

## **EDITORIAL**

This second 2016 issue opens in a European environment characterized by episodes of violence and death, which gradually began in the Mediterranean from which the name of our journal, with hundreds of deaths in the sea to be of interest to major European countries we belong to culture, religion, political sharing.

How can we forget the violence in neighboring Nice to Monaco and other, the focus of the media in this summer?

How can we forget the young men and women resting on the sea floor with the children of Nice, Monaco's teenagers, the elderly undistinguished by age, by religion, by economic status?

This scientific review, taking an interest in health and in particular in mental health, asks the meaning of these deaths; these questions, seemingly far from the standards of articles published by our authors, still are the object of declaratory or list of tasks that Clinical Psychology is made of. The Clinical Psychology deals with, inter alia, of psychopathology, health, prevention, psychotherapy and that of professional modus which are not aseptic or separated from mournings who want to cure.

This is why the search for meaning is an operation that involves the use of a faculty of the mind, that is the rationality, which effectively falters in the face of events we are witnessing these days and we read in newspapers and other information sources; rationality vacillates between the verticality of this

concept, that wants the rational function of divine origin in the exact geometry of the universe and the horizontality, which faculty of the mind which designs and expresses its higher cognitive functions. This two-dimensional nature of rationality corresponds to the responsibility of violence as a result of terrorist groups and the emergence of madness as an expression of the sick mind of an individual who in many cases ends with the death of the person responsible.

It results synchronic, in this regard, the publication of an article by P. Labinaz (1), that questions about nature, about the origins, about the different meanings of rationality which effectively make it formally indefinable. But if we lose the canons of the faculty in question, as we will propose mental health models based on the well-being of entire communities rather than on luck of the individual not to be found in places of terror?

The analysis of Labinaz to which reference is made for the clarity and strength of the synthesis it includes the K. Stanovick quote (2) for which exist a rational system targeted to the satisfaction of the species conservation needs in front of a subjective system targeted at the pursuit of the needs and personal purposes like in particular wish. Not surprisingly, the psychoanalysis has emphasized that the object is the sign of the desired indicator. In the loss of the first system rationality would lie violence groupal genesis such as the terrorist, the second system would space the etiology of loss of rationality as in mental illness. But both systems are not separate because one penetrates the other transforming the martyr terrorist in a neutral and, on the contrary, the crowds in a terrorist martyr.

You can stop this downward spiral since the deviant ideological and fools have always existed? What methods can offer the psychology to these phenomena solution?

Evidently a practice psychometric can only serve to measure the phenomenon, a practical phenomenological (and it would be so much already) to understand the phenomenon, a practice etiological to explain its causes, etc. It's necessary to think a science which also covers the teleological aspects that look at the evolution of both retrospectively and prospectively; a science that has the humility to read the phenomena of the universe in a multidisciplinary key; an open academic training and that is with more reflective skills on the practice relapse into the world of objects of study that makes the latter reference elements of a culture.

It 's impossible not to think then that C.G. Jung, located in the transcendental function, that of mediating between opposites (functions, rules, morals and in synthesis in everything that is antithetical), the premise is for the mental health of the individual and for the mental health of the society because well a company can be sick. The opportunity of this editorial to reaffirm what was expressed by the CRUI (3) which is also the organ that allows the publication of this magazine, the solidarity with the Turkish Academic Communities that have seen these days to limit the liberties that underlie health of every thought. Our proximity in particular to colleagues from that country to which we could not individually express our friendship and our love for fear of compromising them with our estimate statements.

#### Reference

Labinaz P.: Quale razionalità per gli esseri umani. In *Prometeo* 34, 134, 2016. 64 – 63

Stanovick K.: in op cit 1 pag.72.

CRUI solidarietà alle Università turche. In *News* [www. unime .it](http://www.unime.it) 22.07.2016.

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