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About “Under a False Name”*

Frediano Sessi**, Paolo Rampi***, Giordano Cavallari****

Abstract. Mantua, Viale Gorizia 6, early days of September 1943. As in every part of Italy, the hunt for the Jew is frenzied. In Rijeka, first racist laws then the arrival of the Germans and the establishment of the Adriatic Littoral Zone of Operations make life impossible for Jews. A Jewish family, fleeing Rijeka, finds refuge in an apartment in Mantua. They escape deportation and see with relief the end of the war. They are Maximilian Gizelt (b. 1874) a dentist by profession, his wife Erna Wolfsohn (b. 1878) a housewife, and their children Carlo (b. 1914) and Liselotte (called Lilly b. 1915) with Robert Frankl (b. 1902) who will be her husband after the war. The protagonists of this rescue story were two young newlyweds, separated by wartime contingencies: Francesco Rampi, born in Faenza in 1907 (died 1986) and his wife, originally from Rijeka, Luisa Ungar, seven years younger (died 1981). The Rampis had lived in Mantua for just under two years and certainly were known to their neighbors, but not as well in the city. Thus, the thought that an identity swap could save that endangered family of Fiuman Jews became a concrete fact. The Gizelt became the Rampi of 6 Gorizia Avenue, and to reinforce this new status, they also used the ration cards that Luisa and Francesco gave them. Only in 2023 did this story become public knowledge. The story was reconstructed by Frediano Sessi in his book *Sotto falso nome* (2023).

Keywords: Giusti delle nazioni, Fiume, Mantova, Memoria, Olocausto, Shoah.

Riassunto. Mantova, viale Gorizia numero 6, primi giorni di settembre del 1943. Come in ogni parte d'Italia, la caccia all'ebreo è forsennata. A Fiume, prima le leggi razziste poi l'arrivo dei tedeschi e la costituzione della Zona di operazioni del Litorale Adriatico, rendono la vita agli ebrei impossibile. Una famiglia di ebrei, in fuga da Fiume, trova rifugio in un appartamento a Mantova. Sfuggiranno alla deportazione e vedranno con sollievo la fine della guerra. Si tratta di Massimiliano Gizelt (classe 1874) di professione dentista, di sua moglie Erna Wolfsohn (del 1878) casalinga e dei loro figli Carlo (nato nel 1914) e Liselotte (detta Lilly del 1915) con Robert Frankl (1902) che sarà suo marito dopo la guerra. Protagonisti di questa storia di salvataggio furono due giovani sposi, separati dalle contingenze belliche: Francesco Rampi, nato a Faenza nel 1907 (deceduto nel 1986) e sua moglie, originaria di Fiume, Luisa Ungar di sette anni più giovane (deceduta nel 1981). I Rampi abitavano a Mantova da poco meno di due anni e certo erano conosciuti dai loro vicini di casa, ma non altrettanto in città. Così, il pensiero che uno scambio di identità potesse salvare quella famiglia di ebrei fiumani in pericolo divenne fatto concreto. I Gizelt diventarono i Rampi di viale Gorizia 6 e per rafforzare questa nuova condizione, utilizzarono anche le tessere annonarie che Luisa e Francesco gli diedero. Solo nel 2023 questa storia è diventata di dominio pubblico. La storia è stata ricostruita da Frediano Sessi in *Sotto falso nome* (2023).

Parole chiave: Righteous among the Nations, Fiume, Mantua, Memory, Holocaust, Shoah.

Giordano Cavallari (G.C.). Paolo, can you summarize the story told in the book?

Paolo Rampi (P.R.). My mother Luisa Ungar and my father Francesco Rampi offered their apartment in a small condominium in Mantua to my mother's best friend Lilli Gizelt and her family, during the period 1943-44. Lilli and her family members – from Fiume like my mother – were Jewish. After September 8, Jews were being hunted throughout Istria. The apartment in Mantua was left

* The title refers to Frediano Sessi's book *Sotto falso nome* ["Under a False Name"] (Turin: Einaudi, 2022). Translation by Isobel Butters. Among Sessi's books, see *L'angelo di Auschwitz. Mala Zimetbaum, l'ebrea che sfidò i nazisti* (Venice: Marsilio, 2019), *Prof, che cosa è la Shoah?* (Turin: Einaudi, 2020), *Il mio nome è Anna Frank* (Turin: Einaudi, 2010).

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empty as my father had been called to arms in January 1943 and sent to Sardinia. My mother, now alone in a city she did not know, went back with my infant sister Maria Anita to Fiume to be with her mother. Fiume was under the rule of the Republic of Salò, under Nazi occupation, and a particularly ferocious division of the SS. Without thinking of the risks, my parents handed the keys to their furnished apartment and their ration cards over to the Gizelts. This enabled their dear friends to hide, live under a false name and to survive the horrors of those terrible times. It was a gesture made from the heart and thinking more about the values of friendship and altruism than about themselves and the terrible risks they were running, something they were however undoubtedly aware of.

G.C. Frediano, how did you come across this story during your research?

Frediano Sessi (F.S.). Three years ago, in January 2020, the pandemic forced me to interrupt my research on the life of Laura Geiringer, a Jewish girl from Trieste. She was the only Auschwitz survivor in her family, but she died shortly after her return from the medical experiments she had been subjected to during her imprisonment. A Catholic of Jewish origin, after liberation she had lived until August 1945 in the Auschwitz infirmary before returning to Trieste. Besides the documentation in the Museum's archives, someone who could tell me more about Laura was an Italian, Luigi Ferri, who, like her, had also remained in the Auschwitz infirmary for a few months after liberation. So, I started looking for him. My meeting with Luigi Ferri led to the book, *Il bambino scomparso. Una storia di Auschwitz* (The Missing Child. A Story from Auschwitz) (Venice: Marsilio, 2022) (<http://www.settimananews.it/cultura/auschwitz-una-storia/>). Luigi, age 11, had been taken with his grandmother Rosalia (Rosa) Gizelt, a Jew from Fiume, to Auschwitz Birkenau and was spared thanks to the courage of Dr. Otto Wolken. The grandmother went to the gas chamber the day after their arrival, on July 2, 1944. To find out more about her, I turned to the archives of the Jewish Community in Fiume and it was then that I learned that Rosa Gizelt's brother, the dentist Maximilian Gizelt, and his entire family (his wife Erna, son Carlo, daughter Lilli and his daughter's fiancé Robert Frankl) had been saved thanks to the generosity of the Rampi family of Mantua who had taken them in and hidden them in their home at 6 Viale Gorizia.

With the help of Paolo, son of Francesco and Luisa Ungar Rampi, and his sister Maria Anita, I managed to reconstruct the story that became *Sotto Falso Nome /Under a false name*. It is one of immensely generous hospitality whereby, in a daring identity exchange, the Gizelts became known to everyone in Mantua as "the Rampis".

G.C. What was happening in Fiume at the time of the Rampi-Gizelt events?

F.S. After September 8, Hitler ordered a new administrative area to be established in the territories of the Upper Adriatic. It became to all effects a region of Greater Germany, known as the Adriatic Coastal Operations Zone (*Operationszone Adriatisches Küstenland*), to which belonged Udine, Gorizia, Ljubljana, Trieste, Pola, and Fiume, as well as the territories of Sansego, Buccari, Cabar, Castù, and Veglia. Right from the start of this occupation, the Slovene, Croat and Italian military resistance was relentless, provoking frequent clashes with the German forces. Supreme Commissioner of the Adriatic Littoral Friedrich Rainer began a violent repression of all forms of dissent. People were arrested indiscriminately; there were massacres, villages were burned and innocent civilians deported, which brought the war to the countryside and homes throughout the

region. Because of this resistance to the occupation, the German administrative and military apparatus was flanked by a large operational police unit. It was led by SS Division General Odilo Globočnik, who, upon arriving in Italy, became the supreme commander of the SS and the police of the entire Adriatic Coast.

The SS officer in question is considered one of Germany's top war criminals today. Before he arrived in Trieste, Globočnik had built three concentration camps in Polish territory: Bełżec, which was opened in March 1942; Sobibór, active since May of that year; and Treblinka, located near Warsaw, operational since July 1942. The total number of Jewish victims at these three camps reached the figure of one and a half million.

G.C. What about Mantua?

F.S. The situation was critical there as well because many people had signed up to the new Italian Social Republic, although their motivations differed. Some had joined out of convenience because they needed to work to support their families; some wanted to seize the chance to acquire property confiscated from Jews or opponents of the regime; and others firmly believed in the fascist and Nazi ideas for a new Europe. Also in the city was a sinister group who arrested people for no reason other than to terrorize the population. These fascist militants were guilty of theft, looting and more serious crimes including murder, knowing full well that they would go unpunished. Named the Torturers of Villa Gobio, between the summer of 1944 and April 1945, they imprisoned, persecuted and killed people suspected of being part of the Resistance or carrying out activities against the regime.

G.C. What risks did the Rampis take with the neighbors?

F.S. The obligation to fix a notice to the main door with the names of the people who lived in each apartment was also a threat to the Gizelt family's stay in Mantua, even though their documents showed them all to be gentiles. If the neighbors had been interrogated for hours, as often happened to defenseless civilians, might they have revealed the family's true identity?

G.C. Paolo, as far as you know, did the Gizelts feel Jewish? Were they practicing?

P.R. The Gizelts were Jewish, originally from Lviv in Ukraine. They had left in the early 1900s because of the pogroms. I do not know if they went to synagogue. Fiume was a thriving multi ethnic and multi religious city. They certainly felt Jewish, as evidenced by their family history, even after the end of the War.

G.C. How did your mother Luisa and Lilli Gizelt become friends?

P.R. My mother and Lilli were friends since childhood. They were neighbors and went through school together. In the many photos I still have, they are walking arm in arm along the waterfront, pretty, elegant, and smiling: two real lifelong companions. The friendship and socializing continued even after the end of the War, although we lived in Mantua, while Lilli, with her husband and small daughter Susy, had moved to Merano. We used to spend winter vacations together in the mountains and, in summer, at the seaside – as numerous other photos testify, as do my personal memories as a child.

G.C. Was your mother Catholic?

P.R. My mother was not particularly religious, but she was Christian and Catholic in education and values. I remember her as a deeply sensitive, affectionate woman who was good to everyone. She was extraordinarily fond of her children and grandchildren. But deep down she felt the burden of her background. She remembered the exodus of Italians from Istria and Fiume that affected her large family and their possessions, the early illness and short life of her dearest friend Lilli after the War, and she missed intensely her beloved hometown. She disliked the Po Valley climate of Mantua and longed for the sea and the wind of the Gulf of Warner.

G.C. Your neighbors in the apartment block took their own considerable risks. What can you say about that?

P.R. I can only say that they were “normal” people, in the best sense of the word. The neighbors all knew what was going on in the apartment in their small condominium. They were fully aware that the five adult newcomers had come out of nowhere and were not the Rampi family, despite the documents. But these neighbors somehow shared with the Rampis the values of human solidarity and generosity. Their courageous behavior saved the lives of other human beings at a moment in history when informing, betraying, and selling information were everyday occurrences. At the time, they were not remembered or thanked as much as they deserved. The early postwar years were not easy for anyone. People wanted to forget the fear, hardship and suffering, and as soon as it was possible, all the families left the small apartment building in the middle of nowhere. It was later torn down to make way for larger buildings.

Just a few weeks ago, the Mayor of Mantua, Mattia Palazzi, unveiled a plaque on the site of 6 Viale Gorizia. It is there to remind us that on that spot the Rampis and their neighbors deliberately disobeyed the brutal fascist racial laws in the name of human solidarity.

G.C. *Why did people become informants?*

F.S. It is often thought that anyone who reported a Jew or a family with a partisan relative was always a staunch fascist or someone willing to get other people into trouble out of self-interest. But during the German occupation in Italy and even earlier, with the Fascist regime in power, informants could also be decent people who were forced by torture – or under threat to them or their family members – to betray Jewish acquaintances or partisans. It should not be assumed that the informers were always cruel men or women. Primo Levi, in his book *I Sommersi e I salvati* [*The Drowned and the Saved*] 1986), spoke of the “gray zone” to refer to those prisoners who, to obtain certain privileges that increased their life expectancy, agreed to collaborate with their jailers. They are victims, however, for whom there is no human tribunal that can judge and condemn them. The Germans, Levi continued were also responsible for this crime. The oppressors are guilty of inducing their victims to betray. However, it is also true “that in the lagers and outside there are gray, ambiguous people, ready to compromise”. This makes the gesture of the young Rampis who risked their lives to save the Gizelt family all the more remarkable.

G.C. You say this is a story of “altruism”. What does altruism mean?

F.S. Altruism is an everyday virtue whose meaning has been lost. We often talk about charity and solidarity, forgetting that altruism has to do with *giving* at a loss, without expecting anything in return. It is help offered regardless and it includes elements of sacrifice and risk but is the basis of a universalistic society. I believe that today we have lost the sense and value of altruism because we live in a time when the affirmation of the self, often without limits, prevails.

G.C. I ask you Paolo the same question: what is altruism?

P.R. It isn’t easy to define: for me, it is “simply” a feeling that manifests itself in a decision that comes from the depths of the conscience: it is the moment when a person decides to give part or all of themselves to help another person or people, without any personal gain. Sometimes I feel like I see Luisa and Lilli – the lifelong friends – over coffee or sitting on a bench gazing out at their beloved sea. Lilli confesses her anguish and the terror of the whole Gizelt family about the hunt for Jews that extends right across Istria. That may have been the moment when my mother, appalled at what could happen to her beloved friend and family members, made her decision. Perhaps she said “Our house in Mantua is empty, no one lives there. Don’t waste time, go now if you think it can help. I’ll alert the neighbors or accompany you there in some way to explain to them, and then come right back to Fiume to my mother and daughter”. Perhaps that was the moment my mother’s altruism spoke and became feeling and the feeling became a tangible act of spontaneous, selfless and courageous help.

G.C. This is a book for young people, but it is also, of course, for adults. Is the idea to “teach” altruism?

F.S. Neither accounts like this nor words are enough. Altruism needs to be practiced daily and close to home – in our building, neighborhood, parish or school – any environment can put us to the test. We need to remember that we are always a “demonstration” of how people should behave in society. At any given moment of our lives, we should show others how we would like society and human beings to be. Even without knowing it, we set an example; show the way forward. This, in itself, is a sign of altruism: feeling responsible not only for oneself. And showing in daily life that there is still a limit between what can be done and what is permissible. The rule of exchange is always allowed in contemporary life, but it is not always justifiable. It punishes the fragile, the needy, those who have no chance of redemption, and those who live in suffering. Choosing to overcome the so-called rule of exchange in favor of gifting can be a way of bringing us closer to the daily virtue of altruism.

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Framing and Reframing Memory

Ezio Gianni Murzi*

Abstract. This is the story of successful systemic change brought about in Chokwe, Gaza Province, Mozambique, by the Daughters of Charity of St Vincent de Paul. When the HIV/AIDS epidemic started in the early 1990's, Sister Maddalena Serra and her colleagues noticed that her Tuberculosis (TB) patients were dying despite adequate treatments. A quick survey using the testing methods available at the time, showed that 30 percent of patients had AIDS. She realized that a systemic change was required to cope adequately with the situation. An agreement between the church and the government was struck and an abandoned nunnery was modified into a 125-bed AIDS and TB hospital. The new hospital relieved pressure on the old Rural Hospital, which continued to work for all non-AIDS patients. The Sisters have worked tirelessly from the early 90s to today. A sophisticated lab has been constructed and equipped with the latest instruments. One that could be a point of reference for the whole country in the advanced diagnostic of tuberculosis, AIDS and many other pathologies.

Keywords: HIV, AIDS, Africa, Southern Africa, Health, Mozambique, Tuberculosis, Malaria.

Riassunto. Questo è il racconto di prima mano dei trascorsi di un medico in prima linea, l'autore, e delle differenze del sistema sanitario attraverso più di 40 anni di storia in Mozambico, dove ha lavorato come medico capo del distretto di Limpopo e dell'ospedale rurale locale. È la storia di un cambiamento sistemico di successo realizzato a Chokwe, nella provincia di Gaza, in Mozambico, dalle *Figlie della Carità di San Vincenzo de' Paoli*. Quando all'inizio degli anni '90 iniziò l'epidemia di HIV/AIDS, suor Maddalena Serra e le sue colleghe notarono che i suoi pazienti affetti da tubercolosi (TBC) morivano nonostante le cure adeguate. Una rapida indagine, effettuata con i metodi di analisi disponibili all'epoca, mostrò che il 30% dei pazienti aveva l'AIDS. Si rese conto che era necessario un cambiamento sistemico per affrontare adeguatamente la situazione. Fu trovato un accordo tra la Chiesa e il governo e un convento di suore abbandonato fu trasformato in un ospedale per l'AIDS e la tubercolosi con 125 posti letto. Il nuovo ospedale ha alleggerito la pressione sul vecchio ospedale rurale, che ha continuato a lavorare per tutti i pazienti non affetti da AIDS. Le suore hanno lavorato instancabilmente dai primi anni '90 a oggi. È stato costruito un laboratorio sofisticato, dotato di strumenti all'avanguardia. Un laboratorio che potrebbe essere un punto di riferimento per tutto il Paese nella diagnostica avanzata di tubercolosi, AIDS e molte altre patologie.

Parole chiave: HIV, AIDS, Africa, Sud Africa, Salute, Mozambico, Tubercolosi, Malaria.

This is a first-hand perspective of a healer's doings and of the health system's differences through 40 years of history in Mozambique. I worked in Chokwe, Mozambique, as Chief Physician of the Limpopo District and the local rural hospital. More than four decades later, I returned to find solace from the traumatic events of 1979 – and I made a surprising discovery.

The setting

Mozambique gained independence from Portuguese colonial rule in 1975. A civil war followed from 1977 to 1992 (Momodu, 2018), which resulted in enormous loss of life and human rights violations, along with the decimation of local infrastructure including of the health system. The war left a large proportion of the population in poverty and without health infrastructure, resources and qualified health workers. Public health problems, particularly HIV, tuberculosis and malaria, combine to create a significant disease burden with high mortality and morbidity rates (Haider, H. (2022).

The Limpopo River flows over 1,750 kilometers. It forms the border between Zimbabwe and the South African Republic (SAR) and is part of the Botswana-SAR border. It flows through

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Mozambique and to the Mozambique Channel not far from the town of Xai Xai. The surrounding area is fertile and densely populated. Some thirty kilometers north of Chokwe, a dam at Aldeia da Barragem, literally “Village of the Dam”, diverts the water of the Limpopo River to feed the vast irrigation system south of Chokwe.

During the rainy season, the Limpopo is a mighty river that causes flooding almost annually. Especially severe flooding happened in 1955, 1967, 1972, 1975, 1977, 1981, and 2000.

Amid the war

I was in my early thirties and six years into my medical career when I agreed to go to Mozambique and work there as part of a health cooperation program between Italy and Mozambique.

My original assignment, according to Ambassador Claudio Moreno and the project leader, Professor Silvio Pampiglione, was to work at the Maputo teaching hospital and medical faculty. It took a month of quarrelling between the Italian ambassador and the minister to reach a final decision. I used the time to learn at the Maputo Central Hospital, before receiving my papers and being allowed to travel to Chokwe.

Since independence, I was the first non-Portuguese doctor and the only surgeon responsible for the care of about three hundred thousand people, including those who came to Chokwe from two other districts. At the hospital, I was assisted by some 20 nurses and 60 ancillary staff of various grades, including a few catholic nuns of the *Daughters of Charity of San Vincenzo de Paoli*.

Reality check

When I reached Chokwe, in May 1977, I found that reality was beyond my faintest imagination.

A measles epidemic had been killing and blinding children under the indifferent eyes of local nurses and nuns. I felt that life had no meaning. In hindsight, I realized that bringing about a change in the indifference and the attitude of the hospital staff was the most challenging part of my time in Mozambique.

The wards were filled with patients, but diagnoses were not formulated. Midwifery assistance to women giving birth was minimal and maternal mortality was high. During night rounds I often found midwives knitting, while women were in labour and sometimes even in difficult labour.

Surgeries were limited to appendicitis and caesarean sections that were performed by a medic from Guinea Conakry in a small room opening directly on a corridor with no partitions.

Construction of the surgery block, a most critical part of the hospital, was not completed. Other parts were not utilized as originally planned. A large space designed as the emergency room, because of its proximity to the radiology and its access ramp, had been turned by the hospital administrator into his office. Emergencies were treated at the other end of the buildings. On one of my first nights, I was called to see several people injured in a car accident, some with severe fractures of the lower limbs. I noticed the rudimentary conditions and poorly administered treatments and promised myself to change this situation fast.

I spent much of 1977 and 1978 reorganizing staff responsibilities, instituting workflows and algorithms to assess risks to pregnancies, setting weekly timetables, and creating protocols for the treatment of common ailments such as malaria, child dehydration, tuberculosis, and others – all while doing all clinical and surgery work. The tuberculosis treatment was part of a national program that included the active follow up with patients. In parallel, I set up or restarted a schedule of visits to distant villages that included routine vaccinations.

To complete the physical structure of the hospital, I found much needed construction material, such as glazed tiles to finish the masonry of the surgery block. Following original blueprints, I reorganized the usage of some areas and by doing so, I made a few enemies. Not everyone liked the changes. Rumors of poor management began to circulate. In the climate of dogmatism that prevailed in Mozambique at that time, I had to take part in several “political” meetings for criticism and self-

criticism of all employees under the direction of the district chief administrator and Frelimo party leader¹, in order to “find the enemy among us.” He meant that “the enemy” was me.

The truth and evidence to the contrary became clear when all these changes came to fruition as the hospital, its staff and I struggled with mass casualties caused by the military confrontation in the wake of the Rhodesian attack on Aldeia da Barragem, on September 5, 1979.

September 9th, 1979...

It was a matter of a split second.

I thought: He’s going to shoot me.

The fighter jet flew towards me and at a very low altitude, not more than 20 meters above the ground, over the large expanse of grassy, muddy ground between the main entrance of the hospital, my house and the Catholic nuns’ house, at sonic speed after a nosedive and silent as a jaguar ready to attack its prey.

A few moments earlier, a heavy anti-aircraft four barreled gun near the hospital had started firing at a very high frequency. The noise was deafening. When I turned in the direction of the shots, I couldn’t believe my eyes and I will never forget what I saw: a fighter jet with its teardrop-shaped glass over the pilot’s head, his helmet, his goggles.

In a reflex, I threw myself to the ground. Then I heard the terrifying, deafening roar of the jet engine as the plane hurtled over me and over the hospital roof.

This happened on the 9th of September 1979, as I was waiting on the hospital veranda to go to a coordination meeting called by the District Administrator, together with Delfina, an orderly, and the hospital’s Frelimo party representative.

Once the fighter jet was gone, we warily went to the meeting that was held in the local cinema. The District Administrator first admonished all his department heads who had run to safety and left important services unattended, such as electricity, water and telephone services. He then praised the health department and the non-Mozambican doctor, for standing firm and carrying out their work despite the dangers.

The fourth day since the attack began

On the 5th of September 1979, the Rhodesian Army and possibly its mercenaries had launched a three-day land military operation with air support, called Operation Uric.² The operation reached far into Mozambique and well beyond Chokwe, and in fact surrounded the town where I was stationed, some 217 miles (350 kilometers) from the Rhodesian border. The aim was to damage Mozambique’s fragile economy by destroying the connecting roads to Macia and from there to Maputo, and to destroy the heavily defended and economically important irrigation dam of Aldeia da Barragem.

All of this was to pressure Samora Machel to persuade Robert Mugabe, Zimbabwe’s future president, to begin negotiations over the country’s future.

The attack caused an enormous number of casualties among Mozambican soldiers and civilians. Most of the seriously injured survivors were transported to my hospital in Chokwe, with the number reaching 300 or more in less than 24 hours.

September 5th, 1979

That morning I felt unwell and feverish, and I decided to stay home for self-treatment. In the early afternoon, a Mozambican colleague from the Ministry of Health in Maputo knocked on my door and asked to stay overnight with me. He said the onward journey was not safe as there was military activity along the road. The hospital staff had information that a large influx of injured people was to

¹ The Mozambique Liberation Front (popularly known as Frelimo), formed in 1962.

² Operation Uric-Gaza, Mozambique, September 1-7, 1979, Reconstruction by Alex Binda with a map in Internet: www.rhodesianforces.org/rhodesianforces.org/OperationUric-GAZAMozambique.html; Rhodesia Military Acknowledges an Attack on Mozambique Dam, *The New York Times*, October 3, 1979.

be expected. I went to the hospital to let as many patients go home as possible and free up beds. I even performed a minor operation and discharged a young woman.

Back at home, as I was making coffee for my colleague, I saw from my kitchen window a truck with a load of wounded people arrive. I rushed to the hospital to see what it was. As I walked into the emergency room, I saw complete confusion. Nurses were treating a man on a blood-soaked stretcher on the floor. The wounded man was unconscious and near death. His right arm had been severed from the shoulder by a heavy machine gun shot. I had to act very fast to find a large vein in his neck to save his life. Once we managed to stabilize him, we rushed him to the operating room. It was about four in the afternoon. A repair was not possible, we only managed to amputate. About an hour later, I left Felipe, the chief nurse of the men's ward and my trusted assistant, to close the wound and send the patient to the ward. I walked out of the surgery block. There was utter chaos in the corridors and other common areas. What had been vacant a few hours earlier, was now full of injured people lying on the floor, on blankets and other makeshift beds. Everywhere they were begging and pleading for attention. I couldn't figure out how many there were. Days later the Chief Nurse, Mr. Sousa, told me that the injured were more than 300 on his counts. He kept a separate list of cases that he believed required my immediate attention. I had to decide who to take to the operating theatre and who to keep waiting, perhaps to die. These were agonizing decisions made with little diagnostic support and no colleagues who could share the burden.

Earlier that afternoon, the Chief Nurse had sent an ambulance around summoning all staff to come to the hospital, telling them "the doctor needs you". Staff responded immediately as everyone was mobilized. Everyone came, no one hid, everyone stayed true to their task and worked day after day to attend to the influx of wounded people, while I continued working in the operations block.

The anxious eyes of the seriously injured, looking at the undefined border between life and death, whose faces showed shock and fear in the dim light of the hospital, haunted me all these years. I think I will never forget and always remember them, feeling the same intense emotions. A badly injured white person stays in my mind. He was wearing a military uniform and had gunshot wounds to his stomach and back just below his lower right rib. He was lucid but anxious and did not respond to my questions in French, English, and Portuguese. He had no documents or other military identification to show his nationality or his name. We took him to the theatre. The bullet caused extensive damage to the liver, intestine and right kidney.

We stopped the hemorrhage, wherever we could find it, attempted repairs, removed the right kidney and did all we could to ensure his survival for the next 48 hours until he could be transferred. Felipe was my assistant, while Cheli took over the anesthesia. The soldier's name or nationality remained unknown to us. He died two days after surgery.

That night and the nights that followed, the hospital was like a glowing ball of light as power was cut to the rest of the city. The hospital generators were turned on. I was told that many people gathered on the edge of the darkness outside and the glowing lights of the hospital because they felt protected.

When I went home to rest on the night of September 6th, in the light of the full moon, I saw a plain cloth figure holding a machine gun under the mango tree that stood near the church, an excellent vantage point to control and protect my house, the hospital and the nuns' house. Noticing that I had spotted him, he stepped out of the shade of the tree to be recognized.

I could not believe my eyes.

He was the District Administrator himself.

Going back

The harrowing experiences of that time left me with indelible marks and haunting images, nightmares and intrusive thoughts. All these years I wanted to return to Chokwe to seek closure. I felt strongly that I needed to see the places and the surviving staff who had worked with me.

It was after meeting a Mozambican colleague, Micaela, at a UNICEF meeting when I decided to go. When I told her about my feelings, she urged me to go and began introducing me to her acquaintances from the Ministry of Health in Maputo. I went first in 2019 and again in 2023.

One day during my first visit in 2019, as I walked through the dusty, sunlit streets to the Rural Hospital, I thought about how little the city had changed and how comfortable I felt, both in simply being there and in meeting after so many years the trusted people with whom I had shared many important events. Deep within myself, I believed that my coming to Chokwe, my entering the hospital, my participation in some activities, my conversations with people with whom I had worked closely for four years (1977–1981) were not only for me but also for those I was meeting again. It was a return full of emotions, a healing time.

As I was walking again in the corridors of the Rural Hospital that saw me young, in my mid-thirties, energetic and daring, I realized how much and how deeply I had been missing the hospital life. It is a life with moments that touch the deepest feelings of every doctor. In Mozambique 40 years earlier, I always felt something special, like a privilege, when I was called to see patients at night when corridors were only lit by blue, dim lights; when I went for a Caesarean section; when a newborn baby emitted her first cry; when a doctor could share opinions about his patients with colleagues or discuss next steps with the nursing staff; or when operating surgeon realizes that there are not just one, but two lively babies. These are moments that focus on patients' lives and wellbeing and represent the ultimate motivation of any healthcare professional. These are absolutely rewarding moments, moments that define every dedicated medical doctor. Recently, I felt close to a quote from *The Lancet*. "The practice of medicine ... is an art, not a trade; a calling, not a business; a calling in which your heart will be exercised equally with your head. What the address seemed to imply is that the career that follows is unique as well, a privileged outlier among different professions (Marchalik, 2023).

A discovery

One morning at the start of my two-week visit to Chokwe in February 2019, I stepped into Carmelo Hospital for the first time, a newly established health unit that was previously unknown to me, and found a hospital dedicated exclusively to the treatment of HIV/AIDS and tuberculosis patients. The courtyard was teeming with hundreds of people waiting for their monthly check up, a scene I would see again and again in the days that followed.

Patients in the wards were suffering, but I felt there was a personal, human touch. Here, I thought, I found the legacy of the work of 40 years ago. By 1979, we had achieved a systemic change in staff attitudes so that nurses would care for sick or wounded people in the struggle for independence. Now, in 2019, they treat those battling deadly diseases with the same care – HIV and AIDS and tuberculosis.

The foundation for this change was laid in early 1979.

Forty years ago, the Rural Hospital kept receiving difficult cases of delayed deliveries from Chalucuané, some good sixty kilometers from Chokwe. During the rainy season, the road turned into a river of mud and became impassable. Chalucuané had a Health Centre and Maternity, and I felt that the unit should be transformed to provide more effective and better care for pregnant women and other patients. The Centre needed someone like Sister Maddalena Serra (D. Catalano, 2017), the Italian nun of the Daughters of Charity of Saint Vincent de Paul and my close collaborator.

Sister Maddalena went to Chalucuané after having obtained approval from her congregation. Before, she completed training in birth attendance and risk assessment so as to organize an early transfer of difficult cases.

The Rural Hospital and the nuns' house used to be like a safe haven for Sisters. Going to Chalucuané would have been like being sent into the unknown.

However, this decision was the beginning of big changes.

The Sisters began construction of a new health center almost immediately and continued to improve and expand it over the next 30 years.

In the early 1990s, they realized that a new battle had begun. Young people admitted with tuberculosis to the Chalucuané Health Center died despite the best treatment options being available. The nurses then began testing these patients for HIV. They found that tuberculosis patients had an HIV seroprevalence of 30 percent and that HIV and AIDS were already spreading through the

population. This prompted the sisters to call on health authorities to convert an old monastery into a hospital to treat HIV and AIDS patients. The sisters also created a long-distance adoption program because they recognized that children, often orphans of both parents, were suffering the most in the fight against the HIV epidemic. Under the program, a donor would provide 350 euros per child annually, and the children would come every month accompanied by their guardians, usually their grandmother, to have their health checked and receive cash and food supplements upon presentation of their school attendance certificate.

Carmelo Hospital

The Carmelo Hospital might not exist today if Sister Maddalena had not accepted my offer to work in Chalucuané and later responded to the needs caused by HIV by raising donations and political will from all sides. Carmelo Hospital not only provides high-quality treatment for HIV and tuberculosis patients, but also offers hope and care with a human touch. In fact, it gives many people hope for survival, far beyond its walls, by reaching deep into surrounding villages and delivering medical aid, shelter, cash and food.

Cheli

From 1977 to 1981, Cheli worked as a nurse regularly in the children's ward, administering general anesthesia to patients during major surgical procedures. She did most, if not all, of the anesthesia for me.

Here she wanted to be portrayed with the sacks of rice that she grows on her two-hectare plot, a good hour and a half walk from her home, where she also grows black and white beans and millet. She told me that she was a farmer at heart.

She is 65, very lively, profoundly religious, she loves children and has never married. However, she adopted Faustina, an orphaned girl who was living in the hospital during my time. Faustina is now 43 years old and has settled in northern Mozambique on the border with Malawi. When I was at Cheli's house in 2023, I met two of Cheli's nieces who lived with her. We remembered cases, the good ones and some of the bad ones. She was very pensive when I told her that I have faces, eyes, events in my head, something that will stay there all my life.

We feasted on rice, chicken, and sweet potatoes while she also had an additional serving of boiled pounded millet because, she said, I am a farmer, and farmers need a full stomach to work hard.

Another evening she wanted to pray to God to thank the Almighty for bringing me here to Chokwe and for a chance to see me again. As we did that and we shook hands with Felipe, another nurse, tears streamed down her cheeks. Tears of joy, she said.

Wesselina Siteo

The HIV and AIDS pandemic has changed the family structure, with grandparents aged sixty and over having to care for children between the ages of 15 and 6. I visited HIV-affected families in Lionde, a village on the outskirts of Chokwé, in February 2019. It was heartbreaking to witness the devastating effects of the pandemic and the dignity of Wesselina Siteo and her granddaughter.

Wesselina is now about 70 years old, and the sole guardian of six grandchildren born to her only two daughters. Both daughters died of AIDS and its complications. Here is Wesselina in her small one-room house with Wini Cossa, her 11-year-old granddaughter before she went to school, and another grandchild. Wesselina receives significant help in the form of a small monthly cash allowance, a bag of fortified soybean oil and textbooks for the school-going children from the Daughters of Charity.

Armindo

I took a picture of Armindo against a wall of the Children Centre of the Carmelo Hospital. Armindo is one of the 350 beneficiaries of the Daughters of Charity's long-distance adoption program. The program includes a monthly check-up of children's general health and adherence to treatment,

handing over to the guardian cash for the child's basic necessities, a bag containing ten kilos of soy-fortified flour and other items such as school books.

Armindo is HIV+. While receiving treatment at home, he relapsed and his virus count spiked. He was taken to hospital for treatment. He started feeling better and his virus count went down. While waiting to fully assess his family situation and the reasons for his lack of compliance in taking AntiViral Treatment (ARV), he was transferred from the infirmary to the Children's Center.

A few days before I took the photo, Armindo's mother Carolina, also HIV-infected, here in a white dress, had come to the sisters' monthly meeting with the children and guardians. She had a long conversation in which she explained that the land where she grows the rice, beans and millet is far from the house. She leaves the house every day three o'clock in the morning to return in the evening. Armindo would then be alone all day.

Antonio, the hospital's social worker, agreed with Carolina when we would visit her. When we were there a few days later, we found that the young wife of Carolina's brother stays home all day. It was agreed that the young aunt will take care of Armindo's treatment and that she will be instructed how and when to give the ARV medicines to Armindo.

Armindo is currently going to school near Carmelo Hospital. The social worker would thus wait until early March to send him home. This would be the point at which a change of school for Armindo would be possible without major disruption.

The latest I know is that Armindo is back home and with his mother and takes his ART pills regularly.

Penina

I was able to save Penina's right leg, which had suffered a severe open fracture when she jumped out of a moving military jeep out of fear of being raped. It took us a year. And also a transplant of her own bone from the iliac crest. Nurse Felipe was my help and reminded me of all the steps. It is very touching to know that they remember events so well from more than 40 years ago, events that I find difficult to remember.

Looking back

When the first non-Portuguese doctor was appointed head of the Chokwe Hospital 46 years ago, shortly after Mozambique's independence from colonial rule, I had to confront the war situation and high child and maternal mortality rates. Above all, I had to deal with the indifference of the staff and the negative forces within the hospital and its administration that resisted the systemic change I wanted to bring about. Years later, Sister Maddalena had to once again modify her approach to the holistic care of patients with HIV/AIDS and tuberculosis, adopting strategies to accompany patients from the beginning to recovery, and from the hospital walls to their village and community. She fully realized that treating the disease alone is not enough, but that people also need practical and social support in the form of medicine, food, housing and education.

Quoting The Lancet medical journal "to work in medicine is to be a witness to both the inspiring winds of change and the rubble left behind by those for whom that change came too late. For today's ... doctors, ... supporting patients relies on the knowledge that so many treatments are within reach. Medicine needs to acknowledge the wreckage of the past while also looking to the future and progress" (Marchalik & Jurecic, 2023).

The Sisters saw the beginning of the HIV/AIDS epidemic and the human devastation that came with it. But they had Hope and Faith and were helped by Charity so that treatment would be found.

Epilogue

In February 2023 I was in Chokwe for a four-week return visit. At the end of my visit, just two nights before I was due to fly back to Italy via Maputo, Daniel and Cheli came to visit.

By now, Cheli the nurse has retired. From 1977 to 1981 she worked with me as a nurse on the pediatric ward and as the skilled anesthetist who did most, if not all, of the anesthesia for me. Daniel

is Cheli's youngest brother and the owner of the house where I stayed for three weeks. Daniel is a high-ranking official in the Ministry of Agriculture. Cheli, being older, brought him up. He owes his position to her today.

That evening the three of us had a conversation that touched on a little here and there, from the country's economy to agricultural production to Daniel's own application to join a UN agency based in Rome. Daniel was pleasant and entertaining and was constantly smiling. He said he always wanted to get to know me. At some point he unexpectedly said that he would send his driver to take me to Maputo, but I had to promise him that I would visit Aldeia da Barragem, literally the village of the dam. The destruction of the dam had been the aim of the Rhodesian attacks on 5th September 1979.

I promised to go to Barragem without thinking about it or asking why.

The driver was punctual, the road was smooth and freshly paved, the fields around were lush green with all kinds of vegetables. Two former nurses and former colleagues had joined me. After about half an hour of driving, we turned right as the road reached a roundabout right at the bottom of the dam. In the center of the roundabout, in memory of those who had died fighting for their freedom in September 1979 was the tail of a Rhodesian helicopter downed by Mozambican fire.³

Suddenly, with a pang in my stomach, I was painfully thrown back more than 40 years and to that night and the days that followed, during which, hour after hour, day after day, I did everything I could to save as many as possible. The Unknown Soldier of that night remains imprinted on my mind, like an old black and white photograph, yes, fading and creasing a little but substantially remaining the same over time while kept in the same pocket.

Was he a South African mercenary? Or was he in the downed copter? This latter hypothesis did not stand, as no one would have survived the impact. Was he a Russian or Bulgarian military adviser? We will never know.

I think that's what it means to be a doctor and a healthcare worker. You never forget. And some questions remain unanswered.

The next morning, Daniel and I had coffee together in Maputo before I went to the airport. I asked him point blank if he had a reason for sending me to Aldeia.

He did not answer.

He laughed.

He probably knew what we had been through from his sister's reports.

I felt understood, embraced and consoled from my fears, as if I was one of them and they knew and shared my pain.

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Memory Building in Geopolitics

Giuseppe Bettoni*

Abstract. "Places" and "landscape" are terms that belong to the geographer's toolbox along with "map" and "scale". This article will show how discussing memory is also a matter of geography and geopolitics. In geopolitics, actors which are contesting a territory use conflicting representations and look to the past for an opportunity to legitimize their control over the disputed territory. On one side, this legitimacy invokes the memory of tragic events. On the other, positive elements, such as individual and collective victories and achievements that are routinely remembered in celebrations, are identified in public space by specific monuments or urban decorations. This mode of narration is the theme of critical geopolitics. The article that follows highlights how in "practical" geopolitics globalization establishes new connections and especially new descriptions of the world.

Keywords: Critical geopolitics, Geography, Geopolitics, Memory, Nationalism.

Abstract. Luoghi e "paesaggio" sono termini che appartengono alla cassetta degli attrezzi del geografo insieme a "mappa" e "scala". In questo articolo si mostrerà come discutere di memoria sia anche una questione di geografia e di geopolitica. In geopolitica, gli attori che si contendono un territorio utilizzano rappresentazioni contrastanti e cercano nel passato un'opportunità per legittimare il loro controllo sul territorio conteso. Da un lato, questa legittimazione invoca il ricordo di eventi tragici. Dall'altro elementi positivi come vittorie e successi individuali e collettivi che vengono abitualmente ricordati nelle celebrazioni, identificate nello spazio pubblico da specifici monumenti o decorazioni urbane. Questa modalità di narrazione è il tema della geopolitica critica. L'articolo che segue evidenzia come nella geopolitica "pratica" la globalizzazione stabilisca nuove connessioni e soprattutto nuove descrizioni del mondo.

Parole chiave: Geopolitica critica, Geografia, Geopolitica, Memoria, Nazionalismo.

The concept of memory as a social construct is used in the historical reconstruction of events which also typify places, so much so that we talk about the "construction" of landscapes. "Places" and "landscape" are terms which belong in a geographer's toolbox along with "map" and "scale". In this piece, I will describe how discussing memory is both a matter of Geography and Geopolitics.

The growth of major movements of state and cultural sovereignty – also called "neo-identities" – gives us pause. These are socio-political movements which always make use of social constructs such as "identity" and "culture".

The European Union came together as a political entity to avoid further tragedies, wars, genocides – first among all, the Holocaust. Europe needed "places of memory to make people understand, forgive, forget" (den Boer, 1993).

The history of Europe encompasses many nations and states which contributed to building equally diverse memories. It is not easy to bring these memories within a shared historical interpretation, or in the construction of a shared memory. Let us think for example of the "Christian roots", that is, the cultural aspect which, according to different sources, either indicated the Greek cradle or the influence of the Christian experience (Di Giacomo, 2003).

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Why Geopolitics

Let's see what is meant by geography and geopolitics starting with the latter concept. A first definition is that of "relations between [...] countries, or to the politics of colonization of vast areas by world powers". This is the indication that John O'Loughlin (O'Loughlin, 1994) provides in his dictionary, where he draws a fairly comprehensive overview of geopolitics, but which objectively appears, as I will detail later, reductive compared to the quantity of interests actually covered by geopolitics. Overall, O'Loughlin's discourse centers on how geopolitics deals with political relations between states as they happen primarily, though not exclusively, on a global scale.

O'Loughlin defines three possible types of geopolitics:

- 1) The geographical scope of foreign policy, which splits the focus of geopolitics in: a) the study of the localization of peoples and the distribution of diversity (and in particular the study of the diversity of their localization). This study provides data collection for any type of foreign policy action; b) the implementation of actions necessary to achieve specific objectives;
- 2) The geopolitics of the various states (such as the United States, or Italy etc.) as a question of worldview from within one's own country as a starting point, as well as highlighting a country's own interests within the global political chessboard. From this perspective, obviously every geopolitics differs according to the eye of a beholding state, because the global reality will be read through the lenses of the national interests of each state;
- 3) A "critical geopolitics" which stems from the belief that geopolitics has always been linked to power as an instrument of support. Critical geopolitics simply interprets official positions to understand well what the goals of Power are, hence offering alternative readings and assessments.

John Agnew, although looking back to the most remote origins of the discipline, immediately brings us up to date with a second definition of geopolitics. Agnew recalls that the concept of geopolitics rose in the 19th century, simply as an allusion to the geographical representations in the field of international politics in the world. However, since the 1990s the constant and confusing use of the word "geopolitics" has led to its employment in issues of immigration, international relations, as well as electoral geography. This "expropriation" of the term allows for a thoughtful reflection on its meaning and on its implications. In this regard, Agnew tries to outline the first contours of geopolitics as the analysis of geographical hypotheses, designations and understandings that are part of "world politics" (Agnew, 1998). He directs our attention towards what we might call the first traces of geopolitics, particularly with respect to the politics of certain states in the 16th century. He says that in reality, beyond the exact rise of geopolitics, it has gained ground as a structural presence in the field of geography ever since the "world" was conceived as a whole unit. Agnew identifies four geopolitical scales in order of importance:

- 1) world, where it is conceived in its entirety;
- 2) international, which concerns relations between two or more states, though not always on a global level;
- 3) national, which is specific to each state;
- 4) regional, relating to the internal parts of the various states.

To date, French geographer Yves Lacoste (Lacoste, 1993) offers the most complex definition of geopolitics. According to him, any situation in which two or more political actors compete for a

specific territory is considered geopolitical. In this competition, the populations who inhabit the territory, or that are represented by sparring actors, must be involved in the dispute by the deployment of mass communication tools. I would like to focus on this definition to follow up on my explanation, and above all on Lacoste's concept of representation.

To Lacoste, representation denotes two specific things:

- 1) The drawing of a map. Geopolitics deals with antagonisms between actors for territorial issues, and therefore the geographical map is crucial for representation. A paper map is widely accepted as an objective instrument, however it's more like a subjective communication tool, because it never represents a territory accurately, rather it always represents a specific idea of territory. On the other hand, the map is still irreplaceable today since no other instrument can represent a territory in the same manner. Its subjectivity means that it is a tool in the hands of the actor who wants to make practical use of it, an ideal tool in the hands of power or counterpower. Even the geographical maps found in an ordinary atlas are subjective; they are a one-sided choice to show a world which, in any case, is impossible to see in its entirety. In other words, geographical maps function as a block in the construction of memory, as we will see later. The map of a territory which no longer exists or is no longer owned by its people becomes a nostalgic reference to something those people would like to re-possess. A classic case is Greater Hungary, a cartography which now features as a sticker on cars circulating in Budapest. Another is states which have been deprived in any way of their territory of reference such as Kurdistan.
- 2) A theatrical act. Truly, in a territorial actor's communication strategy for control, dramatization is a common practice, and the role of the media and images is fundamental. For example, photographs convey emotions which support the strategies we want to pursue.

Unlike historical research proper, discussing "memory", particularly if understood as collective and therefore shared, brings forward the concept of representation I just defined. In geopolitics, the actors contending for a territory use conflicting representations, and seek in the past an opportunity to legitimize their control over the disputed territory. On the one hand, this "historical" legitimacy invokes the remembrance of tragic events such as massacres, violence, the sacrifices of certain people, and on the other hand positive elements such as individual and collective victories and success which are habitually recalled in celebrations, identified in the public space by specific monuments or urban decoration. This mode of narrative, which we will return to later, is the topic of critical geopolitics.

Critical geopolitics is inspired by a famous work by Yves Lacoste, which led to a profound discussion about the role of geography and, by extension, of geopolitics. Ó Tuathail's work is particularly relevant in regard to the role he attributes to representation, which he calls discourse. The tie between geopolitics and discourse is extremely strong:

"It is only through discourse that the building up of a navy or the decision to invade a foreign country is made meaningful and justified. It is through discourse that leaders act " (Ó Tuathail & Agnew, 1992).

This article highlights how in "practical" geopolitics, globalization establishes new connections, and especially new descriptions of the world. It is precisely this type of "description" which is interesting in this context because geography is above all a subjective description - and therefore a subjective interpretation - made by each of us.

Ó Tuathail returns directly to Yves Lacoste's work in an article that aims at rereading geopolitics through the lens of Derrida's contribution to deconstructionism. The construction of concepts such as East, West, Third World, etc. are all geographic concepts, and yet they're built to convey precise social meanings. Ó Tuathail's work shows how geography is a language as well as social knowledge

which does not only include "[...] academic studies but also mass-media-generated geographical clichés and images [...] Geography is taught not only in classrooms but also in films, newspapers and advertisements".

In the work of each of these scholars, any talk about geopolitics, and ultimately about geography, means mostly talking about “representation” as a description of the world, or of a specific disputed territory, where the construction of “discourse” means bringing this territory into existence, and present it as a social construct. From the media viewpoint, such a construct takes miscellaneous forms. I have already discussed the reference to Ó Tuathail’s “discourse” where, actually, no reference is made to a simple oral speech: “[...] It is not simply speech or written statements but the rules by which verbal speech and written statements are made meaningful. Discourses enable one to write, speak, listen and act meaningfully” (Ó Tuathail & Agnew, 1992).

Representation

Discourse then is a social construct that may be conveyed by various means. However, a narrative is proposed, and in geopolitics, that narrative is one of many, in clear opposition to that of its adversaries.

As Lacoste himself says (Lacoste, 1993), representations are basically ideas. We are in possession of catalogs which attempt to organize large quantities of depictions - historical, geographic, cartographic - as well as representations proceeding from political and philosophical ideas (Loyer, 2019). Naturally, words and images play an important role. At first Loyer herself remembers how certain words are in themselves a representation; we often hear about “rights” or “people” with the geopolitical goal of affirming equity and power. Moreover, the term “population” is often connected to the concept of collective memory, however scholars take that very term for granted, given that it is used liberally to embody many distinct meanings.

A geopolitical concept which features prominently in the discipline is that of “nation”, and that is so mostly because it is difficult to define exactly what a nation is. In *Vive la Nation* (Lacoste, 1998), Lacoste tells us that it is a construct of collective imagination informed by a selection of precise historical facts which brings together various groups with the goal of making sense of a state which, ultimately, collects taxes, performs certain public services, etc. Understandably, this also requires the identification of a territory over which a given nation claims to have sovereignty.

This concept arouses great debates between experts for its complicated definition, but also for the desire of each community to create one nation, as if being individuals meant to partake of a community which must necessarily come together as a nation. Hence the search for those ingredients that we consider indispensable such as symbols, languages, cultural products, historical constructs, production of memories, and a territorial outline as a whole cartographic imaginary. Existence is built as a nation, and, in relation to that construct, a position is defined in relation to the planet: “I exist as an individual and therefore I am part of a nation on a territory regardless of whether I own and control this territory or not.”

In relation to identity formation within a given nation, discourses arise in relation to “others”, namely those who are *in* and those who are *out*; or in relation to which historical events are significant, such as which images, which symbolic places, which memories are built for the nation to be “boundless”. This concept of nation is perhaps the most geopolitical of concepts: a robust idea behind many territorial disputes precisely because the concept of nation is fluid. Yet antagonistic representations of the territory and its inhabitants are just as powerful and convincing. If we take the idea of an Italian nation for example, the notion of a territory that falls within the borders of the state is not enough sufficient. At the beginning of the Italian Unification, some believed that territories such as Corsica, Dalmatia and Istria, even Nice and Malta, were integral parts of the Italian nation,

even though the membership of these territorial areas in the Italian nation was questionable. Still today, many consider those territorial areas as “Italian”. Within the European Union, the concept of “nation” is up to those who use it, whether in opposition or in favor of a stronger EU.

Nation. People. Community. Ethnicity. These are social constructions under which leaders try to aggregate groups of people around certain ideologies, symbols, values and beliefs. To this end, historical elements are ascribed to the collective memory, as I mentioned above, often being inserted concretely in the public space: monuments or decorations for example, which range from the barely visible to the mastodonic, which are attacked and destroyed by those who deny their value of collective memory or cultural heritage for a community. The symbolic value of the public space is also contested in terms of which public has actual control over it.

Instead of dwelling on describing the types of representation, I would rather refer to the detailed explanation offered by Barbara Loyer (Loyer, 2019). Simply but crucially, representations are narrative and visual, such as the geographical map, the study of which appears endless (Harley, 1988) (Lacoste, *La Géographie ça sert d'abord à faire la Guerre*, 1976) (Wood, 1992) (Pickles, 2004).

Photography is another essential tool of representation, which contributes to a certain type of narration, present and past. Generally speaking, iconography i.e. the various symbols we use, participates in the construction of an imaginary building of memory. Photos offer a metaphorical vision of reality. Korzybski reminds us that "a map is not the territory (Korzybski, 1998); by extension, photographs offer a representation of a reality which is first and foremost interpreted subjectively. If a map is a true representation of the earth as much as the cartographer's interpretation, similarly a photograph is primarily a representation of reality chosen by the photographer who, among other things, gives that image away so that it can become a representation of reality according to someone else's interpretation. Regardless, a representation is never the object represented nor can it ever replace the actual object. Unquestionably, images are very powerful devices for the affirmation of values. Many episodes confirm how often the use of photographs in geopolitics has led to wrong decisions. One of these goes back to the Second Iraq War (2003) when Colin Powell, who was then in charge of US diplomacy, brought forward photographs that “proved” that the Iraqi administration was in possession of weapons of mass destruction, or otherwise dangerous chemical weapons. These photographs were confusing and impossible to interpret and should have been explained by specialists. Still, they were taken as evidence that Saddam Hussein was in the possession of those weapons. Today we know that was not true, as Powell himself admitted later on. An image, then, legitimizes a discourse.

A striking example of geopolitical representation is the photograph of three-year-old Aylan Kurdi, a Kurdish child who perished on the Turkish shore in Bodrum on September 2, 2015. This image had a three-pronged effect:

1. it propelled Germany to drastically change its reception policy towards migrants
2. it detonated outrage all over Europe, which until then had remained relatively indifferent to anti-immigration policies
3. it began a profound discussion in various European countries which denounced that indifference.

That photo perhaps only meant to show the tragedy of a father who had lost his son on a coastline very close to our homes, and, what is more, a popular vacation spot. Instead, in the eye of the thousands of people who have seen it, it has become vested with a deeper meaning. Pierre Samson, illustrator and caricaturist for several French periodicals, came up with a variation of the sadly famous shot of Aylan Kurdi, he reproduced the photograph in every detail while also drawing runners' footprints around the body as if they were continuing to jog on undisturbed. This illustration

condemned the European widespread apathy to the tragedy of migrants. Another example of how an image can be viewed through an originally unintentional lens is the photograph portraying Mohammed Shohayet, a 16-month-old Rohingya child, drowned in mud while he fled Myanmar for Bangladesh with his mother and brothers to escape persecution by Myanmar military forces. Mohammed was called immediately "the Rohingya Aylan Kurdi" (Wright, 2017) by directly linking the two tragedies, albeit the reasons for escape were as dissimilar as the situations and places. The CNN headline was not enough, evidently, since other media have published the two photographs side by side so that the discourse summarized in the CNN headline produced an emotional impact without taking into account that these two events had actually taken place in two very distant parts of the world and two years apart from each other (AGI, 2017).¹

Manipulation of images therefore does imply digital changes (which are not exactly recent developments), though not exclusively. The main form of image manipulation is found in the discourse which accompanies the image, and including works of art. It is not uncommon for archeological ruins, which are only echoes of art, to be considered "works of art" because, as cultural reference, they symbolize the past and national identity. Several scholars have highlighted how monuments actually become "monuments to the history of art" (Riegl, 2017) to the point that attempting to distinguish between historical monument and artistic monument is arduous because the two become one along the way. On the other hand, we are well aware of how artistic heritage becomes historical heritage of a specific history which various political actors have contributed to building, an artistic / historic heritage made of symbols that have assembled the memory and identity of a community, ousting any detail the political actors themselves decide to oust. This is what Jacinto Lageira defines as "possessing plasticity and historicity at the same time" (Lageira, 2016); images of any kind fit nicely under this representational category because they are never neutral. The choice of images that we decide to bring forward, or the choice of monuments that we propose as the pillars of a given identity become a choice on which values we want to represent to understand which society we want to create, and consequently "which images from our history we want create and showcase" (Lageira, 2016, p. 14).

Memory and the landscape

In the geographical imaginary, landscapes are perhaps what comes to mind faster, and something which at the same time has caused loud debates for decades on the object they represent, and how to observe it. But why is this relevant to Geopolitics?

When Landscapes became the object of pictorial representation, they were perceived as something one may observe passively (Farinelli, 2020), thus objectifying the landscape as a portion of nature. This perception, then, includes a subject (the observer) who observes an object (the landscape) by a medium (the eyes); however, it makes several further assumptions: first of all, the landscape-object is seen as something we observe as a by-product of another "entity", that is, nature. However, this perception has changed, in fact nowadays the Landscape is no longer viewed as a derivative of nature, instead it is always "anthropized": it is humans who make the landscape, with their intervention on it. It is difficult to imagine a corner of the earth where humans have not become involved in this dynamic by simple actions or by expressly "preserving" the landscape. In many cases, landscape architects today intervene on a damaged terrain to bring it back to its previous conditions; consequently, buildings are torn down, or vegetation is uprooted because it may not be native to the "original" landscape they want to reproduce. Clearly this landscape "anthropization" acquires even

¹ For ethical reasons, we do not include photos of the two lifeless little bodies of Aylan Kurdi and Mohammed Shohaeyet on the seashore.

more relevance if we think of the territory where we live daily, which may be neither wild nor protected, instead it is the backdrop for socio-economic activities, which is clearly a human construction.

In European culture the concept of Landscape relies on three assumptions: it is a portion of a territory, it is perceived only visually, and it forms part of a duality where the subject is the observer, and the landscape is the object (Jullien, 2014). The first assumption already helps us to decipher the weight of choice on the portion of territory which we observe or present: which landscape would we like to propose as representative of something (an identity, a value, a culture)? The second assumption, according to Jullien, raises some doubts. Truly, if we reduce the landscape to something seen through the eyes and nothing more, it loses its “meaningfulness”. The landscape is a resource, especially in geopolitics, which becomes instrumentalized as a representation in the hands of the political actor to justify a vision and a strategy.

In his study, Jullien quotes Yves Lacoste’ thoughts on landscape as the backdrop for military action, which is to be observed as a reminder to remain vigilant, thus adding a tactical feature to the aesthetic qualities of Landscape. Lacoste is even more precise in his work as he reflects on his own geopolitical approach: “[...] Effectively looking at a landscape implements a conception of geography linked to action and it is also war people who first began to look carefully at the images of the landscapes” (Lacoste, *De la Géopolitique aux Paysages*. Dictionnaire de la géographie, 2009).

As for all things geographical, the landscape is always reliant on the interpretation of the viewer, which in turn is planted so firmly on subjective and individual values such as perceptions, emotions, the observer’ own identity. We may add to that a cultural perception, as members of a community to which we feel we belong, and with which we share many values.

This leads us to identify various characteristics, for example, how the landscape is portrayed in different parts of the world. For example, a thousand-year-old landscape painted in China varies considerably from a Renaissance landscape painted in Italy. In his study, Jullien underlines that the Landscape initially only fills the gaps of a painting, much like a backdrop would to the main subject of a picture. Only later will the landscape become an object of its own representation, in particular during romanticism and later in impressionism.

What must be remembered, after what has just been written, is how much the landscape as a geopolitical representation becomes tools for the construction of a collective memory, certain plant essences are often selected because, according to certain narratives, they would be the original elements of that particular territory. Certain architectures are often eliminated or revalued because they are considered part of the memory represented as “true”. Religious buildings or certain architectural styles are either preserved or demolished.

The very characteristics of a landscape are identified as identity elements of a community. The Landscape portrays society and identity so much so that its contents are selected to compose an “ideal landscape” which best embodies the values of the political actor who wants to use it. A prime example are the posters used in French presidential elections, such as those of 1965 François Mitterrand’s campaign, and those from his winning campaign in 1981, when, for the first time in French history, a left-wing president took office. The election poster must summarize key campaign principles; in 1965, France was in the midst of the transition from agriculture to industry. For this reason, the candidate’s image does not rest on a background of rolling hills and villages, but next to an electricity pylon against a flat landscape, with industrial chimneys: “a modern France”, the poster reads. In other words, this Landscape connects to a land which may have been agricultural in the past, but which is becoming industrialized in the present. Today those chimneys would horrify any voter.



Figure 1. Election poster for the 1965 French presidential campaign used by candidate François Mitterrand. Note the rural but industrialized landscape, with intensive agriculture, high voltage pylons, and a factory landscape in the background.



Figure 2. Election poster for the 1981 French presidential campaign used by candidate François Mitterrand. Note the rural landscape: this time, unlike in 1965, concerns the typical French village with a church in the foreground but from which the cross is cancelled, as was decided by the left alliance that supported Mitterrand, with a rural but laicized of the landscape.

The 1981 poster is remarkably dissimilar. In the French imagination, their country is not Paris but small villages, a bucolic landscape with a small church as the community’s meeting point: a peaceful strength.

The fact that a leftist president, also supported by members of the French communist party, could come to power, should not have frightened. The 1981 campaign poster was reassuring towards those who sought symbols of the French identity. On the bell tower of the church there should actually have been a cross, of course, but the Mitterrand campaign committee, with the participation of the Communists too, found it “too Catholic”, too religious-looking for the secular principles of the Republic. So, it was decided to delete it. Ultimately and practically, the symbolic landscape is adapted to the representation one wants to give.

In photography and in painting, then, the landscape is not only a product to be studied as the fruit of human work on a given territory, it also becomes a representation of a given vision by the same society. What makes Landscape a symbol of a society is its “fixed” perception as given in nature to permanently inscribe the “sign” of a given community; on the other hand, we know well that Landscape, like culture, like language, is evolutionary, the result of the changes caused by the interaction between strata of society, and with the territory they inhabit.

Another example is that of mosques, which in Italy have always been hidden in urban landscapes, very rarely do they present visibly distinctive signs. For example, architect Paolo Portoghesi’s Mosque in Rome is never featured in images of the city’s urban landscapes despite its location in Acqua Acetosa, in the Parioli district, between Villa Ada and the Tiber. The Mosque is never featured either in fictitious landscapes which compose images of contemporary heritage, which instead always showcase the Auditorium by Renzo Piano.

The Mosque of Rome is the largest in the western world, and its location in the capital of Catholicism is of great symbolic value.

The selection of the contents of a Landscape participates in the rewriting of history and in the construction of memory. At the end of World War II the Japanese attempted to recompose their history going beyond the first half of the 1900s and eliminating events related to war, colonization, enslavement and invasions.

The 1995 Paradise Lost exhibition at the Yokohama Museum critiqued the identity that the right-wing Japanese culture was trying to reconstitute. Julia Adenay Thomas (Adenay Thomas, 2012) shows how something harmless may become an instrument of resistance with careful interpretation. Adenay Thomas brings up several examples, such as *Landscape with an eye*, a painting by Aimatsu, and *South-Facing House* by O Chi-ho, both mixing separate visions. O Chi-ho, a Korean artist trained in Japan, highlights the limits of the national identity which extremists of the Japanese right were working on. The Yokohama Museum exhibition showcased paintings by many artists, some of whom were impressionists, like the Japanese Aimatsu, who for Adenay Thomas represented "[...] a challenge to identity, synthesizing international surrealism with Japan's indigenous traditions" (Adenay Thomas, 2012, p. 338).

Identity, in its various possible definitions, stands at the center of the representation that is made in a landscape, whether photographic or pictorial. In the late 80s and early 90s, Japan was torn between an apologetic government for the aggressions they had committed in the past, and an extremist right wing who did not tolerate this vision and did not believe they had to disavow any past action; identity was really the object of dispute. Adenay Thomas uses the term "revelatory" in connection with the "identity logic" strategy by right-wing government officials and extremist associations (Adenay Thomas, 2012, p. 340). This is particularly pertinent because it proves the landscape's dual function as both commemorative and historical, as a document of a specific past, and therefore a sort of mediation between memory and history.

Another fundamental aspect of geopolitics and of representation is communication. The paintings used in Paradise Lost are artistic objects which communicate a specific vision. The exhibit expressed an ideology which clearly opposed the right-wing's by pushing beyond the borders of national Japan, as if to better integrate it within the history of the entire regional area.

Here, both the museum and the exhibition brought forward a geopolitical representational ideology. Similarly in Africa, where many museums were established to strengthen the role of one ethnic group at the expense of another, possession rights over a river have been affirmed with collections of objects representing a specific ethnicity; but when this ethnic group became a minority, the majority erased the traces of the previous ethnic group inside the museum for their own benefit (Bondaz, 2014).

Memory and public space: *placemories*

We have seen up to now how much the landscape is based on a vision of a certain portion of the territory.

At this point it seems useful to introduce other elements of reflection which have appeared in the literature of cultural geography linked to studies on memory, as well as in current case studies on this topic. What appears more and more evident is that places of memory are not simply elements of urban decor or monuments, in public spaces, they're symbols of memory.

"Memorial sites do not exist per se because a memory community once produced them in the past. But they are real if they are adapted in constant updates to the specific experiences of the present. Thereby, they are produced again and again in new ways" (Hubner & Dirksmeier, 2022, p. 104).

Accessibility and composition are elements closely connected to current events, to the historical moment in which an event or a symbol is not placed but perceived in the present moment.

Examples in this regard are numerous and concern national holidays, public places and monuments. For example, the holiday of November 4, which is National Unity and Armed Forces Day. This day is the only national holiday which has outlived all historical phases in Italy from the

Unification to today, various disputes (60s and 70s) then decline (years 1980s e 1990s) notwithstanding to find vitality again under Carlo Azeglio Ciampi.

During his presidency of the Republic (1999-2006), Ciampi revitalized the word “homeland” with all its symbols, especially the visual ones. Ciampi was known to immediately have the slightest damaged tricolor flag replaced. Obviously, the flag was also abundantly displayed in key national holidays, starting with those of June 2nd (Republic Day) and November 4th. Carlo Azeglio Ciampi was probably the most important example of that phenomenon called "constitutional patriotism" (Rossi, 2006), which focuses on the Constitution in an extremely delicate historical moment which had seen the end of bipartisanship, the end of party legitimacy that emerged from the Second World War, and an ever stronger localism which found its loudest representative in the Northern League, in a moment in which national identity seemed to be extremely fragile.

Ciampi undoubtedly spearheaded the revival of the word “homeland” and the specific culture which came after it. This episode comes with precise geographical references as exemplified by the Piave river. In 2004, two small towns on either banks of the river Piave, Nervesa della Battaglia and Moriago della Battaglia, obtained the Gold Medal of Civil Merit for the war events of 1917-18. Here we have a classic example of “divided memory” between President Ciampi’s will to position these towns as symbols of the valor of the Italian fighters who with that battle contributed not only to victory, but also offered an example of unity (Ceschin, 2010, p. 275). On the other hand, Luca Zaia, a Northern League member who was also president of the Province of Treviso at the time, opposed this vision which clashed against stories of civilians who did not want to fight that war and, according to his own account, they were tied to cannons, forced to fight (Ceschin, 2010, p. 276). Zaia later changed his story, curbing or eliminating details altogether, and instead praised that page of homeland history as an example of Italian unity (Ceschin, 2010, p. 277).



Figure 3. The monumental staircase of Redipuglia where we can read the word "presente", typical of the fascist liturgy to refer to the comrades who died in their service for fascism. Except that these dead are soldiers who died during the First World War, therefore not for fascism and not even during fascism. Here they are appropriated by the fascist regime, decades later, as if to represent a preparation for the coming of fascism.

Of all places of divisive memory, the Foibe is the best known. Hushed for decades, the Foibe massacre is set on 10 February as a day of remembrance in memory of the victims, the Julian-Dalmatian exodus, the events of the eastern border, and a recognition of the infoibati's families (law of 30/03/2004 n°92).

The Foibe are located in a geographical area which has been the backdrop of the deportation of Italians from Istria and Dalmatia to Trieste, which has always been a disputed territory by at least three unrelated actors (Austria, the former Yugoslavia and Italy), and where a community of Slovenian-speaking Italians are often at odds in local politics. The commemoration of the Foibe tragedy is a piece of memory which is portrayed differently according to who remembers it, often even incorrectly. It remains as evidence of how many pages of history are used to build a memory that we would like to share but which continues to divide us.

These examples lead to a better understanding of *placemory*. In the cases I list earlier, a place is used in a construction of memory which is unrelated to the original historical moment, however it functions as a political tool to compare the past with the present in a context where the left and the right wings seek to propose the same memory from opposing viewpoints. A comparable example is the struggle for the abatement of racist monuments in public spaces following the murder of George Floyd. Another is the defacement with red paint of David D'Angers' statue of David de Pury, a wealthy donor to his birthplace Neuchâtel, a particularly symbolic gesture because this statue, portraying a 18th century personality, was made in 1844 by a sculptor who saw in his work a "sign art" at the service of "future memory" (Tillier, 2023). In this case, the commission which was established to reconcile dissenting voices around a memory which was more divisive than ever, resolved to build four temporary monuments in the same city square to explain why a slaveholder was celebrated in a public space. The end result was actually more complex and debated, however it matters to emphasize how impactful the Black Lives Matters movement has been to raise questions and overthrow assumptions around the organization and management of public spaces and which historical figures and episodes we celebrate in those places. The integration of representational elements within the landscape seeks to celebrate episodes in history, however those same elements do not make "history", rather they build a "memory" at the disposal of the current political forces on opposing fronts.

The Redipuglia shrine commemorates the Italian victims of World War I events which occurred before the rise of fascism. The shrine, the largest in Italy, was inaugurated in 1938 by Benito Mussolini. On the colossal steps which climb towards the top of Mount Sei Busi, one can read the numerous inscriptions "presente!", a fascist affirmation in memory of the fallen. This monument was built to connect the victims of WWI and those of Fascism, which would come within a few years, almost as if their deaths were somehow an omen of Mussolini's regime. Once again, a piece of history was appropriated to build collective memory, inscribed within the Landscape of a specific territory, visible from miles away.

Conclusions

Geopolitics, as a discipline which studies the dissent between political actors on the evolution of a given territory, is made above all of communication.

In this article, I aimed to show contrasting examples of construction of memory through images, building and destruction of monuments, and landscape elements

The term "representation" is essential in geopolitics, and the various examples, that I gave, highlight its connection to the construction of both cultural identities and "memory". The case of

Mitterand's electoral posters and their references to divergent landscape elements according to the historical context of each electoral campaign. Representation applies also to divisive memory items such as the symbols of World War I, fascism, the *Foibe*, slavery. The symbols in the Landscape, be it urban decor or monuments, deploy an evocative power. Adeany Thomas has called this evocative force "between memory and history". In this manner, images of landscapes are chosen based on what it represents, possibly eliminating what should not be shown or simply changing the frame.

The symbols of memory in public spaces are elements of great importance within a historical context, not only for what they recall from the past. The symbols of memory are "terminals" that link pages of the past to a current situation that wounds and divides a community in extreme ways. The objective of this work was to show this link, to underline its importance and, methodologically, to show the point that these "memorial elements" should be considered collectively, underlining myriad sensitivities to avoid endangering democratic communal living.

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The First Man among the Ruins. On A Novel of London by Miloš Crnjanski

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Abstract. Born under the Habsburg Empire in 1893, Miloš Crnjanski entered diplomacy after fighting in World War I on the Galician-Russian and Italian fronts. In 1940, having obtained various posts in Portugal, Germany, and Italy, he decided to prolong his exile in England. He returned to Belgrade, despite his aversion to communism, in 1965. Then, from 1972 to 30 November 1977, the day he died a slow and voluntary death, he would write no more. Almost all of Crnjanski's mature work was conceived and written as an expatriate in a foreign country, on the fringes of the Yugoslavian political and literary debate, on the fringes of English literary society, and even on the fringes of the Serbian community in London itself. Probably because of this, his posthumous glory never reached that of his great compatriot Ivo Andrić, who won the Nobel Prize in 1961. For Crnjanski and his wife Vida, the years in England were lightless. His last novel, *A Novel of London* (2020 [1971]), recounts this absence of light.

Keywords: England, Habsburg Empire, World War I, Communism, Serbia.

Abstract. Nato sotto l'Impero asburgico nel 1893, Miloš Crnjanski entrò in diplomazia dopo aver combattuto nella Prima guerra mondiale sul fronte galiziano-russo e italiano. Nel 1940, dopo aver ottenuto vari incarichi in Portogallo, Germania e Italia, decise di prolungare il suo esilio in Inghilterra. Tornò a Belgrado, nonostante la sua avversione al comunismo, nel 1965. Poi, dal 1972 al 30 novembre 1977, giorno della sua morte lenta e volontaria, non scriverà più. Quasi tutta l'opera matura di Crnjanski è stata concepita e scritta da espatriato in un Paese straniero, ai margini del dibattito politico e letterario jugoslavo, ai margini della società letteraria inglese e persino ai margini della stessa comunità serba di Londra. Probabilmente per questo motivo, la sua gloria postuma non ha mai raggiunto quella del suo grande connazionale Ivo Andrić, che vinse il Premio Nobel nel 1961. Per Crnjanski e sua moglie Vida, gli anni in Inghilterra furono senza luce. Il suo ultimo romanzo, *Romanzo di Londra* (2020 [1971]), racconta questa assenza di luce.

Parole chiave: Inghilterra, Impero asburgico, Prima guerra mondiale, Comunismo, Serbia.

1

Born under the Habsburg Empire in 1893, Miloš Crnjanski entered diplomacy after fighting in World War I on the Galician-Russian and Italian fronts (on Miloš Crnjanski, see Mihailovich, 1995; Norris, 1988; Neubauer & Török, 2009; Raicevic, 2010, pp. 109-119; Savić, 2014, pp. 1-4; Cox, 2017, pp. 25-40; Hamović, 2022, pp. 1-10). In 1940, having obtained various posts in Portugal, Germany and Italy, he decided to prolong his exile in England. He returned to Belgrade, despite his aversion to communism, in 1965. Then, from 1972 to 30 November 1977, the day he died a slow and voluntary death, he would write no more. Almost all of Crnjanski's mature work was conceived and written as an expatriate in a foreign country, on the fringes of the Yugoslavian political and literary debate, on the fringes of English literary society and even on the fringes of the Serbian community in London itself. Probably because of this, his posthumous glory never reached that of his great compatriot Ivo Andrić, who won the Nobel Prize in 1961. For Crnjanski and his wife Vida, the years in England were lightless. His last novel, *A Novel of London* (2020 [1971]), recounts this absence of light (on Crnjanski's novels, see Norris, 1989, 1990).

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2

Poverty, frustration, and nostalgia are the goddesses that visit the tiny flat in Mill Hill, on the outskirts of London, where the main characters live: Prince Nikolai Rodionovič Repnin and his wife, Nadja. Having fled Russia in the aftermath of the October Revolution and civil war, they arrive, after years of vicissitudes across Europe (Athens, Lisbon, Milano, Prague, Paris), in London, still devastated by World War II. Here, the couple lives in hardship. Both struggle to save the other from the shipwreck. Repnin, despite his pride, his knowledge of languages and his culture, struggles through a thousand difficulties: clerk in a shoe shop, trainee in a bookshop, helper in a horse riding stables. While Nadja goes around London selling dolls made by herself.

The way the two understand this salvation is different. Constantly absorbed by the memory of his lost homeland, Repnin harbors no illusions, contemplates suicide, and wants to convince his wife to join an aunt in America. As for Nadja, younger and more cheerful than Repnin, she desperately tries to distract her husband from his suicidal thoughts. A holiday in Cornwall does not have the desired outcome. Repnin will juggle to the last between people attracted by his exotic charm and those politicians, philanthropists and charitable noblewomen who would like to save him. After Nadja leaves for the US, Repnin slides towards the irreparable. He has as an imaginary interlocutor an old comrade-in-arms who died by suicide; he swears against Napoleon and, at the end of his lonely days, leafs through a picture book about St Petersburg: “the last joy of his life.”

3

With *Migrations* (1998 [1929, 1962]) and *A Novel of London*, scholars have pointed out that Crnjanski represented, as perhaps no other European writer did, the eternal drama of exile (See Moravcevič, 1978, pp. 369-379; Lazarevič, 2006, pp. 121-129; Zorić, 2016; and Asimopoulos, 2018, pp. 9-28).

In the *A Novel of London*, Repnin the exile, the refugee, the émigré, is, above all, a *displaced person*, a person who is *moved*, who is supposed to be ‘replaced’, and who is consequently asked to make the sacrifice of adapting to a different way of life, language, and habits. Is this not what society demands of an exile? Be man enough not to be what you were before! Society asks him, after all, to commit suicide, an act that Repnin, unable to become another person, performs at the end of the novel. However, before committing suicide, Repnin leaves behind a testament that the reader finds scattered in Repnin’s daily accounts of wandering through the slums of London. In *A Novel of London*, there is a relentless description of what individual existence left in the ruins of war to keep up with the times, to become a monad open to the constant sirens of progress.

Here are a few examples.

The second chapter, “On the hill of windmills”, discusses death. Mr Green, a neighbour of Repnin and Nadja, visits the couple. As a clerk at the funeral parlour, he offers Repnin to pay in advance for his funeral, including the cremation. According to Mr Green, every good husband and English citizen must discharge the spouse from certain obligations in advance. Repnin, who always thinks of suicide, refuses with a shrug. Mr Green continues to greet him every day: “Hello!”

The third chapter, “Much ado about nothing”, discusses paedophilia. Repnin has a good relationship with children. Repnin thinks that because they understand better than their parents how to speak English. One day, he hugs a child in the park and offers him candy. An older woman nearby, seeing the scene, rushes up to him and orders him to leave. What are you doing? This child does not know you. Nevertheless, “kindness”, is an act that the English demand from everyone. Always.

The fourth chapter, “Buried alive”, has several themes. The first is loyalty. The day is over and Repnin and Nadja talk, tired, about their day. Why are the British, Nadja asks, who seem so loyal to

their wives, not so loyal to their allies in the war? Reppin replies: By now, only primitive peoples respect officers; civilized peoples like the British only respect money. Besides, it is not even true that they are so faithful to their wives. In London, they say that all prostitutes are French. The English cannot believe that there are English girls who sell themselves for a few pounds. According to Reppin, English society is now one big company: they do not mix. Suppose they belong to the same bank or company. In that case, they prefer to cuckold each other in some little hotel in Paris: their proverbial puritan loyalty only makes them more false and violent.

The second topic of the chapter is culture as something that could be more serious. Nadja tries to convince her husband to publish one of his books on hunting in Siberia, specifically an ethnographic study. Reppin has no illusions. He has tried several times to publish but knows that in London, “spinsters, ministers and general daughters write”. Some publishing houses proposed Reppin, the new job of “ghostwriter”.

The third is education. Reppin asks a locksmith for work. The locksmith replies that he can only hire him because Reppin has to enroll in a locksmith course. But first, he has to be hired by a locksmith to take the course.

Chapter five: *A boat in Versailles*. The theme is the power of mass media. One evening, Nadja and Reppin wanted to relax by listening to an opera. They search for an Italian radio station to listen to it. After a while, they find a radio station with some music. Suddenly there is a connection from the UN headquarters. It is Mrs. Roosevelt. She is declaiming human rights: personal freedom, freedom of the press, freedom of association, and freedom of gain. Reppin, having heard this last freedom, lashes out with all his might at the apparatus, which changes the radio station. It transmits an opera from La Scala in Milan.

Chapter sixteen, “Sex is the basis for everything,” discusses sexual emancipation. Reppin is now working as a salesman in a shoe shop. He sits on a park bench during lunch to watch the pelicans in the pond. A young nurse, who works in a clinic for the blind, approaches him. She speaks to him, saying that she is divorcing. Since the war ended, men are no longer the same. On the other hand, the blinds are full of life’s joy. This causes her several problems. “Sex is the basis for everything, isn’t it?”. Reppin is “stunned for the girl’s way of being, youth, stature, unashamedly cheerful and sensual laughter.” That same day, after finishing work, Reppin waits in the shoe shop for Nadja, who returns late from her walk around the city. He does not know what to do. He starts leafing through some women’s magazines. There are advertisements for widows asking to share their flats. Others are willing to receive paying guests. Then, pictures of beautiful girls attract him; they are all wives of duchesses or commanders. He reads an interview with a singer, a teenager Londoners idle. A committee of scholars, doctors, canons and old ladies asks the singer what he thinks about sex. At the age of twenty-two, he still has not practiced it. “He believes in the beauty of love.” Reppin, after his encounter in the park with the young nurse, does not know what to think. “*C’est drôle l’Angleterre*”. A few pages later, the author dwells on a married couple: a young woman of hypnotic beauty and a toothless, bald older adult with huge ears. Reppin laughingly asks: “is sex the basis of everything in this case too?”. Immediately afterwards, Reppin switches to images of a social event. The heir to a lord, already divorced and with four children, is about to marry a young model with a perfect body. Unfortunately, the model, Reppin reads in the article, was, until recently, a man. The operation, it seems, took place in Casablanca. Reppin concludes that everything can turn into everything, not only in nature but also in human life; that a prince can turn into a shoemaker’s clerk and an artisan’s son into a model; that if it is to be considered, everything must be shown, like the shoes in the window of the shop where he works; that London, the world, is all display; that the collapse of modesty, discretion, eroticism and ownership of our bodies, of which all those people photographed seem to be so proud, is a purely commercial fact.

4

Disoriented in the post-World War II London metropolis, Reprin, haunted by his demise, watches the multitudes busy as ants make sense of their going. Reprin observes people in an Adamic spirit. The spirit of an ironic, polemical, sometimes sarcastic Adam, guilty of having known his Eden and, for this reason, able to fathom the new world offered to him as if he were the first man to set foot in it. "None of these people go where they want", Reprin repeats. This continuous movement is the only law he bitterly conforms to as a displaced person. Despite his disgrace, or perhaps because of it, Reprin looks at society in the second half of the 20th century with wonder. A society in which the frontiers between public and private, work and entertainment, culture and advertising are about to be destroyed forever; a society in which orders and commandments are no longer necessary to attract the endless mass of disillusioned people that London, like a giant magnet, holds back every day. Because Reprin cannot betray his noble roots, his feeling for his homeland, the friendship of his old comrades, and his sense of honour, he cannot stop committing the original sin of remembering. Reprin wishes to remain himself. To do so, he must remain in the past. Reprin wishes to remain himself, but by observing, a society that is making the Change a religion while it is still filled with the ruins of war. As if from the ruins of war, a man constantly at war against time was born. Reprin seems impatient to start to rebuild but even more inclined not to look back. Nothing nor no one can define him, and he seems eternally condemned to rebuild not on ruins but on their absence. Although free to go wherever he wants, he is a "displaced person" who cannot go where he wants but knows where he comes from. Liberal society, consequently, does not find it useful for its functioning. The liberal society in which Reprin lives seems to be a society in which the difference between freedom and liberation disappears forever. This seducing and capturing society determines millions of people's destinies, desires and pleasures in advance. It is not only for the love of his wife Nadja that Reprin kills himself. Not even to free it from him, who feels he is a burden. The burden of being stuck at the lowest level of the social ladder. Reprin realized that the only way to be free is to shut himself up in his past. From this vanished past but which Reprin impersonates with authority, announces to us, the readers of the 21st century, a wish and a warning: Take a step back!

5

A Novel of London is a vast work divided into two books and divided into many chapters whose titles each refer to an element of the story. It may be, as in "On the Hill of Windmills," a place, Mill Hill, where Reprin and Nadja live and where once, as the name indicates, there were mills. Of the same type are "Meliboun" - a name that traces the English pronunciation of Marylebone, a London Underground station - or "A hotel called Crimea", where Reprin spends his holidays in Cornwall. Otherwise, as in "The Evening Hat on the Head," it is an object: an old top hat that Reprin wears one evening, nostalgic, looking at himself in the mirror. Alternatively, the title refers to a phrase in "They say goodbye to their dog," which Reprin, exasperated by hypocritical English politeness, utters after visiting the dog cemetery in Hyde Park. The title can also refer to the name of a character, as in "Mustafa" and "Mrs Peters-Petreev," or to a gesture, as in "Buttoned up to the neck." For instance, in this chapter of the second book, Reprin, after the separation from Nadja, sees a mother buttoning her daughter's little coat. The gesture reminds him of his wife when, every morning before he left the house, she would button his jacket and coat in the same way while smiling at him. The question is: what do these titles mean? They do not determine the thematic core of the chapters, and the actions always occur episodically, as rapid series of situations, encounters, dialogues, and reflective digressions that often can be found even far apart in the novel. However, these titles reflect something: the existence of randomness, this faithful ally of the novel since picaresque and Cervantine times. Aware that "nobody goes where they want," and astounded that all those white and blue collars accept it, who is Reprin if not a wandering picaroon in the great London metropolis?

6

A “strange metamorphosis” took place in Repnin. The novel’s narrator, a kind of Virgil who accompanies, in silence, sometimes in dialogue, the pilgrim’s journey through the circles of this hellish city, is aware of this metamorphosis since the first chapter (and the title of the last chapter is “The Styx”). “Metamorphosis” is also the title of one of the chapters in the first book, but strangely enough, not the one in which this ‘metamorphosis’ actually takes place. This happens because randomness always decides. Repnin’s metamorphosis consists of explicitly accepting the randomness as its polar star.

7

In another of the first chapters of the first book, entitled “The Chimney Sweep”, Repnin presents himself for the umpteenth time to the Ministry of Labour seeking employment. In the waiting room, there is a wide-open window. Attracted by the void, Repnin is tempted to commit suicide. A few minutes later, Repnin speaks to a plainclothes major in the employment office. Having learned Repnin’s nationality, the major begins a lengthy linguistic dispute. The major is especially interested in understanding how the “consonant r” can “also be a vowel” in Russian. Job hunting takes a back seat. Once the controversy is over, Repnin hears voices: first Nadja’s, immediately afterwards that of an admiral he had known during the war years. A few moments later, to escape the acoustic hallucinations, he immerses himself in reading a long list of vacancies. In Birmingham, for example, they are looking for a barber. In Reading a chimney sweep. At this point, he starts shouting, “What a strange metamorphosis!”. Reading remains etched in his memory. Ah, of course! His father, as an Anglophile, had entrusted him to a governess to learn English. He had to read, repeat and memorize some words twice a week. He remembers a “young hanged man,” soldier of the “Irish Guard,” in his “red uniform.” Only much later did Repnin learn that those words were lines from Oscar Wilde’s *The Ballad of Reading Gaol*. Thus, Reading has been in his memory since childhood. Is this a coincidence? Or does this mean that the past and the present have a “mysterious relation”? Yesterday a poet sang about a hanged soldier; today, Repnin, in that same town, would like to be a chimney sweep. What a “strange proximity”. Does this mean that Reading was inscribed in his destiny? But no, that’s impossible: St. Petersburg, his childhood, his governess, and his father have all disappeared. The narrator says: “Everything changes, but he is incapable of change, not even enough to be hired as a chimney sweep in Reading”. Repnin, “the hero of our novel”, as the narrator often calls him, is not an epic hero: he has no destiny. Or, at least, the epic phase of his existence has long since ended. Repnin, ‘the hero of our novel’ as the narrator often calls him, is not an epic hero: he has no destiny. Or, at least, the epic phase of his existence has long since ended. That is since he left his burning homeland from the Crimean port of Kerč’. And Nadja, his great love? He has always loved her, but he has decided to drive her away from him to commit suicide, although these two events occur at the end of the novel. And Nadja, his great love? Chance will determine this. Chance, of which Repnin has become an adopted son. Faithful to his whims.

Repnin’s “strange metamorphosis”, the man who is “unable to change” while everything around him changes, represents his refusal to transform himself into that individual, as terribly kind as he is indifferent to others, whom he sees disciplined in the streets and subways of London every day. Once the “strange metamorphosis” took place, Repnin stopped caring about what he does, whom he meets, and the places he goes. However, this does not mean that everything has become alien to him. Although he remains embedded like a medallion bearing the effigy of his hated Napoleon on the wall, he stops living in the past. In other words, Repnin turned into *the man of the past*, making his past a

privileged observatory. Sadness has turned into openness to the infinite variety - crazy, phantasmagorical, ridiculous, unfair - of what surrounds him. The narrator says: "There is nothing left in the world to sadden him. If he walks around London like this, it is only to see it, hear it, auscultate it." That is why he can explore, like an Adam among the ruins or a curious picaro open to every adventure, the *unknown land* of his present.

Post scriptum

The exile often has only one face: the epic-nostalgic one.

No one should be forced to live and die in a foreign country; the novel's protagonist says it is not "logical." At more than fifty years of age, what is logical about finding oneself working in the basement of a cobbler's shop and living in a London "dormitory" after being raised as a prince in a Russia erased from history? Nothing, of course. However, as the narrator states, since the first chapter, this is not only the story of Repnin, Nadja and all the Russian refugees who came here before and during WWII. It is, above all, the "novel of London"; it is the novel "of that immense city whose embrace has been deadly for so many men and women" who ask, "Where is happiness?". In the novel, the answer to this question is always the same: everything would have turned out for the best if Repnin and, with him, all the other displaced persons, had turned into an Englishman, into a democratic and liberal person, into an adaptable, replaceable individual, able to conform to any change. In other words, in a "useful" person. Hence, the "strange metamorphosis" of the exile and his ironic and fictional gaze. Hence another question, which Repnin asks incessantly from the beginning to the end of the novel and which no one can answer: who can tell another person what in human life makes sense and what does not?

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Pier Francesco Galli, *Editorial: The stone guest* [full-text:
www.francoangeli.it/rivista/getArticoloFree/72761/It]

Paola Carozza, *Staff training in Community Mental Health Centers*

Abstract. Today the growing demand for Mental Health Services capable of providing high-quality services of care, combined with sustainable spin-offs at the economic level, requires new knowledge, new skills and new attitudes, also by virtue of the emergence of new issues, which pose high challenges. In the face of these challenges, most training curricula are inadequate, since they do not offer specific training to stimulate the interest of students or trainees, nor do they provide the necessary encouragement, awareness, essential support and fundamental information to start such a complex job as that of integrated and multidimensional treatment of mental disorders in the community. A radical rethinking is needed on both the content and the manner in which training programs are offered, taking into account the most up-to-date evidence-based acquisitions, in the light of the biopsychosocial paradigm and promoting the training of the entire Community Mental Health Center, in order to ensure that at whatever point of the Mental Health Center network a citizen receives the same quality of treatment and the same intervention methodology.

Massimo Cozza, *The reasons for the appeal letter from the directors of Community Mental Health Centers*

Abstract. The appeal signed in January 2023 by 91 directors of Community Mental Health Centers addressed to the highest political authorities of Italy is discussed. It begins with an analysis of the critical situation in which public psychiatric care finds itself, especially after the COVID-19 pandemic and in the presence of a problematic social and economic situation. The validity of the

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biopsychosocial paradigm in community mental health is affirmed. The link between mental health and justice is addressed, and the need for a discussion table among all the actors involved is suggested. The paragraphs of this article are the following: “An appeal to raise awareness”, “The objectives”, “Mental health and justice”, “The resources”, “The mental health professionals”, “Some conclusive perspectives”.

Peppe Dell’Acqua, *The practice of change*

Abstract. It is argued that “the crisis of psychiatry and of the Italian Law no. 180/1978” are words and definitions that cover with intolerable superficiality a real and deeper crisis of psychiatry. The roots of the change that took place in Italy between the 1960s and the 1970s are the consequence of a deep and distressing questioning about the various forms of psychiatry rooted in positivism. Adherence to the criticism of scientific positivism has determined, in the work of Franco Basaglia and others, a tumultuous and brave opening towards a search, a discovery, and a valorization of the subject. What happened and continues to happen in Italy has influenced and conditioned our way of seeing and meeting “the other” all over the world. In 1978 the Italian Law no. 180/1978 did not close the mental asylums but gave back to the mentally ill the rights and the meanings of being citizens. The deinstitutionalization process can only start from here.

Roberto Mezzina, *For a community mental health: The issue of services and models*

Abstract. The issue of which services are necessary for a full enforcement of the Italian psychiatric reform of Law no. 180/1978, critical since its promulgation, is discussed starting from organizational models and institutional contexts of its application. They define the *delivery of care* as a comprehensive offer for a global alternative to the “asylum-like” institutional psychiatry, e.g., how to achieve not fragmented answers but a real “taking charge”, with the active contribution of the person to his care, avoiding pathways of social and institutional drift. It is necessary not only to consider scientific evidence but also an ethical and value base that takes into account the experience and needs of patients. It is based upstream on cardinal cross-cutting principles as defined by the *World Health Organization*, among which the realization of human rights stands out, with the abandonment of coercive practices and involuntary treatments, the empowerment of patients, and a multisectoral approach to addressing the social determinants of health. From practice there are indications on the devices, i.e., the 24/7 opening and the continuity and non-fragmentation of care, and a series of basic indicators useful for benchmarking of organizational models of services. From international best practices derive a set of working principles as orientation points, without which the longed-for transition from *tout-court* psychiatry to community mental health remains unrealistic. Prospects for a paradigm shift, measurable through outcomes on people’s whole life, are outlined.

Pietro Pellegrini, *The future of psychiatric services*

Abstract. The crisis of psychiatric care has to be seen within the crisis of the entire welfare system. Neoliberalism has changed the social contract, and the drive towards individualism and privatization has reduced citizens’ rights. Italian community psychiatry, without psychiatric hospitals and judicial psychiatric hospitals, is underfunded and lacks an adequate number of mental health professionals, a situation that leads to the closure of many services; patients risk abandonment and poverty, and the relevance of social determinants of health is often forgotten. Psychiatry is reduced to the role of supporting the maintenance of law and order with forms of neo-institutionalization. Mental health should be the responsibility of all health and social workers, with an organization based on a stepped care model and with specific pathways. Italian community psychiatry must be defended as an investment, through alliances with patients, families and society at large, in order to develop social capital and community welfare.

Benedetto Saraceno, *Psychiatry: A specific crisis or a generalized crisis?*

Abstract. The current crisis of Italian psychiatry probably depends on a diminished drive for innovation in the field mental health, on a political climate that gives voice to conservative and pseudo-progressive psychiatry, and on a certain laziness of anti-institutional psychiatry to look to the future rather than the past, producing new theoretical reflections and further innovations in liberation practices. All these factors determine the strengthening of psychiatry in its most conservative, dehumanizing and institutional forms. But how much all this is to be attributed exclusively to a crisis of psychiatry, including the anti-institutional one, or, and more generally, to the dramatic absence of collective thought and practices of liberation and justice, is a question that needs to be studied.

Fabrizio Starace, *Organization, structures and staff in mental health services*

Abstract. How will the network of Italian mental health services be structured in view of the health care reorganization drawn up by Ministerial Decree no. 77/2022 and by the State-Regions Agreement of December 21, 2022, on the “new methodology for calculating the personnel needs of the National Health System”? Changes concern organizational and structural aspects and the personnel standards needed for the full functioning of the community mental health system. It is undoubtedly a step forward to promote the overcoming of inter-regional inequalities and to quantify personnel needs in an area of public health which in the last decade has seen an increase in the demand for care, made exponential by the effects produced by the COVID-19 pandemic, conflicts and economic crisis. The estimates proposed show that the full application of the standards would lead to an expenditure for mental health equal to 3.6% of the public health funding.

Sarantis Thanopoulos, *Crisis of psychiatry: Overcoming a cultural and scientific regression*

Abstract. The current crisis of psychiatric care in Italy has social, cultural and scientific roots. The precariousness of relationships, social isolation and the permanent state of emergency make more difficult the supportive intervention for fragile social realities and also the complex work of reintegrating of patients into their own community. The age-long misunderstanding between the promoters of the Italian Law no. 180/1978 on psychiatric reform and psychoanalysis has weakened the entire mental health system. On the one hand, psychosocial intervention has been directed mostly towards the satisfaction of material needs and, on the other, there has been a catastrophic impoverishment of psychotherapeutic interventions. A purely biomedical approach to human suffering has benefited from this situation, and psychiatry has been often reduced to a mere pharmacological containment with a serious penalization of quality of care.

The participants of the residential seminar *Young Adults, Mental health and Inclusion (YAMI)* held in Bergamo (Italy) from October 31 to November 5, 2022, *Manifesto: Young Adults, Mental health and Inclusion (YAMI)* [full-text: www.francoangeli.it/rivista/getArticoloFree/72770/It]

Abstract. A “manifesto” written by the 28 participants coming from five European countries (Belgium, France, Greece, Italy, and Spain) of the residential seminar *Young Adults, Mental health and Inclusion (YAMI)* held in Bergamo (Italy) from October 31 to November 5, 2022, funded by the European Community and organized by *Shinui* (www.shinui.it) of Bergamo (president: Cécile Edelstein), is published. The ten points of this manifesto are the following: promotion of well-being and improvement of quality of life; prevention; early intervention; specific “youth centers” or “open houses”; provision of a wide range of therapeutic opportunities; treatment should be based on different modalities; there is no treatment without “love”; mental health professionals should themselves receive “care”; need of appropriate funding in order to guarantee continuity and variety of care; importance of empirical research.

David M. Clark, *Realizing the mass public benefit of psychological therapies: The English IAPT experience* [full-text: www.francoangeli.it/rivista/getArticoloFree/72771/It] [see the video in English: www.youtube.com/watch?v=-d1StyNx90] [see the slides: www.psicoterapiaescienzeumane.it/Clark-dia_VE_26-10-22.pdf]

Abstract. The transcription of a paper given at the meeting “Psychological therapies for anxiety and depression: New forms of clinical and organizational integration” (Island of San Servolo, Venice, Italy, October 26, 2022) is published. After the description of the main characteristics of the English program *Improving Access to Psychological Therapies* (IAPT), the importance of some aspects of the IAPT program are discussed, such as the following, among others: the reliability of guidelines; a national training program in evidence-based psychological therapies where also the therapists’ competence is carefully evaluated; the collection and publication of all outcome data, that allowed the understanding and the solution of many problems (e.g., the differences in outcome among ethnic groups, the improvement of services located in socially deprived areas, etc.); the wellbeing and the level of motivation of the psychological therapists (about 10,000) employed in the IAPT services, where there should be leadership figures who do not give importance solely to treatments outcomes but are also able to create a stimulating and innovative environment characterized by the pleasure of working together, improving and learning new things.

Anna Giulia Bottaccioli, Francesco Bottaccioli, *How psychic states are translated into biological molecules and the consequences for medicine and psychology*

Abstract. In April 2022 we published, by invitation of an international journal of molecular biology, an extensive review reporting the main scientific evidence on the relationship between psychic life and biology, drawing some general conclusions about psychology and medicine (Bottaccioli, Bologna & Bottaccioli, 2022). The present article takes up some of the key passages presented in that review and updates an earlier article published in issue no. 4/2014 of *Psicoterapia e Scienze Umane* (Bottaccioli, 2014b). Since the publication of that article, experimental and clinical evidence on the influence of the psyche on biological systems has enormously increased. At the same time, we know more about the pathways and mechanisms by which psychic states are translated into biology.

Traces

Pier Francesco Galli, *The “as if” personality in uniform* (2007). *With an introductory note*

Abstract. Also on the basis of autobiographical memories regarding fascism and the Second World War, some reflections are made on the ideology and propaganda of the war, especially in reference to the education of children. Among others, the following concepts are discussed: the “«as if» personality” of Helene Deutsch; the “authoritarian personality” of Theodor Adorno and collaborators, and the “fascist character” described by Wilhelm Reich. Also other contributions are mentioned, such as Sigmund Freud’s study on mass psychology, Erich Fromm’s reflections on “escape from freedom”, Ernst Kris’ considerations on the “danger” of propaganda, and so on. After an Introduction, this paper consists of the following paragraphs: Questions of method; The construction of a soul; By way of reason; The “as if” personality; Authoritarian Personality: “F” Personality.

Clinical cases

Interventions on the case of Matteo [no. 4/2022]:

Simone Roselli

Riccardo Andolcetti

Paola Morra

Maria Cristina Calle

Book Reviews

- Kurt R. Eissler, *Männer und Militär. Psychoanalyse der US-Armee als Institution im Zweiten Weltkrieg* (1947) [Uomini e militari. La psicoanalisi dell'esercito americano come istituzione nella Seconda guerra mondiale]. Cura e prefazione di Konstanze Zinnecker-Mallmann. Introduzione di Mario Erdheim. Frankfurt a.M.: Brandes & Apsel, 2021 (Thomas von Salis)
- Mauro Antonelli & Aurelio Molaro (a cura di), *Cesare Musatti intellettuale del Novecento*. Prefazione di Dario Varin. Milano: Raffaello Cortina, 2023 (Andrea Castiello d'Antonio)
- Cristiano Ardovini, Cecilia La Rosa & Antonio Onofri (a cura di), *Conversazioni con Giovanni Liotti su trauma e dissociazione*. Volume 1. Roma: ApertaMenteWeb, 2022 (Paolo Migone)
- Maurizio Pompili, *Il rischio di suicidio. Valutazione e gestione*. Milano: Raffaello Cortina, 2022 (Andrea Castiello d'Antonio)
- María Reinares, Anabel Martínez-Arán & Eduard Vieta (a cura di), *Psicoterapia per i disturbi bipolari: un approccio integrato*. Roma: Fioriti, 2023 (ediz. orig.: *Psychotherapy for Bipolar Disorders*. Cambridge, UK: Cambridge University Press, 2020) (Francesca Tondi)

Books Received

Journals [full-text: www.francoangeli.it/rivista/getArticoloFree/72779/It]

- The International Journal of Psychoanalysis*, 2022, Volume 103, numeri 1, 2, 3, 4, 5, 6 (Giulio Fabri Poncemi & Francesca Tondi)
- Giulio Fabri Poncemi & Francesca Tondi, *Commento sull'International Journal of Psychoanalysis*
- Psychological Medicine*, 2022, Volume 52, no. 8 (Paolo Migone)
- The International Review of Couple and Family Psychoanalysis*, 2022, Volume 26, no. 1 (Paolo Migone)
- Couple and Family Psychoanalysis*, 2022, Volume 12, no. 2 (Paolo Migone)

“International Seminars of Psicoterapia e Scienze Umane”, year 2023

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Issue no. 2, 2023, Volume 57

Paolo Migone, *Editorial*

Jerome C. Wakefield, *Anti-Oedipus from philosophy of science and Foucauldian knowledge-power perspectives*

Abstract. The conclusions of two recent books that evaluate Freud's adamant defense of his Oedipal theory and its effects on modern family life are distilled. Logical reconstruction reveals four pivotal arguments Freud presents in the Little Hans case history to support Oedipal theory. Each argument is brilliant in logic but unsound when compared to the case evidence. Lacking confirmation, Oedipal theory remains an *ad hoc* attempt to save Freud's sexual theory of the neuroses after the failure of the seduction theory. Regarding the theory's effects, its acceptance changed family power relations in Hans's family and modern families by creating a sense of danger in mother/son physical affection. This led to reduced parent/child physical affection and separation of young children from parents especially at bedtime. The child's "suspect bed" of the anti-masturbation campaign is thus exchanged for the parents' "protected bed," serving the new marital ideal of sexual and emotional satisfaction.

Giorgio Meneguz, *On the renewal of psychoanalysis*

Abstract. Psychoanalysis has assimilated the theoretical contributions derived from neighboring disciplines, which is an opening to pluralism conceived as an opportunity for development, but sometimes it is animated by disagreements on theoretical and technical innovations. By reopening the age-old problem of when it is necessary to abandon an old theory and when a new one can be accepted, various scientific, socio-cultural, geographical and economic factors are called into question in order to explain the reasons why a psychoanalytic theory is successful in the challenge with other theories in a given historical period.

Sabrina Signorini, Walter Paganin, *Multifamily therapies: Historical development and current state*
Abstract. Multifamily therapies (MFT) represent an innovative therapeutic tool that deserves to be better known by health professionals and families. MFT are particularly useful in severe mental disorders and used in some organic disorders and problematic social situations and in different clinical and cultural contexts (hospitals, mental health centers, clinics, schools, homes, prisons, communities and social centers). Multifamily therapies consist in bringing together several patients with their families around a specific health problem, and the therapeutic attention is focused simultaneously on the individual, on the families and on the relationships among families. Some of the techniques shown in this review can orient the clinician among the various forms and experiences of MFT. The birth and development of MFT, with its scientific, theoretical and clinical aspects, are examined using clinical and narrative sources, the PubMed database and gray literature until November 2022. The various multifamily therapies models developed over the years, increasingly varied and articulated, are described. The common goal of MFT remains the involvement of families in the care of the patient (or of the “identified patient”), the improvement of family communication, the promotion of awareness of family interactions, and the clarification and definition of family and marital roles and expectations. The therapeutic effects of MFT are promising, but further studies to evaluate its effectiveness by comparing it with other psychotherapeutic techniques are needed.

Interventions on the crisis of psychiatry and Italian Law no. 180/1978:

Luigi Benevelli, *Psychiatric care in the public sector in Italy: Laws and politics*

Abstract. Over the last sixty years, Italy has witnessed widespread experiences aimed at the construction of public mental health services in the community alternative to psychiatric care in asylums: after the Italian Law no. 180 of 1978 and the closure of psychiatric hospitals, in the National Health Service there are many Community Mental Health Centers within “Health Agencies”, that are basically institutions operated under the principles of a private company. The national debate is reviewed, in particular the events of more than forty years of confrontations and relationships between governments, Parliament, universities, and the National Health Service, on one side, and the anti-institutional movement, on the other. Some dramatic criticalities of the current phase are highlighted and proposals are put forward for a possible new beginning.

Franco Veltro, *The “mythodology” of Italian Law no. 180/1978 and a call for a cultural revolution*

Abstract. Cavicchi’s (2022) book *Oltre la 180*, centered on the apology of Italian Law no. 180/1978 and on its aporias, has stimulated a great debate on the need to reform or re-found psychiatric care in Italy, between proposals of a “return to Basaglia” and changes guided by Evidence-Based Medicine (EBM). With constant reference to “hard data” and documents, it is argued that the apology is not of Italian Law no. 180/1978, but of the practices of the “post-reform” movement, which has become an establishment that created a “mythodology” of Law no. 180/1978 based on the absence of any comparison with research data and interventions of proven effectiveness. There has been no reform of Law no. 180/1978 in the following years of its approval but, instead, an effort to implement it. Through Italian Law no. 81/2014 regarding the Forensic Psychiatric Hospitals, even today the reform field is supported by politics and ideology with the same problems observed in the years following Law no. 180/1978. However, various aspects of the debate seem, so to speak, “Jurassic” in the way they are addressed, because the question of an identity crisis in psychiatry is discussed worldwide, but on the basis of rigorous transdisciplinary knowledge and methodologies. A “normalization” and a professionalization of psychiatry, with a cultural revolution that also integrates psychiatry in a One-Health approach according to the Agenda 2030 of *World Health Organization* is urgently needed.

Traces

Pier Francesco Galli, *The sense of measure*. With an introductory note

Abstract. Some reflections are made on the meaning of measurement in psychotherapy and on the relationship between the roles of technique and of the therapist's person. Parts of previous papers are also republished, namely some excerpts of the 1992 book *La persona e la tecnica* ["The Person and the Technique"] (reprinted in 2022 by the publisher FrancoAngeli of Milan) and of the preface, written in 1960, to the Italian edition of Harry Stack Sullivan's 1953 book *The Interpersonal Theory of Psychiatry (La teoria interpersonale della psichiatria*. Milan: Feltrinelli, 1961).

Clinical Cases

Manuela J. Difronzo, *The case of Mia*

Comments on the case of Mia:

Inge-Martine Pretorius

Marigemma Rocco

Book Reviews

Allan N. Schore, *Psicoterapia dell'emisfero destro*. Introduction to the Italian edition by Clara Mucci & Andrea Greco.

Milan: Raffaello Cortina, 2022 (original edition: *Right Brain Psychotherapy*. New York: Norton, 2019) (Francesca Tondi)

Benno Rosenberg, *Masochismo mortifero e masochismo custode della vita*. Rome: Alpes, 2022 (original edition: *Masochisme mortifère et masochisme gardien de la vie*. Paris: PUF/Humensis, 1999) (Davide Cavagna)

Hannah Zeavin, *The Distance Cure: A History of Teletherapy*. Foreword by John Durham Peters. Cambridge, MA: MIT Press, 2021 (Andrea Castiello d'Antonio)

Rosa Giuliana Benetti, Giorgio Cavicchioli & Tiziana Scalvini (editors), *Il legame che trasforma. Pensieri e strumenti per una psicoterapia psicoanalitica orientata all'intersoggettività*. [The Bond that Transforms. Thoughts and Tools for an Intersubjectivity-Oriented Psychoanalytic Psychotherapy] Preface by Giuseppe Civitarese. Milan: FrancoAngeli, 2022 (Giuliana Nico)

Galit Atlas, *L'enigma del desiderio. Sesso, nostalgia e appartenenza*. Preface to the Italian edition by Vittorio Lingiardi & Cesare Albasi. Milan: Raffaello Cortina, 2023 (original edition: *The Enigma of Desire. Sex, Longing, and Belonging in Psychoanalysis*. London: Routledge, 2016) (Silvia Marchesini)

Books Received

Journals [full-text: www.francoangeli.it/rivista/getArticoloFree/73314/It]

Journal of the American Psychoanalytic Association, 2022, Volume 70, nos. 1, 2, 3, 4, 5, 6 (Jutta Beltz & Paola Raja)

Jutta Beltz & Paola Raja, *Comment on the Journal of the American Psychoanalytic Association The Psychoanalytic Quarterly*, 2022, Volume 91, nos. 1, 2, 3, 4 (Andrea Castiello d'Antonio)

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

International Journal of Clinical and Health Psychology, 2023, Volume 23, no. 2 (Paolo Migone)

Journal of Affective Disorders, 2023, Year 45, Volume 326, April 1, 2023 (Paolo Migone)

Journal of Affective Disorders Reports, 2023, Year 4, Volume 12 (April) (Paolo Migone)

2023 Program of the "International Seminars of *Psicoterapia e Scienze Umane*"

Information for subscribers and readers

Issue no. 3, 2023, Volume 57

Pier Francesco Galli, *Editorial*

Giuseppe Civitarese, *On the concept of intersubjectivity in psychoanalysis*

Abstract. Contemporary psychoanalysis lacks a clear and distinct definition of intersubjectivity. For the most part, the term is used in reference to relational models and the exchanges that take place between two separate subjects. It then serves to indicate the deep involvement of the analyst in the process of the cure. The author argues that this usage, roughly as a synonym for interaction or interpersonal, is trivial and not true to its meaning in Husserl's philosophy. The German philosopher was the first to speak of intersubjectivity in order to explain that if the subject has access to the other and vice versa, it is because on the ontological level a dimension of mutual co-being and co-implication (a common transcendental field) already always exists. If, then, we wish to formulate a clear and distinct, but above all specific, definition of intersubjectivity, we must recover this intuition and translate it into coherent principles of technique. On the basis of these two simple rules, fidelity to the original speculative meaning of the concept and its translation into technical tools, it becomes possible to differentiate the various models of psychoanalysis.

Interventions:

Filippo Maria Ferro, Giuseppe Riefolo, *Considerations on Giuseppe Civitarese's paper*

Abstract. In dialogue with the paper by Civitarese (2023), some reflections are suggested. Intersubjectivity shifts the focus of psychoanalytic interest from the subject to the "intersubject". Psychoanalytic interest, therefore, moves from a study of phenomena toward a continuously unstable and fluid process. Such a process identifies fields and no more *tòpoi* in which it can organize itself. Our reflection seeks to emphasize the suggestions of Civitarese and, above all, is oriented toward underlining the three levels of intersubjectivity as proposed by Infant Research, preliminary to the more radical positions of Stolorow's group, and then of Jessica Benjamin and of Ogden. Intersubjectivity necessarily identifies a third type of unconscious, which is not only dynamic and pre-reflexive, but above all *not validated*. Finally, enactments, by disengaging action from acting-out, assume a function of creative evolution in the therapeutic process.

Mauro Fornaro, *Why does Husserl not fit into the psychoanalytic field, and other annotations. A reply to Civitarese*

Abstract. While aiming with Civitarese (2023) at a notion of intersubjectivity capable of justifying an idea of the psychoanalytic field based on the "being-with" analysand/analyst, the inadequacy for the purpose of Husserl's philosophy is shown, ultimately for a notion of subject (transcendental ego) that is alien to psychoanalysis. On the other hand, the difference between the approach of Husserl and other authors who deal fruitfully with intersubjectivity should not be underestimated. Furthermore, the difficulties of the transition from philosophical speculation to clinical research, conducted from a field perspective, are underlined, and therefore attention is paid to the specific trans-individual phenomena, empirically detectable in the analytic setting.

Giuseppe Civitarese, *The value of intertextuality for the progress of psychoanalysis. Reply to comments by F.M. Ferro & G. Riefolo and by M. Fornaro*

Abstract. The author responds to the critical remarks in the comments by Ferro & Riefolo (2023) and by Fornaro (2023). The main points are, in the first comment, the status of reality in psychoanalysis, enactment, the various conceptions of the unconscious, self-disclosure, and the dialogue between philosophy and psychoanalysis. As for the second comment, on the other hand, the issues addressed concern the interpretation of Husserl's contribution to a better definition of the concept of intersubjectivity in psychoanalysis and methodological aspects related to the use of notions derived from speculative thought.

Mauro Fornaro, *Intersubjectivity: This unknown. A rebuttal to Civitarese*

Abstract. After recalling the agreement with Giuseppe Civitarese (2023a, 2023b) on important theses, it is pointed out that the divergences concern the review of philosophers and other thinkers – on which some perplexities are raised in terms of merit and method – that Civitarese considered in order to support an acceptable notion of intersubjectivity. Therefore the result is an unclear definition of intersubjectivity, despite the intentions declared by Civitarese (2023a).

Giuseppe Civitarese, *Being or not being Habermas. A reply to Mauro Fornaro's rebuttal*

Abstract. Criticizing the interpretations that Civitarese (2023a, 2023b) has given of the philosophers he relies on in order to justify his idea of intersubjectivity, Fornaro (2023b) neglects the recent historiography which includes leading researchers.

Cesare Romano, *The mother's seduction. Margarethe Hilferding forerunner of Sigmund Freud*

Abstract. Starting from the little known report that Margarethe Hilferding, the first woman accepted into the Vienna Psychoanalytic Society (VPS), held in January 1911 on the topic of mother's love, it is attempted to show that the speaker was more than twenty years in advance compared with Freud's theory of the mother as the first seducer. Furthermore, Hilferding will bring to light the two-way sexual relationship between mother and toddler, underlining the erotic experience that involves both mother and son. Hilferding argued that to the sexuality of the son, that she viewed as a natural sexual object for the mother, the mother replies with a mutual erotic sensitivity, which was never mentioned in Freud's later writings. Freud quoted Hilferding only to point out that she left the VPS for the Adlerian group. Moreover, Margarethe Hilferding is neglected by the most psychoanalytic scholars, despite her pioneering contribution.

Traces

Paolo Migone, *How to handle the multiplicity of psychotherapy models.* With an editorial note

Abstract. Seven aspects of the problem of multiplicity of psychotherapy models are discussed: 1) the role of psychotherapy research; 2) possible reasons for the existence of different psychotherapy schools; 3) specific *versus* nonspecific (or common) therapeutic factors; 4) psychotherapy integration and eclecticism; 5) two proposals that may be of interest for all psychotherapy schools, namely the proposal by Fred Pine on the “four psychologies” of psychoanalysis and the proposal by John Gedo of a hierarchical schema of five models of the mind linked to five therapeutic interventions; 6) the usefulness for the clinician of knowing different psychotherapy models, and also of life experiences, in order to better “see” and “mirror” the patient; 7) a philosophical reflexion, based on the Italian philosopher Evandro Agazzi's position, on the coexistence of many “scientific objects” while the patient remains the same “thing”, whose truth is unknowable, while the process of knowledge is endless.

Clinical Cases

Comments on the case of Mia [no. 2/2023]:

Elisabetta Arfini

Simonetta Verdecchia

Linda Pae

Manuela J. Difronzo

Book Reviews

Book Review Essay

André Green, *Rivelazioni dell'incompiuto. A proposito del Cartone di Londra di Leonardo da Vinci*. Preface by Lorena Preta. Rome: Alpes, 2022 (original edition: *Révélation de l'inachèvement. À propos du carton de Londres de Léonard de Vinci*. Paris: Flammarion, 1992) (Luigi Antonello Armando)

Book Reviews

Laurence Kahn, *Che cosa ha fatto il nazismo alla psicoanalisi*. [What Did Nazism Do to Psychoanalysis] Preface to the Italian edition by Laurence Kahn. Rome: Alpes, 2023 (original edition: *Ce que le nazisme a fait à la psychanalyse*. Paris: PUF/Humensis, 2018) (Davide Cavagna)

Mark Solms, *La fonte nascosta. Un viaggio alle origini della coscienza*. Milan: Adelphi, 2023 (original edition: *The Hidden Spring: A Journey to the Source of Consciousness*. New York: Norton, 2021) (Silvia Marchesini)

Valentina Albertini, *Lo stato interessante. La gestione del setting clinico durante la gravidanza della psicologa e della psicoterapeuta*. [Being Pregnant. How to Handle the Pregnancy of the Psychologist and of the Psychotherapist] Preface by Ilaria Gaspari. Rome: Alpes, 2022 (Antonella Mancini)

Monique Bydlowski, *Diventare madre. All'ombra della memoria non cosciente*. Rome: Astrolabio, 2022 (original edition: *Devenir mère. A l'ombre de la mémoire non consciente*. Paris: Odile Jacob, 2020) (Adriana Grotta)

Vittorio Lingiardi, *L'ombelico del sogno. Un viaggio onirico*. [The Navel of the Dream. A Dream Journey] Turin: Einaudi, 2023 (Eliana Forcignandò)

Caterina Cardona, *Un matrimonio epistolare. Corrispondenza tra Giuseppe Tomasi di Lampedusa e Alessandra Wolff von Stomersee*. [An epistolary Marriage. Correspondence between Giuseppe Tomasi di Lampedusa and Alessandra Wolff von Stomersee] With an essay by Giorgio Manganelli. Palermo: Sellerio, 2023 (First Edition: *Lettere a Licy* [Letters to Licy] [1987]) (Andrea Castiello d'Antonio)

Books Received

Journals [full-text: www.francoangeli.it/rivista/getArticoloFree/73846/It]

Contemporary Psychoanalysis, 2022, Volume 58, nos. 1 & 2/3 (Paolo Migone)

Paolo Migone, *Comment on Contemporary Psychoanalysis*

Revue Française de Psychanalyse, 2022, Volume 86, nos. 1, 2, 3, 4 & 5 (Mauro Fornaro)

Mauro Fornaro, *Comment on the Revue Française de Psychanalyse*

World Psychiatry, 2023, Volume 22, no. 2 (Paolo Migone)

Journal of Anxiety Disorders, 2023, Year 37, Volume 95 (Paolo Migone)

The New York Times & The New York Times Magazine, 2023, Year 172, no. 59,795 (Sunday, May 21, 2023) (Paolo Migone)

2023 Program of the “International Seminars of Psicoterapia e Scienze Umane”

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Issue no. 4, 2023, Volume 57

Morris N. Eagle, *Subjective experience: Its fate in psychology, psychoanalysis, and philosophy of mind*

Abstract. The Introduction to Morris N. Eagle's book *Subjective Experience: Its Fate in Psychology, Psychoanalysis, and Philosophy of Mind* (London: Routledge, 2024, in press) is pre-published. Subjective experience is of fundamental importance for the human being, and it is at the core of the feeling of being alive. However, it has traditionally been neglected by the disciplines that deal with the study of the mind (such as psychology, psychoanalysis, neuroscience and philosophy of mind). It has been variously viewed as an epiphenomenon, has been seen primarily as manifest content that hides and disguises unconscious latent meanings, and has been reduced to neural processes. Morris N. Eagle's book *Subjective Experience* includes the following eight chapters: 1, Consciousness and subjective experience in psychology; 2, Consciousness and subjective experience in psychoanalysis; 3, Consciousness and subjective experience in philosophy of mind; 4, Are consciousness and subjective experience uninvestigable?; 5, Intersubjective experience; 6, Feelings and affects; 7, Consciousness and subjective experience as a *continuum*; 8, Some summing up and concluding comments.

Jerome C. Wakefield, *Some reflections on the DSM-5-TR's new category of "Prolonged grief disorder"*

Abstract. When does grief after losing a loved one continue for so long that it should be considered a mental disorder? After a lengthy period of controversy and research, both DSM-5-TR and ICD-11 have introduced a new category, "Prolonged grief disorder" (PGD), that allows for the diagnosis of a grief disorder in patients who are having substantial grief feelings after either one year (in DSM-5-TR) or six months (in ICD-11). Some reflections are made on various ways in which the definitions of these disorders may fail to reflect the complexity and variability of grief and thus mistake normal grief for a mental disorder. Then five arguments put forward by proponents to support the validity of the criteria for prolonged grief disorder are reviewed and it is argued that each of the arguments is seriously flawed. It is concluded that many doubts and problems remain, and the new category should be used with caution.

Andrea Angelozzi, *Notes on the role of persuasion in psychotherapy*

Abstract. Starting from therapeutic rhetoric in the ancient world, the evolution of the various models of persuasion is examined. After the initial opposition between emotional suggestion and persuasion understood as a rational argument, suggestion is absorbed in a broader concept of persuasion where rational and irrational factors on an emotional basis are highlighted. With the two-way models of Petty & Cacioppo and of Chaiken, the irrational component assumes full autonomy by centering its operation on cognitive bias. With "compliance gaining", a persuasion based on general cognitive mechanisms, such as the need for coherence, is fully exploited, focusing more on the present context than on the person and his history, and criticizing the usual dynamic that requests the need for a change of attitude in order to change behavior, proposing an inverse path. A vision of persuasion emerges as pervasive in human communication, substantially out of awareness and as a base for usual changes in everyday life. This raises the question of the role of persuasion in psychotherapy, of what the actual nature of therapeutic change is, and of the possibility of therapeutic neutrality.

Luca Degasperi, *Presentification as a maladaptive automatism in adolescence: Possible correlated psychological manifestations*

Abstract. The concept of presentification is generally used in psychology to indicate the ability to differentiate between current events and past and future events, in an activation which is favorable to mastery strategies, but it can also be related to maladaptive phenomena when this modality appears pervasively and inflexibly in automatic psychological systems as a mechanism to cope with emotional conflicts and stress. The attention paid only to the present moment and the severe disengagement from the temporal flow as a diachronic *continuum* of events and as a trace of memory, awareness, planning, and favorable mentalization can generate apragmatism, passivity and inconclusiveness up to a developmental risk. The representative system of self and others may become a defensive style that is a structured way of interpreting events. The prolonged subversion of the time flow of the Western world, with a concatenated consequential structure, can generate fragmentation in the perceived experiences, paradoxical temporality, and going as far as dyschrony as a form of generalized maladjustment in alloplastic systems and in the interpersonal dimension.

Interventions:

Riccardo Marco Scognamiglio, *Is it a matter of time or of social mores? Comments on Luca Degasperi's paper*

Abstract. The concept of presentification finds an important place in clinical models of trauma. In psychotherapy, do “present moment”, focus on the “here and now” and mindfulness refer to the same semantic field? Or is it sufficient to distinguish its contents through the favorable/maladaptive polarity? Are the concepts of “defensive automatism” and of “defensive style” overlapping? Is maladaptive presentation a metahistorical fact? Does adolescence show always behaviors of maladaptive presentification? The brief critical argument presented in this intervention on Luca Degasperi's (2023) article starts from the need to clarify the epistemological field of the construct of presentification, suggesting an alternative terminological hypothesis to the maladaptive meaning and a socio-cultural recontextualization of the clinical pictures described.

Luca Degasperi, *Reply to Riccardo Marco Scognamiglio*

Abstract. The observations contained in Riccardo Marco Scognamiglio's (2023a) paper “*De tempore aut more*” are an opportunity to give further considerations around the phenomenon described in “Presentification as maladaptive automatism in adolescence: possible correlated psychological manifestations” (Degasperi, 2023), and support questions and arguments of absolute relevance. At the same time, a prudent comparativism allows us to integrate the concept of presentification to highlight its possible maladaptive derivations. The latter can then be rigidly and pervasively expressed in individual behavior, to the point of giving shape to a possible lifestyle. The recovery of further descriptive models belonging to the past also suggests a broader consideration compared to current socio-cultural data.

Traces

Pier Francesco Galli, *Introduction to 1993 the Italian edition of Lawrence Friedman's 1988 book The Anatomy of Psychotherapy*

Abstract. Thirty years after its publication, the Introduction by Pier Francesco Galli to the Italian edition (*Anatomia della psicoterapia*. Turin: Bollati Boringhieri, 1993, pp. XIII-XV) of Lawrence Friedman's book *The Anatomy of Psychotherapy* (Hillsdale, NJ: Analytic Press, 1988) is reprinted. Lawrence Friedman's original thought and his critical study of the history of ideas of psychoanalysis and psychotherapy are emphasized, and some critical reflections on the developments of psychoanalysis in the last decades are made.

Discussions

Mauro Fornaro, *At the roots of intersubjectivity: From many to one or from one to many? Again on Giuseppe Civitarese's paper "On the concept of intersubjectivity in psychoanalysis"* (no. 3/2023)

Abstract. It is proposed a fine-tuning of the definition of intersubjectivity as inferable by Giuseppe Civitarese (2023a) – especially with regard to the expression “with-being” which is included therein – in order to overcome certain ambiguities within a constructive perspective, also paying particular attention to compatibility with Bion's notion of group (and therefore of “field”). It is urged also to stick to the most consolidated interpretations of the philosophers mentioned, if their ideas are used in non-philosophical disciplines; in this way it is further attested to Husserl's unlikely compatibility with psychoanalysis.

Marco Conci, *From the interpersonal to the intersubjective in psychoanalysis. A contribution to the discussion on Giuseppe Civitarese's paper and on the comments by Filippo Maria Ferro & Giuseppe Riefolo, and by Mauro Fornaro* (no. 3/2023)

Abstract. After having tried to reconstruct the nature of Giuseppe Civitarese's (2023a, 2023b, 2023c) proposal to found intersubjective psychoanalysis on the thought of the philosopher Husserl, and the subsequent discussions by Filippo Maria Ferro & Giuseppe Riefolo (2023) and by Mauro Fornaro (2023a, 2023b), it is proposed to try to reconstruct the history of intersubjectivity in psychoanalysis starting from its foundation by Harry Stack Sullivan who preferred to use the term “interpersonal”. Only after the introduction of the concept of projective identification by Melanie Klein in 1946 and the revisitation of the concept of countertransference by Paula Heimann in 1950, also the psychoanalytic mainstream begun moving in this direction, partly also utilizing the important contribution of those European philosophers who put the topic of intersubjectivity at the center of their work. This is how the analyst's participation and the co-creation of the session are so important today. This is the context in which such a debate has to be placed and through which it can be further developed.

Book Reviews

Book Review Essay

Daniel Kahneman, Olivier Sibony & Cass R. Sunstein, *Rumore: Un difetto del ragionamento umano*. Turin: UTET, 2021 (original edition: *Noise: A Flaw in Human Judgment*. New York: Little Brown, 2021) (Andrea Angelozzi)

Book Reviews

- Franco De Masi, *Oltre l'inconscio dinamico. Pensieri per una psicoanalisi in sviluppo*. [Beyond the Dynamic Unconscious. Thoughts for an Evolving Psychoanalysis] Turin: Bollati Boringhieri, 2023 (Davide Cavagna)
- Federico Vercellone, *Filosofia del tatuaggio. Il corpo tra autenticità e contaminazione*. [Philosophy of Tattooing. The Body between Authenticity and Contamination] Turin: Bollati Boringhieri, 2023 (Mario Mattioda)
- Armando B. Ferrari, *Il pensiero e le opere. Saggi psicoanalitici. Volume I: La teoria. Volume II: La clinica*. [Psychoanalytic Essays. Volume I: Theory. Volume II: Clinical Practice] Edited by Paolo Carignani, Paolo Bucci, Isabella Ghigi & Fausta Romano. Milan: FrancoAngeli, 2022 (Andrea Castiello d'Antonio)
- Antonello Correale, *La potenza delle immagini. L'eccesso di sensorialità nella psicosi, nel trauma e nel borderline*. [The Power of Images. Excess of Sensoriality in Psychosis, Trauma and Borderline Patients] Sesto San Giovanni (Milan): Mimesis, 2021 (Marta Restelli)
- Vittorio Lingiardi, Nicola Nardelli, Guido Giovanardi & Anna Maria Speranza, *Consulenza psicologica e psicoterapia con persone lesbiche, gay, bisessuali, transgender, non binarie. Linee guida*. [Counseling and Psychotherapy with Lesbian, Gay, Bisexual, Transgender, and Non-Binary Persons. Guidelines]. Second Edition. Preface by David Lazzari. Milan: Raffaello Cortina, 2023 (Silvia Marchesini)
- Paulo Cesar Sandler, *Fatti. La psicoanalisi e la tragedia della conoscenza*. [Facts. Psychoanalysis and the Tragedy of Knowledge] Introduced and edited by Luca Trabucco. Preface by Waldemar Zusman. Rome: Alpes, 2022 (original edition: *Fatos. A Tragédia do Conhecimento em Psicanálise*. Rio de Janeiro: Imago, 1990) (Emanuela Leuci)

Books Received

Journals [full-text: www.francoangeli.it/rivista/getArticoloFree/74564/It]

- Psyche. Zeitschrift für Psychoanalyse und ihre Anwendungen*, 2022, Volume 76, nos. 1, 2, 3, 4, 5, 6, 7, 8, 9/10, 11 & 12 (Francesca Tondi)
- Francesca Tondi, *Comment on Psyche*
- Modern Psychoanalysis*, 2022, Volume 46, no. 2 (Paolo Migone)
- Giornale Italiano di Neuropsichiatria dell'Età Evolutiva*, 2023, Volume 43, no. 2 (Paolo Migone)
- Revue Belge de Psychanalyse*, 2023, Year 42, no. 82 (Paolo Migone)
- Culture, Medicine, and Psychiatry*, 2023, Volume 47, no. 382 (Paolo Migone)
- aut aut*, 2023, Year 73, no. 398 (Paolo Migone)
- International Journal of Humanities and Social Science*, 2023, Volume 13, no. 4 (Paolo Migone)

Contents and Indexes of Year 2023, Volume 57 [full-text: www.francoangeli.it/rivista/getArticoloFree/74565/It]

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Referees and proofreaders of year 2023 [www.psicoterapiaescienzeumane.it/istruz-referee.htm#referees]

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