy: the communist propaganda. For this they might *upset or endanger state law and order* [my italics], let alone the safety of the public order. Against their will, Rom thus managed to embody all the fears of the Fascist regime, so that their supposed “dangerousness” significantly increased (P. Trevisan, 2017, p. 351).

For the first time - in May 1930 - Police Chief Arturo Bocchini issued a circular that took in consideration itinerant Italian “Gypsies” ordering them to stay at their place of origin [i.e. the town where their birth was registered]. In October 1932 another circular ordered they had to find permanent employment and to report where they intended to take up residence (*ibidem*).

However, the instructions from the Home Office proved so vague that the municipalities of Northern Italy largely ignored them, since they had no intention of dealing with Sinti and Rom resident. Those municipalities came up with a device to deny them residence: many birth certificates of Rom and Sinti of Northern Italy read «born by chance in this town to itinerant parents» or «born in a caravan», and this allowed municipalities not to enter those babies in the population register.

## 2. The Fascist persecution of Rom and Sinti (1937-1945)

During the 1930s the business of expelling foreign or presumed foreign Rom and Sinti became impracticable, because increasing border controls were provoking international tensions (especially between Italy and Yugoslavia). In this context, Police Chief Arturo Bocchini issued three circulars which focused on the “Gypsies” living along the north-eastern borders and were addressed to the Prefects of Bolzano, Trent, Trieste, Gorizia, Pola, Fiume and Zara (P. Trevisan, 2017, p. 352). A key feature of these is the use for the first time of the phrase “certain or presumed Italian nationality”. It was a phrase that had no referent in the existing legislation, but which created a new category for people whose status had long been undefined.

The common denominator of the three circulars was the necessity to have a fixed residence, though only Rom who were not considered “dangerous” could be settled in the border provinces; the others had to be moved to the Centre and South of Italy, as provided for by the ordinary confinement laws. Police confinement was one of the key features of the Fascist repressive system, designed for various categories of supposedly “dangerous” individuals (C. Ghini & A. Dal Pont, 1971; A. Dal Pont & S. Carolini, 1983; C. Poesio, 2011). This measure was used against political opponents and as a “punishment” for homosexuals, members of a dissenting religious denominations (Evangelical Christians and Jehovah’s Witnesses) and women whose behavior was considered immoral (for example, prostitutes and midwives who practiced abortions). In the province of Pola most Istrian Rom (that is, ninety people) were confined to Sardinia island from February 1938 onwards (D. Dukovski, 1996).

As Italy was preparing for war, the “Gypsy danger” drove the regime to block the mobility of all Rom and Sinti living in the Kingdom of Italy and to move from a policy of “confinement” to one of internment. The day after Italy entered the war (June 11, 1940) Bocchini issued a circular on foreign “Gypsies” coming from Yugoslavia:

«It has come to our attention that several gypsy caravans, some led by foreigners, among them Yugoslav residents, are either anti-national propaganda or espionage vehicles. Some appear to be conducting business, connected to selling objects, either in order to approach citizens of the popular classes, gain their trust, and then speak unfavorably of our politics, or acquiring various news items. Your excellencies, focus your attention on the insidious possibilities of damage to us constituted by these traveling caravans and on the necessity of carefully following each move they make, fully utilizing the opportunities to assign generally suspect gypsies to concentration camps».<sup>4</sup>

On 11 September 1940, Arturo Bocchini issued a further circular which no longer distinguished between Italians and foreigners:

«In view of the fact that they sometimes commit serious crimes because of their innate nature and methods of organization, and in view of the possibility that among them there are elements capable of carrying out anti-national activities, it is indispensable that all Gypsies are controlled, given that in a state of freedom, they can easily escape from police investigation because of their itinerant lifestyle [...] It is ordered that those of Italian nationality, presumed or confirmed, who are still in circulation, are to be rounded up as quickly as possible and concentrated under rigorous surveillance in a suitable locality in every province [...] Apart from the more dangerous or suspicious elements who are to be sent to the islands or regions far from the border provinces».<sup>5</sup>

Under the terms of Bocchini’s circular, all Rom and Sinti were now equally dangerous simply by virtue of being “Gypsies” and itinerants: two features which Fascism regarded as intrinsically

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<sup>4</sup> <http://www.michelesarfatti.it/documenti-e-commenti/una-storia-della-normativa-antizigana-nellitalia-fascista-i-testi-delle-circolari>.

<sup>5</sup> Circular 63462.10, 11 September 1940, in Archivio Centrale dello Stato (henceforth ACS), MI, DGPS, Massime, cat. M/4, folder 105, published for the first time by Simonetta Carolini (1987).

linked. The internment of Rom and Sinti came within the wider system of civilian internment that Fascism provided for whoever it regarded as a danger to state security, whatever their nationality<sup>6</sup>. This took two forms: internment in “concentration camps” (especially in the Centre and the South of Italy) and “internment in special localities” (similar to forced residency)<sup>7</sup>. In this latter case the prefect had the task to identify sites suitable for the concentration of Rom and Sinti in the territory under their jurisdiction, excluding the vicinity of factory zones, explosives deposits, or any sort of “work [of] military interest”. Isolated areas and small villages were selected - which made living conditions even harder. From 1940 and 1943 “Gypsies” are subjected to both.

Between September and December 1940, 861 Rom and Sinti (including 477 minors) had been recorded as a result of this circular: of these 534 were interned in special localities. In 1941 and 1942 data were recorded for only a few localities. Note that the economic crisis of winter 1941/42 had dramatically cut the funds available for the internees, so that the smaller municipalities could no longer manage the presence of Rom and Sinti.

Starting in 1940 the Home Office set up also three camps for the internment of Rom and Sinti in the South of Italy: Boiano, Agnone and Tossicia. The first internment camp where Rom were sent was Boiano, in Molise (C.S. Capogreco, 2004, p. 206; S. Carolini, 1987, p. 33; A. Osti Guerrazzi, 2004). Rom from the Eastern border provinces, Croatian and Spanish Rom were sent there. In August 1941 they would be transferred at the Agnone camp, together with French, Belgian and some Italian Sinti<sup>8</sup> (G. Boursier, 1996a; C.S. Capogreco, 2004, pp. 205-6; M. Karpati, 1984, pp. 41-47; B.Z. Levak, 1976; P. Tanzj, 2001). After that, approximately 120 Rom from the province of Ljubljana were interned at Tossicia, in Abruzzo, where food was scarce and the hygienic conditions were deplorable (G. Boursier, 1999; B. Braidic, 1984; R. Hudorovic, 1983; M. Karpati, 1984, pp. 42-43; I. Iacoponi, 1985). For a very short period of time - in summer 1943 - a Rom extended family was interned in Ferramonti di Tarsia (M. Karpati, 1993), the biggest Jews camp in Italy. Among the internment camps that were established by the Italian army - where the living conditions were even worse - was that of Gonars (Udine), where approximately 30 Slovenian and Croatian Rom were interned (A. Kersevan, 2003, pp.129-30), some of them came from the Arbe (Rab) camp<sup>9</sup>. Among the victims of the Arbe (Rab) internment camp three person with a Roma family name are listed (T. Ferenc, 2000, p. 439).

The Rom and Sinti who were interned in camps are quite easily identified through their personal files, whereas those who were interned in special localities can only be detected through the records of expenses incurred by the local authorities for their upkeep: they are not listed by name, so their history needs to be reconstructed by combining the few traces that are available in local archives with the personal testimony of Rom and Sinti themselves<sup>10</sup>.

The analysis of the archival sources clearly shows that the 1940 September circular was unevenly implemented across Italy. In some provinces only Rom and Sinti of confirmed or presumed Italian citizenship were detained, in others Rom and Sinti who were foreign nationals, and in still others none at all.

A preliminary analysis of the documents shows that the main problem for the internees was poverty; more precisely, the scanty allowance of 5.5 Italian *lire* per day per the head of the household and 1 *lira* per day per wife and each minor child. Considering that minors were about 60 to 70% of all internees, and that sustaining a horse cost 7 *lire* per day, one can easily calculate how dramatic food scarcity was. Even in 1943, when the allowance for the other internees was raised

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<sup>6</sup> The internment of Italian and foreign civilians was regulated by the circulars issued on 1 and 8 June 1940 - later included in the Public Security Law of 17 September 1940 (G. Antoniani Persichilli, 1978; C.S. Capogreco, 2004; S. Carolini, 1987; K. Voigt, 1993-1996).

<sup>7</sup> The most obvious difference between confinement and local internment is that the latter was a safety measure due to the state of war, whereas the former was a police measure whose term was set by a special commission.

<sup>8</sup> Up to date we know the name of 150 internees.

<sup>9</sup> The testimonies of Maria and Stanka Braidich - interned in the Gonars camp - are available at: <https://www.ilnarratore.com/it/andrea-giuseppini-le-storie-di-stanka-e-maria-download/>

<sup>10</sup> Internment localities for “Gypsies” in Emilia Romagna are analyzed by Paola Trevisan (2010; 2018).

from 6.5 to 8 *lire*, the Rom continued to receive 6.5 *lire*. Medicines and healthcare were also a problem: the municipalities lacked the funds to pay for them and failed to get any reimbursement from the Home Office, which claimed that all the expenses should be covered by the daily allowance.

While the Fascist regime repeatedly ordered to the border police for blocking the Rom flow from Croatia, some families continued to pass the frontier clandestinely. The final two circulars (September 1942 and March 1943) regarding “Gypsies” issued by the regime demonstrate this.

September 7<sup>th</sup>, 1942: from the Head of the police to the Prefects of the border provinces: «An alert has been issued that caravans of foreign Gypsies with uncertain aims have been clandestinely entering Italy via Venezia Giulia and Istria. They easily move from one location to another, eluding every attempt at identification. It is requested that security measures be undertaken along the frontier to prevent the entrance of said elements into the Kingdom.»<sup>11</sup>

March 5<sup>th</sup>, 1943: The General Inspector of Public Security for Venezia Giulia to the Police Commissioners of Trieste, Gorizia, Fiume and Pola: «The presence of some Gypsies caravans in Venezia Giulia has been signaled. Given the current conditions in the area, the presence of such a category of vagabonds cannot be tolerated, since rebels, communist messengers, and saboteurs may find refuge among them. I request that you take the opportunity to make arrangements so that all components of the caravans are stopped and deported to their country of origin.»<sup>12</sup>

Documents have not yet been uncovered that can ascertain how much the fascist regime knew about the genocide of Rom perpetrated in Independent State of Croatia (NDI) by the Ustaša (A. Korb, 2013).

After the fall of Fascism (July 1943) and the Allied landings, Rom and Sinti managed to leave the internment localities and camps<sup>13</sup>. With the sign of the armistice (September 8, 1943), the North Eastern border region of the Kingdom of Italy came under direct German control, under the name Adriatic Coast Operation Zone (*Operationszone Adriatisches Küstenland*) and pre-Alpine Operation Zone (*Operationszone Alpenvorland*) (Klinkhammer, 2007). During the German occupation of Italy (September 1943 - April 1945) and the concomitant establishment of the new Fascist government - the so called Italian Social Republic - some tens of Sinti and Rom were deported to Nazi lager<sup>14</sup>. We don't know if the German Nazis had received special orders with regard to the persecution of Rom and Sinti present in Italy. Anyway, we can suppose that what severely limited the capture and deportation of Rom and Sinti in the Italian territories under German occupation to Nazi lagers was the choice of the fascist regime to not give a juridical definition to the category of “Gypsy.” For this reason, there was no register of Rom present in every province. In addition, paradoxically, it must be said that the regime had sent many of them to internment camps in South of Italy before the fall of fascism (July 1943), effectively removing them from Venezia Giulia. These circumstances indirectly limited the effects of the anti-Gypsy politics in the Italian territories under the German occupation, explaining the small number of Rom and Sinti deported to Nazi lagers from 1943 and 1945.

Up to day no precise calculation exists about the foreign or supposedly foreign Rom and Sinti expelled from Italy between 1940 and 1943 towards the bordering countries who systematically used to kill them as Austria and the Independent State of Croatia.

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<sup>11</sup> <http://www.michelesarfatti.it/documenti-e-commenti/una-storia-della-normativa-antizigana-nellitalia-fascista-i-testi-delle-circolari>.

<sup>12</sup> Ibidem.

<sup>13</sup> The only exception was a Sinti family interned in the province of Trento, who escaped in December 1944 (Trevisan, 2016).

<sup>14</sup> The documentation of nine Rom deported to Nazi camps from the Italian territories occupied by the German army is available in the web page: [www.porrajmos.com](http://www.porrajmos.com).

## Conclusions

In Italy, historiography has largely shown no interest in the Fascist anti-Gypsy politics. One motivation certainly derives from the missing of “Gypsies” (as a juridical category) both before and during the Fascist regime - hence, the absence of a specific anti-Gypsies legislation, which may have advised against exploring what happen to the Rom and Sinti in Italy.

I think the reluctance to admit that policies towards “Gypsies” constituted persecution, is closely connected with the marginalization of Sinti and Rom, which still prevents them from being acknowledged as part either to the Italian nation and European history. Even today “Gypsies” continue to be considered a threat to “security and public order”, possibly making the persecutions they suffered during the fascist period a topic which is not of particular interest to historians. This is why the testimonies of the Rom and Sinti were hardly noticed by society or Italian academia, also if today there is sufficient documentary evidence.

As we know, the transformation of suffering into evidence (so, a memory of the fascist violence and prevarication) requires being accepted and recognized by one’s society as a witness. In Italy this has not happened yet. No surprise Rom and Sinti still experience a partial, though everyday experience of exclusion from the nation: and the delay of historiography in considering the persecutions against Rom and Sinti mirrors this situation as both troublesome and unresolved.

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**Enzo Joseph Bonaventura (Pisa, 1891 - Jerusalem, 1948)**

*In Memoriam*



**Enzo Bonaventura and psychoanalysis\***  
**Interview with David Meghnagi\*\* by Rita Corsa\*\*\***

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**Abstract.** Enzo Joseph Bonaventura (Pisa, 1891 - Jerusalem, 1948) was one of the most authoritative figures of experimental psychology in Italy between the two World Wars. Bonaventura was also a pioneer of the Italian Psychoanalysis. Born in Pisa to a Jewish family in Pisa, in 1913, Bonaventura graduated from Florence University with a degree in philosophy, with Francesco De Sarlo, who had him hired as an assistant in the University Laboratory of Psychology. Bonaventura was a poliedric figure with interests spanning a variety of fields, such as philosophy, theology, developmental psychology, psychology of motivation and education . Expelled from the University of Florence because of the Italian “Racial Laws”, he moved to Jerusalem where he played an important role in the development of academic psychology research in Israel. Before the expulsion from the University, Bonaventura wrote a summary of Freudian ideas (*La psicoanalisi*. Milan: Mondadori, 1938), which can be considered a classic, and which is revisited in this paper also in order to reconstruct a painful historical period that has been partly forgotten.

**Keywords:** Anti-Semitism; Hebrew University of Jerusalem; Father Agostino Gemelli; Silvano Arieti; Francesco De Sarlo

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**Rita Corsa (RC):** Christopher Bollas, in his 2015 essay “Psychoanalysis in the Age of Bewilderment”, strongly urged psychoanalysis to recover the function of history, which has been tragically lost by contemporary life. Your entire work, David, as the greatest Italian scholar of relations between Judaism and psychoanalysis, seems to head precisely in this direction. A solitary, almost unique, model in the international psychoanalytic panorama. In this memoryless age, your latest book, *Enzo Bonaventura. La psicoanalisi* (2017), is a rare, very accurate example of reconstruction-transformation of internal events and restoration of past events, which have been willfully pushed into oblivion.

In my opinion, the volume has two fundamental qualities: the first is undoubtedly that of focusing new light on a completely forgotten pioneer, the great experimental psychologist Enzo Joseph Bonaventura; the second is that of trying to reconnect the ranks of the original and close relationships between psychoanalysis and experimental psychology.

But let’s start at the beginning. Tell us about this remarkable figure of the twentieth century.

**David Meghnagi (DM):** Bonaventura was also a pioneer of the Italian psychoanalysis. Born in 1891 to a Jewish family in Pisa, in 1913, Bonaventura graduated from Florence University with a degree in philosophy, with Francesco De Sarlo, who had him hired as an assistant in the University Laboratory of Psychology, of which he was to become director in 1924. Expelled from the university following the application of the “Racial Laws” of 1938, he moved to Jerusalem, where he laid the foundations of Israeli academic psychology, teaching at the Hebrew University. He died tragically on the 13<sup>th</sup> of April, in an ambush on the convoy of medical staff from the Hadassah Medical Centre. 78 other people died with him, including the wife of the Chief Rabbi of Florence, who had escaped from Auschwitz. Bonaventura was a charismatic figure in the Italian Zionist

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\* Italian edition: “Enzo Bonaventura e la psicoanalisi: intervista a David Meghnagi. A cura di Rita Corsa”. *Internet*: [www.spiweb.it/cultura/enzo-bonaventura-la-psicoanalisi-intervista-david-meghnagi-cura-rita-corsa](http://www.spiweb.it/cultura/enzo-bonaventura-la-psicoanalisi-intervista-david-meghnagi-cura-rita-corsa) (June 26, 2018).

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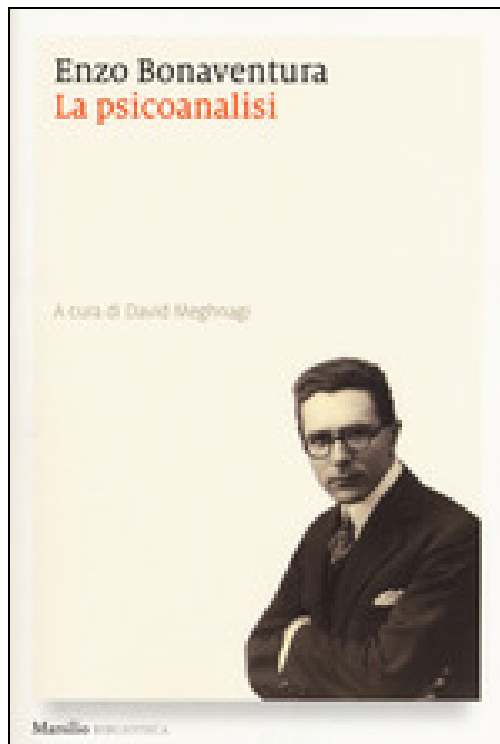
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movement, with interests spanning a variety of fields, such as philosophy, theology, developmental psychology, etc. He was one of the pioneers of academic psychology and psychoanalysis, to which he dedicated the most complete manual published before the war, *La psicoanalisi* (1938). In actual fact, my book is a complete reprint of the work courageously published by the Tuscan psychologist for Mondadori in 1938, just a few months before the issue of the laws on “race”, accompanied by my introductory essay, where I try to find a reason for the historical and psychological removal encountered by his work, both in academia and in psychological and psychoanalytical spheres.



Cover of the book by Enzo Bonaventura *La psicoanalisi*. Milan: Mondadori, 1938



Cover of the new edition of the 1938 book by Enzo Bonaventura *La psicoanalisi*. Venice: Marsilio, 2016

**R.C.:** A “giant”, as you like to define him.

**DM:** Yes, he was indeed a giant, at a time when Italian experimental psychology was taking its first steps, following in the footsteps of Wilhelm Wundt and Franz Brentano – who’s students included Edmund Husserl, the founder of phenomenological philosophy, and Sigmund Freud. Bonaventura’s mentor, Francesco De Sarlo, was in close contact with the neo-Kantians, who favoured the empirical dimension, and with Franz Brentano in person. Bonaventura’s scientific research focused particularly on phenomena linked to the perception and illusion of introspection (1915a, 1915b), and on the experience of space and time to which he devoted his most well-known experimental work, *Il problema psicologico del tempo* (1929) [The Psychological Problem of Time]. Various studies carried out at the Florentine Laboratory were also shared with Renata Calabresi, a brilliant young student who had graduated with him and then moved to Rome, where she worked as assistant to Ponzo. Renata was expelled from the University following the application of the laws of 1938 and moved to the United States. The philosophical imprint inherited from Francesco De Sarlo enabled Bonaventura to look beyond Gestalt psychology, opening up to social psychology, inspired by the phenomenological current which was also influencing Kurt Lewin’s field theory.



Cover of the book by Enzo Bonaventura *Il problema psicologico dello spazio* [The Psychological Problem of Space]. Florence: Le Monnier, 1961

**R.C.:** This openness of psychology to social reality appears to be remarkably modern.

**DM:** Bonaventura was a forerunner in this sense. Personally, I believe that his non-medical training favoured him in these new explorations of the young psychological discipline. His scientific contribution has not remained confined to the perceptive area of consciousness or to the intrapsychic sphere. It has developed in many other areas. An important role is played by its contribution to developmental psychology. At a time when texts were full of terminology that we would now quite rightly consider offensive and damaging to personal dignity, Bonaventura

expressed himself in a different language, empathizing with children with disabilities. He displayed a lifelong interest in encouraging the growth of young minds. At the Hebrew University, where he taught until his tragic death in April 1948, attention to pedagogical and educational aspects was constant.



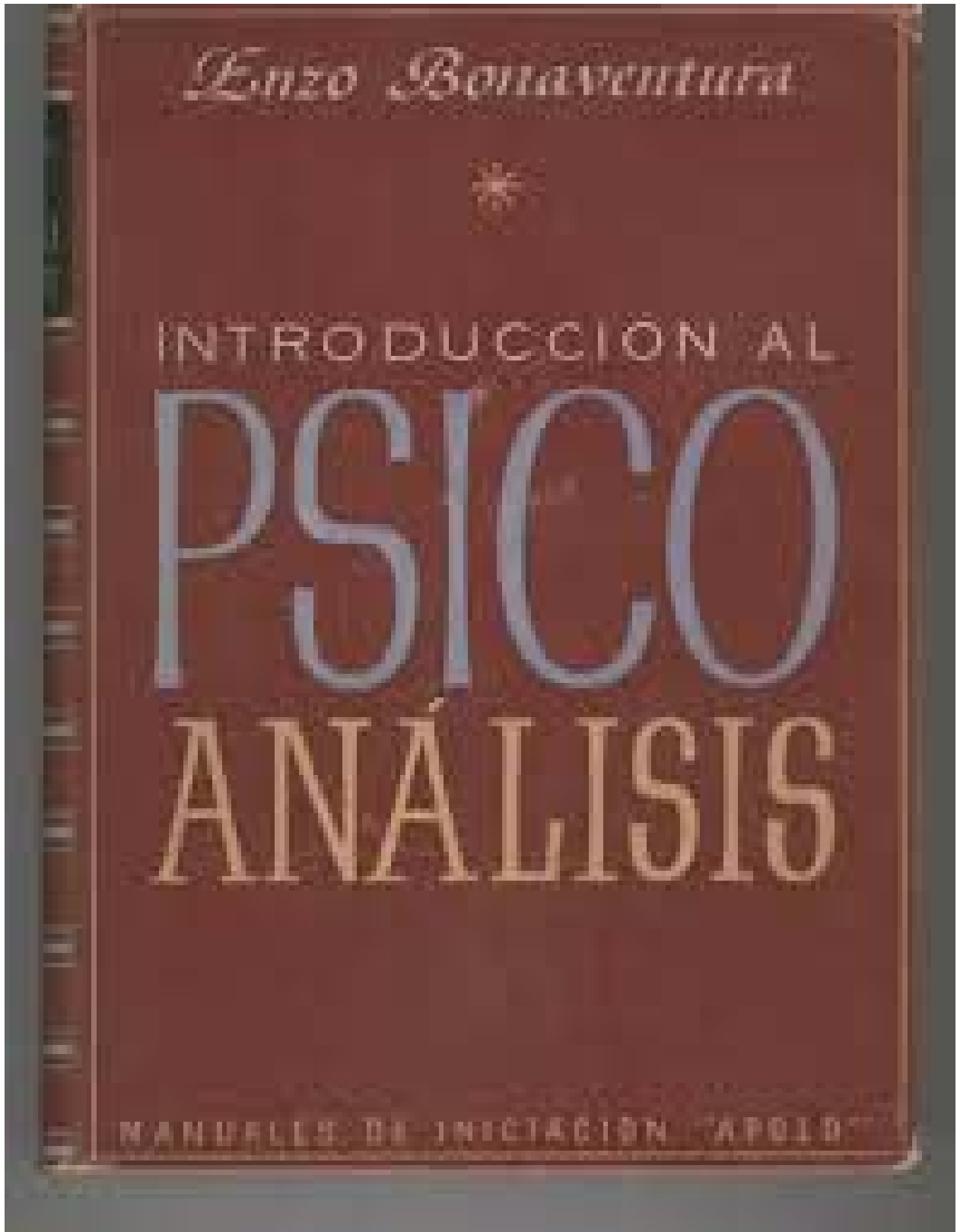
Cover of the book by Enzo Bonaventura *L'educazione della volontà* [Education of Will].  
Milan: Agnelli, 1927

**R.C.:** His academic career was marked by “a series of cumulative impossibilities”, as you say in the prologue.

**DM:** Bonaventura’s university career was particularly troubled for several reasons and this has caused much of it to be forgotten over time. Hostile to psychology, Giovanni Gentile did everything he could to make sure that the Laboratory of Psychology was stripped of every strategic function. Consequently, although he later took over its direction, and despite being runner-up in the assignment of the chair of psychology in Rome in 1930 (which, according to the law of the time, gave him priority for any possible assignment in the field), he was never called by his university to occupy this position. For his part, Father Agostino Gemelli, the only person who could have done something to help him (but who was notoriously anti-Semitic, to the point of hoping, in 1924, that all Jews would emulate the behavior of Felice Momigliano, who committed suicide, having the foresight to convert before killing themselves!), did nothing to support him, yet spread tales after the war of his having actively supported Bonaventura in his attainment of the chair in Jerusalem. To put it bluntly, not even Musatti escapes, in his memories, an attitude of unresolved ambivalence, as a result of the competition of 1930, held following the retirement of Sante De Sanctis. Historian Patrizia Guarnieri (2012) has reconstructed a detailed account of the events that took place on that occasion. The Tuscan psychologist, who has published over forty articles and monographs, had every qualification to come out the winner. The competition, however, was not for him, but for De Sanctis’ oldest assistant, Mario Ponzo. Bonaventura came second; Cesare Musatti was third. Bonaventura was not called by his university and this had consequences for Musatti too, who found himself prevented from taking up the assignment at his university. Hopes of better times quickly faded.

**R.C.:** In the second half of the 1930s, the regime's hostility towards the Jews, including the most prominent intellectuals, became more and more evident, without sparing those who had more or less instrumentally demonstrated formal adherence to Fascism. The documents examined by Guarnieri reveal that, on the 30<sup>th</sup> of November 1931, Bonaventura swore his loyalty to the "Fascist Regime" before the rector, which was compulsory in order to maintain his academic position, and the following year he signed up as a member of the PNF (National Fascist Party). Professor Cesare Musatti also had to enroll in the PNF on the 31<sup>st</sup> of July 1933. The fate of these two Jews was, however, quite different.

**DM:** Completely different! Bonaventura was expelled from university following the application of "Racial Laws" in 1938, and then moved to Jerusalem with his family. Musatti, who only had a Jewish father, obtained a false baptism certificate and was classified as "Aryan". In 1938, the University of Padua did not renew his contract. The official motivation was not linked to his "racial" origin as many people mistakenly think. Which does not mean that he too did not suffer due to the atrocious situation in which the Jews found themselves from one day to the next. Once removed from the university, Musatti had the opportunity to teach in a high school and was called up for a short period of service in the army during the war. In 1943, he wrote some entries ("Psychology", "Psychoanalysis", "Hypnosis and Suggestion" and "Homosexuality") for the Dictionary of Criminology, edited by Nicola Pende, among others. Pende was one of the signatories of the "*Manifesto for the Defence of Race*". Bonaventura reacted to the persecutions, taking up old projects which never abandoned him. In 1924, he and his wife went to visit the *Land of the Fathers*, where he hoped he would see the accomplishment of the plans that his country of origin had denied him. In 1925, the Jewish University opened in Jerusalem. Perhaps one day he would be able to teach there. Among the mentors at the University were high-ranking scientific personalities of the stature of Einstein and Freud. Thanks to his contacts and the esteem he enjoyed, Bonaventura obtained the position. At that time, Jerusalem was in absolute turmoil. Thousands of German Jews, fleeing Nazism, found refuge in the country. The immigrants were highly educated, with many academics and scholars, including numerous exponents of the psychoanalytic movement in Germany and Austria, who transformed the city into one of the great centers of the psychoanalytic movement. The immigrants included Max Eitingon, a key figure of the psychoanalytic movement in Germany and one of Freud's closest collaborators. In September 1933, the *Chevrà Psychoanalytit Be'Israel* (literally "The Psychoanalytic Society in the Land of Israel") was born, officially instituted and recognized by the I.P.A. in 1934: with two cities divided by tension, Jerusalem and Tel Aviv. Those were years in which everything Freud said or wrote was the subject of great attention, not only scientific, but also cultural and ideological. For some people, Freud and his scientific creature were the very essence of the Jewish spirit, from which some important educational experiences drew inspiration; for others, Freud was not entirely consequential in his choices, preserving a "diasporic" spirit, detached from the ethos of the Jewish national rebirth movement. Freud was one of the first authors to be translated into Hebrew and the one about which most has been written. The rector of the Hebrew University, who found himself in conflict with Freud, due to his having opted to teaching psychology (a post which should have gone to Kurt Levin), before creating a teaching post for psychoanalysis, had a picture of Freud in his study. The translations of Freud's writings from German into Hebrew enriched the lexicon of a language that had not been used on a daily basis for centuries. Bonaventura's work at that time were focused on the processes of socialization, education and identity development. The aim, or perhaps it would be better to call it the mission, was to investigate the extreme complexity of the construction of the identity of youth in a place full of immigrants, characterized by different and potentially conflicting traditions and cultures. With his pioneering studies on the relationships between psychology and teaching, Bonaventura laid the foundations of the psycho educational current, which became established with authority in the Fifties thanks to some of his students. Bonaventura was a generous man who, in Florence, supported refugees passing through the city, and who knew how to grow his disciples. Unfortunately, his original and far-sighted work came to a premature and violent end.



Cover of the Spanish edition of the book by Enzo Bonaventura *La psicoanalisi* (Milan: Mondadori, 1938):  
*Introducción al Psicoanálisis*. Barcelona: Apolo, 1947



Wedding of Enzo Bonaventura and Matilde Passigli.



Enzo Bonaventura and his wife Matilde Passigli (1941)

**R.C.:** Let's now move on to take a closer look at Bonaventura's book, *La psicoanalisi*, the reprint of which you have presented. Before examining the book's contents, I would like to dwell on the relationship between psychoanalysis and experimental psychology, which your editorial operation has duly recovered. This is a matter of great importance, not only at historical but also epistemological level, analyzed quite deeply by Michel David in the Sixties and in an essay that appeared in the *Rivista di Psicoanalisi* by Anna Maria Accerboni in the Eighties. Subsequently it was completely denied, in favour of a narrative that claimed the roots of local psychoanalysis to be implanted in positivist psychiatric medicine, from which it struggled to break free.

**DM:** This denial caused a sort of hole, almost a historical chasm, in Italian psychoanalysis. The school of experimental psychology in Florence, directed by Francesco De Sarlo, was a great forge of thinkers, who formed close and very fertile relationships with psychoanalysis. The Florence of the first two decades of the century, with its many literary and philosophical journals, was an

endless source of a culture that showed sincere and deep curiosity for Freud's "new science". I would particularly like to mention the weekly magazine *La Voce*, founded in 1908 by Giuseppe Prezzolini and Giovanni Papini, which was printed until 1916 and which dedicated an entire issue in 1910 to the "sexual question", investigated from the psychoanalytic point of view. It is also worth mentioning the journal *Psiche*, created in 1912 by psychologist Roberto Marco Greco Assagioli. The latter, having trained at the psychoanalytic school of Zurich, was the first Italian to be officially part of a psychoanalytic society, back in 1910; Assagioli was the first to translate Freud into Italian, having published his version of *The Freudian psychoanalytic method* (1903) in *Psiche* in 1912. For the three years during which the magazine was published, he gave extensive space to articles on psychoanalytic subjects, with contributions by Morselli, Assagioli and Freud himself. This was a pioneering experience in the Italian publishing industry, of which Assagioli was one of the main references. Assagioli then detached himself from the central section of the psychoanalytic movement, creating his own school ("psychosynthesis"). Another important figure was Marco Levi Bianchini, who was not only one of the founders of the first S.P.I., but also coined several terms, which became part of psychoanalytic jargon and literature, well before Boringhieri essential translation work gave birth to an "Italian lexicon" of psychoanalytic terms.

**R.C.:** I fully endorse your invitation - which should be seen almost as a moral obligation - to recover these old characters, who made the history of our discipline. On its ninetieth anniversary of its foundation (2015), the S.P.I. did its best to celebrate Marco Levi Bianchini, a "Don Quixote" of psychoanalysis, as he was called by Musatti. A conference was dedicated to him in Teramo and a series of articles appeared on [www.spiweb.it](http://www.spiweb.it), in the *Rivista di Psicoanalisi* and in the *Italian Psychoanalytic Annual*. Now we have to pick up the original figure of Assagioli. But, in line with your work to restore the links between experimental psychology and psychoanalysis, we should also analyze the contributions to our subject from other prestigious early Twentieth century schools of psychology: the Padua school, directed by Vittorio Benussi, the brilliant psychologist from Trieste, who studied at the Meinong school in Graz, and had Cesare Musatti as his favorite pupil, and the experimental school in Rome, governed by the powerful academic Sante De Sanctis and his disciple Ferruccio Banisconi, who played an important, albeit ambivalent, political role in the institution of the Italian psychoanalytic movement. De Sanctis' works were repeatedly mentioned by Bonaventura in his manual.

**DM:** I agree. Especially with the reference you make to Benussi, a powerful figure with whom De Sarlo and Bonaventura often met and who made the Institutes of Padua and Florence two great poles of experimental research, in which psychoanalysis plays an important role. As for De Sanctis, whom Bonaventura mentions extensively, he is an author who has a recognised place in the *Traumdeutung*. Bonaventura's aim was to place psychoanalysis in the mainstream of general psychology. "Most expositions of psychoanalysis in the various languages – as stated in the *Preface* - were written by psychoanalysts who, while knowing their discipline perfectly (...) are not equally up to date with the progress made by general psychology in a century of passionate and fruitful scientific work; their exclusively medical preparation does not encourage them to see psychoanalysis in the complex of psychological science, of which it is a branch and a particular method". It must be said that a considerable and significant number of experimental psychologists came from a medical background (De Sanctis, Banisconi, Father Gemelli, and others), while Italian psychology had just recently been born as an independent discipline, which struggled to distance itself from philosophy, of which it was a specialized branch, strongly opposed by Benedetto Croce's idealism and Giovanni Gentile's actualism. Bonaventura points out that the medical matrix of many psychologists gave birth to "sometimes curious errors of assessment: because they do not have a thorough knowledge of the history of psychology, they are induced to celebrate certain ideas that are already long in the tooth as innovative, and to accept the "discovery" of facts long since acquired by science. And, anticipating the destiny that currently claims psychoanalysis to be more



in line with psychology and less of an isolated region, demarcated by ancient medical boundaries, by almost a century: “It seemed to us that, in order to make a fairer assessment of what is original and deep in psychoanalysis, it would be best to bring it back to its own ground and, instead of presenting it as a doctrine detached and closed within itself, include it in the vast framework of normal and pathological, pure and applied contemporary psychology”. Equally current is the demand to make psychoanalysis a discipline connected with other psychological doctrines, including those of an experimental nature: “However those psychoanalysts who affect haughty contempt of experimental psychology want to think, we are convinced that psychoanalysis has everything to gain by measuring itself up against the results achieved by psychology with other methods and following different directions. Not one-sidedness and exclusivism, but mutual understanding and a healthy balance of thought can seriously benefit the progress of science”. What else can we add to these words that seem almost a prediction?

**R.C.:** It occurs to me that, in 1926, even the doctor and psychiatrist Edoardo Weiss warned the tiny handpiece of the first members of the SPI, all doctors, to extend the Freudian discipline “to the non-medical”, in order to avoid incurring in the serious error of “considering psychoanalysis only as a chapter of medicine or particularly of neuropsychiatry”. The exclusion of those who are not doctors would have deprived the Society of “invaluable collaborators who can (...) determine a favourable development of society”.

**DM:** Edoardo Weiss and Enzo Bonaventura were both, each in their own different way, “giants” of Italian psychological and psychoanalytic thought. Weiss’s role in the history of the psychoanalytic movement is still to be examined and analyzed, not only in relation to the Italian, but also to the American period. In the case of Bonaventura, we are faced with a removal, which involves the psychoanalytic movement from within. Like a karst river, his lesson has continued to operate although it receives no recognition. Some of Bonaventura’s insights were ideally collected and originally developed by Silvano Arieti, one of the most important figures in American psychiatry. Arieti met Bonaventura several times in the Jewish circles of Pisa and appreciated his manual to such an extent that he took it to America as if it were a “transitional object”, to make his departure and exile in America less painful. He had received the book on loan from Giuseppe Pardo Roques, the *Parnàs* (leader) of the Jewish community of Pisa, which gave asylum and protection to many young Jewish refugees, and, on Fridays, offered vouchers for meals to be eaten in a city restaurant to anyone in need, without religious distinction. The *Parnàs* was fiercely murdered on the eve of Liberation. Arieti was captured by Bonaventura’s ideas, within the walls of *Parnàs*’ home. The latter was a munificent and bold entrepreneur, who had performed important functions in the municipality of Pisa, despite suffering from a serious form of agoraphobia, which sometimes forced him to live locked up in the house for weeks. He was afraid of being attacked and torn to pieces by wild animals and, since he lived in the city, he had transferred this fear to cats and dogs, so whenever he went out he carried a stick with which he tapped the ground. The figure, the ghost of the *Parnàs*, disturbed the thoughts of Arieti for forty years, so much so that he turned them into what has become a cult book (1979). Arieti used this man’s illness as a paradigm of a reading of mental illness incorporating Freudian discoveries on the primary mechanisms of the unconscious with an approach that takes into consideration even the most complex and superior functions of the psyche. This text represents a key element of connection between Bonaventura’s studies, which were interrupted and have been largely ignored, and Arieti’s subsequent studies in America, which are the result of memories and the teachings received.

**R.C.:** So, as you say, Arieti’s work would have made the connection between the unconscious universe and the reality of conscious functions. In Bonaventura’s words, “psychoanalysis has filled the gaps” in experimental psychology, which “often remained on the surface and could not grasp the causal connection of phenomena” and psychic functions.

**DM:** Yes, that's right. But it's much more, because, continuing to use the words of Bonaventura, psychoanalysis "also teaches us not to artificially isolate the individual from the human environment in which he has lived and lives", encouraging "that unitary understanding of the human soul that is also the ultimate goal that psychology must aim for. This is a viaticum full of hope for our discipline. The legacy that Enzo Bonaventura left us opens up to the future, tracing the paths of collaboration between related doctrines, which have the shared aim of placing themselves at the disposal of the individual and of the social community, in order to alleviate the pain of living.

**R.C.:** Before saying goodbye, I would like to touch on some critical points regarding Bonaventura and his relationship with the psychoanalysis of time. As we have repeatedly said, the officially recognised fathers left him on the side-lines and his book was discredited by some of them, who considered the manual too popular and spoiled by various theoretical errors. In Weiss's review for the *International Journal of Psycho-Analysis* in 1939, the work was judged in light/shade and its author was placed "outside the sphere of psycho-analysts". Nicola Perrotti was much more severe when, in his commentary on *Psiche*, Musatti's 1949 textbook of psychoanalysis, he grasped the opportunity to label Bonaventura's previous manual as highly imprecise and superficial. Only Emilio Servadio was a little kinder, when he cited in the 1974 article, *Funzione dei conflitti preedipici*, a work by Bonaventura on the psychology of infants written way back in the 1930s.

**DM:** Weiss's review for *International* was ungenerous, not up to the standard of the scientific stature of its author. Perhaps also as a consequence of the rigidity with which Freud's work was approached in those years by the psychoanalytic movement, as if it were a sacred text and not a construction, full of contradictions and unresolved tensions, which are a strength and not a weakness of his thought. Weiss's review had an impact due to the contrast between the very positive abstract and initial observations, and the subsequent arguments aimed at diminishing the author and his authority. Weiss acknowledges that, for the first time a good compendium of psychoanalysis had been penned by a psychologist. According to Weiss, although the author had made some small slip-ups, the value of the book remained unchanged. It is by no mere chance that the criticism focuses on some clinical passages which, according to the author, were described far too simply, identifying conceptual inaccuracies such as the confusion of the Freudian Id with the unconscious, and in the definition of the principle of pleasure and, in general, in drive theory. These are terminological findings that dispute the passage from the first to the second Freudian theme, with the development of structural theory. But the aspect of Bonaventura's text that Weiss found hardest to digest on a metapsychological level, but which actually represents its strength and modernity, is that inherent in the meaning attributed to religion and culture. Bonaventura sincerely declares that "where [he feels] not to follow Freud, [is] in his hypotheses on the origin of the Superego of moral feelings and religion". He considers the Freudian ideas expressed in *Totem and Taboo* to be absolutely "daring", and sees them as "the author's weakest". Weiss interprets such a position as a concession to Jungian thought, with a consequent loss of rigor. It is not necessary to disturb Levi Strauss to see who was right on this point. To believe that Bonaventura was unaware of the fact that the Unconscious and ES are not synonyms, because, even the Ego contains an unconscious part (not to mention the other findings justly raised), causes the risk of losing what is essential. It is no coincidence that Emilio Servadio, who had the courage to sit next to Wilhelm Reich at the congress in which he was expelled from the psychoanalytic movement, the recognition of Bonaventura's role seems more explicit and less bound by the correct use of terms.

It must be said, however, that Weiss and Bonaventura knew each other and had respect for each other. This is also testified by a brief correspondence, of which we have the famous letter in which

the psychoanalyst from Trieste discusses the agoraphobic problem with his Florentine colleague, suggesting that he read some articles on the subject. In the post-scriptum of the same letter, dated 12 April 1932, Weiss persuades himself to announce to the Tuscan psychologist the publication of the first issue of the *Rivista Italiana di Psicoanalisi*.

**R.C.:** When this letter was published in its entirety in the *Rivista di Psicoanalisi* at the end of the Eighties, the editorial staff finally gave Bonaventura the recognition he deserved. Here are a few passages: “His volume on psychoanalysis is distinguished (...) by the knowledge of Freud’s thought (...). Bonaventura carefully studies the interweaving of psychology and psychoanalysis and proposes a fruitful integration, both in affirming psychoanalysis as a branch of psychology, and presenting it as its precursor and anticipator. This position of Bonaventura makes him a rare and important case in the Italian cultural panorama of the 1930s”.

**DM:** It is no coincidence that this happened towards the end of the 1980s, and not before. In addition to this important episode, I would like to draw attention to the fact that the exhibition held in 1989 in Rome at Castel Sant’Angelo, during the *International Psychoanalytic Association (IPA)* Congress, included, in the section dedicated to Judaism, a panel chaired by me, in which, alongside the great fathers of Italian psychoanalysis, explicit reference is made to the work of Bonaventura. This was right at the end of the 1980s. In the post-war years, the historical reconstruction of Italian psychoanalysis was based instead on a self-referential narrative, centered on the three great figures of Emilio Servadio, Nicola Perrotti and Cesare Musatti. Edoardo Weiss had been living in Chicago, where he had settled with his family, for years, and was now alien to the dynamics that had led to the resumption of S.P.I. in the Fifties. In the new narration of his origins, Bonaventura no longer had a place either in the psychoanalytic community or at the University. Returning to Italy in 1947 for a year’s sabbatical, he resumed contact with his old colleagues, who gave him a kind welcome. However, no one mentioned his possible return, as Guarnieri points out (2016), because giving him back his post would have been a “problem” for both those who took his place and those who aspired to take the chair. Bonaventura solved the problem by returning to the Hebrew University. In Jerusalem, meanwhile, Ben Gurion was preparing, after two thousand years, to proclaim the rebirth of an independent Jewish nation. The Arab League opposed the division of the country into two friendly, neighboring states. Everything was threatened by a war of destruction. Mount Scopus (*Har Ha-Zofim*), where the university was located, was in an isolated area and, in order to reach it, you had to pass through the Arab quarters, running serious risks. On the 13<sup>th</sup> of April 1948, a month before the declaration of independence, the Hadassah convoy fell into the deadly ambush that also cost Enzo Joseph Bonaventura his life. During the devastating war unleashed by the Arab League, the new State of Israel lost one percent of its population, decimating the cream of the kibbutz and three generations of a recently born university. Ten years went by before the Department of Psychology reopened its doors. But that’s another story. Bonaventura is remembered on the commemorative stele of the victims of the ambush of April 1948. His Florentine colleagues were upset by his death and promoted a celebratory conference. In the Nineties, the University of Florence, inspired by the commitment of Simonetta Gori-Savellini, organised another day in his honour, held in a room of the *Cabinet Viesseux*. On the 1<sup>st</sup> of June 2016, by initiative of the International Master’s Degree in Teachings on the Shoah at *Roma Tre University*, a conference in memory of Enzo Bonaventura was held at the School of Psychological Science of Tel Aviv University, under the patronage of the Italian Embassy, in collaboration with the School of Psychology of Tel Aviv University, the Freud Center for Psychoanalytic Research of The Hebrew University and the *Europa Ricerca* Foundation (Onlus).



University of Tel Aviv: June 1, 2016: Prof. Abraham Yehoshua and Prof. David Meghnagi.  
The meeting was organized by Prof. David Meghnagi and Dr Miriam Meghnagi  
under the auspices of the Italian Embassy in Israel.

It was promoted by the International Master for Holocaust Studies of *Roma Tre University*  
in cooperation with the School of Psychological Sciences of Tel Aviv University,  
the Freud Center for Psychoanalytic Research of the Hebrew University of Jerusalem,  
*Europa Ricerca* Foundation (onlus)  
and the journal *Trauma and Memory. European Review of Psychoanalysis and Social Science*



University of Tel Aviv: June 1, 2016. From left to right: Prof. David Meghnagi, Dr Helly Asheri Bonaventura, Prof. Daniel Asheri Bonaventura, Dr Miriam Meghnagi, Lady Aviva Asheri Bonaventura, Lady Gila Caspi, Dr Joseph Levi.

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### **R.C.: And now we have this important book in his honor.**

**DM:** I had been thinking about writing a book on Bonaventura for years. Writing a book on Bonaventura took me on a journey through time and space, a bit like retracing my childhood with the forced separations I soon had to become familiar with. The thing that struck me most about his story and which I then found again in his son Daniel, with whom I later became a friend, is the ability to live without cultivating resentment. Despite the cumulative difficulties he faced, Bonaventura continued studying and writing as though the world he lived in were “normal”, taking care not to poison his mind, and this is perhaps the greatest lesson he taught.

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Meeting at the University of Florence in memory of Enzo Bonaventura, April 13, 2018.  
The meeting was organized by Prof. David Meghnagi and Prof. Patrizia Guarnieri,  
under the auspices of the Municipality of Florence,  
the Union of the Italian Jewish Communities  
and the Italian Embassy in Israel

# Memories from my father, Enzo Bonaventura

*Daniel Ashery Bonaventura\**

**Abstract.** Enzo Bonaventura, Professor of Experimental Psychology from Florence and the founder of Israeli academic Psychology was killed in 1948 in the Hadassah Convoy During the Israeli war of independence. He left a wife and 3 sons, the youngest less than 12 years old. Daniel Ashery, Bonaventura's youngest son became a Professor of Experimental Nuclear Physics in Tel Aviv University, and passed away on June 27, 2018. During the last months, with the decline of his health, he found comfort in the reconstruction of his childhood memories. Three years ago he was contacted by David and Miriam Meghnagi, who Initiated the reviving of Bonaventura's dramatic and tragic life-story and professional contribution. Daniel's memories of his father, the only personal testimony about the man Enzo Bonaventura - are now coming to light with David Meghnagi's initiative.

**Key words:** E. Bonaventura, Anti-Semitism, Jerusalem.

On April 13, 1948, during the Israeli War of Independence my father was killed in a brutal attack carrying professors, students, medical doctors and nurses to the Hebrew University and Hadassah hospital complex. I was twelve years old. Over the years my father and I became very close, spent time together and I was left with many memories. I would like to share some of them with you, in particular those showing him as educator and psychologist.

My father and I liked to go together on short trips, sometimes walking, sometimes taking short train rides. We would sit in an open field and my father would ask: "Danny, what is your question today?". This was a tradition. Over the days I would accumulate questions I encountered either while reading or from daily events. They could be on history, or about how lightning are formed. My father would go into detailed answers including his opinions. For example, when telling me about world history he said: "Don't believe the world was created in 6,000 years. We have scientific evidence that it took billions of years". And my father was a religious man.

When I had birthday parties and our house was full of children my father would invite them to his office and present them with tests. My friends loved it and considered it as games while he too his research notes. What I liked most was when my father took me with him to his lab in the university. There were plenty of instruments which I considered as toys. A favorite one was a big Meccano kit that I would build with while my father was watching me and taking notes. There was also a wheel with colored segments that when rotated fast would look white. I remember my father explaining to me that white is not a color but rather a mix of all colors. Then he took me out to watch the rainbow and explained how the colors separate again. He explained me about the different wave-lengths of the different colors and how red is the "slowest" color that therefore is the last one seen when the sun sets. My father enjoyed teaching me and I enjoyed learning, and this is probably the greatest gift I received from him.

I thank you for this wonderful opportunity you gave me to relive these memories again.

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\* Professor Emeritus, Tel Aviv University, E-Mail <aster@tauphy.tau.ac.il>.





**Daniel Ashery Bonaventura as a teenager**



**Daniel Ashery Bonaventura**



**Daniel Ashery Bonaventura**



**Daniel Ashery Bonaventura with his wife Aviva**



**International Master on Holocaust Studies – Roma Tre University**

**In cooperation with**

*International Program for Modern Jewish Civilization and Israel Studies  
Trauma and Memory. European Review of Psychoanalysis and Social Science  
School of Psychological Sciences, Tel Aviv University  
Freud Center for Psychoanalytical Research, Hebrew University of Jerusalem  
Europa Ricerca onlus, Rome*

**Under the auspices of the Italian Embassy in Israel**

**International Interdisciplinary Seminar:**

**Enzo Bonaventura**

**(Pisa, 1891 – Jerusalem, 1948)**

**Pioneer of Italian psychoanalysis and psychology research in Israel**

*[Pioniere della psicoanalisi italiana e della ricerca psicologica in Israele]*

**June 1, 2016, 9:00 am - 17:00 pm**

**School of Psychological Sciences, Tel Aviv University  
Sharet Building, Room 410**

*Scientific Committee:*

Prof. David Meghnagi (*President*),

Prof. Daniel Ashery Bonaventura, Dr. Miriam Meghnagi, Prof. Gaby Shefler, Prof. Ina Weiner

**9:00 am - 9:20 am: Opening and Greetings**

Prof. Rein Raanan, Vice-President of *Tel Aviv University* (TAU), Elías Sourasky Professor of Latin American and Spanish History, and Head of the *S. Daniel Abraham Center for International and Regional Studies*

Prof. Ina Weiner, The Stephen Harper Chair of Translational Neuroscience, School of Psychological Sciences, *Sagol School of Neuroscience, Tel Aviv University*

Prof. David Meghnagi, Director of the *International Master on Holocaust Studies*, Roma Tre University

*Address to the audience by the Ambassador of Italy in Israel, H.E. Francesco Maria Talò*

**Session 1: 9:20 am - 10:45 am - Chair: Prof. David Meghnagi**

9:20 am: Prof. Carlo Strenger (Tel Aviv University), “Psychoanalysis between Hermeneutics and Science: The Contemporary Significance of a theme in Bonaventura’s thought” [*Psicoanalisi tra Ermeneutica e Scienza: l’importanza attuale di un tema nel pensiero di Bonaventura*]

9:50 am: Prof. David Meghnagi (Roma Tre University), “The actuality of Enzo Bonaventura: A man and a scholar ‘in between’” [*L’attualità di Enzo Bonaventura: uomo e studioso di confine*]

10:20 am: Prof. Gaby Shefler (Hebrew University of Jerusalem), “Few words on the first attempt of academic psychology in the period of the British Mandate” [*Poche parole sul primo tentativo di una psicologia accademica nel periodo del Mandato Britannico*]

### **10.45 am - 11.10 am: Coffee Break**

#### **Session 2: 11:10 am - 1:00 pm - Chair: Prof. Abraham Yehoshua (University of Haifa)**

11:20 am: Prof Avshalom Caspi (Duke University and Institute of Psychiatry, King's College London), "Childhood origins of adult social burden" [*Le origini infantili dell'onere sociale adulto*]

12:00 pm: Rachel Bonaventura Snir (Clinical and Medical Psychologist), "Bringing opposites together: following my grandfather's footsteps" [*Mettere insieme gli opposti: seguendo i passi di mio nonno*]

12:30 pm: Dr. Miriam Meghnagi (Clinical Psychologist and Psychoanalyst), "Pioneers of Psychoanalysis in Italy, notes in the margins" [*Pionieri della Psicoanalisi in Italia, note a margine*]

### **1:00 pm - 2:30 pm: Lunch**

#### **Session 3: 2.30 pm - 5:00 pm - Chair: Dr. Miriam Meghnagi**

2:30 pm: Prof. Patrizia Guarnieri (University of Florence, *Dipartimento di Storia, Archeologia, Geografia, Arte, Spettacolo* [SAGAS]), "The 'racial laws' and Enzo Bonaventura: from Florence to Jerusalem" [*Le "leggi razziali" ed Enzo Bonaventura: da Firenze a Gerusalemme*]

3:00 pm: Rav Dr. Joseph Levi (Chief Rabbi of Florence, Psychologist), "Between Italy and Israel: Enzo Bonaventura and the development of the Israeli Psychology between human sciences and natural sciences" [*Tra Italia e Israele: Enzo Bonaventura e lo sviluppo della psicologia israeliana fra scienze umanistiche e scienze della natura*]

3:20 pm: Prof. Daniel Ashery Bonaventura (Tel Aviv University), "Enzo Bonaventura, father and psychologist" [*Enzo Bonaventura, padre e psicologo*]

3:40 pm, Prof. David M. Cassuto (Architect, Ariel University in Samaria, Israel), "A kid, ten years old, tells his experiences of the War for the Independence of Israel (1948)" [*Un bimbo di dieci anni racconta le sue esperienze della Guerra d'Indipendenza d'Israele (1948)*]

### **4:00 pm - 4:20 pm: Coffee Break**

4:20 pm - 4:40 pm: Prof. Stefano Boccaletti (Scientific *attaché* at the Italian Embassy in Israel, CNR Institute of Complex System, Florence, Italy)

4:40 pm -5:00 pm: Prof. David Meghnagi, Summary, Proposals, Conclusions [*Riassunto, Proposte, Conclusioni*]

### **Speakers [Relatori]**

Prof. Daniel Ashery, Professor of Physics, School of Physics and Astronomy, *Tel Aviv University*

Dr. Rachel Bonaventura Snir, Clinical and Medical Psychologist

Prof. Avshalom Caspi, Edward M. Arnett Professor of Psychology & Neuroscience at *Duke University* and Professor of Personality Development at Institute of Psychiatry, *King's College London*, UK

Prof. David M. Cassuto, Architect, *Ariel University* in Samaria, Israel

Prof. Patrizia Guarnieri, Professor of Contemporary History, University of Florence, *Dipartimento di Storia, Archeologia, Geografia, Arte, Spettacolo* (SAGAS)

Rav Dr. Joseph Levi, Chief Rabbi of Florence, Psychologist

Prof. David Meghnagi, Professor of Clinical Psychology and of Psychology of Religion, Director of the International Master on Holocaust Studies, Head of the International Program for Jewish and Israel Studies, Delegate of the Dean of *Roma Tre University* for Intercultural Policies, Full member of the *International Psychoanalytical Association* (IPA)

Dr. Miriam Meghnagi, Clinical Psychologist and Psychoanalyst, Member of the Board of the journal *Trauma and Memory*, Europa Ricerca Onlus, Bonaventura Project, Mnemosyne Project for Israel, Artist

Prof. Gaby Shefler, Clinical Psychology area coordinator and Head of the Freud Center for Psychoanalytical Research, *Hebrew University of Jerusalem*

Prof. Carlo Strenger, Professor of Psychology and Philosophy, *Tel Aviv University*

Prof. Abraham Yehoshua, Writer, Comparative and Hebrew Literature, University of Haifa

# Enzo Bonaventura, 70 years later, and me, his granddaughter: an Israeli psychologist

Rachel Bonaventura Snir\*

**Abstract.** Enzo Bonaventura is rarely mentioned in the Israeli Psychology circles and Israeli Psychologists are unfamiliar with his teachings although they were, and still are very relevant. His granddaughter Rachel Bonaventura, discovered the works of her grandfather after she discussed about him with professor David Meghnagi and Dr. Miriam Meghnagi. As his granddaughter and an Israeli clinical psychologist, Rachel Bonaventura, attempts to illuminate the man and the work of her grand father.

**Key words:** Enzo Bonaventura; Israeli psychology; Integrative psychology; David Meghnagi.

I was a Psychology student at Tel-Aviv university in the 1980s. Bonaventura was never mentioned. Colleagues of mine from other universities, including Jerusalem where he taught - never heard of his professional teaching either.

I figured it was because he had nothing to say that was still relevant. So I never bothered to read his book even though it was all the time in my library – until 2015 when Prof. David Meghnagi and his sister Dr. Miriam Meghnagi showed up: then the shame pushed me to read it...

So I did, and the experience was shaking. I searched for every piece of information I could find about him in Israel and the more I learned about him the more puzzling it became. I would like to share my experience with you.

My first amazement was to realize how and why he was “forgotten”. Looking for written material and personal memories I was surprised to discover how little there was.

During the 8 years he lived and worked in Jerusalem, alongside with his academic work he taught in a teachers’ seminar, wrote textbooks for teachers and educators, participated in committees for early-age school curricula and lectured across the country, in accordance with his belief that Psychology should be accessible to all.

After his death the department collapsed: The number of students declined drastically and eventually the classes were empty. For 6 years there were no academic Psychology studies in Israel until in 1956 two of his former students established a department at Bar-Ilan university, which was followed, a year later - by a new department in Jerusalem. Yet his ideas weren’t taught: not in either of these and not in any of the “younger” departments founded later in other universities and colleges.

Did he really have nothing to say? The answer might be found in the words of a professor of Experimental Psychology from *Tel-Aviv University* who investigated the development of Psychology in Israel. He referred to *La psicoanalisi* as a “deviation”, and in a private discussion said to me: “Bonaventura could have been a great man had he not “crossed the lines”, from “pure research” to psychoanalysis... So for the psychoanalysts he was “Not really one of ours”, not a practicing psychoanalyst, not a participant of the clinical discussions of the Psychoanalytic Society and therefore unworthy to listen to. For the experimentalists, once he looked into the psychoanalytic “immeasurable” issues he was no longer a “serious scientist”.

Looking at it today I believe the real reason to forget him was that he called both experimentalists and Psychoanalysts to deal with issues they preferred to deny.

As he wrote in *La psicoanalisi*:

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\* Clinical and medical psychologist and psychotherapist, Tel Aviv (Israel), E- Mail <snira@walla.co.il>.

«Whatever might be the attitude of psychoanalysts, who disrespect Experimental Psychology, (...) Psychoanalysis will not lose from dealing with the results obtained through other methods and directions.  
(...)

This will highlight the good and new in Psychoanalysis alongside with the principles that still need reassurance and those needing correction».

And:

«Psychological research must not settle for describing conscious phenomena as they appear in plain, shallow observations.

(...)

Science will not fulfill its destination; will not explain these phenomena without exploring the unconscious motives of these actions.

(...)

One must not ignore truths [such as our being unconsciously motivated by instincts] only *because they are unpleasant and unflattering* to our prestige. Emotional protest cannot be an argument in science».

These ideas were inconvenient to both parties. He went on with his truth, researched *Time and space perception-distortions*, a sphere in which the unconscious plays a major, tangible role - but can be inferred through objective observations. He taught what he believed, as unpopular as it was. But once he wasn't there it was much more convenient to forget him.

The second reason for my shock was realizing how relevant Enzo Bonaventura is today. My generation of Israeli psychologists “grew up” professionally in an environment of splits: beside the split between clinicians and experimentalists mentioned above, there was the split within the psychotherapies, between the evidence-based movement and the dynamic therapists: those who call for standardization and empirical evidence of the effectiveness of psychotherapy but failed facing compound psychopathologies and personality disorders – and those who claim, again – that therapeutic protocols based on empirical research are too “technical” and shallow, “incapable” of grasping the full meaning of the human experience and therefore are not “real” therapies, but offered long, expensive expeditions that are unfitting to many of our patients. So now we have three “parties”, all of them have good cases but can any one of them deny the contribution of the others?

Recently I heard a director of a public clinic facing endless waiting lists - saying to her staff: “We mustn't “waste time” on creating therapeutic alliances: we are technicians and our task is to solve problems as fast as possible”. One can imagine the expression on the faces of the Psychodynamic therapists in the room... Here again the answer is in the writings of Bonaventura:

«It is the difference between methods that contributes to progress in science.

(...)

Reality is more complex than any theory, and the scientist is not allowed to see it as if it were simpler. He must gather strength and give up the satisfaction coming from one theoretical building that is nicely defined, systematic and fitting to all its parts, but gives a false picture of the turbulent storm of life».

The controversy between these approaches can and should be held through open dialogue. Keeping in mind our goal, to understand the causes of human pain in order to seek relief and wellbeing – we cannot deny our patient a remedy that comes from “the other party”. We cannot afford to stick to one therapeutic method and ignore other methods when they are available and proven effective.

In recent years, the growing popularity of psychotherapy, the demand for it coming from less-privileged populations, and in Israel, as of 2015 the inclusion by regulation of mental health in the compulsory health insurances – created a need for a greater diversity of methods. We see nowadays increasing interest among therapists for combined techniques such as short-term psychodynamic therapies, Schema Therapy, hypnosis, etc., all designed to improve efficacy and efficiency by adding ideas from “other parties”.

80 years after *La psicoanalisi* and 70 years after my grandfather's death, It seems to me that this is the materialization of his vision: The world of Psychology is beginning to see what he saw and taught.

My third surprise was a personal one: I realized that without knowing it I was doing exactly what my grandfather thought. My basic education was Psychodynamic, but I found myself attracted to diversity, and along the years I studied Family therapy, various CBT methods, Buddhist Psychology, Mindfulness and Hypnosis, and all of them are part of my everyday clinical practice. How can they all “live together” in one head, in one session? There are many possible ways to combine them, naturally those are beyond the scope of this paper. But once we accept the basic principal that integration is possible and worthwhile – the road is paved. And again, reading my grandfather in 2018 I strongly believe this is what he tried to say.

Enzo Bonaventura lived in a painful world, torn by conflicts: a Jew in Catholic Italy, WWI, Fascist Italy from where he came, to the conflicted Palestine, WWII and finally the Israeli war of independence which he paid with his life. And also in the professional sphere – the conflict between philosophers and physiologists and between psychoanalysts and experimentalists. He dealt with it quietly, sticking to what he believed to be the answer, as he wrote in the ending of the 4<sup>th</sup> edition of *La psicoanalisi* – in March 1948, after the horror of the 1940s and a month before he was killed: “We undoubtedly have cruel and greedy instincts... But we can tame them... This power of self control and submission is also rooted in our nature. If we nurture, educate and strengthen this power of ours it can be a grand torch that will illuminate our ways”.

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**Dr. Rachel (“Helly”) Asheri Bonaventura, clinical psychologist,  
at the International Interdisciplinary Meeting in memory of Enzo Bonavenura  
“70 Years After the Death of Enzo Bonavenura (1891-1948)”.**  
The meeting was held in the University of Florence on April 13, 2018,  
and organized by the University of Florence under the auspices of the Municipality of Florence,  
the Union of the Italian Jewish Communities and the Italian Embassy in Israel





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Università degli Studi di Firenze  
Con il patrocinio della Regione Toscana  
e in collaborazione con l'Unione delle Comunità Ebraiche Italiane (UCEI)

## **70 anni dalla morte di Enzo Bonaventura (1891-1948)**

**Professore di Psicologia della Facoltà di Lettere dell'Università di Firenze  
e della Hebrew University di Gerusalemme,  
fu espulso dall'Ateneo fiorentino a causa delle "leggi razziali"**

Aula Magna del Dipartimento di Storia, Archeologia, Geografia, Arte, Spettacolo (SAGAS)  
Palazzo Fenzi-Marucelli, Via S. Gallo 10, 50129 Firenze

**13 aprile 2018, ore 9:30**

**80° Anniversario della promulgazione delle "leggi razziali"**

*A cura di Patrizia Guarnieri e David Meghnagi*

### **9:30 - Saluti Istituzionali**

**Dario Nardella**, *Sindaco di Firenze*

**Luigi Dei**, *Rettore dell'Università degli Studi di Firenze*

**Noemi Di Segni**, *Presidente della UCEI*

**David Meghnagi**, *Assessore alla Cultura della UCEI*

**Sandro De Bernardin**, *Ambasciatore e Presidente della delegazione italiana dell'International Holocaust Remembrance Alliance (IHRA)*

**Daniela Misul**, *Presidente della Comunità Ebraica di Firenze*

**Andrea Zorzi**, *Direttore del SAGAS dell'Università degli Studi di Firenze*

### **10:00 - Interventi**

Daniel Ashery (*Tel Aviv University*), **Memories of my father Enzo Bonaventura**

Patrizia Guarnieri (SAGAS, *Università degli Studi di Firenze*), **False notizie e riparazioni. Enzo Bonaventura da Firenze a Gerusalemme**

Caterina Primi (*Dipartimento di Neuroscienze, Psicologia, Area del Farmaco e Salute del Bambino [NEUROFARBA], Università degli Studi di Firenze*), **Bonaventura sperimentista e il laboratorio**

Ersilia Menesini (*Dipartimento di Scienze della Formazione e Psicologia [SCIFOPSI], Università degli Studi di Firenze*), **Bonaventura psicologo dello sviluppo**

David Meghnagi (*Dipartimento di Filosofia, Comunicazione e Spettacolo, Università di Roma Tre*), **La psicoanalisi. La storia di una rimozione, la qualità di un pensiero**

Michele Sarfatti (*Fondazione Centro di Documentazione Ebraica Contemporanea [CDEC], Milano*), **La persecuzione antiebraica fascista nella scuola e nell'università**

### **Discussione**

## The census of the assets of Libyan Jews under French protection

### *Il censimento dei beni degli ebrei libici protetti francesi*

Giordana Terracina\*

**Abstract.** The negotiations with the French government to arrange the “removal” of French and Tunisian Jewish and Muslim citizens, which had started in September 1941, went on for almost a year. On September 21, 1941, given the urgency of the situation, the Foreign Minister for the first time asked the Commission for the Armistice with France (CIAF) to intervene with the French authorities. The bureaucratic process needed urgently to be speeded up. Progress had been slowed by compliance with a number of requests, such as the date, which frontier post to be used and the personal details of those citizens to be evacuated – or rather expelled.

**Key words:** movable properties, Libyan Jews, census, Libyan Jews assets, Italian anti-Jews laws of 1938.

**Riassunto.** La nota riguarda il censimento dei beni degli ebrei libici protetti francesi prima della loro deportazione da parte del Governo italiano in Tunisia nel 1942. Tracce di questi beni sono state da me rinvenute nei depositi delle Succursali di Potenza e di Taranto della Banca d'Italia trasportati in diverse bisacce. La ricerca, nata all'interno del Master Internazionale di Secondo Livello in Didattica della Shoah diretto dal Professore David Meghnagi, è il proseguo del lavoro da me intrapreso sulla storia della Shoah in Libia e in Tunisia e sulla applicazione delle leggi antiebraiche del 1938.

**Parole chiave:** beni mobili, ebrei libici, censimento, leggi antiebraiche del 1938.

Le trattative con il Governo francese per disporre l’“allontanamento” dei cittadini ebrei e musulmani francesi e tunisini, iniziato nel settembre del 1941 si protrae per quasi un anno. Il 21 settembre il Ministero degli Affari Esteri chiede per la prima volta alla *Commissione Italiana d’Armistizio con la Francia* (CIAF) di intervenire presso le autorità francesi, vista l’urgenza nel procedere, di accelerare l’iter burocratico, rallentato dai diversi adempimenti richiesti quali, la data, il valico di frontiera e le generalità dei cittadini colpiti dal provvedimento di sfollamento o meglio di espulsione. Le autorità fasciste insistono nel solo controllo operato dai funzionari di frontiera francesi, al fine di provvedere all’identificazione delle generalità e dei documenti degli sfollati. La risposta, che non tarda ad arrivare, invece, vede un aumento delle richieste burocratiche da espletare, riguardanti anche i beni mobili ed immobili degli stessi. Le autorità italiane, secondo le direttive francesi, devono provvedere a censire tutti i beni da consegnare agli sfollati e da autorizzare a portare con sé.

Alla base di questa misura, l’autorità italiana pone un’esigenza di carattere militare, approvvigionamenti e sicurezza, facendo rientrare la decisione in un più ampio piano generale di allontanamento di 20.000 cittadini italiani, le cui attività non sono indispensabili per lo sforzo bellico. Da parte tunisina, si richiede che siano garantite le proprietà, che si proceda all’inventario dei beni immobili, che si proteggano gli interessi degli sfollati e che, infine, si permetta il trasferimento delle rendite dei beni lasciati in Libia. Tutto ciò non avviene, come si evince dai documenti prodotti, in quanto le somme autorizzate non sono in alcun modo sufficienti a coprire il fabbisogno per un lungo periodo delle persone coinvolte. La limitazione avviene, come sottolinea lo stesso Ministro delle Finanze Revel, in linea con la legge di guerra.

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Nel proseguo della mia ricerca sulle deportazioni degli ebrei libici nel 1942 ad opera del Governo italiano, nata all'interno del Master Internazionale in Didattica della *Shoah* nell'Università di Roma Tre di cui il Professore David Meghangi è il Direttore, sono venuti alla luce i documenti riguardanti il censimento dei beni di 335 famiglie di ebrei libici sudditi francesi, di cui sopra, presso l'archivio storico della Banca d'Italia. Il fondo, "Tripoli-Pratt. Ramo Banca 101", si completa poi con i diversi rimandi che ho trovato sulla Succursale di Potenza e di Taranto. La ricerca è partita dalla deportazione degli ebrei libici con passaporto inglese verso l'Italia nel 1942, con documenti inediti sull'internamento libero di Camerino in provincia di Macerata, che permettono di colmare un vuoto nella ricostruzione delle storie famigliari per il periodo di permanenza in Italia, per poi affrontare la questione dei campi di concentramento italiani costituiti in Libia negli anni del 1940 e del 1942. In questo contesto sono riuscita a ricostruire gli elenchi dei deportati di due campi, Zuetina e Buerat El Hsun pubblicata, e ad approfondire l'istituzione di quelli di Giado e Jeffren portando alla luce le criticità del comportamento del Governo italiano e a chiarire le diverse competenze dei corpi militari presenti nel territorio. Contemporaneamente, ho affrontato la diversa applicazione delle leggi antiebraiche del 1938 in Libia, anche qui lavorando sempre su documenti inediti da me trovati negli archivi italiani, al momento in corso di pubblicazione. Ciò consente di comparare i diversi risvolti concreti tra quanto è avvenuto in Libia e quanto è stato in Italia, comprendendo in maniera più approfondita i legami con la legislazione razzista rivolta al problema del meticcio, sorta in Africa Orientale e i legami tra il fascismo e il nascente nazionalismo arabo legato al Gran Mufti e il Panarabismo. La storia della *Shoah* in Africa Settentrionale, contiene in sé ancora delle pagine poco conosciute su cui sarebbe importante riflettere, per arrivare ad analizzare in maniera più compiuta la storia dei nostri giorni e capire il perché della mancata soluzione dei conflitti che attraversano questi Paesi. Con uno studio centrato, si potrebbe, inoltre, completare il percorso da me intrapreso per la ricostruzione della Memoria di tante famiglie che ancora oggi non riescono a ricostruire il loro passato, sospese nel limbo della Storia ed elaborare così un lutto collettivo che rappresenta una ferita non ancora rimarginata.

Nei documenti è stabilito che i cittadini e i protetti francesi che rimpatriano nell'Africa Settentrionale Francese dalla Libia possono portare con sé gli effetti personali, i gioielli, oggetti (competenza PAI), 400 Lire in biglietti di Stato e 50 Lire in spezzati (competenza Autorità Doganali), 1.000 Franchi in biglietti e spezzati (competenza PAI e Autorità Doganali) e biglietti di banca esteri, oro, metalli preziosi e titoli di Stato non acquistati dalla Banca d'Italia (competenza Governo-PAI e Autorità Doganali).

Le somme superiori a 450 Lire e i titoli italiani non realizzati devono essere versati alla Banca d'Italia.

Si acquistano ai cambi in vigore, dedotti gli scarti d'uso, franchi svizzeri, *escudes*, corone svedesi mentre per le altre valute e titoli non francesi è necessario interpellare l'*Istituto Nazionale per i Cambi con l'Estero* (Istcambi), indicando il quantitativo delle banconote e i titoli ceduti. Anche per i titoli francesi ceduti volontariamente è richiesto di interpellare l'Istcambi.

I titoli non acquistati dalla Banca d'Italia devono essere costituiti in depositi volontari liberi aperti, i cui movimenti sono soggetti alla preventiva autorizzazione dell'Istcambi.

Il contante deve essere versato presso la Banca d'Italia o in un "conto loro vecchio" e per l'utilizzo si rimanda al fascicolo della raccolta norme sui cambi (libro nero) "pag. 254 e segg." o nel "Conto rimpatriati dalla Libia" aperto al nome "*Office de Changes*" presso l'Iscambi. Questo conto può essere utilizzato per pensioni, sussidi, stipendi, emolumenti diversi, spese di scalo, di pilotaggio, di rimorchio e di riparazioni a navi.

L'oro si acquista a 21.381,227 Lire per kg., di fino, mentre per l'oro di titolo inferiore il prezzo è di 21.331,227 Lire per kg., data la differenza per le spese di raffinazione. Tali acquisti vanno indicati sul prescritto modulo 93 ter Direzione, in conformità delle istruzioni di cui alla Circ. 1002 del 25/04/1938. Il platino si acquista a 69.500 Lire per kg. meno le spese di raffinazione di 2.500 Lire per kg., mentre l'argento a 430 Lire meno le spese di raffinazione di 30 Lire per kg.

Il platino non deve per forza essere acquistato, ma può essere rimesso alla A.C. per l'accertamento (lettera I-4139-Serv. Segreteria 5/03/1942 N.25149). Insieme all'argento devono essere costituiti in appositi depositi e contabilizzarsi tra i depositi per conto A.C. con le caratteristiche Pl. e Ag. per conto Iscambi. Di ogni loro acquisto deve informarsi l'A.C. Segreteria con lettera speciale. A fronte delle somme pagate è necessario compilare il Mod.104 ter nel quale dovrà essere indicato il peso globale dei metalli acquistati e il rispettivo peso del fino.

Tanto per i conti "loro vecchi" quanto per i conti rimpatriati dalla Libia si stabilisce di istituire delle rubriche dalle quali si possa subito rilevarsi il nome, il cognome, la paternità del versante e l'importo versato.

## Journals

### *Psicoterapia e Scienze Umane*

["Psychotherapy and the Human Sciences"]

[www.psicoterapiaescienzeumane.it/english.htm](http://www.psicoterapiaescienzeumane.it/english.htm)

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All articles can be downloaded from the publisher's web site:  
[www.francoangeli.it/riviste/sommario.aspx?IDRivista=34&lingua=en](http://www.francoangeli.it/riviste/sommario.aspx?IDRivista=34&lingua=en)

Edited by *Paolo Migone*\*

#### **Issue no. 1, 2018, Volume 52**

Mark Solms. *The scientific standing of psychoanalysis*

*Abstract.* The core scientific claims of psychoanalysis are summarized, and synthetic answers are given to the following three questions: (a) How does the emotional mind work, in health and disease? (b) What does psychoanalytic treatment aim to achieve? (c) How effective is it? While there are disagreements regarding specific details, there is a general agreement on some core claims of psychoanalysis. These core claims enjoy strong empirical support and are "evidence-based". Psychoanalytic treatment is highly effective, often superior to cognitive-behavior therapy and to medication.

Morris N. Eagle. *Freud, aggressive drive and the law*

*Abstract.* The paper discusses Freud's view of the law as the implementation of collective violence on the individual violator. The focus is on the implications of the link between the superego (as the source of moral judgment) and the aggressive drive, and it is suggested that we need to be ever vigilant regarding the danger of employing the law as a disguised means of taking pleasure in collective violence. The paper also discusses Freud's conception of personal responsibility, according to which we are responsible for all our behavior, including unconsciously motivated behavior (such as slips and dreams). However, the kind of responsibility Freud has in mind is not the moral responsibility of blameworthiness or praiseworthiness, but rather responsibility in the sense that, whether or not acknowledged, all our behavior reflects our personal desires and motives.

Marco Innamorati, Ruggero Taradel & Renato Foschi, *Psychopathology and demonology: The "diagnosis" of possession during the 20<sup>th</sup> century*

*Abstract.* Young (2016) recently noticed a revival of the idea of the presence of the Devil and of the practice of exorcism. The history of Catholic demonology in its relation to psychopathology and psychotherapy is reconstructed. Demons, through the ages, have been conceived in terms of real

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and concrete entities, and identified as responsible for psychological and physical illness, and for disasters in the natural world. Exorcism has survived to the expansion of psychotherapy because, within Catholic theology and culture, there has been a stubborn resistance against a metaphorical or symbolical interpretation of the figure of the Devil. The attempts of secularizing the concept of Devil – e.g., introducing the so called “Lucifer effect” (Zimbardo, 2007) – have not been completely successful. In some Catholic psychotherapeutic environments the belief in the Devil and in his active presence is still alive, as a possible explanation of bizarre, extreme or otherwise unexplainable phenomena.

### **Sándor Ferenczi, *The psychology of hiking***

Marco Casonato, *Introduction*

*Abstract.* The first paper written by Sándor Ferenczi is presented in its first translation worldwide, published in the following pages of *Psicoterapia e Scienze Umane* (2018, 52, 1: 51-54). It is a pre-analytic paper written in 1897 on the psychology of hiking and alpinism. The cultural atmosphere in which Ferenczi lived in Budapest is briefly described, and emphasized Ferenczi’s pioneering role in the formulation of what George S. Klein in the 1970s called “clinical theory”, and also in the thinking of authors such as Merton M. Gill.

Sándor Ferenczi, *The psychology of hiking* (1897)

*Abstract.* In this preanalytic paper, written by Sándor Ferenczi (1873-1933) in 1897, when he was 24 years old (the first article he published), the motivations for hiking and mountain climbing are discussed. The psychological, physical and esthetical aspects are considered, connected also to social classes. This is the first worldwide translation of this text.

Mauro Fornaro, *Intervention: Mountaineering with Ferenczi, beyond Ferenczi*

*Abstract.* The author, who is a philosopher, a psychoanalyst, and a member of “Italian Alpine Club” (*Club Alpino Italiano* [CAI]), in this commentary briefly reflects on Sándor Ferenczi’s 1897 paper published – in the first worldwide translation – in the previous pages of *Psicoterapia e Scienze Umane* (2018, 52, 1: 51-54). The author discusses some particular affective states with which the young Ferenczi, who at the time was 24 years old, explains the motivations of hiking, and contextualizes Ferenczi’s thinking with respect to the developments of mountaineering and to the greater explanatory power given to it by psychoanalysis, to which Ferenczi indirectly contributed.

Massimiliano Sommantico, *Sibling relationship in psychoanalytic and psychological research*

*Abstract.* With a literature review of the psychoanalytic and psychological research on sibling relationship, it is discussed how the theme of sibling relationship has been treated, more or less explicitly, by classic authors and within the contemporary international panorama. The first part of the paper focuses on classic authors of the psychoanalytic tradition, with a particular emphasis on theoretical developments. Subsequently, three specific contemporary psychoanalytic theorizations on sibling relationship are compared: René Kaës in France, Luis Kancyper in Argentina, and Juliet Mitchell in England. The final part of the paper presents a synthetic review of psychological research on sibling relationship.

Berthold Rothschild, *Identity politics: So what? Psychoanalytic reflexions on identity and politics*

*Abstract.* Recent events in global and local politics have given space for a wider application of psychological terms in political analysis. More and more the term “identity politics” is used in the most varied circumstances. There is a long tradition of critical position against the widespread use of psychological and psychoanalytic terms and concepts by journalists and politicians, especially in the historical use of Erikson’s concept of identity of the late 1950s. It is argued that a loose application of the identity concept in politics is not only useless and redundant, but also harmful.

### **Giorgio Antonucci, «If you listen to me and if you believe in me»**

Eugenia Omodei Zorini, *In memory of Giorgio Antonucci (1933-2017). Introductory note*  
Giorgio Antonucci, *I was born under a black sun (Giulia)*

*Abstract.* After an introduction by Eugenia Omodei Zorini – who presents Giorgio Antonucci (1933-2017), a Florence psychiatrist who was actively involved, with Franco Basaglia, in the movement for human rights of psychiatric patients and the closing of mental hospitals in Italy – two writing by Giorgio Antonucci are reprinted: a brief note and the first poem of the collection “I was born under a black sun (Giulia)”, that appeared in issue no. 2/1974 of the Italian journal *Psicoterapia e Scienze Umane*.

### **Traces**

Marianna Bolko & Alberto Merini, *Dreams and telepathy. Continuity and discontinuity in psychoanalytic research.* With an Editorial note.

*Abstract.* After having reviewed Freud’s position on extra-sensory perception (ESP) and his disagreement with Ernest Jones, the explicit “resistance” of Freud and other psychoanalysts towards ESP phenomena and the general tendency to ignore them are discussed. Since ESP phenomena in psychoanalysis manifest themselves specially in dreams, four dreams – made in analysis by patients of Emilio Servadio, Alessandro Calvesi, Loredana Micati Zecca, and Elvio Fachinelli – are reported. These dreams seem to show that these patients were able to know aspects of their analysts’ life only through extra-sensory perception. These four dreams, and the relationship between dream and ESP, are discussed.

### **Discussions**

Pietro Pellegrini, *For the future of the Italian Law no. 180/1978 on psychiatric reform*

*Abstract.* On the fortieth anniversary of the Law no. 180/1978 on the Italian psychiatric reform that led to the closing of the Psychiatric Hospitals, the premises for its functioning are recalled: a policy in support of individual and social rights and universal public welfare. The enlargement of individual rights and at the same time the economic compatibility of social rights has created a contradictory condition and a growth of social exclusion. Mental health services seek to implement inclusion in communities where the social pact has changed. Therefore it is necessary to re-read the rules on the voluntary/obligatory nature of treatment, social danger, practice and organization of services, maintaining a universalistic approach. In 2015 also the Judicial Psychiatric Hospitals were closed.

Andrea Angelozzi, *Reflections on the Italian Law no. 180/1978: Ethics, ideology, and knowledge. A commentary on Pietro Pellegrini’s paper “For the future of the Italian Law no. 180/1978 on psychiatric reform”* (*Psicoterapia e Scienze Umane*, 2018, 52, 1: 115-119).

*Abstract.* Some key aspects of Pietro Pellegrini’s paper are critically examined. It is argued that some of Pellegrini’s comments risk of turning any discussion on the Italian Law no. 180/1978 into an ethical debate on citizenship rights, preventing to see the actual consequences of this Law on the treatment of mental health disorders and the organization of psychiatric services. The actual ethical nature of certain positions is questioned, it is argued that it must be confronted with the suspicion of ideology, on the one hand, and with the need of scientific research and training of mental health professionals, on the other.

### **Clinical Cases**

*Comments on the case of Giulio* [no. 2/2017]: Alfio Maggiolini, Jutta Beltz, Gabriele Rocca

### **Book Reviews**

*Book Review Essay*

Luigi Antonello Armando & Marianna Bolko, *Il trauma dimenticato. L’interpretazione dei sogni nelle psicoterapie: storia, teoria, tecnica.* [The Forgotten Trauma. Dream Interpretation in the Psychotherapies: History, Theory, Technique] Milan: FrancoAngeli, 2017 (Antonella Mancini)

### Book Reviews

- Morris N. Eagle, *Core Concepts in Classical Psychoanalysis. Clinical, Research Evidence and Conceptual Critique*. New York: Routledge, 2018; Morris N. Eagle, *Core Concepts in Contemporary Psychoanalysis. Clinical, Research Evidence and Conceptual Critique*. New York: Routledge, 2018 (Italian translation of a draft of chapter 2: Countertransference revisited. *Psicoterapia e Scienze Umane*, 2015, 49, 4: 535-572) (Paolo Migone)
- Vittorio Lingiardi, *Mindscales. Psiche nel paesaggio*. [Psyche in the Landscape] Milan: Raffaello Cortina, 2017 (Caterina Quarello)

### Book Notices

- Daniel Hill, *Teoria della regolazione affettiva. Un modello clinico*. Preface by Allan Schore. Milan: Raffaello Cortina, 2017 (original edition: *Affect Regulation Theory: A Clinical Model*. New York: Norton, 2015) (Francesca Tondi)
- Patricia R. Everett, *Mabel Dodge Luhan, A.A. Brill, and the Psychoanalytic Adventure in America*. London: Karnac, 2016 (Andrea Castiello d'Antonio)
- Stefano Iannuzzi, *La struttura invisibile. L'emozione della vergogna in psicoanalisi*. [The Invisible Structure. The Feeling of Shame in Psychoanalysis] Rome: Armando, 2017 (Antonella Mancini)
- Luigi Abbate & Piero Porcelli, *Rorschach Comprehensive System. Manuale di siglatura e interpretazione*. [Rorschach Comprehensive System. Scoring Manual and Interpretation] Preface by Irving B. Weiner. Milan: Raffaello Cortina, 2017 (Andrea Castiello d'Antonio)

### Books Received

## Journals

- The International Journal of Psychoanalysis*, 2017, Volume 9, nos. 1, 2, 3, 4, 5, 6 (Pietro Pascarelli)
- Pietro Pascarelli, *Comment on The International Journal of Psychoanalysis*
- Psychoanalysis, Culture & Society*, 2017, Volume 22, no. 4 (Paolo Migone)
- Rorschachiana. Journal of the International Society for the Rorschach*, 2016, Volume 37, nos. 1 & 2 (Andrea Castiello d'Antonio)
- Magma. International Journal in the Humanities and Social Sciences*, 2017, Volume 15, no. 2 (Antonio Restori)
- Vita e Pensiero*, 2017, Year 104, no. 6 (Paolo Migone)

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

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## Issue no. 2, 2018, Volume 52

- Vittorio Lingiardi, *Diagnosis: Sense and sensibility. Introduction to Nancy McWilliams' presentation of the Second Edition of the Psychodynamic Diagnostic Manual (PDM-2)*
- Abstract*. The keynote address held by Nancy McWilliams on the occasion of the Italian presentation of the Second Edition of the *Psychodynamic Diagnostic Manual (PDM-2)* is briefly introduced. Nancy McWilliams' keynote address is defined as “a perfect example of equilibrium between life and thought”, and seen in the scientific and interpersonal contexts of the birth of PDM-2. It is emphasized the role played by some authors – such as Sidney Blatt, Jonathan Shedler, Drew Westen, Otto Kernberg, Allen Frances, etc., whose papers appeared also in the journal *Psicoterapia e Scienze e Umane* – who contributed to the creation of a “diagnostic sensibility” among Italian clinicians. Finally, the overall structure of PDM-2 is described, and Karl Jaspers' exhortation according to which «every diagnostic system must remain a torment» is reminded, in light of the necessary tension between the unique aspects of the single patient and the need of seeing them within a general theoretical framework.



Nancy McWilliams, *The long journey of psychodynamic diagnosis*

*Abstract.* The issue of psychodynamic diagnosis, and its difference from the descriptive approaches of the DSM and ICD systems, are discussed, and the Second Edition of the *Psychodynamic Diagnostic Manual* (PDM-2) is presented. In particular, some differences from the First Edition of PDM of 2006 are highlighted: a new section for the Elderly, the separation between Childhood and Adolescence sections, the widening of mental capacities in Axis M, the introduction of a psychotic personality organization, the inclusion and description of several assessment instruments, the introduction of borderline personality in addition to borderline level of organization, etc. The conceptualization of personality (Axis P) according to PDM-2 and the levels of personality organizations (healthy, neurotic, borderline, and psychotic) are presented with more detail, and some unsolved controversies are mentioned.

Paolo Migone, *Presentation of the Second Edition of the Psychodynamic Diagnostic Manual (PDM-2)*

*Abstract.* The Second Edition of the *Psychodynamic Diagnostic Manual* (PDM-2), edited by Vittorio Lingiardi and Nancy McWilliams, published in 2017 in the United States and in 2018 in Italy, is presented. The six sections of PDM-2 (Adults; Adolescents; Childhood; Early Childhood; Elderly; Assessment instruments and clinical cases) are briefly described, and the main differences between PDM-1 and PDM-2 are highlighted (PDM-1 was published in 2006 in the United States and in 2008 in Italy). At the end of the article the main assessment instruments recommended by PDM-2 for each diagnosis are listed (a total of 200 instruments).

Cesare Romano, *The Rebekka Freud riddle*

*Abstract.* Rebekka was Jacob Freud's second wife. In this paper are reviewed the few historical data pertaining Rebekka Freud. It is suggested a new interpretation of some of Sigmund Freud's dreams that could confirm Marie Balmay's conjecture that Rebekka killed herself. It is showed in a succession of Sigmund Freud's dreams occurred in the fall of 1898, the second Jacob Freud's death anniversary, the recurrence of few topics dealing with unfortunate wedding and suicide. It is argued that these dreams are a clue of an unconscious Freud's digging up his father's past to solve Rebekka's riddle.

Paolo Migone & Giovanni Liotti, *Psychoanalysis and cognitive-evolutionary psychology: An attempt at integration*. With an Introductory note by Paolo Migone, and a list of some publications by Giovanni Liotti

*Abstract.* The abandonment of the theory of trauma in 1897 was a trauma for Freud himself, who was led to "despair", and possibly reacted with an overemphasis on inner fantasies and drive theory. In a way, today we are facing a second trauma in the history of psychoanalysis: we might call it the "abandonment of drive theory", i.e., human beings strive not primarily to reduce drives but rather in order to seek objects, assign meanings, and assimilate new schemas. The current challenge is a revision of the psychoanalytic theory of motivation based on converging evidence from cognitive science, ethology, infant research, and psychotherapy research. Among the many models currently suggested in contemporary psychoanalysis, Weiss & Sampson's "Control-Mastery Theory" is discussed in light of cognitive science and evolutionary epistemology: namely, within the frame of the 1960 classic by Miller, Galanter & Pribram *Plans and Structure of Behavior*, Edelman's neurobiological theory, and Bowlby's attachment theory.

## Traces

Enzo Codignola, *A note on object relations and ego formation* (1975). With an Editorial note.

*Abstract.* An object relations theory is important in psychoanalysis because it has implications for ego formation. The Freudian theory of ego development is discussed, and some attempts at theoretical revisions are presented. The theories of the following authors, among others, are briefly discussed: Edith Jacobson, Margaret Mahler, Heinz Kohut, Melanie Klein (who saw

ego formation as dependent from object relations), and Ronald Fairbairn (who carried Melanie Klein's ideas to their extreme consequences). It is argued, among other things, that within the psychoanalytic movement there are irreconcilable positions. (This article appeared as Introduction to the Italian edition of Arnold H. Modell's book *Object Love and Reality. An Introduction to a Psychoanalytic Theory of Object Relations*. New York: International Universities Press, 1968 [*Amore oggettuale e realtà. Teoria psicoanalitica delle relazioni oggettuali*. Turin: Boringhieri, 1975, pp. ix-xvi], and appeared also in *Psicoterapia e Scienze Umane*, 1975, 9, 1: 1-3)

## Discussions

Pietro Pellegrini, *Comment on Morris N. Eagle's article "Freud, aggressive drive and the law"* [(*Psicoterapia e Scienze Umane*, 2018, 52, 1: 17-30)]

*Abstract.* There is a tendency to expand clinical conditions, particularly personality disorders, that may lead to non-imputability. This is in contrast with the cautions expressed by Freud, and with the positions of part of psychiatry which considers essential the right to trial to all people even if affected by mental disorders. An acknowledgment of responsibility is important in the judicial and psychiatric expertise fields, as well as essential for programs of care, rehabilitation and social inclusion

## Clinical Cases

Massimiliano Sommantico, *The case of Simona*

*Comments on the case of Simona:* Riccardo Galiani, Giorgio Meneguz

## Book Reviews

### Book Reviews

Sergio Benvenuto, *Leggere Freud. Dall'isteria alla fine dell'analisi*. [Reading Freud. From Hysteria to the End of Analysis] Nocera Inferiore (Salerno): Ortothes, 2017 (Pietro Pascarelli)

Marie Rose Moro, *Gli adolescenti si raccontano. Genitori in ascolto dei propri figli*. [Adolescents Talk about Themselves. Parents Listen to their Children] Milan: FrancoAngeli, 2016 (original edition: *Les ados expliqués à leurs parents*. Montrouge, France: Bayard, 2010) (Giancarlo Rigon)

Bandy X. Lee, *The Dangerous Case of Donald Trump: 27 Psychiatrists and Mental Health Experts Assess a President*. New York: Thomas Dunne Book, 2017 (Andrea Castiello d'Antonio)

### Book Notices

William John Livesley, Giancarlo Dimaggio & John F. Clarkin (editors), *Trattamento integrato per i disturbi di personalità. Un approccio modulare*. Milan: Raffaello Cortina, 2017 (original edition: *Integrated Treatment for Personality Disorder: A Modular Approach*. New York: Guilford, 2016) (Francesca Tondi)

Pat Ogden & Janina Fisher, *Psicoterapia sensomotora. Interventi per il trauma e l'attaccamento*. Milan: Raffaello Cortina, 2016 (original edition: *Sensorimotor Psychotherapy*. New York: Norton, 2015) (Andrea Castiello d'Antonio)

Stijn Vanheule, *Psychiatric Diagnosis Revisited. From DSM to Clinical Case Formulation*. Basingstoke, UK: Palgrave Macmillan, 2017 (Andrea Castiello d'Antonio)

### Books Received

## Journals

*Journal of the American Psychoanalytic Association*, 2017, Volume 65, 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*, 2017, Volume 86, nos. 1, 2, 3, 4 (Andrea Castiello d'Antonio)  
Andrea Castiello d'Antonio, *Comment on The Psychoanalytic Quarterly*  
*Sestante*, 2018, Anno III, n. 5 (Paolo Migone)

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

### **Information for subscribers and readers**

## **Issue no. 3, 2018, Volume 52**

Pier Francesco Galli, *Editorial: “What is to be done”, perhaps it’s possible, with good will*

Morris N. Eagle, *Progress in psychoanalysis*

*Abstract.* The question of progress in psychoanalytic theorizing is analyzed through a discussion of pluralism (i.e., the existence of different psychoanalytic “schools”), of the nature of training and education in psychoanalytic institutes, and of the claim of a “common ground” in certain areas despite theoretical differences. It is argued that progress requires theoretical integration among different psychoanalytic “schools” and shifts in prevailing attitudes in regard to training and education. The need for critical thinking and openness to relevant empirical findings from other disciplines is also emphasized. The question of progress in psychoanalysis is linked to the future of psychoanalysis conceived not only as the future of the profession but also, and more importantly, of a theory of mental functioning.

Jonathan Shedler, *Where is the evidence for “evidence-based” therapy?*

*Abstract.* The term “evidence-based” therapy has become a *de facto* code word for manualized therapy, most often brief, highly scripted forms of cognitive behavior therapy. It is widely asserted that “evidence-based” therapies are scientifically proven and superior to other forms of psychotherapy. Empirical research does not support these claims, but shows that “evidence-based” therapies are weak treatments. Their benefits are trivial, few patients get well, and even the trivial benefits do not last. Troubling research practices paint a misleading picture of the actual benefits of “evidence-based” therapies, including sham control groups, cherry-picked patient samples, and suppression of negative findings.

Adriano Zamperini, David Primo & Ines Testoni, *Masculinity: Identification, roles, and subjects*

*Abstract.* Over the last decades, the study of the Masculine has entered in the field of social sciences as a central research topic. In particular, Critical Studies on Men & Masculinities (CSMM) provide insightful tools to understand both the role of masculinity in sustaining asymmetric power dynamics in gender relations, and the heterogeneous ways in which subjects get to define themselves as men. Nevertheless, there are still numerous theoretical aporias open to debate. This paper aims both at summarizing the focal points of the debates on masculinities, and at assessing the contribution of a dialogue between CSMM and psychoanalytic language in the study of men’s subjectivities. A promising point of contact to make this dialogue possible is Judith Butler’s post-structuralist rearticulation of Freud’s and Lacan’s works about the development of sexual identity.

Luigi Antonello Armando, *The lament of a poet. A reading of Freud’s On transience*

*Abstract.* In 1916 Freud published an essay he wrote in 1915 (*On transience*), in which he reported his attempt to alleviate the anxiety of a young poet, commonly recognized as Reiner Maria Rilke, for his feared impending “end of all things”, that is for the disappearance of all the beauty of nature and art. It is argued that Freud’s attempt failed because it was founded on a misunderstanding of the meaning of this poet’s anxiety, and suggested that its recognition can be of advantage to psychoanalytic research.

Riccardo Gramantieri, *Freud and the repression of Oedipus at Colonus*

*Abstract.* This note begins from the observations made by Franco Maiullari in his article “Antigone, a repressed psychoanalytic scene” (*Psicoterapia e Scienze Umane*, 2017, 51, 4: 559-580), where he says that also the Sophoclean tragedy *Oedipus at Colonus*, like *Oedipus Rex*, should be analyzed from a psychological and relational point of view. The purpose of this short article is to add a series of complementary remarks to Franco Maiullari’s well-argued examination, suggesting an explanation for the absence of references to *Oedipus at Colonus* in the Freudian works.

## Traces

*In the form of a narration... Stories and people*

Pier Francesco Galli, *Introductory note*

Pier Francesco Galli, *Preface to the Proceedings of the 8<sup>th</sup> International Congress of Psychotherapy (Milan, Italy, August 25-29, 1970)*

Martti Siirala, *Excerpts from the preface by Martti Siirala to the 1971 Italian edition of his 1964 book Medicine in Metamorphosis. Speech, Presence, and Integration*

*Table of Contents of the Proceedings of the 8<sup>th</sup> International Congress of Psychotherapy edited by Pier Francesco Galli (Milan: Feltrinelli, 1973)*

*Abstract.* After an Introductory note by Pier Francesco Galli, his Preface to the Proceedings of the 8<sup>th</sup> International Congress of Psychotherapy (Milan, Italy, August 25-29, 1970), organized by Galli himself, is reprinted. The title of this Congress was “Psychotherapy and the Human Sciences”, and the Proceedings appeared in Italian as Volume no. 30 of the book series “Library of Psychiatry and Clinical Psychology” of Feltrinelli publisher. These Proceedings were an abridged edition of all papers and discussions of the 8<sup>th</sup> Congress of the International Federation for Psychotherapy (IFP), while the official Proceedings, published by the IFP and edited by Heinrich Karl Fierz e Theodor Spoerri (Basel: Karger, 1972) did not include some papers and all the discussions. As an appendix, excerpts of the preface by Martti Siirala to the 1971 Italian edition to his 1964 book *Medicine in Metamorphosis. Speech, Presence, and Integration* (London: Tavistock, 1969), in which he talks also of the Milan IFP Congress of 1970, are reprinted. At the end there is the Table of Contents of the Proceedings of the 8<sup>th</sup> International Congress of Psychotherapy, with the names of all presenters and of those who intervened in the discussions.

## Clinical Cases

*Comments on the case of Simona* [n. 2/2018]: Pier Luigi Rocco,, Valentina Boursier, Nadia Scopsi, Stefania Napolitano, Serena Calò, Massimiliano Sommantico

## Book Reviews

*Book Review Essay*

Bruno G. Bara, *Il terapeuta relazionale. Tecnica dell'atto terapeutico*. [The Relational Therapist. Technique of the Therapeutic Act] Turin: Bollati Boringhieri, 2018 (Paolo Migone)

*Book Notices*

Maria Pierri, *Un enigma per il dottor Freud: la sfida della telepatia*. [An Enigma for Dr. Freud: The Challenge of Telepathy] Presentation by Stefano Bolognini. Milan: FrancoAngeli, 2018 (Marianna Bolko)

Irvin D. Yalom, *Diventare se stessi*. Vicenza: Neri Pozza, 2018 (original edition: *Becoming Myself: A Psychiatrist's Memoir*. New York: Basic Books, 2017) (Silvia Marchesini)

- Fethi Benslama, *Un furioso desiderio di sacrificio. Il supermusulmano*. Milan: Raffaello Cortina, 2018 (original edition: *Un furieux désir de sacrifice. Le surmusulman*. Paris: Seuil, 2016) (Silvia Marchesini)
- Rob Poole & Robert Higgs, *Psychiatric Interviewing and Assessment*. Second Edition. Cambridge, UK: Cambridge University Press, 2017 (Andrea Castiello d'Antonio)
- Francesco Stoppa (editor), *La rivoluzione dentro. Per i quarant'anni della Legge 180*. [Revolution Inside. Forty Years of the Italian Law no. 180/1978] Pordenone: Libreria al Segno Editrice, 2018 (Antonella Mancini)

#### *Books Received*

#### **Journals**

- Contemporary Psychoanalysis*, 2017, Volume 53, nos. 3, 4; 2018, Volume 54, nos. 1, 2 (Paolo Migone)
- Paolo Migone, *Comment on Contemporary Psychoanalysis*
- Revue Française de Psychanalyse*, 2017, Volume 81, nos. 1, 2, 3, 4 & 5 (Luigi Antonello Armando)
- Luigi Antonello Armando, *Comment on the Revue Française de Psychanalyse Family Process*, 2018, Volume 57, no. 2 (Paolo Migone)
- Clinical Psychology: Science and Practice*, 2018, Vol. 25, no. 2 (Paolo Migone)
- Psychiatric Clinics of North America*, 2018, Volume 41, no. 2 (Paolo Migone)

#### **2019 Program of the “International Seminars of Psicoterapia e Scienze Umane”**

#### **Information for subscribers and readers**

#### **Issue no. 4, 2018, Volume 52**

Pier Francesco Galli, *Editorial: Psychoanalysis between philosophy and history*

Lawrence Friedman, *Is there a usable Heidegger for psychoanalysts?*

*Abstract.* Heidegger tried to grasp the whole of reality unbroken by seemingly irreconcilable divisions such as fact and value, objectivity and subjectivity. Since that defies ordinary language, he hoped to coin terms that, though contradictory in a sentence, would suggest a unified world when repeatedly used together in a novel but regular way. Ultimately, Heidegger grudgingly admitted that this unified view turned out to be an impersonal subjectivism. In this philosophy persons were useful only as stepping-stones to Being, i.e., to an “everything” that would swallow both patient and analyst. But Heidegger’s terms in themselves are deceptively warm and empathetic unlike their meaning for Heidegger, who is austere and unconcerned with the details of individual lives. Indeed, it is Heidegger’s very grimness that holds a lesson for analysts, evoking the chilly void at the extreme end of the psychoanalyst’s (fortunately incomplete) deconstructive work.

Robert D. Stolorow, *Intervention: Using Heidegger*

*Abstract.* The author answers affirmatively to the question contained in the title of the article by Lawrence Friedman “Is there a usable Heidegger for psychoanalysts?”, published in issue no. 3/2016 of the *Journal of the American Psychoanalytic Association* and translated into Italian in the previous pages of this issue no. 4/2018 of *Psicoterapia e Scienze Umane*. In answering this question, the intellectual path that led the author to study Heidegger’s *Being and Time* and to deepen his existential analytic is traced. In particular, the phenomenology of anxiety (*Angst*) and trauma is discussed.

Antonio Imbasciati, *The unconscious and the consciousness of memory: A contribution from neuroscience*

*Abstract.* By integrating general psychology, perinatal clinical psychology, neuroscience and psychoanalysis, the relation between memory and consciousness is discussed, aiming at a unitary definition of the concept of unconscious. Memory is out of consciousness: sometimes a remembering arises. Distinguishing memory from remembering is essential. In this framework, in the institutional culture of psychoanalysis – also today – the unconscious has been considered only what Freud described: but this is only what appears in the analyst’s consciousness, in specific moments of his/her relationship with a patient, and that the analyst translates into some forms of verbal interpretation. The first aim of this paper, which is the continuation of previous contributions, is a clarification of some conceptions that are present in the public image of psychoanalysis and that may damage its scientific identity.

## Traces

Andrea Huppke, *International Federation of Psychoanalytic Societies (IFPS) 1960-1985: A new home for international and German Psychoanalysis? With an editorial Note*

*Abstract.* The *International Federation of Psychoanalytic Societies* (IFPS) was founded in 1962, and during its first 20 years in the psychoanalytic movement there was a division between the so-called “orthodox” and “liberal” psychoanalysis. The *International Psychoanalytic Association* (IPA) was orthodox, did not admit all psychoanalytic societies, and some of them did not want to enter the IPA. Four groups of non-IPA psychoanalysts from Europe, USA, Central and South America came together to discuss their approaches, and founded the IFPS that at the beginning was a loose organization with no statute for 12 years. The first three secretary generals came from the German psychoanalytic society (DPG) and influenced the IFPS for 21 years. Several international conferences were held, and new societies became members. The original theoretical background of the IFPS is analyzed, and the identity crisis that followed the sixth IFPS Forum of 1977 in Berlin is discussed.

Paolo Migone, *Reflections on Daniel N. Stern’s line of research.* With a comment by Giovanni Liotti

*Abstract.* Daniel N. Stern’s line of research, beginning with the 1998 paper of the *Boston Change Process Study Group* (BCPSG) on “Non-interpretive mechanisms in psychoanalytic therapy: The ‘something more’ than interpretation”, is critically discussed. In particular, the concept of “present moment” is analyzed, and confronted with Irwin Hoffman’s conceptualization of ritual and spontaneity in the psychoanalytic process. At the end there is an intervention by Giovanni Liotti (both interventions by Migone and Liotti were e-mails sent on April 21, 2002).

## Clinical Cases

Elisabetta Arfini, *The case of Matteo*

*Comments on the case of Matteo:* Giulio Cesare Zavattini, Adriana Grotta

## Book Reviews

*Book Review Essay*

Ignacio Martín-Baró, *Psicologia della liberazione.* [Psychology of Liberation] Edited by Mauro Croce & Felice Di Lernia. With a contribution by Noam Chomsky. Rome: Bordeaux, 2018 (Giorgio Meneguz)

### *Book Reviews*

Mark Solms, *La coscienza dell'Es. Psicoanalisi e neuroscienze*. [The Consciousness of the Id. Psychoanalysis and Neuroscience] Edited by A. Clarici. Milan: Raffaello Cortina, 2018 (Silvio A. Merciai)

Fethi Benslama, *Un furioso desiderio di sacrificio. Il supermusulmano*. [A Furious Wish for Sacrifice. The Supermuslim] Milan: Raffaello Cortina, 2017 (original edition: *Un furieux désir de sacrifice. Le surmusulman*. Paris: Seuil, 2016) (Dante Comelli)

Alex Pagliardini, *Jacques Lacan e il trauma del linguaggio*. [Jacques Lacan and the Trauma of Language] Introduction by Rocco Ronchi. Giulianova (Teramo): Galaad, 2011; Alex Pagliardini, *Il sintomo di Lacan. Dieci incontri con il reale*. [Lacan's Symptom. Ten Meetings with the Real] Giulianova (Teramo): Galaad, 2016 (Pietro Pascarelli)

### *Forgotten Books*

Maxwell Gitelson, *Psicoanalisi: scienza e professione*. Turin: Boringhieri, 1980 (original edition: *Psychoanalysis: Science and Profession*. New York: International Universities Press, 1973) (Antonella Mancini)

### *Book Notices*

Jude Cassidy & Phillip R. Shaver (editors), *Manuale dell'attaccamento. Teoria, ricerca e applicazioni cliniche. Addendum alla seconda edizione*. Rome: Fioriti, 2018 (from the original edition: *Handbook of Attachment: Theory, Research, and Clinical Applications*. Third Edition. New York: Guilford, 2016) (Silvia Marchesini)

Maria Luisa Manca (editor), *Amore e Psiche. La dimensione corporea in psicoterapia*. [Love and Psyche. The Body Dimension in Psychotherapy] Rome: Alpes, 2018 (Paolo Migone)

Daniel Benveniste (editor), *Anna Freud in the Hampstead Clinic: Letters to Humberto Nájera*. New York: International Psychoanalytic Books, 2015 (Adriana Grotta)

Ruth Benedict, *Il crisantemo e la spada. Modelli di cultura giapponese*. Preface by Ian Buruma. Bari: Laterza, 2017 (original edition: *The Chrysanthemum and the Sword. Patterns of Japanese Culture*. Boston, MA: Houghton Mifflin, 1946) (Antonella Mancini)

### *Books Received*

## **Journals**

*Psyche. Zeitschrift für Psychoanalyse und ihre Anwendungen*, 2017, Volume 71, nos. 1, 2, 3, 4, 5, 6, 7, 8, 9/10, 11 & 12 (Silvano Massa)

Silvano Massa, *Comment on Psyche*

*La società degli individui*, 2018, Year XXI, no. 2 (no. 62) (Paolo Migone)

*aut aut*, 2018, Year 68, no. 379 (Paolo Migone)

## **Contents and indexes of Year 2018, Volume 52**

## **2019 Program of the “International Seminars of *Psicoterapia e Scienze Umane*”**

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

## **A Meeting with Robert D. Hinshelwood (Bologna, February 16, 2019)**

## **Referees and proof editors of year 2018**

## **Information for subscribers and readers**