

The network as a paradigm

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This issue of *Pnei Review* open access has a common thread that binds the different and, apparently, disparate topics it covers.

Topics of great relevance and scientific and clinical interest. They range from the examination of the influence on health of the organization of physical environments (where we live, work, study, take care of ourselves) to the reconstruction of the pathogenic effects of pollution and more generally of the environmental crisis that grips us, up to the historical and clinical reconstruction of the centrality of the body, as a physical and biological entity, in psychological and psychotherapeutic work.

The common thread is constituted by the demonstration that, in order to understand phenomena, those concerning the individual and also those concerning the physical environment, it is necessary to adopt a systemic paradigm, which grasps the network of interdependent connections.

There is no phenomenon, biological or physical, that exists independently of the context, that is, of the action of other phenomena. This concept, in medicine and psychology, allows us to understand the origin and course of diseases more effectively and, at the same time, hypothesize treatment strategies. It is evident, in fact, that pathologies of psychiatric interest, such as dementia, depression, schizophrenia can be understood and treated within a systemic paradigm that traces the interdependence between nutrition, microbiota, inflammation, stress and trauma, environmental pollution. But even the planetary physical phenomena that are occurring in recent years can only be understood in the logic of the dialectical inter-

connections between the increase in atmospheric CO₂ concentration, climate change, the increase in large fires, the reduction of biodiversity, ocean acidification, just to mention the most striking and worrying phenomena. Scholars of the physical environment now speak of “polycrisis” (Søgaard Jørgensen *et al.*, 2024) to describe the interconnection between phenomena, which can no longer be studied separately.

In this context, a rebirth of philosophical reflection is needed, which deals with life and adopts a systemic and dialectical gaze (Bottaccioli F., Bottaccioli A.G., 2025).

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