

## PSYCHOTHERAPY AS A MEDICAL ACT: A NEW WAY OF THINKING

di Giovanna Bruco

### **Abstract**

Una traccia della dimensione inconscia può essere individuata nelle molteplici espressioni dell'umano? Il testo *La medicina della mente* risponde affermativamente a questa domanda. Tale risposta, però, è solo la premessa di una argomentazione che, accogliendo i risultati del nuovo approccio portato avanti da Massimo Fagioli, vuole documentare il transito della psicoterapia da *trattamento della psiche* a vera e propria *arte medica*. Da qui il rifiuto dello scisma mente/corpo, il compromesso fra soggetto come organismo ed *esserci* gettato nel mondo ed il lavoro ermeneutico sulla narrazione. Tutti elementi emersi sullo sfondo della conduzione delle esperienze di psicoterapia di gruppo dell'Analisi Collettiva.

Can a trace of the unconscious dimension be identified in multiple expressions of the human? The book *La Medicina della mente* responds affirmatively to this question. This response, however, is only the preface of an argument that, accepting the results of the new approach elaborated by Massimo Fagioli, wants to prove the transit of psychotherapy from *treatment of the mind* to true *medical art*. From here the refusal of the mind/body's schism, the compromise between subject as system and as *being-there* throwned into the world and hermeneutic work about storytelling. All issues raised in the background of conduction of experiencies of group psychotherapy of Collective Analysis.

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Une trace de la dimension inconsciente peut-elle être trouvée dans les nombreuses expressions de l'être humain? Le texte *La medicina della mente* répond affirmativement à cette question. Cette réponse, toutefois, n'est que le prémisses d'un argument qui, en acceptant les résultats de la nouvelle approche avancée par Massimo Fagioli, veut documenter le transit de la psychothérapie d'un traitement de la psyché en tant que tel à un véritable art de la médecine. De là, le refus de la scission entre l'esprit et le corps, le compromis entre le sujet en tant qu'organe et en tant que jeté dans le monde, et le travail herméneutique portant sur le récit. Toutes ces questions émergent dans l'arrière-plan des expériences de la psychothérapie de groupe de l'Analyse Collective.

It was meant to be a Note on a book<sup>1</sup> that has no precedent but in the end it became an essay. The book that has inspired us boasts three editors,

Daniela Colamedici, Andrea Masini, and Gioia Roccioletti who are psychiatrists, and over 37 authors who are not all psychiatrists.<sup>2</sup> Historians, psychologists, linguists and philosophy scholars have come together to carry out research into the relationship that human beings have always had with the nonconscious, each offering a particular viewpoint to highlight the fact that the unconscious can be understood in spite of an age old belief affirming the contrary thus laying down historical and methodological bases allowing psychiatry to become psychotherapy<sup>3</sup>. These authors have all attended the Collective Analysis Group<sup>4</sup> and refer to the new thinking<sup>5</sup> based on Massimo Fagioli's *birth theory*<sup>6</sup>, espoused in his book *Istinto di morte e conoscenza* published in 1972 which helped undermine centuries' old dogmas and false myths espoused by the "great" thinkers, often lacking in insight<sup>7</sup>, and only seeking to confuse the intuitions of the great poets<sup>8</sup>.

From the very first chapter which evocatively introduces the fable of *Amore e Psyche*<sup>9</sup> with its universal appeal of a human unconscious without national boundaries, to the last chapter which is entirely dedicated to *The dream as a therapeutic instrument* which "is at the heart of psychotherapy" from the primitive peoples to us<sup>10</sup>, we are told simply and clearly that nonconscious thought, which has existed since ancient times, expresses something important in the lives of people and has always exerted an influence on interpersonal relationships regardless of the value different cultures have attributed to dreams<sup>11</sup>.

If the research into human reality has been repeatedly thwarted since Ancient Greece, initially by Christianity which persecuted heretics and witches subjecting their "pathology" to the authorities of the Inquisition and condemning the practice of dream interpretation, then by the Enlightenment which formed a closer alliance between *Faith and Reason* to keep the "spirits" at bay<sup>12</sup>, the mistaken belief of the corruption of human irrationality<sup>13</sup> is exposed by the successful outcome of a research based on the interpretation of the nonconscious, which has given rise to precise terms for the mind without having to resort either to one<sup>14</sup> or the other<sup>15</sup>.

In the middle chapters of the book, the theme of the unconscious, no longer incomprehensible<sup>16</sup>, becomes the leitmotiv interweaving rigorous studies characterized by a personal viewpoint. Thus, through the imaginative world of the fable and elements of historical insight, we see it juxtaposed to images and sounds from cinema<sup>17</sup>, music and poetry<sup>18</sup>, to painting whose lines are a free expression of unconscious language<sup>19</sup>, to the sense and nonsense of philosophical thought, which can no longer hide its inadequacies<sup>20</sup>.

The first part of the book deals with the history of psychiatry<sup>21</sup> in an attempt to identify theories and methods contained within the various

phases<sup>22</sup>, which have made it possible to found a medicine for the mind, paving the way for a discussion on group psychotherapy in the second part of the book<sup>23</sup>. Having moved from the private domain to an institutional one, the authors criticize the traditional role of the institutions that have acted as mere “containers” of mental illness void of therapeutic value, to indicate an alternative, whereby group therapy can distinguish itself from what has come before it<sup>24</sup> thanks to the new meaning conferred to terms such as *transference*<sup>25</sup>, *setting*<sup>26</sup> and *interpretation*<sup>27</sup>, by Massimo Fagioli.

For the psychiatrists of the Collective Analysis the *setting* is not only a spatial-temporal definition, but indicates the interior structure of the psychotherapist who must be able to respond to the patient with an irrational and unconscious movement capable of provoking the same immediate and unconscious reaction in him<sup>28</sup>. Consequently the *transference* alone makes no sense unless we analyze it contemporaneously with the *countertransference*; no longer to be viewed as an obstacle which gets in the way of an aseptic analytical relationship, as it was for Freud and Lacan, but as a nonconscious, deep, and necessarily affective involvement the therapist has with the patient whose negative qualities represent the illness which must be frustrated<sup>29</sup>. It is important to stress the fundamental difference which distinguishes the extreme rigour of these authors/psychotherapists trained to cure patients from Freudian psychoanalysis with its hierarchical supervision based on an abstract concept of “didactics” which never confronts the question of providing a therapy, let alone a cure<sup>30</sup>.

Inviting us, on the other hand, to hope in *the “dream” of an interpretation*<sup>31</sup> within the public health system, unlike what occurred prior to the Collective Analysis<sup>32</sup>, the book takes on an innovative social value in proposing the prospect of a treatment and cure based on a new and diverse method. Transforming the treatment of the psyche into a medical art<sup>33</sup> requires more than just linking the transference to the resistance experienced in allowing the memory of repressed desires to reemerge, which given the repetition compulsion would affect the hic et nunc with the analyst: firstly because it confers a spatial quality to the mind which is unacceptable given that thought cannot be identified with a precise location of the organism<sup>34</sup>, but also because the exercise of going back to look for the childhood trauma via “free” associations does not take one far, in that the associations of a dissociated mind remain dissociated. It is the task of the psychotherapist, on the other hand, to put the patient’s unconscious tendency towards control, repetition and annulment into crisis, allowing his active presence to propose a new possible relationship that is no longer repetitive. Therefore, in relation to the *interpretation*<sup>35</sup>, the proposal consists of a method whereby it is the interpretation-frustration and not tolerance of the psychotherapist that allows

the patient to recuperate his nonconscious life thereby making him more creative within his interpersonal relationships primarily the therapeutic one in which the psychotherapist's identity affects the successful<sup>36</sup> outcome of the psychotherapy regardless of the theoretical approach adopted. This contrasts dramatically with psychoanalysis which, on the other hand has no such aim and thus cannot be considered a medical act.

A new approach that finds the courage to confront an illness without confusing it with an existential "malaise", able to do away with the serious limits of the Basaglian experience<sup>37</sup>, which aims only to provide a benevolent form of assistance whilst continuing to deny the existence of mental illness<sup>38</sup>. A denial resulting from its incapacity to reject the concepts of "free associations" and "forgetfulness". It is widely known that the former is not in the least useful given that a conscious memory of the facts does not lead one to the illness which, on the other hand, resides in the unconscious under the form of negation or annulment<sup>39</sup>, and the latter is necessary otherwise we would all be like *rain men* with no memory<sup>40</sup> and language, incapable of remembering beautiful and ugly things either at will or whenever they reappear at an unconscious level as a memory fantasy<sup>41</sup>.

These obsolete concepts need to be replaced by the concept of *transference*, in which it is necessary to recognize the nature of the drive which must be frustrated in the hic et nunc of the therapeutic relationship, as well as that of transformation, which acting through the process of frustration allows the disappearance fantasy to act against the limited or incomplete nature of relations, paving the way for something more evolved to emerge.

By not being oriented towards a "taking care of" but a curing attitude<sup>42</sup>, the new psychotherapy sets itself apart from Heideggerian and existentialist culture that brought the Swiss psychiatrist to "push" his patient Ellen West to suicide<sup>43</sup>, theorizing that it was her *Dasein or being acting in a free choice*, and led Basaglia himself, a strong admirer of Binswanger and "disciple" of Sartre, to think like Foucault that madness was a diversity resulting from social conditioning. Which it isn't. Because mental illness is formed in the earliest months of one's life, and one must know how to return to the language of those unconscious images pertaining to the earliest months of life in order to reconstruct what has been lost thanks to the interpretation offered to the patient by the therapist who cathects the object after abandoning the image described in words which he hears and whose underlying sense he has understood.

Those who tell their dreams know fully well that they are different from the conscious memory of things that have happened during the day, because the persistence of night images during the day is not a *memory* of things perceived; they result from the *transformation* of direct stimuli on the body

and things perceived during one's waking hours. The form of these images and the intonation used in recounting them allows the psychotherapist to interpret the dream. An exchange takes place in the therapeutic relationship between words that become images and new images which have turned into words again laden with and giving knowledge.

This exchange-process is recounted very well in the book because it constitutes the real medicine for the mind that has its physiological source in nonconscious and unperceivable mental movement that comes to life at the moment of birth when the retina is stimulated by light, which has no mass<sup>44</sup>. Then, an internal image is formed which, enriched by acoustic reception, develops into a series of sequences that will become symbols once the images have been transformed via the disappearance fantasy<sup>45</sup>. As it cannot be ascribed to "learnt" language, it is language destined to give a new sense to the words that arise as a result of the invisible movement of the thinking process<sup>46</sup>. Thoughts are often lost in religious abstraction when words do not find their object and therefore do not "sound" right. It could be interesting to quote some words which recently appeared on the cover of a book by A. Ponzio as an example of language that dramatically contrasts with what we have been illustrating thus far:

Ciphermatics cathects the procedure of the word, which is not the effect of its scope but is in response to an (alingual) structural phasia of life. From "being for death" to "speaking for death". Therefore, it is the science of the originary word and cipher on the other, and as such, it is the act of listening; it is not a different word from psychoanalysis, it is an alternative to it<sup>47</sup>.

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The author Verdiglione, through his reading of Freudian and Lacanian texts, develops psychoanalysis as an originary experience of the word and not of the psychoanalyst. Not knowing the original divine word, we refrain from commenting the above quote, if not to say that our authors/psychotherapists are, on the other hand, convinced that in order to be able to interpret dreams, which is language to describe nonconscious thought linked to the biological human organism, the psychiatrist psychotherapist must know the unconscious mind so that he is not led to tell lies as evidenced in certain commemorations of psychoanalytical schools that are still groping in the dark of consciousness<sup>48</sup>.

In order for this to take place it is necessary to understand that the word *transformation* is linked to the word *disappearance* that invests the human at the moment of birth and that, compared to the non theories of the past that failed their research into human reality confusing it with the eternal divinity which is outside man, that is with an incorporeal Nothingness, we must conceptualize that something is born in the human mind not *against* another

thing but *from* another thing. And therefore, even when there is an altered affectivity within an illness one can trace it back to the mind-body fusion of the ordinary state of sanity of birth, which occurs as a result of a radical transformation from the biological to the psychic that is made up substantially of matter, energy, and thought<sup>49</sup>.

Thus the *diagnosis* leaves the pigeonholed definitions of the DSM-IV for our authors/psychotherapists taking on each time a shape and an image that cannot be separated from the sense of the interpersonal relationship which constitutes a real and proper diagnostic instrument that prevents methodological confusion. The turning point of this endless research was the separation from the fragmentary vision of the psyche hypothesized by Freud who considered psychoses to be incurable whereas it is different from neuroses only in terms of the degree of seriousness, given that the origin of mental illness is the same. That is, in the relationship and not in the brain. But in order to arrive at this understanding it was necessary to know how to distinguish dreams from hallucinations. Something which Freud never succeeded in doing<sup>50</sup>. On the other hand, today it has been shown that one can work even with serious psychotic patients<sup>51</sup> who have lost the capacity to distinguish not only dreams from reality, but even their own thoughts from a hallucination, gradually giving them back the *capacity to imagine*. Needless to say, if the psychotherapy related to the Collective Analysis distinguishes itself from what preceded it thanks to the narration and interpretation of dreams, we are led to believe that prior to Massimo Fagioli's discovery a lack of theoretical bases prevented dreams from being interpreted.

The discovery of a cure for mental illness as proposed in this book has for years undergone a systematic annulment and has put the authors' resistance to confusion to the test. This story is recounted in a concise and precise article by Simona Maggiorelli who highlights that the story of Ellen West reported in the Repubblica last 27<sup>th</sup> November was seen "not as a dramatic failure but as an exemplary case of self-determination"<sup>52</sup>, testifying to the fact that the negation of mental illness is inherent to the ideology where Christianity and Heidegger's Nazi thinking encounter Sartre. A negation that some pseudoscientific left-wing media persist in perpetrating through their glorification of Foucault's anti-institutional, anti-authoritarian and anti-scientific philosophy in the name of an idea of absolute freedom propagated by the movement of 1968, that has never acknowledged the discovery of a more profound human identity. An ideology expressing thoughts void of ideas, which has been embraced by Christian left-wing culture<sup>53</sup> that has always maintained, like the ancient Greeks, that those early years of a child's life characterized by irrationality are animality. Plato did not contemplate man's nonconscious reality given that he believed in a world of ideas that exist

outside of man. Freud, following in his footsteps, “innovated” the idea of a polymorphous-perverse unconscious<sup>54</sup>, which cannot be comprehended, thus fuelling the idea that man’s nature is warped<sup>55</sup>.

Maggiorelli’s article, published alongside an interview with Massimo Fagioli commenting on Lucio Magri’s recent suicide<sup>56</sup> warns us against those “bad teachers” who still try to block the research into human reality and a cure as if there were no difference between the case of an incurable organic illness and a depression which today, on the contrary, psychiatrists can and must cure. Because once we have grasped the possibility of curing the body-mind schism<sup>57</sup>, that has hindered psychiatry as well as medical-biological research<sup>58</sup>, it becomes mandatory to be able to distinguish the right to euthanasia from the refusal of a suicide-homicide.

In conclusion, for those of us that have followed the work of the Collective Analysis since its inception in 1975 doing therapy work as well as research and training, this book may appear to be the natural destination where even if it is possible to find similar and diverse voices coming together to form a precious mosaic of colours, some appearing bright, others more subtle, the compactness of the thoughts that emerge, thanks to the solidity of the underlying theory, may lead some “psychotherapists” or medical-philosopher psychoanalyst fond of the weak thought<sup>59</sup> to experience a degree of unease in the face of the current historical reality of a psychiatric identity that unhinges a number of traditional disciplines that require requalification themselves<sup>60</sup>. The transformation that has turned psychiatry into psychotherapy has come about through a separation<sup>61</sup> from organicism, which viewed mental pathologies as organic lesions, and from existentialism which considered pathological onsets simply as a “way of being in the world”-believing in substance that man was ill at birth. Today this transformation will oblige the philosopher to keep a close watch on<sup>62</sup> the reverberations of a new thinking, no longer bound by perceiving what is visible, requiring a deductive method to understand the mechanisms of the mind. A thinking which distinguishes itself from a repetitive past because it has discovered the image of an originary sanity which comes into being and acquires a scientific value in the possibility of interpreting the thoughts of the night that hold the key to a transformation. Something which would have proven impossible in the face of the Nihilism of the author of *Being and Nothingness* for whom the unconscious does not exist and for whom everything must be mediated via consciousness “which when its established utopian ideals are not achieved is unable to change as a result of an absolute impotence which justifies suicide as the only road to freedom”<sup>63</sup>. Freedom that cannot, instead, exist without identity<sup>64</sup>.

<sup>1</sup>D.Colamedici, A. Masini, G. Roccioletti *La Medicina della mente*, L'asino d'oro ed Roma 2011

<sup>2</sup>Given the impossibility of quoting all of them, we have decided to direct the reader to past articles which have appeared in the journal "Il sogno della farfalla" throughout this article as appropriate references come up.

<sup>3</sup> A. MASINI, *Dalla percezione delirante all'Analisi Collettiva*, "Il sogno della farfalla"<sup>1</sup>, 2004, Roma Nuove Edizioni Romane.

<sup>4</sup> «The term 'Analisi Collettiva' arose spontaneously within the group: it was an invention on the part of the group to put two words together which had never been put together before: 'analysis' and 'collective'». M. FAGIOLI, *Storia di una ricerca, Lezioni 2002*, Nuove Edizioni Romane, Roma 2007, p.22.

<sup>5</sup> Id. *Il pensiero nuovo*, L'Asino d'oro edizioni, Roma 2011.

<sup>6</sup> The multitude of references to Massimo Fagioli's books and to his articles as they appeared in "Left" are inevitable. The research group has gained much inspiration from them and this book contains a rich and variegated background bibliography indispensable for a serious training.

<sup>7</sup> A. MARINELLI, *Parole che avrebbero potuto parlare di nascita: Trieb, Wunsch, Besetzung, Vorstellung*, "Il sogno della farfalla", 4, 2006, Roma, Nuove edizioni Romane; Cfr. Massimo Fagioli, *Vorstellungsvermögen*, in *Left 2006*, L'Asino d'oro edizioni, Roma 2009; Cfr. Paolo Fiori Nastro, Luca. Fagioli: *Quattro parole fondamentali per la vita della mente*, "Il sogno della farfalla", 3, L'asino d'oro edizioni Roma 2008.

<sup>8</sup> In order to demonstrate that this intuition can be found in literature which provides us with many examples of unconscious negation, now interpretable, p. 35 of the book offers us extracts from *The Merchant of Venice*, where Shakespeare alludes to the possibility of losing one's fantasy in the cradle where one lies after the eyes have begotten it, the lines in Homer who in the *Odyssey* refers to the true and false language of dreams: *There are two gates for insubstantial dreams, one made of horn and one of ivory. Those which pass through the fresh-cut ivory deceive, the words they bring are unfulfilled. Those which come through the gate of polished horn, once some mortal sees them, bring on the truth* Homer, *Odyssey*, translation by Ian Johnson, Richer Resource Publications, Arlington 2006, book XIX, vv. 560-567. On the concept of unconscious negation which distinguishes itself from a conscious lie: Cfr. Cecilia Iannaco <lo sono lo spirito che sempre nega> *La lingua tedesca e l'incomprensione della realtà psichica*; "Il sogno della farfalla" 4, 2006, Roma Nuove Edizioni Romane.

<sup>9</sup> A. ZESI, *Storie di Amore e Psiche*, L'Asino d'oro edizioni Roma 2010.

<sup>10</sup> G. De Simone, *L'arco di Filottete, Interpretazione in analisi e curabilità dell'inconscio*, "Il sogno della farfalla" 1, 1996, Roma Nuove Edizioni Romane; Id, *Il movimento invisibile del pensiero* "Il sogno della farfalla" 3, 2009 Roma, Nuove Edizioni Romane.

<sup>11</sup> Cfr. F. FAGIOLI, *Un'ipotesi teorica sulla formazione e realtà del sogno*, specialization thesis in Psychiatry, Università degli studi di Roma "La Sapienza" a.a.1992-1993.

<sup>12</sup> M.G. GATTI, D. FARGNOLI, *Più grande del cielo, più profondo del mare. Dagli spiriti animali alla vitalità umana*, in "Il sogno della Farfalla", 4, 2010, Roma, L'Asino d'oro edizioni.

<sup>13</sup> M. FAGIOLI, *L'irrazionale, Il pensiero sorge per una trasformazione della realtà biologica* in *Left 2008* p.255 L'asino d'oro edizioni Roma 2011.

<sup>14</sup> Id. *Racconti, L'uomo creato dal divino non si trasforma* in *Left 2008*, p.261 L'asino



d'oro edizioni, Roma 2011.

<sup>15</sup> Id. *Ragione e storia d'amore, L'identità della donna è pensiero che evolve in Left 2008*, p.27, L'asino d'oro edizioni, Roma 2011; Livia Profeti: *Quel freddo che la ragione non sente. Nazismo e tradizione del pensiero occidentale*, "Il sogno della farfalla" 1, 2003, Roma Nuove Edizioni Romane.

<sup>16</sup> D. ARMANDO, *Da ignaro a ignoto. Per una storia della parola inconscio*, "Il sogno della farfalla" 1, Roma 1999, Nuove Edizioni Romane; Cfr. Cecilia Iannaco: *Unbekannt, unbewusst*, "Il sogno della farfalla" 3, Roma 2004, Nuove Edizioni Romane; Cfr. Massimo Fagioli *Das Unbewusste, L'inconoscibile*, Lezioni 2003, a cura di D. Armando, Roma 2007, Nuove Edizioni Romane.

<sup>17</sup> Id. *L'immagine in movimento e il movimento dell'immagine*, conference held within the Adriatic cinema festival, Cattolica, 6 giugno 1998; D. Colamedici, G. Conti: *L'occhio ferito e la vista segreta*, "Il sogno della farfalla" 4, 1993 Roma, Nuove Edizioni Romane.

<sup>18</sup> M. FAGIOLI, *Oltre la parola*, in "Left" 18 marzo 2011.

<sup>19</sup> M. FAGIOLI, *La notte dell'artista*, in "Left" 5 giugno 2009.

<sup>20</sup> A. FERRANTE, P. FOGGIA, *L'idea di vivente nel materialismo settecentesco*, "Il sogno della farfalla" 4, 2005 Roma, Nuove Edizioni Romane.

<sup>21</sup> G. ZILBOORG, *A History of Medical Psychology* Zilboorg GW. W. Norton & Company (1941) *Storia della psichiatria*, edizione italiana a cura di Marcella Fagioli, Nuove Edizioni Romane, Roma 2001; Cfr. Carlo Anzilotti, *La formazione dello psicoterapeuta nella evoluzione del rapporto interumano*, "Il sogno della farfalla" 2, 1992 Roma, Nuove Edizioni Romane.

<sup>22</sup> G. DEL MISSIER, G. ROCCIOLETTI: *Rito, tecnica e metodologia in psicoterapia*, "Il sogno della farfalla" 2, 2002 Roma, Nuove Edizioni Romane.

<sup>23</sup> C. ANZILOTTI, *Psicoterapia di gruppo a Padova nel 1960-62*; Massimo Fagioli *Insulinoterapia e psicoterapia di gruppo: valore psicoterapeutico del "senso della schizofrenicità"*; "Ancora sulle psicoterapie di gruppo. Un dibattito con Massimo Fagioli"; AA.VV. "Un incontro sulla psicoterapia di gruppo nelle istituzioni"; "Il sogno della farfalla" 1, 2010, Roma, L'Asino d'oro edizioni.

<sup>24</sup> M. BENSI *et al.*, *L'intervento precoce nelle psicosi*, in "Il sogno della farfalla" 2, 2010 Roma, L'Asino d'oro edizioni.

<sup>25</sup> M. FAGIOLI, Andrea Masini: *Relazione terapeutica (transfert), frustrazione, interpretazione*, "Il sogno della farfalla" 2, 1992, Roma Nuove Edizioni Romane.

<sup>26</sup> G. ROCCIOLETTI, *L'ultima tavola, il setting in psicoterapia*, "Il sogno della farfalla" 1, 2002 Roma, Nuove Edizioni Romane.

<sup>27</sup> A. PIAZZI, A. MOCCI, *Trasformazioni del setting e dell'interpretazione in psicoterapia di gruppo*, "Il sogno della farfalla" 3, 2003 Roma, Nuove Edizioni Romane 27.

<sup>28</sup> M. FAGIOLI, *L'invisibile reazione* in "Left", 22 ottobre 2008.

<sup>29</sup> Id. *La violenza invisibile. Quaranta anni dopo*, in Id, *Intinto di morte e conoscenza* (1972), L'Asino d'oro edizioni, Roma 2010.

<sup>30</sup> What has been stated here was confirmed by the Supreme Court sentence (VI penal section) n°14408 deposited 11 April 2011. Those who work as psychotherapists perform medical acts and must be registered with a Medical and Psychological Association and be part of the specialist list of psychotherapists. The judges of the Court, following a flawless judicial logic, consider psychotherapy an activity which aims to treat and cure real and proper illnesses and therefore falls into the ambit of a

medical profession. This clarification offered by the Supreme Court has an enormous meaning from a cultural point of view, because not only does it disavow the position of psychoanalysis, often carried out by non medical staff in adherence with specific advice by Freud, but is in sharp contrast with the idea of existentialism and anti-psychiatry, which demolished the concept of mental illness as subsequently that of a cure.

<sup>31</sup> G. DE SIMONE, *Il sogno dell'interpretazione* in "Left", 14 ottobre 2011.

<sup>32</sup> E. PAPPAGALLO, *Così migliaia di persone hanno inventato la psicoterapia*, in Atti degli "Incontri di ricerca psichiatrica" 2000, a cura di A. MASINI, Nuove Edizioni Romane, Roma 2001.

<sup>33</sup> G. DE SIMONE, *Arte e metodo nella relazione terapeutica*, "Il sogno della farfalla" 3, 2002 Roma, Nuove Edizioni Romane.

<sup>34</sup> M. FAGIOLI, *Inimmaginabile, Il rapporto della luce con la realtà biologica crea il pensiero umano* in "Left" 4 marzo 2011; Id, *Il pensiero dell'immagine* in "Left" 20 marzo 2009.

<sup>35</sup> M. FAGIOLI, *L'interpretazione* in *Left 2008* p.111 L'Asino d'oro edizioni Roma 2011.

<sup>36</sup> G. ROCCIOLETTI, *L'efficacia della psicoterapia*, "Il sogno della farfalla" 3, 2000 Roma, Nuove Edizioni Romane.

<sup>37</sup> M. BENSI, M. FAGIOLI, P. FIORI NASTRO: *Trent'anni di legge 180 : dalla gestione della cronicità alla possibilità di cura* Il sogno della farfalla N° 2, 2011 Roma L'Asino d'oro edizioni.

<sup>38</sup> Cfr. M. MARIOPAULO DARIO, *et al, Verso la terza legge sull'assistenza psichiatrica in Italia: la negazione della malattia mentale*, in "Il sogno della farfalla" 3, 2008, Roma, Nuove Edizioni Romane.

<sup>39</sup> The intention of giving a precise name to the contents of the mind has brought the authors to make up a *glossary* that closes the book and which we refer to obtain a more precise definition of these fundamental terms like others that appear in cursive writing.

<sup>40</sup> M. FAGIOLI, *Ricordi e memorie* in "Left" 6 febbraio 2009.

<sup>41</sup> M. FAGIOLI, *La memoria del tempo* in "Left" 12 novembre 2010.

<sup>42</sup> M. FAGIOLI, *Cura e prendersi cura* in "Left" 30 settembre 2011.

<sup>43</sup> A. HIRSCHMÜLLER: *Ellen West: tre tentative di cura e il loro fallimento*, "Il sogno della farfalla" 1, 2005 Roma, Nuove Edizioni Romane.

<sup>44</sup> M. G. GATTI, *Leggere la biologia e la vita umana* "Il sogno della farfalla" 2, 2008. Roma, Nuove Edizioni Romane.

<sup>45</sup> Cfr. M. FAGIOLI, *La parola dell'inconscio, Ipotesi che legano gli studi linguistici alla realtà psichica* Tesi di laurea in medicina e chirurgia, Università la Sapienza di Roma 1992-1993.

<sup>46</sup> M. FAGIOLI, *L'invisibile movimento* in "Left", 22 maggio 2009.

<sup>47</sup> Cfr. A. PONZIO, *La cifrematica e l'ascolto* Ed B.A. Graphis 2006.

<sup>48</sup> M. FAGIOLI, *Senza significato* in "Left" 10 giugno 2011.

<sup>49</sup> Id. *Materia, energia, pensiero* in "Left" 24 giugno 2011.

<sup>50</sup> S. FREUD, *L'interpretazione dei sogni* (1899) in *Opere di Sigmund Freud, 12 voll. Boringhieri, Torino 1966-80, vol.III p.507.*

<sup>51</sup> M. FAGIOLI, *Storia di un caso, cap.I in Istinto di morte e conoscenza* (1972), L'Asino d'oro edizioni Roma 2010.

<sup>52</sup> S. MAGGIORELLI, *Il veleno esistenzialista* in "Left" 2 December, 2011.

<sup>53</sup> A. MASINI, Paolo Fiori Nastro: *Cultura e sinistra* Il sogno della farfalla N° 4, 2006, Roma Nuove Edizioni Romane *Settanta*.

<sup>54</sup> D. COLAMEDICI, *La simbiosi del bambino e dello psicotico*, Il sogno della farfalla N°2, 2008, Roma, Nuove Edizioni Romane.

<sup>55</sup> C. ANZILOTTI, F. RIGGIO, *Freud e la legittimazione culturale della pedofilia*, Il sogno della farfalla N° 2, 2008, Roma Nuove Edizioni Romane.

<sup>56</sup> I. BONACCORSI GARDINI, *Va studiato il pensiero* intervista a Massimo Fagioli su "Left" 2 dicembre 2011.

<sup>57</sup> B. GIGLI, M. MONTIBELLER, *Quando la medicina uccide il pensiero*, Il Sogno della farfalla N° 1, 2005, Roma, Nuove Edizioni Romane.

<sup>58</sup> M. FAGIOLI, *Realtà biologica umana* Il sogno della farfalla N°2, 2005, Roma Nuove Edizioni Romane.

<sup>59</sup> "Those who, in my opinion, are not working well are the philosophers who invite us to say farewell to truth, and the epistemologists who maintain that scientific theories belong to the species of "visions of the world" without a particular claim to truth (,,,) psychoanalysis has striven to reduce all culpabilities to a sense of guilt thus not rendering a good service to humanity" Maurizio Ferrarsi, *L'inganno del pensiero debole*, interview by S. Maggiorrelli in "Left" 9 September, 2011.

<sup>60</sup> In line with what has been stated so far, an interview with Giovanni Invitto on "*Il pensiero nell'esistenza*" highlights the necessity to make a clear distinction between philosophical counselling, which he believes satisfies a need in people to narrate themselves, to confess themselves in the same way that religion allows, and psychotherapy which has nothing to do with counselling. According to Invitto, the philosopher can only offer a support in understanding language. And a philosophical reflection is acceptable as long as philosophy does not become certainty but watches over the various forms of knowledge; something which could save it from that widespread image it has of being a superfluous element of existence. Cfr. "*Il pensiero dell'esistenza*" interview with G. Invitto, edited by E. Longo, on site myboxtv.com, rubrica "Portavoce", n. 79, of 27 marzo 2011. An understanding of language, we can add here, which needs that "fantasy of existence" which has only recently been theorized and which contrast with the rationality of philosophy.

<sup>61</sup> M. FAGIOLI *La separazione* in Left 2007 p.96 L'Asino d'oro edizioni, Roma, 2010.

<sup>62</sup> *La caduta degli dei filosofi*, transcript of the meeting held in Rome at the Amore e Psiche bookshop on 11/3/2007 between Giacomo Marramao and Massimo Fagioli.

<sup>63</sup> S. MAGGIORELLI, op. cit.

<sup>64</sup> M. FAGIOLI, *Uguaglianza e libertà*, *Il nuovo, a sinistra, è la conoscenza dell'umano senza coscienza* in Left 2008 p.99 L'Asino d'oro edizioni, Roma 2011.