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INTRODUCTION

Psychiatry and the sciences of mental health are currently in search of new methodological and conceptual foundations, and philosophy is actively involved in the quest, as the recent increase of interdisciplinary research initiatives and publications testifies (see eg. Fulford, *this volume* for a review). Among the different philosophical schools, phenomenology is a long-term ally for psychiatry. In the past, the work of authors such as Karl Jaspers have provided the very foundations of the discipline in Europe (Jaspers 1913). In recent years, the phenomenological approach to psychopathology has been proposing an alternative to, or a complement for, mainstream physicalist and third-person perspective accounts of mental disorders. As a method for thinking how things are present in experience, independently of their reality, phenomenology qualifies as a framework for understanding or redefining abnormal mental experiences and pathologies. Together with analytical philosophy of values and the hermeneutical tradition, it can shed light on the role of clinicians and on the place of psychiatry in society.

On the occasion of the publication of the *Oxford Handbook of Phenomenological Psychopathology* (Stanghellini *et al.*, 2019), San Raffaele University organized the International Conference and Spring School *Psychopathology and Phenomenology: Perspectives* (SRSSP 2019, Milan June 4th-6th 2019) with the support of its Research Centres CeSEP, Gender and PERSONA, its Ph.D. program in Philosophy, and the Psychology Department of Milano-Bicocca University. Most of the papers presented and discussed in that occasion are collected in the three sections of this issue, which contains a rich variety of different voices and approaches.

Kenneth W.M. Fulford's contribution opens the section *Philosophical frameworks for psychopathology* with a state of the art of contemporary philosophy of psychiatry. He describes the development of the new discipline, the recent increase in publications and initiatives, describing it as an international open society of ideas. Fulford also emphasizes the role of classical analytical philosophy in grounding a value-based approach to patients' care, both in psychiatry and in other branches of medicine. The article discusses two examples of value-based care, involving anorexia and knee surgery respectively.

The philosophical and psychological concept of affordance is the focus of Roy Ding's article. He reviews recent attempts within enactivist/embodied/ecological views to characterize mental disorders in terms of affordances, as well as criticisms against these attempts. He claims that criticisms are not conclusive and provides positive suggestions on how to refine the concept in order to respond to them.

Two contributions take a committed stance towards a more humanistic psychiatry and against contemporary third-person scientific approaches. In *Words matter. A hermeneutical-*

phenomenological account of mental health Francesca Brencio and Prisca Bauer emphasize the consequences of labeling people with the names of their diagnoses, and suggest philosophical training in phenomenology for clinicians. On the same line, Luka Janeš claims that diagnosis and treatment of psychotic disorders can benefit from insights from Merleau-Ponty's, R.D. Laing's and Paul Ricoeur's philosophical frameworks.

With a conciliatory attitude, Don Borrett, in *Naturalizing Phenomenological Psychopathology*, aims at paving the way for a mathematical model for phenomenology, focused on the notion of temporality and compatible with both Husserl's views and psychiatric science.

The last three articles in the section apply philosophical frameworks for clarifying specific disorders. In Anna Drożdżowicz's *The Difficult Case of Complicated Grief and the Role of Phenomenology in Psychiatry*, the phenomenological analyses of Thomas Fuchs and Matthew Ratcliffe are employed to draw a line between the two distressing conditions. Daria Baglieri describes hyperthymesia with existential concepts. Finally, in their essay *The Phenomenology of Depression*, Lorenzo Fregna and Cristina Colombo reflect on key themes of clinical depression, and on the construct of *typus melancholicus*, with insights from XXth century phenomenology and existentialism.

The contributions included in the section *Science in Progress. New Conceptual Frames for Empirical Psychopathology and for Psychiatry* illustrate new accounts of specific psychopathological conditions from three different philosophical or scientific viewpoints. Thomas Fuchs articulates an account of delusions based on an enactivist, embodied and ecological theory of perception. Rather than problems of faulty representation of reality, delusions are explained phenomenologically in terms of subjectivization of perception and reframing of the perceived world as persecutory.

The two articles by Giovanni Stanghellini and Milena Mancini are about Feeding and Eating Disorders, considered as epiphenomena of disorders of lived corporeality and identity. They apply J.P. Sartre's concept of 'lived body-for-others and propose that with feeding and eating disorders experience their own bodies mainly as 'objects to be seen'. In their second contribution, the focus is on emotions that characterize this family of disorders, in particular shame, disgust and the sense of alienation from oneself.

The new Research Domain Criteria (RDoC) framework, created a decade ago for integrating neuroscience and basic research with psychopathology (Insel *et al.*, 2010), is the focus of the next two articles. Elisa Melloni, Francesco Benedetti, Benedetta Vai and Elisabetta Lalumera present the main tenets of RDoC, exemplify its research approach by presenting research on brain dysfunctions in Schizophrenia, Borderline Personality Disorder and Mood Disorders, and touch the issue of biological reductionism raised against the project. The latter topic is discussed in detail in *Reductionism and the Biocognitive Approach to Psychiatric Classification*, by Marko Juriako and Luca Malatesti. Finally, Rasmus Rosenberg Larsen and Janna Hastings present the project of a standardized semantics for patients' phenomenology, with the tools of applied formal ontologies.

The third section of this volume is entitled *Society, Politics and the Bodies of Mental Disease*. In *Trauma Across Cultures: Cultural Dimensions of the Phenomenology of Post-Traumatic Experiences*, Lillian Wilde explores the influence of culture on the experience of trauma and suggests that the phenomenology of trauma is too multifaceted to be reduced to just one diagnostic category. In his contribution, Domonkos Sik frames anxiety disorders in terms of Bourdieu's and Habermas' social theories, connecting them with unfair competition and distorted communication.

Renata Bazzo and Christian Ingo Lenz Dunker focus on hypomania and bipolar disorder and investigate the explanatory role of the concept of Stimmung in the clinical and social perception of these conditions. Finally, Bernice Brijan's contribution, *The Existential Dimension*

of Loss. Further Developing Views on personal recovery in mental health care, explores the issue of recovery from an anthropological and existential point of view, and presents an idea of recovery as restoration of relationships with the world, oneself and the others.

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