

Zvonko Džokić

**REPLICANTS
AND
SOCIETY**

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Zvonko Dzokic

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Essays on Social Psychopathology

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ISBN 978-9989-2860-8-7

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Introduction

This book presents a selection of essays on modern social psychopathology. The essays chosen for this book were for the most part written in 2009 and 2010, except the essay "National-Mass Psychoses in the Region of the Former Yugoslavia", which was written in 1998. This essay is used in the book as a practical "case study", which has been created under the influence of the main factors that have produced the modern social psychopathology. It also belongs to my "first wave" of essays that deal with unhealthy social changes, which were written at the end of the last and at the beginning of this century. In addition to this essay, the following essays were also written at that time: "On Masses, Leaders and Their Psychology", "The Culture of Violence", "Group Psychopathology" and others, which were published in various journals. These first essays were accompanied by several interviews on the same topic ("Stress and Politics", 2001, etc.), which were published in a range of magazines.

In the meantime, for this "second wave" of essays on this topic, I have gained new and more extensive experience in my practical work with individuals, small

Zvonko Dzokic

or large groups, in the fields of psychiatry, clinical psychotherapy and psychoanalysis, psychodrama, EMDR therapy, art therapy, as well as a trainer in communication skills, the management of human resources and as a consultant on PR and other projects. For the last fifteen years I have acquired a special and thorough experience in the field of stress disorders (traumatic, chronic, etc.), and have established a unique centre for stress management within my Centre for Human Relations, which employs innovative approaches to techniques and methods in this field. Along the way, I have gained an insight into the scope and significance of the influence that surroundings have on provoking stress-related and other psychological, psychosomatic and psychosocial changes in clients, families and society in general.

Hence, as a practitioner with a great deal of experience in all these fields of human existence, my sense of responsibility has increased, and has led me to convey my insights, the ones I consider to be important, towards the study of the development of new forms of mental disorders and unhealthy societies. The task I set myself was not an easy one, especially with regards to maintaining an expert level and accuracy when creating new diagnostic models. Furthermore, I have also attempted to present this selection of essays in a manner that is not only professionally justifiable, but also, by some inner logic, aids in their reading and thus improves the readers' insight, like well-placed pictures at an exhibition.

I hope that these texts, besides the expected resistance in certain segments of the deranged establishment, will help, in their own way, other enthusiasts and professionals from circles of the true humane elite to more successfully organise in their endeavours to preserve a healthy society. My sincere wish is that this book enables them to provide more accurate diagnostic insights into the problems that each of them, in their professional work, will try to resolve for the benefit of humanity and nature.

July, 2010
The Author

THE FILM

REPLICANTS AND SOCIETY

2009

A Psychoanalytical View of the Film *Blade Runner*
(1982, directed by Ridley Scott)

Background (Why This Film?)

Twenty-seven years after its premiere, *Blade Runner* continues to stir the emotions of viewers and poses important questions for modern civilisation. This short essay is going to deal with certain details that are of crucial importance from a psychoanalytical point of view.

Topic

The main topic of the film is the rebellion of the “replicants” – androids industrially created to perform different duties in the service of the “normal” inhabitants of the Earth, in an imagined future. Their service (use) in the film is mainly limited to participating in wars, special security tasks or for entertainment in Earth’s off-world colonies. They are identical to humans in every way, differing only in their emotional response to certain

questions and in their pre-determined life span. In this context, Earth's security services employ special staff to "diagnose" the replicants, using a specific emotional test, with a view to then eliminating them if they should "get out of control". In the film, the main reason for the rebellion of five replicants and their return to Earth is a desire for revenge after discovering that death is looming in their pre-programmed life, and to find a way to extend it...

Drama

An increase in dramatic tension in the film occurs in the scene where a special test is conducted on one of the "suspects". In the crucial part of the test, certain questions are intended to provoke emotional responses through the mention of important situations related to specific circumstances (especially concerning a mother). The asking of these types of questions usually provokes changes in behaviour in "normal" people, whose emotional response is shown by a dilation of the pupils. However, in the scene the suspect responds as a replicant, since that reaction is absent, and kills the "blade runner" that was conducting the test, thus triggering a security alert on Earth.

This is the reason for the "reactivation" of a retired police ace (Harrison Ford), known for his immaculate efficiency in a series of successful replicant executions in the past. His preliminary refusal "to be called out of retirement" is resolved by the chief of police's message that "if you are not a cop, you are nothing". Thus, the viewer gets the impression that the society is divided into cops and the others, who need to be controlled,

whilst “the creators” of that world, as personified by the creator of the replicants, live in high towers with excessive security.

This is the point in which the plot of the film begins to develop. Simultaneously, certain tendencies emerge that demand a comparative psychoanalytical interpretation of the development of real events on our planet since the film’s release.

Scene

The scenography of every film represents “nonverbal communication”, with an abundance of messages that may subsequently reveal the deeper contents of the theme that the film is dealing with. In this action film it is in the exuberance of images of filthy, garbage-ridden, overcrowded streets where the hordes of disorderly people chaotically move in undefined directions. This alienated and aggressive atmosphere supplements the nonverbal communication that emanates from the dark lines of faces, distrustful reactions, impulsive individuals and group models of behaviour. The architecture is dilapidated, with ruins dominating the background in all exterior shots, and “decorated” with omnipresent screens on the walls of buildings and homes. These screens, located above people’s heads in squares and boulevards, “attack” using particularly strong audio-visual messages that are loudly and imposingly advertised in quick succession. The messages, which are directly and suggestively aimed at the present, consist mostly of advertisements and alarming security warnings that are frequently supported by helicopters and other flying objects directly above the heads of the crowds of tense people.

Process

It becomes increasingly apparent that the essential point of the film's plot unfolds at the level of the emotional relations between the main characters. Quite unexpectedly, the main emotional relationship is repeatedly created between the so-called "normal people" and the replicant-androids. The key provocation in the film's finale is caused by the development of an emotional relationship between a man and a female humanoid-replicant. To make the absurdity even greater, the retired blade runner, a cold police executioner until then, falls in love with the woman-replicant! Overwhelmed by this unexpected love and emotion, he goes as far as hiding her from the security authorities and ends up running away with her in an attempt to save her from execution.

Thus, the film develops seemingly "impossible" relations as completely natural, since, simultaneously, the viewer is made aware of a love relationship between the leader of the replicants and one of his companions (despite the fact that from the beginning of the film it is made clear that they have "a lack of human emotions"). Even at the end of the film, in the closing scene, a tear falls from the eyes of the leader just before his death (his life span is over). It is important here to highlight the fact that in an earlier part of the film, in an emotionally very exciting scene, the leader of the replicants finds his "father" – the creator of his chip, and demonstrates a typically ambivalent attitude of a son towards his father. He kills him, thus punishing him for his lack of love and care for his children – replicants, i.e. for the pre-installed, time-determined death of their organism and for depriving them of the possibility to reproduce....

By the end of the film, the viewer is able to easily conclude that it is actually humans who, in the name of "security", are determined to destroy all those who cherish the need for life and love, and to punish all those who have already attained such needs. Certain psychoanalytical insights imposed by this story point to clear analogies regarding the present and also to certain presumptions about the possible directions that Earth's civilisation may take in the future.

Analysis

I believe that viewers of this film and readers of this text will be interested in a more profound analysis of the film by a psychiatrist, who is also a psychoanalyst. Besides, after seeing certain films, it is common for a viewer who is searching for a deeper psychological explanation of the film's contents to ask what a psychiatrist would say about it. I think it is quite right for everyone to ask such a question with regards to *Blade Runner*...

In looking for psychopathological phenomena in the film, descriptive psychiatry would establish the following clinical parameters in the affective sphere of the group of "normal people": dysphoria, cold and unmodulated effects, paramimia and parathymia. In the sphere of the will, there are regular moments of impulsiveness, stereotypes and bizarreness, neatly fitted into an autistic impersonal atmosphere, with the appearance of catatonic phenomena and automatic submission. In the sphere of thought, there is a significant presence of a scarcity of ideas and an inclination towards a paranoid type of processing. The sphere of behaviour is dominated by destructive acting out and

is mostly shown through two types of roles: violent-persecutor (aggressive behaviour) and victim (avoidance and submissive type of behaviour). The characters in the film generally possess the same characteristics as persons with serious personality disorders, such as "broken structures" (borderline, schizotype, etc.), as well as psychopathic persons, especially of an antisocial, passive-dependent and paranoid type. Group relations are primarily founded on a projective paranoid-persecuting basis, dominated by destructive behaviour. A short diagnostic overview of the mental state of the "normal people" in *Blade Runner* would include: schizomorphic symptomatology in the affective, will and the sphere of vital dynamism; paranoid-persecuting systematisation and interpretation in the sphere of ideation; domination of psychopathic models in the sphere of behaviour.... Since psychiatry is a medical science that treats psychopathological phenomena in people, replicants should not be considered a relevant target group for this methodology of scientific observation.

This does not also apply to psychoanalysis, since it has a wider concept that includes the biological basis of drives, as well as the meta-psychological aspects of treating constellations that are the basis for manifest forms in relation to other forms within itself and from its surroundings (topical, dynamic, energetic, genetic and adaptive aspects). A psychoanalytical view of the relations created in the script and enacted in the film uncovers an abundance of important messages for contemporary man. It is interesting that, from the aspect of interpreting "drive fixations" through classical psychoanalysis, it is clear that anal fixations prevail amongst the population of "normal people". The external manifestations of this fixation are sadomasochistic behaviour, a

tendency towards brutality, a pleasant union with dirt (*mise en scène* with numerous filthy settings), a predominance of the need for power through the control of others (regressive phenomenon – control of faeces), a coldness in relations with others and withdrawal (constipation, self-satisfaction), paranoid projections, satisfaction in sublimates – fetishes, apparent lack of genital symbols, etc. The Kleinian type of psychoanalytical observation corroborates this assessment, since it treats this constellation as a “schizo-paranoid” tendency in personality development, i.e. as a point of fixation for later regressive downfall. This concludes the diagnosis through which we can see that the human population at the assumed time in the film (2019) is functioning on an extremely regressive and severely pathological level.

However, it can also be observed in the film that the so-called “abnormals”, i.e. replicants, show clear signs of oedipal tendencies! As psychoanalysis teaches us, it is on a higher level of healthy personal development than the one previously described (the anal stage of development), which is a regular tendency that has to be overcome during the maturing of “the genital phase”. For those readers who are not very familiar with the subtleties of psychoanalytical theory and practice, the regular overcoming of the Oedipus complex is the only way towards creating “healthy personalities”, i.e. truly healthy people. Thus, the androids in the film demonstrate clear signs of genitality, whilst their oedipal syndrome is connected to the classic manifestation of “the castration complex” towards the father-creator. In addition, they carry an obvious trauma that has been inflicted upon them by their creator – a human, who has limited them in major aspects of human fate: life span, the possibility of reproduction, identity

fulfilment and self-esteem, as well as the freedom to choose the direction of their creative and spiritual development. This is really the basis on which they have built their idea of "rebellion", filled with reactive anger and hatred towards people – creators of that concept. Thus, the origin of their destructivity is clearly rationalised, and is also the exact opposite of the source of the destructivity found in the population of "normal people" in the film. Besides, the Kleinian analysis of fixations would point to the predominance of "depressive tendencies" in the replicants as a sign of the need to integrate the opposite (ambivalent) feelings, which is further evidence of the higher level of emotional functioning of this group in comparison to the previous one.

Who is the Replicant Here?

This is a crucial question that a viewer might ask after watching *Blade Runner* and after the insight acquired in the short analysis of the psychodynamics of the roles and relations in it. It is obviously a stunning and simultaneously paradoxical conclusion that the group of replicants (the abnormal) is more normal in many psycho-social parameters than the group of people (the normal ones in the film)....

Hence follows the key question that this story imposes on the human race. 'What is normal and what is abnormal?'

Ultimately, questions regarding the emergence of such a society are inevitable. 'Who decides what is normal and what is not?' and 'is that person normal, too?'

Today, at the end of the first decade of the twenty-first century and twenty-seven years after the film's premiere, all of

this makes us wonder if, and to what degree, this film was a prediction of the future?

Today's Story

If this type of future is awaiting us, it means that the present must contain some signs that could lead us towards such a process of social deviation. Therefore, let us now allow the present to unfold before us like a film; let us observe it and try to find similarities with *Blade Runner*....

The first and most noticeable similarity is the screens that are present everywhere around us. They mostly serve two purposes: firstly, to influence the consciousness of the masses (TV and similar media), and secondly, to influence the individual (PC, internet, etc.). The kinds of information that continuously revolve on the first type of screen are almost identical to the ones in the film, and are either made up of frightening content (wars, natural disasters, accidents, recessions, political scandals, climate changes...) combined with human deviations (violence, murder, crime, threats, prosecutions, pornography, incest, cannibalism...), or marketing images to attract potential buyers. All this content is dominated by the conspicuous role of (global and local) policemen, with the omnipresent banks gaining a more obvious role as society's controller, prosecutor and executor of "the maladjusted", as well as the telecommunications companies that sponge off the human need for communication. The personal screens (on PCs) have become an addiction for almost every member of modern society, especially the young. It is a phenomenon that is propagating amongst the human population

at breakneck speed and indicates that the screens, once again on the basis of the drive for the need to communicate, can be (mis)used as an extremely successful method for the purpose of creating addiction, control, alienation and a deviation in people's drives.

The analysis of "drive fixations" in today's "normal people" shows that the greatest percentage of individuals and groups develop the same regressive and pathological forms as those previously observed and mentioned in the analysis of the individual and group processes of the same target group in *Blade Runner*. A continually decreasing percentage of people today manifest the sort of behaviour that reflects normal forms of communication and healthy emotional connections in their interpersonal relations. The presence of "the objective libido" is decreasing whilst the presence of "the narcissistic libido" is greater in the mental structure of today's people (see my essay "Narcissism and Culture", 1993; as well as "Civilisation and Its Discontents", Z. Freud). The cool-blooded model of behaviour has almost totally prevailed over the emotional model of behaviour, especially in the younger generation. The unwritten rule that only losers develop emotions is already predominant in the present.

Furthermore, it is evident that today's civilisation has already produced – cloned – in the group of "normal people", a special humanoid subspecies, which I, whilst creating a modern diagnostic criteria, have called human mutants and monsters (see my essay "New Psychological Types: Mutants and Monsters", 2009). For example, within an appropriate range for this purpose, the type of mutation of "unemotional persons" (without feelings) is already greatly increasing in the group of people who perform

administrative-bureaucratic-managerial and marketing-media jobs in social systems that are created by the patterns of “the new world”. This more prominent mutation is naturally caused by the pressure from certain (obviously ill) interested groups aiming to control their global interests. In accordance with such original tendencies, which serve as mental matrices, an obvious group of humanoid monsters has also been created. These are cloned psychological structures in which the process of planning and ruthless implementation of utterly destructive ideas and violent tendencies against others has been left to develop unhindered. Those individuals are used, if they are under the control of their superiors, for fighting, terrorist and criminal activities, whereas if they are not under control, they independently carry out the most frightening antisocial acts of violence, murder, terrorism, cannibalism and incest. In both cases, their unlimited unscrupulousness commits crimes against humanity. A clear tendency has become evident in the last few decades, aimed at creating the conditions (wars, social unrest, economic restraints, etc.) for “the production” of such persons needed to carry out anti-human projects....

Truly normal people are few and far between in today's world, and an increasing number of this group are also mutating in an attempt to protect themselves and adjust unconsciously. This is leading to a faster disintegration of human morals and of the family as a pillar of society, whilst the phenomenology of deviations has been spreading like wildfire in all human communities. We are getting ever closer to, and the signs are becoming ever clearer of, a time when normal people will be pointed at, treated and persecuted like the replicants in the film *Blade Runner*...!

Today's *mise en scène* looks more and more like the one portrayed in the film, with the growth of poverty in the world, the mass production of garbage and a marked tendency towards the destruction of nature. Contributing to this are numerous local wars that are then cloned and spread to larger geographical areas in the world, destroying the local and regional infrastructure and leaving behind long-lasting or eternal devastation.

Conclusion

Today, a psychoanalytical view of the film *Blade Runner* (1982) demonstrates the extreme importance of this film in predicting significant changes to the human population in the future (2019), as well as in presenting possibilities for its psychological, social and political survival. The congruence between certain parts of the film and recent aspects of civilisation's development cause the viewer to pose important questions and search for answers about the direction of the current tendencies we are facing in reality, especially with relation to healthy and unhealthy societies.

Yet the key question, which has already been asked in the present and is of immense importance for the future, remains, 'Who is normal and who is the replicant here?'

THE PRESENT

MUTANTS AND MONSTERS

A Contribution to the Contemporary Diagnosis of Personality Disorders

2009

Background

Historical events in the twentieth and twenty-first centuries indicate that the mental health of humans is the most important factor for the survival of the current civilisation. This is especially so for those human individuals and groups that are increasingly strengthening their grip on the directional levers of global tendencies. Adjusting and modernising the instruments of psychiatric and deep psychological assessments of the structure of the personality, with the possibility of implementing them into the social sphere and regulating the relations within them, is now a necessity to true professionals in this field in their contribution to healing the human community. This would help other healthy social structures to attempt to come out as winners in the struggle against a somewhat increased and, unfortunately, already world dominant pathological human matrix.

Psychiatry Today

Psychiatry has been pushed into the isolation of hospitals, where it currently resides. It primarily serves a limited role in various health systems and is often misused, either due to ignorance or evil intentions. At the level of nosology and classification, we have recently observed a violation of the values of previous experiences and painstakingly collected knowledge, which came about for the purpose of distinguishing the normal from the abnormal in human behaviour and mental functioning. Under the influence of "invisible" forces, some important diagnostic criteria have been altered in the latest world classifications, especially in the field of sexual deviations, addictions and personality disorders. This opens the door for the penetration of unhealthy tendencies in human communities and their interpretation of "normal". At the same time, it also represents the basis for the possible incorrect education of professional staff that, instead of serving to protect and improve mental health in the current global situation, can easily digress and cross over to the side of supporting the unhealthy. Especially now, with the strongly rooted notion and acquired etiquette that money is the only measure of value and success, that everything has a price and that everything can be bought...

Alongside these changes in public conscience, and as a result gradually in scientific circles as well, the possibility of the scientific influence of social psychiatry on the positive development of social relations has been silently and systematically rejected. This field's interdisciplinary knowledge had been steadily growing during the second half of the twentieth century, acquiring

important insights in the sphere of social pathology and creating initial diagnostic and therapeutic criteria aimed at preventing and healing sick societies. Looking back now *post festum*, certain influential media power centres, through the production of chosen texts, authors, public debates and films, built a mental wall for the influence of psychiatry on social changes by labelling it the "psychiatrisation of society", as well as saying that psychiatrists themselves are in essence "patients".

A special relationship has been created with regards to psychoanalysis and psychoanalysts. On the one hand, their knowledge was skilfully used by those in power to develop marketing for their products and in this regard targeted media influence towards strengthening and solidifying their own power through expert "brain washing". In this way they achieved a manifold increase in their material profit by (ab) using the perfidious manipulation of instinctive and emotional human resources. On the other hand, fearing the powers of deep psychological insights into the true sources of drives and the deviations that are behind those skilful manipulations, the same means were used to present the notion of rich and disturbed psychoanalysts to the public.

In truth, in the last decades the majority of professionals from this field have willingly stepped over to the other side, identifying themselves with the idea of "the golden calf". Concurrently, a large number of new professionals in this field have been formed on the educationally superficial, modern "fast food" platform of education. Through their wrong selection, which is ever increasing, the project of professional deviation and retardation will continue to develop successfully.

Sociopathological Diagnostics

The approach to mentally ill societies demands the development of clear diagnostic criteria. Without them it would be impossible to reach correct insights into the psychosocial condition of the society (let us call it "status psychosocialis") and hence it is only possible to consider a potential "social therapy". The diagnostic insight can only be reached by precisely assessing the presence or absence of certain psychosociopathological phenomena, as well as by separately assessing each one's specific negative influence on the society.

The starting point, let us remind ourselves before we delve into the criteria, is that the main influence on society's health is to the greatest extent made by people. All people, especially those in positions of responsibility, create, with their drives, ideas, plans, decisions and actions, factors that are incorporated into the organisation, functioning and results which have a rebound effect on the members of that society. The sum total of all of this influences the outcome, which can manifest itself as a healthy or unhealthy society.

This inevitably means that the choice of healthy or unhealthy persons for positions of responsibility in the society directly influences the outcome of its functioning. The importance of this becomes even greater since we know that the tendencies of globalisation and centralised governing of the world, as a sole social system, are being rapidly realised precisely in this historical period. Let us add to this the notion that society's health is strictly connected to genuine prospects for the survival or, on the other hand, the disappearance of human civilisation. We know from

history that the fall of the greatest number of previous civilisations was attributed precisely to these factors of unhealthy human tendencies, or, in other words, to their imposition over the laws of reason or overlooking of the importance of the laws of nature in their omnipotent exaltation of madness and ignorance.

People are merely a part of nature and a rebound of forces is inevitable in the universal reciprocal relationship. Only madmen would not accept it and fools cannot understand it. And they are always the ones that would like to take the helm....

New Criteria

Why do we need new socio-psychiatric diagnostic criteria? Because the previous classical psychiatric diagnostic criteria have often been bleary and invalid with regards to categorising and assessing the gravity of existing and forthcoming forms of social psychopathology. Besides, they are under the negative and suppressive influence of structures that, behold the paradox, those same criteria should be targeting as unhealthy. Limited by the adopted international classifications and under ever increasing influence from the psychopathological structures cloned within official institutions, these criteria encourage academic confusion in relation to the interpretation of the real importance and gravity of a specific action of certain diagnostic categories in the human community. Furthermore, newly cloned structures create the conspicuous tendency for the gradual and simultaneously essential elimination of the power of their influence on the control of social changes. These same changes, as we have previously stated, have brought the world to the point of questioning the

overall survival of humankind, and even of Planet Earth along with it.

Therefore, new psychosocial criteria should be simple and precise in differentiating healthy and unhealthy personalities. They should be formed with regards to assessing the real rebound influence on social and planetary development. Personalities that have a positive rebound effect on overall human development should be considered normal and healthy. Whilst those that have a destructive rebound influence, regardless of the possible seductiveness of their conceptual or reactive platforms and degrees of their current social institutionalisation, should be considered damaging, i.e. unhealthy and abnormal.

The aim of this essay is ultimately to aid in the precise identification of certain negative psychosocial structures that, thus far skilfully hidden and unidentified, have a devastating effect on human and natural potential.

Why “Mutants and Monsters”?

These are basic destructive psychosocial forms of human personality structures. They are the beginning and end of the project to protect the mental development of any society. The construction of distinct diagnostic criteria for their correct identification on the one hand, as well as the acquisition of clear insights into the manifestations and results of their destructive action on the other hand, can at last establish therapeutic procedures and preventive models with which a society could defend itself against them. The choice of the terms “mutants” and “monsters” is a working one and is being used for the ap-

propriate symbolic identification of structures that are analysed in this essay. I believe these terms are closest to the essential identification of the thus far insufficiently defined and, to society, invisible personality disorders.

Mutants

The phenomenology of mutants consists of the following triad of features: extreme selfishness, specific adaptability and endless manipulation. The second and the third features represent the "heavy artillery" in the struggle to realise the drives that form the first feature, whilst all three put together form the unique characterology of the human mutant.

The first feature – *extreme selfishness* – contains certain characteristics that are close to those that clinical psychoanalysis denotes with the notion "narcissistic fixation". It signifies the predominance of a narcissistic libido and the derivatives of autoerotism in the tendencies of satisfying drive urges. Interpreted in relation to others in social settings, this denotes a psychic state in which the assessment of everything that happens in the surroundings and actions that a mutant undertakes serve the ultimate goal of achieving self-satisfaction.... This fixation of the mutant's libido maintains the ever present and easily achievable tendencies towards the realisation of a partial sexuality (perversion, etc.), inversion (homosexuality...), trans-sexualism, as well as sadism and masochism, in a direct or a substitute form. Hence, the mutant personality structure in its essence is antisocial, i.e. destructive with regards to the creation of groups whose functioning is adapted to the tendencies of optimal social

development. Mutants think, plan and work only to satisfy their own regressive needs.

An analysis of the functioning of their Ego, however, indicates that in such a structure there are deformations such as a lack of the function of the group Ego, extremely rigid inner boundaries, extremely mobile (unstable) outer boundaries, diffused identity, insufficiently developed reality control, insufficiently structured and inverse Super Ego (ready to gratify anti-social tendencies). This analysis indicates the clear presence of serious deformations in a mutant Ego, with the simultaneously retained tendency (fixation) towards the lower level of satisfying drive urges, i.e. the ability to develop substitute formations for the purpose of achieving the pleasure principle.

The discovery of the previously described drive fixations and defects in Ego functioning explains the essence of the emotional positions which a mutant creates in relation to the image of themselves and others. A mutant is always extremely sensitive, tactful and demanding with regard to themselves (their needs and interests), whilst being utterly cold to others in interpersonal relations. In emotional relationships with others, a mutant is guided solely by their own needs and interests, which they recognise in situations, and as a result their decisions, seen from the outside, sometimes seem insensitive or unscrupulous. Thus a mutant, in certain moments of important decisions, due to their own personal interest, can "easily" support the development and realisation of destructive and monstrous, antihuman projects. In the name of their own interests, not only do they not do anything to prevent injury to others, but they most often incite it through their actions, thus doubly benefitting: fulfilling

their social status interests and satisfying the aforementioned regressive libido fixations (autoerotism, sadism, etc.). By way of deft manoeuvres performed with the second and third feature, a mutant's emotional status often remains hidden for a very long time or is misunderstood by those around them. This is precisely the main reason for their survival, material success and occupation of important social positions.

The comfort in creating the false picture of themselves originates from the presence of another feature in their personality structure, which simultaneously represents the main power of mutants. *Specific adaptability* is a real philosopher's stone of these structures. This biologically imprinted evolutionary ability built into such a human creature reaches high, unfortunately socially negative, dimensions in the psychosocial creation denoted here by the working term "mutant". The endless ability for mutation in this case refers, above all, to the unbearable easiness of changing the ethical and normative standards of the Super Ego and thus the sense of responsibility (provided by the lack of true empathy, which derives from the previously described mutant emotional status). By constantly maintaining the diffusion of the outer boundaries of the Ego and representations of one's own identity (the release of the position that some boundary has to be defended), the psychic apparatus, which is extremely capable of adjusting to a vast range of changes in its environment, is created. Simultaneously, gifted with the fundamentals of the first feature, mutants enjoy a constant feeling of pleasure that they are acting only for themselves (reverse strengthening of autoerotism), that they always get a reward for every adjustment (strengthening of self-respect) and that they hold enormous power (support to

omnipotence) of control over the objects and changes in their surroundings. With such a feature in their structure, they provide themselves the possibility of experiencing the realisation of the pleasure principle without limits, as well as at the same time not wasting too much of themselves, i.e. they do not give anything of themselves to others (energy consumption in defending the borders and the identity, a part of the Self territory in the group Ego...), whilst constantly gaining. Unfortunately, this "successful and joyful" mutant "cost-benefit" balance is simultaneously a basic measure of success in today's world of unscrupulous domination of vulgar materialism over humanism.

The third gift that mutants possess is a talent for *endless manipulation*. It is exclusively in the function of enhancing the actions of the previous two features. A mutant, who already follows the mission to think solely of themselves (their "self" also contains all the objects from the surroundings that they, in their regressive defence mechanisms, identify with themselves) and to fulfil their urges, is extremely capable of indulging freely (without a sense of responsibility towards others) in the creation of all kinds of stories and performances. Without any sense of obligation towards others, they can become extremely successful if they join political or trade groups and relations, especially where the rules are not strict and where the subsequent responsibility for committing fraud can be avoided. A more intelligent mutant is a master of fantastic constructions, frauds and irresponsibility, whilst at the same time charismatic to those that they attract with their creative and continuously changing enactment. A less intelligent or a more introverted mutant also knows how to extremely skilfully use group mechanisms by creating and participating in

intrigues and conspiracies, as well as creating conflicts and fantastic combinations amongst the other members of the group, by supporting the initiatives of others with similar tendencies. They are usually recruited for clerical-administrative positions (state bodies, institutes, huge corporations, political and similar nongovernmental organisations, religious groups, etc.), where they express a tendency towards creating and maintaining "a grey echelon" for the purpose of a lifetime of parasitical sponging off the resources of others. Paranoid mutants, on the other hand, have a distinct tendency towards obtaining positions as group leaders that have power over others. To achieve their goals and preserve their plunder, this type of mutant most often develops a tendency and ability to co-operate with monsters, the other socio-pathological structure that will be reviewed in this essay.

Monsters

Monsters are human degenerates. They are created to *hate, terrorise and kill other people*. Their numbers are currently growing and their affinities are increasingly being deliberately used for actions planned by the organised group of mutants, as well as by leading individuals or groups from their own ranks. Their pathological structure is created and upgraded on the basis of two psychological types: psychopathic and paranoid.

The psychopathic model is recognisable by its explosiveness and changes in behaviour, lack of emotional control, insensitivity (emotional coldness) with regards to others, inclination towards mass destruction, wantonness, affinity for sadistic pleasure in another's pain (simultaneously also to masochistic

suffering of their pain), violent scenes, murders, massacre, rape, incest, perversions, necrophilia, cannibalism.... Their spontaneous development is based less on their genetic predestination and more on the traumatic influence of social factors in the modern world: local wars, domestic and street violence, disrupted relationships in school groups, video games, TV, films, Internet, drug addiction, sexual abuse, emotional neglect, etc. Simultaneously, a rising percentage of psychopathic monsters are being recruited for and trained in special training programmes with a view to using them in special tasks planned by certain governing or interest groups. Thus are created boundless troops of "warriors", organised within regular or paramilitary formations, as well as within the now rapidly emerging world "agencies". They form a cordon of uniformed and non-uniformed monsters, heartless and insensitive human degenerates, prepared to destroy "given targets" and trained to die in constructed local and regional wars, special operations, assassinations, terrorist actions and various "security" projects. They are also a mass of human creatures, androids and replicants, representing a moving "black hole" into which human lives are irretrievably sucked and disappear, glorifying the principle of death over the principle of life. These monsters are the ultimate and poor mercenaries that execute the satanic rituals created by the background establishment of the paranoiac (intelligent) monsters and mutants, hypnotised by the experience of the magnificent power of Thanatos.

The paranoiac monsters have completely projected themselves into the glorious vision of self-fusion with the Big Bang, i.e. with the experience of unlimited power that it has over any kind of life form. For them, love is an insignificant rival

that cannot oppose such power... Such an experience awakens in these creatures the utterly conspicuous (regressive) passion for anal self-satisfaction that draws the "cosmic" maximum in the unconscious (and lunatic) identification of this power with the infantile (created in childhood and kept in the unconscious) fixations of the autoerotic experience of satisfying their colon, as well as the existence of a fantastic fiction of controlling or even destroying others, which is possible through controlling or retaining their faeces. Hence originates their fascination, of an anal type, for organising shootings and explosions (and annihilation-disappearance of others) with the simultaneous feeling of gaining power over their surroundings through control over (faeces) money.... The paranoiac monsters can act as individuals, but nowadays they are mostly organised (and very well, because of their intelligence, tendency for systematisation and relentlessness in the realisation of their intentions) into highly functional groups. Organised in this way, they have already taken dominant positions in managing important resources through institutional or para-institutional power formations. Human structures powered by the inner forces of hatred and destruction (death) are on their way to conquer human society and thus the forces that create and maintain life on our planet (see the essay "Modern Political Psychopathology").

Prognosis

What can be the prognosis for a sick society affected by the invasion of mutants and monsters? The answer could, firstly, be sought in an assessment of the extent of the illness in (an

organism) the society, in other words, in an assessment of the remaining healthy forces in its vital fields.

A somatic "scan" of today's civilisation shows initial signs of "metastasis" of a malign mass of mutants and monsters in all-important social bodies and positions, and recently their aggressive possession of the controls for the survival of humankind. A "clinical" assessment of the current state of society's immunology shows that there are clear indications of a significant decline in social immune defences, as well as a simultaneous increase of autoimmune disorders (aggressions within a society towards the healthy parts of a system), with extreme exposure of the remaining healthy parts of the whole civilisation to new (and more powerful) pathological agents. It is evident that social "virus" programmes and systems that strengthen and further develop this social malignancy are continuously being "installed".

The psychosocial field is already showing signs of the existence and gratification of the vast spectrum of sociopathic formations, in relation to which the institutionalised mutants and monsters have managed to push through their brainwashing propaganda projects in the last ten years. Thus, they have managed to achieve the aim of social acceptance of certain abnormalities under the label "normal", whilst simultaneously blocking the healthy control mechanisms of the existing and previously established professional and state institutions. In this way, the door has been left wide open for the substitution of the correct personnel with mutant personnel, which inevitably leads to a strong incentive to provoke identical changes and gain control over important processes at security, judicial and educational levels.

In the developmental domain, the psychopathology of this social consciousness is already showing results with its wholly negative influence on the mental health of children and youth all over the world. Installing the psychopathological formations in the foundations of future personality structures creates further potential readiness and affinity towards recruitment and training to serve in mutant and monster clones of the future.

The final prognosis is close to the truth that, if the creation of mutant and monster structures in the human population continues at this rate, replicants will rule the world, set up a new order and thus enable destruction of an unprecedented scale. Due to the fact that they are incapable of comprehending the important interconnectedness of all of life, and since they are in their essence programmed for self-satisfaction through the destruction of their surroundings, in addition to the suffering and torture that they will inflict upon healthy people, they will pass sentence on life on this planet by abusing scientific discoveries.

Conclusion

Understanding the importance of correct diagnosis of mutants and monsters will be of vital significance to taking the right attitude towards this problem in all relevant professional and socially responsible institutions. Clear diagnostic criteria would also enable the development of socio-therapeutic instruments. The expansion of serious psychopathological deviations in modern society would thus be stopped and the further development of the current aggressive process of establishing unhealthy social systems in the world would be prevented. Placing the establish-

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ment of a healthy society as the main goal that modern civilisation should strive for, could be the decisive factor in the survival of the whole of humanity, as well as of Planet Earth, in the nearest future.

CONTEMPORARY POLITICAL PSYCHOPATHOLOGY

Dr. Zvonko Džokić, 2009

Hate, as a relation to objects, is older than love. It derives from the narcissistic ego's primordial repudiation of the external world with its outpouring of stimuli. As an expression of the reaction of unpleasure evoked by objects, it always remains in an intimate relation with the self-preservative instincts; so that sexual and ego-instincts can readily develop an antithesis which repeats that of love and hate. When the ego-instincts dominate the sexual function, as is the case at the stage of the sadistic-anal organisation, they impart the qualities of hate to the instinctual aim as well.

Sigmund Freud, Instincts and their Vicissitudes, 1915

Introduction

The reasons for this kind of study entitled "Contemporary Political Psychopathology" are the pathological phenomena that are produced by world politics. They directly affect,

in a pathological way, the development of human civilisation and its future. The pathological influence of the social artefact known as "politics" has been played out for centuries in human communities and has, in the last century and especially in the last two decades, become the world's dominant social pathology.

It is high time we comprehend that behind the phenomena that question overall human and planetary existence, causing huge damage to normality and nature, are decisions that are adopted by a certain group of people that are recruited into politics, as well as their superior and subordinate human groups. This means that those decisions, as a "product" of someone's individual and group psychology and psychopathology, should be brought under scientific control, above all psychiatric and deeply psychological. All this before the damage becomes irreparable.

Politics is merely a platform through which certain individuals and groups create the "mental matrix", which is then subsequently used to inviolably manipulate major human and natural resources; at the present time, unfortunately, in the service of evil. Furthermore, we can conclude at this moment that the majority of Earth's societies have been converted into "psychiatric patients" that serve as the target of abuse from the pathological mental matrix, i.e. to satisfy the anti-natural impulses of the creators and keepers of this system.

Instinctive aspect

In order to analyse the instinctive aspect of politics, it is best to start with the "need for power". We can describe the

need for power as a motivational kind of psychological potential, which is created in a person at certain moments in the continuum of their mental functioning. In "normal people", it is then most commonly replaced with other forms of satisfying their instinctive needs, of which one of the "derivatives" is in fact this need itself.

For some people, this kind of mental tendency becomes the "point of fixation" for their instinctive impulses. A large percentage of people obsessed with these fixations, usually unconscious of them and their surroundings, turn towards, choose and are recruited for the social form known as a politician.

In order to investigate the instinctive basis of this need and the kinds of defence mechanisms that it incorporates, we also need to look at the effects through the parameters by which the instinctive action is determined and becomes visible. That means the "goals" and "objects" that are chosen by people who are mentally fixed on the need for power.

The goals through which the impulse is satisfied during the domination of this mental fixation can be recognised quickly and easily by observing the experiences of the development of civilisation thus far. They generally add up to actions that seek to reach the crucial situation of guaranteed rule over others in order to use their resources. That means that the aim is to capture and possess the physical and psychological resources of others, as well as their property and material assets. In doing so, especially obvious is the attack directed at capturing and possessing the spiritual resources of human beings, such as faith, love, creativity, goodwill, etc. Domination implies the creation of secondary tools and procedures for securing control over the captured assets, both animate and inanimate, such as the media (in first posi-

tion), through which mental control over others is carried out and power is demonstrated through "tangible evidence".

The objects against which these unnatural impulses are aimed are exclusively people. Only by ruling and controlling them can the other, most often material, accompanying "benefits" be attained in this deeply pathological impulsive discharge. These drive transfers are merely socially substitutional relations that are based on cannibalistic-incestuous needs. From here emanate the recognisable and frequently occurring castrative (punishing) and sadomasochistic models of behaviour which these individuals prefer in their relations with the remaining "subordinates". This is also the basis for their generally inverse and perverse sexuality.

All this points towards severe anal fixations of the libido, which intensifies and reinforces the compulsive-repetitive need for control (constipation, the need of "retaining in the anus" of the other person), but it also contains the infantile (regressive) "overpricing of the faeces (waste)", which in their lives is subsequently transferred to the importance of money, and provides the basis for the "golden calf" phenomenon. This pathological platform was the base for creating the current ideas of the self-acclaimed potential (still skilfully concealed) rulers of the world, in order to establish "monetary totalitarianism". Both instinctive fixations are, at the same time, bases for the creation of a lunatic omnipotent perception of one's being, as well as for megalomaniac behaviour. Herein also lies the psychoanalytical explanation of the "twin" relationship between economy and politics, i.e. of the people recruited into these spheres because of their similar instinctive fixations.

In addition to anal fixations, the psychopathological world of these individuals is entwined with unresolved Oedipal and

oral tendencies. Hence, the fears of castration mixed with the oral aggressive impulses, in the process of creating the conflictive relations with the environment, drive these individuals to express tendencies towards the "dismantling-tearing apart" and "eradication" of others. People they meet are usually perceived as opponents, not as collocutors, or potential collaborators and partners. It is almost a rule of thumb that they perceive others as enemy-contenders, and as a result they turn them into a justifiable (according to their pathological logic) target for their hatred and destructive need.

We can conclude that these individuals have not successfully completed the process of instinctive maturation, which at its peak contains the "genital primacy", i.e. the genital organisation of the person. Psychoanalysis undisputedly proved long ago that the stabilisation of the genital level of the development of the instincts ensures the creation of healthy and socially constructive persons. In other words, only by achieving this level of development can a person become capable of structuring a quality Super Ego, and transposing their instinctive energy in a socially beneficial form, using the mechanism called "sublimation".

Ego-psychology

The metaphysical (psychoanalytical) aspects of this type of motivation (the need for power) point to the realisation of the following types of defence mechanisms: inflation of the ego (pathological megalomania), splitting aimed at separating their own "bad object" and projecting it onto others (hence the inclination towards aggression and persecution in later phases – in

order to maintain the "ideal self"), projective identification, reaction formations (with frequent "fantastic ideas" and paranoid interpretations), turning against the tide, transference psychoses (psychological decompensation in an attempt to transfer the personal aggression and incestuous impulses onto "objects of importance"), dramatisation (aimed at seduction or even psychological intimidation – terror), negation (blindness to parts of reality), denial, as well as occasional regressions (in order to avoid responsibility or punishment). A special place in this group of mechanisms is occupied by the mechanism called "inversion with the aggressor", which became one of the dominant models for recruiting and interconnecting the modern mutant (see below on the structure of the personality) clones into the structures known as the "state administration", as well as the monstrous clones in the militant and security factions.

According to the previously described mechanisms, amongst the so-called ego functions we can identify: distortion of the function of reality-testing (perception and evaluation of reality exclusively in the service of personal goals), blurred ego-borders within and rigid without, "inverse super ego"¹, which gratifies the narcissistic and utterly destructive (homicidal, incestuous, cannibalistic and other unnatural) acts against other target objects, as well as the partial synthetic function of the ego, predisposed for temporal dissociative disorders, in the service of the "pleasure principle".

1 For more, see my essay "Perspectives" in my book *Creative Process and Psychoanalysis*, 2000.

Personality structure

Generally, the structure of the personality involved in the creation and preservation of the contemporary political psychopathology can be freely referred to as "mutant" or "monstrous". It appears that these terms are the most suitable, due to the fact that the clinical analysis of their personality features implies a "toxic mixture" of combinations of a spectre of personality features, which can be found in different psychiatric nosological forms classified as "structural disorders" and "psychopathological personalities".

Thus, here the mutant profile is characterised by a "mixture of pathological personality features", which belong to the narcissistic disorder, but at the same time to the histrionic, schizoid, paranoid, passive-dependent and antisocial personality disorders. All of this is peppered with everyday fluid-kaleidoscopic, chameleon dynamics of changes in the manifestation of these features, as well as their continuous phenomenological "spill over" from one feature to another, whilst maintaining the mediocre "sodomasochistic" pathological rituals within their groups. In addition, from a clinical aspect, this points to the so-called "identity diffusion" syndrome, which is simultaneously the main characteristic of severe structural personality disorders that are classified in clinical psychoanalysis under the term "broken structures". As a rule of thumb, these disorders also contain the instinctive qualities described in the previous chapter. In this essay, I shall refer to the more severe forms of these disorders, those containing utter destructivity, as "monstrous".

The paradox that these personality structures have occupied the reigning positions in today's global civilisation is nowadays an evident truth. Why should it be like this?

Group dynamics

There are many texts and scientific works dealing with the human need to create and live in a group. They reveal the complexity of the forces involved in all of its developmental phases, such as its creation, standardisation, preservation and dissemination. They explain the phenomena occurring within the groups and the manner in which the members use the group to achieve their conscious and unconscious biological, psychological and social interests. They also reveal the influential power of the group as an organism, building its control over the individual.

Politics mainly relies upon managing the power of the group, and consequently develops its psychopathological matrix and process. The psychopathological matrix is an inevitable consequence of political goals, which are exclusively targeted towards acquiring authority. On the other hand, having authority essentially means establishing control over as many resources and as much wealth as possible, in order to utilise them for personal needs and concepts. The political group usually strives to justify this tendency by imposing the pathological defence mechanism known as "projective identification", i.e. via the maxim "in the name of the community (nation, state, security, idea...)". This promotes the tendency of the community to become involved in the pathological system, whilst simultaneously experiencing it as its own. The masses are constantly mentally and materially bombarded, using different means, to accept the manipulation as truth. This is how they achieve the first and primary goal, the conquering and governing of human resources, thereby gaining unobstructed access to material wealth.

The rival political and other target groups and individuals are treated with even more aggressive mechanisms of splitting and projection. More precisely, all the "bad objects" are projected upon them in the area of the public consciousness, ultimately aiming to devalue them in the eyes of the public, even to the level of seeking opportunities for their elimination or physical destruction. This incites the divisions and hatred amongst the members of the community, whilst this type of conflict platform further strengthens the influence upon the individuals by using the threatening pressure to declare "... are you with us or with them...?" Thus, politics becomes an instrument for installing a schizoid-paranoid tendency in society. Each political group introduces its subjects to a *folie à deux*, whilst the opponents are perceived as "persecuting objects" that should be met with aggressive retaliation. The madness imposed on others is a perfect mechanism for control of the community, and opens the door for the systematic realisation of goals.

The same pathological group process can be observed amongst the basic constellations of the political groups/clusters themselves. This is logical, since this is the source of the matrix, which is subsequently transferred onto the environment using force. The relations within the political groups and clusters of power, which stand behind them, are mainly created upon the paranoid axis of systematisation of the relations using accompanying Messianic ideas and ideas of omnipotence of the individual, which provide the irrational, yet extremely powerful, value and charisma to this system. In this type of group process, the participants are forced either to obey or to be marked as "enemies of the system". The obedient become a mediocre mass, which

perceives its own development either in surrendering to the mechanisms of corruption, or in accepting their personal defacement as a model for survival. However, the result of both of these models is a closing of the road to authenticity, creativity, honesty, belief in good and reign of the truth. That, inversely, leads to deeper self-oppression, dissatisfaction, and deep envy towards authentic and creative personalities. Those that are labelled as enemies, on the other hand, become targets of intimidation, exile, confiscation, torture and executions. The hatred amongst the obedient is strengthened as resistance to positive change, whilst amongst the labelled it is a reactive formation to injustice and torture. Thus the psychopathological paranoid-schizoid group process becomes self-sustainable.

“Shoulder to shoulder” with these groups are formed other groups, which underground (criminals, murderers, etc.) or above ground (banks, media, agencies), demonstrate the strength of the powerful group through extortion, intimidation, exile and executions. These groups are also based on psychopathological models in their planning, selection of employees and application of planned actions. The extremes of these models can be recognised in the humanoid–monsters that conduct war and paramilitary crimes at the request of the strongmen. These crimes generate post-traumatic “broken structures”, which – behold the paradox – turn victims during their lives into the future “hounds of horror”. In this way the psychopathological and socially deviant cycle spreads again and overflows through the modern world with a new type of civilisation, one that is utterly destructive and bizarre.

With this type of regression we return to the beginning – to hatred as the primary human reaction to the environment

and to the sadistic-anal fixation of the libido. In the groups and societies that are tailored in this manner, the dominant game of "bully-victim", following the principle of "the end justifies the means", transforms into a bizarre libidinal realisation. The members take pleasure in the infliction of pain and the games of symbolic or real killing of people. The group enters complicity and lustfully into the rituals (real or symbolical) of violent castration (attack on the healthy genital principle), homicide, incest and cannibalism. With that, politics becomes an obvious satanic ritual, which becomes the dominant value in a deeply disturbed community of human beings. The basic totems and taboos, on which a healthy society is based (see *Totem and Taboo*, S. Freud), are increasingly being replaced with perverse, inverse, bizarre and destructive rules through the use of political repression.

Public relations

A long time ago, throughout the history of human civilisation, the simultaneously illogical and abnormal thesis that "politics is a whore" was successfully "installed" and widely accepted. It is a secure platform for the schizophrenic "double bind" communication that politics has propagated freely in societies until today. This fully establishes (legitimises) the position that normality cannot stand in the way of the regressive and perverted tendencies that will appear in the fight for power. This also allows for the reign of the "pathological lie" (*pseudologia fantastica*), i.e. that the things that were promised do not have to be achieved. The responsibility of the adult (the father) is suspended, whilst the

door to infantile and unpunished irresponsibility, as the power of regressive omnipotence, is left wide open. At the same time, those that are ruled are required to assume full responsibility. Thus the schizoid-paranoid project for acquiring power is successfully completed: *Everything for us, punishment and exile for you!* The individual is caught in the pseudo-religious trap of the need to make a sacrifice, which is politically skilfully translated in the illusion that he is opposing the system that is fair and made for him....

This is also the place for the resources for creating public awareness, which maintain this type of communications system by continually repeating and providing new "evidence" for the values that substantiate the false image of the fight between good and evil. At the same time they serve to mock, isolate, condemn, exile and publicly execute those that think differently. They create images on the orders of the powerful, using perfected models of information manipulation, which are used to bombard the human perception in order to create the wanted memories in their brains, so that they can then conquer their behaviour "as needed".

The insanity of power requires blind acceptance, not polemics, exchange of ideas and creativity. Even science must be put under control, to prevent it from passing judgement on the insanity or interfering with the realisation of the interests. George Orwell foresaw the new world of mental exile and slavery several decades ago, whilst, in the meantime, countless evidence and testimonies of the existence of this type of pathological "mental matrix" have become apparent.

Mass

In the last few decades the masses have completely swallowed the idea of the "golden calf". Accordingly, it transformed itself into an adapted resource that can be used and ruled by directing it towards the anal-substitute objects of interest in the form of money, above all, but equally towards the ideas for acquiring power through the possession of material wealth. In that way it symbolically and regressively embodies the dark emptiness of the intestine, where the clones for the reproduction of roles and tendencies are born, by using the mechanism of identification with those that are "above". So that, after their failure or short-lived success in the attempt to reach the illusion of their own power and wealth, it can return to that same emptiness, continuing to pollute the environment with its darkness. Wars, violence, misuse, deception, murder and the other human tragedies are in the service of the subsequent recruitment/cloning of the masses using pain and trauma, so that the order of "hatred reigns everywhere" can be preserved. All that is left for the masses to achieve a short-lived and false sense of happiness is shopping, the consumption of alcohol, drugs and fast food, promiscuity, and the euphoric participation in games and supporting.

Genetics

From the genetics aspect of psychoanalytical metapsychology, the source of political psychopathology should be sought by delving deep into the foundation from which it is born.

Through investigation, we can see that the political “matrix” is only a “flower” that sprouts on the soil that was created by a more intelligent and far more morbid mind. The mental matrix behind the political system, which is only a relay and a means for achieving the goal, is dark, sick and aggressive. It is the monstrous mind – a creator that celebrates envy, hatred, pain, humiliation and destruction. It uses all possible means in an attempt to destroy faith in goodness, nobility, true love and solidarity amongst people. This mind recognises only the control of power, money and rule over others. The unconscious and deeply regressive anal fixation and tendency of this type of pathological mental substrate is to introduce the world to the darkness and gloom of the large intestine, in order to accumulate and control it, and afterwards to grind it up and excrete it as waste at the moment when it feels the irrational power of this type of regressive manoeuvre. In the end, the world is merely garbage in the manoeuvres of this monstrous mind. In that way Thanatos conquered Eros, ending the eternal struggle with worthlessness. Politics is but child’s play in relation to this type of monstrous psychopathology.

In pathogenesis it is always important to enter into the real causes, more precisely into identifying the parameters that will direct the investigation towards how the constituent elements of this mental matrix are built and maintained. At this moment we can conclude with certainty that the “monster-mind” is created by real people, who look more like humanoids with pronounced deviant personality structures and whose most prominent features resemble paranoid and schizoid types. The construction of the pathological matrix is fortified through the organisation

of extremely hierarchical command groups. These groups bear characteristics of a pseudo-religious sect institution, where loyalty is maintained by way of intimidation and the reinforcement of sadomasochistic-cannibalistic fixations through satanic rituals.

Such personalities have severe disorders in their psychological development. It is certain that they are conceived and brought up in families and environments that are created not on the basis of true love, but on pathology. In them, hatred, as the dominant primary emotional experience, is generated with their birth. It is the result of the frustrations that arise from the relation of the "parental objects" towards them, producing emotions of lovelessness, rejection, emotional coldness and distance, pain, coercion, abuse, violence and a propensity to participate in unscrupulous games, where pleasure in inflicting pain and destroying others is developed along the way. This fortifies the antagonistic position towards their surroundings, whilst they, with this psychological development, turn into an excellent medium for the breeding of monsters.

Perspectives

Where will this hatred, which is at this moment successfully spreading out and strengthening its grip over human civilisation by creating individuals, groups and masses of miserable people using the mechanisms of political psychopathology, lead us? Does the dominance of political psychopathology in today's world also mark the final victory of madness over the healthy mind in humans?

For the sake of truth, at this point we should remember the fact that nature has regularly awarded humanity with a small,

yet constant, percentage of genuine creators. At the same time, fortunately, there are also healthy persons with healthy psychological structures, who base their opinions and decisions upon solid ethical norms, knowledge and common sense. As a result of the current dominance of politics in creating and guiding the "public awareness", the opinions of these individuals and groups remain mostly unrecognised and misinterpreted, anathematised, ignored or persecuted and labelled as unacceptable or antagonistic. They are mostly isolated and uniformly denounced by both mutated parties: the masses and the political groups. Paradoxically, yet now omnipresent, during their lives they are labelled as "unsuitable" or "strange" by this general pathologic matrix!

However, these individuals are also the only real force which is capable of constructing the group platform on which can be applied the dominance of the principles of love, knowledge and order, and, consequently, prosperity in the human community. They are the true lines of defence capable of creating happiness, health and progress for the human race. It remains to be seen whether or where they will direct their energy. They are the only remaining barricade to the mutantism and monstrosity in the modern world. They are still on their long journey of discovering the world and their role in it, unaware of the mission they are on. However, it appears that their consciousness is awakening, and it seems that it is also accelerating their cognition as we near the possible catastrophic outcome of humanity's future. They only have to free their spontaneity and creativity for the solutions that they are going to find along the way.

The Universe, Eros and intelligence are the main resources on their side, from which they must draw strength. Science

is the genuine tool with which they can exploit these resources. Everything that is supported by healthy spirituality and the power of communication should be the source of the new human matrix, which should replace the existing one through an authentic bond with nature. Then all that would remain would be to continue with the principle that all decisions be fully implemented....

In view of the unlimited opportunities that are on offer, the only obstacle left to overcome is the main one – the information and communications labyrinth. It is guarded by the anal-persecuting system, which was until now projected and successfully carried out by the monster-brain. Perhaps this should be the starting point for the final quest to find a tangible solution to the puzzle: how can the destructive forces be isolated and contained in a cycle of recycling? The goal should be to direct the “intestine” to function only in its personal black hole, in its personal “pavilion”.... That would also be a logical end for all those that persistently “ghettoise” the world in order to terrorise it.

To begin with, it is essential to accurately use the proven scientific psychiatric and deep psychological instruments to separate the unhealthy individuals and social systems from the healthy ones. As a matter of fact, this was the main motivation for writing a text like this, to contribute to the new road....

Conclusion

Modern politics is a system that is created and sustained by selecting and recruiting specific pathological personality structures that are engaged in the struggle for power. An analysis of their instinctive fixations, the specifics of their personality struc-

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tures, the group dynamics and the meta-psychological constellations point to serious and severe psychopathological disorders in all of the important aspects. The genetic analysis reveals background formations that construct, amongst other things, this pathological matrix. An analysis of the developmental fixations in the emotional constellations of contemporary political psychopathology confirms the dominance of the principles of hatred and death over the principles of love and coexistence. Thus, contemporary political psychopathology is a global problem of the highest order for the future of the human community, and perhaps for the overall survival of Planet Earth. world dominant pathological human matrix.

PSYCHOPATHOLOGY OF THE "EU FAMILY"

2009

Pretext

The main reason for this text is the contemporary thesis that the political creation known as the "European Union" represents a family. It is natural for this "family", since it is responsible for many millions of people, to be professionally scrutinised and analysed. Such an examination would aim to test the resilience of the thesis and the eventual consequences for individuals and communities that are, in general, subsumed into living in this "family" by political leaders and global strongmen. The focus of this analysis will be on the deep psychological, systemic, inter-personal and communicational aspects of this thesis. After all, a new family like this, which aspires to appear strong and to create civilised values on the basis of some ideological platform, deserves it.

Pre-history

The system called "the EU family" formally emerged mainly as a result of the "marriage" between two countries,

Germany and France. This was essentially a marriage of interest, not only for the two aforementioned countries, but also for its supporters – the aspiring creators of the “new world”.

Several countries, pressurised by the need for power, joined this marriage, which lacked true love from the very beginning, as “close relatives of the newlyweds”. Other groups of people, wanting to believe in the idea of “ruling over others”, also wholeheartedly joined (“fusion” defence mechanism – characteristic of psychotic disorders) the big dream. From this type of genetic structure materialised the semen that was to consecrate the marriage, from which the organism known as the EU was born and began to grow. This organism is a mutant because it did not come into existence as a result of love, but as a result of past frustrations, megalomaniac needs, pathological hate and the need for domination.

Family mythology

Since the organism is programmed to play the role of a “happy family”, strong criteria and mechanisms for “family construction” were developed from the initially constructed base “Mother-Father-Relatives”. The illusions of the benefits for the “family members” were then established and stimulated an ever growing feeling of their own size and importance (omnipotence). From the very beginning, the EU family has built confidence through newly created, false and untrue myths.

The EU’s ego, which was born on the basis of fantastical myths, had a fondness for the inflation mechanism, and was simultaneously, from the very start, burdened with spending

energy and resources on defending the logic of its existence and maintaining the fame of its "internal equality and justice". This myth was key to securing the procedure for having "children" and integrating them into the group ego of the "EU Family". There can be no family without children, and which child would not want to live in such an "ideal" family?

Numerous other newly composed myths were created on the basis of the fantastical mechanisms of projection and projective identification. Of course, the principal myth is the myth of the future economic success and leadership role of the EU family in the new world order. In order to realise this myth, the EU family will have to enter into new wars, colonisations, lies and deceit....

Let us not forget that all of this is due to the realisation of somebody's propensity for power, parasitism and increasing the space for abusing the resources of others in order to make a profit. Thus, the "EU family" concept, viewed from a psychoanalytical point of view, is being created by pathological parents burdened with paranoid, but at the same time perverse (see later), personality traits.

Construction of the family

The essence of "embracing" new members is attributable to several mechanisms. The first is that they be seduced by the idea that the new family is something special (read "omnipotent") and that by entering it they will achieve remarkable development (read "part of their megalomaniac potential"). An approach such as this makes the seduction irresistible, both on the basis of

the male and female principle. Thus, the family gathers its first group of "children", by making them erroneously believe that it is treating them as adults.

The first mechanism also remains in place for the next rounds of gathering family members, but is made more complex with new conditions. The parents and adult relatives establish their position as porters at the entrance by offering conditional love, the price for which is that new members – organisms (especially the third round) renounce their own values, acquired independently through hard work and with their own resources. Thus, the substrate parasitic tendency is replicated, and also represents the initial primary interest for such a creation. "Virus" programmes are also gradually created in order to maintain the pathological parasitism by cloning the bureaucratic-mutant roles found already existing in, or skilfully inserted into, certain positions in the newly conquered organisms (states), usually concealed under the names "governmental... non-governmental institutions ... public media...".

This game remains undiscovered for so long and is so seductive that slowly the majority of the other unconquered organisms develop a fatal love for this imaginary, but unfortunately at the same time, archetypal formation of an "ideal mother and father". Namely, they offer to be accepted at any cost, even as "illegitimate children", who, because of their own unworthiness for such (ideal) parents, agree to relinquish their traditional values and personal traits. With this they themselves create their own position as slave, aided by the earlier monstrously skilful and accurately implemented complex tortures by the pathological parents. Thus is achieved the ultimate goal of the hidden forces that created the

image known as the "EU family". The "as if" reality (psychopathology within the syndrome of "identity diffusion" – typical for the traumatised, borderline, post-psychotic and others) of a better life turns into a true reality of a slave-owning regime.

Developmental psychopathology

This entire history is being implemented through the psychological game of seduction on the one hand, and through a well developed system of conditions, penalties and coercion on the other. These conditions are inserted into the various spheres of human existence and group processes in the local communities, protected under the brands of "democracy", "human rights" and "market society". Despite such brands, which are presented as "good", the members of the communities that are to be ruled by the mutant "EU family" through the system of intimidation are labelled with comparatively negative socio-economic brands. Modern witches immediately present the systems as "communist", "transitional", "intolerant", "economically backward", etc. In this way, the brains of the members of the target groups are rapidly and persistently programmed to unambiguously distinguish between good and evil in the new community that awaits them with already prepared new rules of the game with which they have to align prior to entering. Simultaneously, all the means of reprogramming (brainwashing) are used against the previous, historically confirmed values in their social systems. The goal is for those values to die or mutate in the desired direction.

Then follows a period of "bombardment" of all those that need to be convinced. Frequently used is the political-intelligence-

media propaganda machinery of "brainwashing". In certain cases, if necessary, military means are used to brutally punish "bad systems", as an example to others. In one case, this bombing was even conducted with depleted uranium, which was aggressively dropped in large quantities on the local population (the case of Yugoslavia, 1999). There is also involvement in other newly branded inhumane actions termed "humanitarian wars/campaigns", particularly where there are resources that meet the needs of the parasitic-paranoid "monsters behind the curtain". Morbid traps are set along the way where mass crimes against humanity occur, for which only ordinary actors are prosecuted, whilst they remain hidden behind the curtain. In events such as these, the well-oiled media machine, in the space controlled by the EU system, always presents an ideal image of itself, whilst the culprit is found in the chosen parasitic-cannibalistic target.

All of this leads to a blind acceptance in the wider public awareness that "everything that is EU is good, whilst everything that is not EU is not good". In other words, even the abnormal under that brand is normal, whilst the normal must be characterised as abnormal if the so-called "EU" decides it is so. Thus, the increase in violence, drug addiction, human trafficking, paedophilia, prostitution, incest and cannibalism are successfully placed on such a level that these serious social deviations are treated as "by the way". Contrary to this morbid development, history and science have long made it clear that society can only function if precisely these tendencies are stopped. The mutant presents the thesis that the abnormal is normal and that the normal is abnormal. To do this, in addition to the media cronies, previously installed and socially established "non-governmental

organisations" also blindly support the achievement of the ultimate goals. They are usually found under the "protection of human rights" banner!

This phalanx has recently penetrated every important sphere that composes the basic pillars of a healthy society: education, health, law and culture. We are witnesses to the enormous destructive effects that they have had in only a few years, especially in the so-called post-communist countries.

At the same time, the project of inaugurating financial totalitarianism as "democracy" is being robustly and successfully completed. It has become "normal" for the police and the courts to react radically to the payment of bills and penalties, but not when they concern the strongest social deviants that directly destroy the foundations of a healthy society. Thus, the case of the "EU" has definitely acquired severe psychopathological dimensions, which, due to the power of the system, is also being imposed ever harder on the world, especially in its immediate surroundings.

The idea for a new slave-owning regime, which is the principal and permanently concealed interest, is steadily attaining a platform where it can be easily realised.

Group psychopathology

"Family dynamics" provides us with more typical psychopathological attitudes. Most striking amongst them are the attitudes of the "ideal" and "schizoid" mother, and the "punisher father". They are usually created to recruit, convince and condition potential new family members, or, particularly harshly and

uncompromisingly, to resist those that want to retain the previous system of operation or implement their own ideas for a new one.

Simply put, only those that become convinced of their own powerlessness can enter the new family, i.e. those that are completely seduced by the "EU-ideal Mother" and are in fear of the "EU-almighty Father". This Oedipal situation is created, developed and realised in such a way that the mother (EU) seduces one child (power in a specific local community/state) so that it may then behave likewise with the others (the remainder in that community). However, after a while, once the privileged child becomes dominant, she also punishes it with criticism and rejection. But, of course, only after the child has been directed by this mother to first kill its "father", i.e. the previously created and inherited values of its society, and accept the principles of the "almighty EU Father"....

The EU Mother is schizoid, and a schizoid mother is always emotionally cold, arrogant and responds to provocation by the child with brutal violence. In many respects she carries with her the principles of motherly behaviour when she creates the schizophrenic child. The characteristic part of this relationship is called "double-bind" communication in clinical psychiatry (Bateson, 1956).

The essence of this type of communication is that the mother, due to the problematic structure of her own personality, imparts confusing, simultaneously dual and contrary messages in certain emotionally important moments for the child. This causes the child to feel that it is "... bad, rejected, unwanted, incapable, punished, and that it is being threatened with destruction..." unless it blindly accepts the content. Since the mother must remain "untouchable" and always "ideal", the child develops a percep-

tive and emotional dissociation, which causes mental confusion and blocks appropriate adaptive responses and behaviour. Such a state of "cognitive dissonance" gives rise to strong tension and an inability to resolve the situation. Extended stay in such a situation leads to psychotic disintegration, which is usually diagnosed as schizophrenia.

The EU Father, meanwhile, in addition to his anal-sadistic composition and role of executioner in the EU family, also demonstrates the psychopathological phenomena of a paedophile-sadist (latent killer), which he plays out in his relations with the "new children". Explicitly speaking, he grabs his victim, a child, by the neck, and periodically satisfies himself through sexual violence and perverse acts.

The role of this EU Father is also intermittently fulfilled through the summoning, organisation and conduct of group rituals during which the target entity – the unwanted child – is sacrificed (executed in some way), or is jointly mocked (bureaucratically, economically, politically, militarily and so forth).

Psychoanalytical meta-psychology, in terms of the genetic aspect of these EU parents, points to the assumption that "the creators of the new world", who actually created the parental roles with these psychopathological characteristics, come from similar families. They are families composed of dominant schizoid mothers and anal-sadistic fathers that project their castration complex and emotional-impulsive digressions, through specific pathological defence mechanisms, onto the creation of a paranoid world. Thus far, they are doing so extremely successfully.

The countries that were deliberately held "in transition" longer by the EU Mother and sadistically punished by the EU

Father developed phenomena of social disintegration on the one hand, which are phenomenologically very close to those of schizophrenia, whilst on the other hand their behaviour towards the population produced lasting post-traumatic deformations in the form of expressly bizarre antisocial deviations.

EU – NEU (non-EU) relationship

In analysing the group process of the family known as the EU, it is interesting to analyse the relationship towards the so-called "non-EU entities" (hereinafter NEU). In addition to the established parental pathology that is also applied in relation to the NEU, one can also note the transmitted group psychopathological behaviour of the members of the second and third rank (the already adopted "children") towards the NEU – the future potential brothers and sisters. Seizing the opportunity, the frustrated former and current "EU sons and daughters", with the backing of the "Great Mother and Great Father", attain a false sense of their own size, strength and power in the decision-making processes, with regard to the NEU. Thus, they turn into the "almighty prison guard" of the new candidate, especially if they are their neighbour. At the same time, they also regress to the anal-sadistic level in an attempt to establish and maintain control over the other by detaining and delaying him (in the same way as when a small child tries to conquer his surroundings through faecal retention) in becoming a part of the EU family (read "to feel loved").

At the same time as the decision (faeces) is prolonged, the candidate is requested to renounce some of his values, to

the extent of complete depersonalisation if possible. In this way, "EU children" reproduce and aid the further development of the process transmitted to them by the EU parents. The EU parents' delight in such behaviour stimulates the son/daughter, through this anal-paranoid regression, to once again elevate their own faeces (decisions) to the level of "gold", or psychopathologically to an unrealistic/insane overvalued fetish.

On the other hand, the EU family urgently needs the NEU entities so that it can also project its "bad objects" upon them, through the mechanisms of cracking (splitting) and projection or projective identification (borderline or psychotic defences). These psychopathological manoeuvres help to temporarily maintain the illusion of one's own high value (idealisation seasoned with maniacal defences), as a basis for maintaining self-respect.

Conclusion

The so-called European Union has been destined for pathological development and a destructive end since the very beginning. It is a mutant-replicant created for a particular purpose, of which it is unaware, in the same way that it is unaware of whose creation it is, whom it serves and how long it has been programmed to live. The EU family is merely a good screen, one of many, for concealing the "monster behind the curtain". It is temporary, until such a time when the freak feels safe, so that it can subsequently appear with all its destructive force over all the existing benefits of human civilisation. Clear signs in the last few years point to the fact that the time has come for its open assault.

THE IDEOLOGY OF FETISHISM

2010

The Psychology of Happiness

The ultimate goal that people are trying to reach by living in a social community is typically formulated in the well-established collective consciousness by the notion of "happiness". In its deep psychological foundation, happiness derives from the feeling of complete psycho-physical well-being; a state of blissful flow which permeates the entire human body and at certain moments can lead to feelings of exaltation, of unforgettable ecstatic pleasure, and thereby to the magnificent feeling of infinite joy, rapture and overall connection. Once experienced, the need to repeat this feeling of happiness is extremely strong, especially owing to the fact that it draws its unconscious and biological strength in essence from instinctive drives and from the orgasmic ("cosmic") feeling of satisfying them.

The Image of Happiness and Social Ideology

By projecting this internal content and one's needs onto society, an individual expects the ideal realisation of his or her instinctual and spiritual needs within the existing social concept. Let us remind ourselves that human beings today, living in their communities, are generally taught that they can satisfy these fundamental needs by way of obtaining and possessing their substitutional objects, usually through the realisation of material interests (property, money...) and omnipotent (power) urges. Idealisation, amongst other things, is a defence mechanism that always accompanies the image of happiness.

In human communities, the image of happiness and the path leading to it have been different depending on the social system, i.e. on the main representations which have been created and placed in the sphere of public consciousness in each society. On this basis, new and attractive ideological forms of social organisation have always been created for systematisation into something resembling a perfect social ideology, which will finally, unlike the others on offer or previously unsuccessful ideological attempts, bring happiness to all individuals living in it. Thus, the individual motivational psychological potential of every member of a society has essentially always been, consciously or unconsciously, irresistibly seduced by, and instinctively submissive to, the prevailing social ideologies.

Furthermore, the ideology of happiness has in all social systems and communities thus far been the principal means by which governing groups seduce their members, with the aim of facilitating the acceptance and implementation of dif-

ferent kinds of government. Seduction, to remind ourselves of the knowledge acquired from psychoanalytical practice, always carries the subtext of awakening unconscious magic expectations in recipients, and is most commonly “on the other side of the truth”. Throughout the history of humankind, the most diverse ideological matrices and concepts of realisation of collective and individual happiness have been created, with the wholehearted support of influential religious and other organisations which, whilst at the same time expressing maximalist materialistic interest, have imposed themselves as spiritual leadership.

In order to convince the masses, every new governing “team” has used, amongst other things, the seductive power of newly composed symbols and myths. Various totems and taboos have subsequently been created to serve as targets for the projection of some of the regressive (animistic) needs of people for the existence of invisible occult powers, i.e. to simultaneously provide “concrete evidence” of the truthfulness of (religious) beliefs, coded on the basis of their acquired position in the collective unconscious. Thus, the tendency towards seduction with drive-replacement and magic-like objects has also been maintained, onto which an individual could project his or her own image of happiness and, at the same time, faith in the omnipotence of the authorities, through the ever-present threat of punishment in the event that the established principles and rituals be disturbed.

Narcissistic Culture

Modern civilisation has reached a high level of narcissistic culture¹. The overall influence of a society on the development of the human psyche from birth until death, through pedagogy, set emotional relationships between people – especially on the evaluation of the relationship between love and hate, as well as between envy and gratitude, education, professional orientation, criteria of success, determination of social values and status symbols, up to the attempts to achieve a feeling of personal and collective happiness, as well as some meaning in life – which are essentially directed towards a narcissistic fixation of libido and further suitable building of the personality structures of modern people. Thence, the chronic condition of non-realisation of fundamental happiness, which can originate solely from experiencing true love in connection with others and nature, forces the libido towards the regressive (declining to previous stages, lower in development) satisfaction of passions like partial sexuality (perversion) to autoerotic (autistic) sexuality, or, owing to powerful developmental fixations, to the increasingly present sexual inversions (homosexuality).

Narcissistic culture protects these disorders of sexuality and drive satisfactions first by labelling them as “minorities” and then, through powerful and persistent public gratification, they rapidly progress (along with their euphoric popularisation) in social status and evaluation, even above the status of those with normal sexual orientation. Thus the social side provides further

¹ With regard to the mechanisms of development, see my essay “Narcissism and Culture”, 1993, and the book *Creative Process and Psychoanalysis*, 2000.

“mass production” of disturbed personality structures which, by oscillating between insecurity due to the presence of constant diffusion of their identity and attempts to defend themselves from that insecurity by keeping within the rigid borders of “the grandiose self”, reach more often and more conspicuously the bizarre level of the psychological structure of mutants². Observed from the deep psychological side, this denotes the collapse of priority of the genital level as the main goal in the sexual development of personality and the domination of the pre-genital fixations, which even more clearly explain the state of civilisation today, and mark out the further path of action of socially regressive and destructive forces in the future.

The current sick psycho-social establishment, which presently dominates the human race by possessing the legal institutions as well as leading social ones, rapidly produces, amongst other things, more traumatic situations in the world in accordance with its pathological assessments, decisions and actions. Besides causing massive material damage and mental pain, this at the same time provides for the powerful penetration, multiplication and potential social domination of new pathological personality structures – human monsters. Thus narcissistic culture provides a great advantage for Thanatos in the struggle with Eros, on the path of realisation of his mission of rendering organic matter inorganic, which on the other hand would be the last possible point on the scale of libido regression.

Everything begins with disturbance in the treatment of the relationship between love and hate, i.e. the negative influence arising in the psychological development of human personality

structures. Narcissistic culture is a culture of hatred, envy and irreconcilable rivalry and disturbed sexuality. As such, it can only serve Thanatos, not Eros.

The Society of Fetish

People's focus on fetishes is a "normal" consequence of such a culture. That is due to the fact that, on the one hand, the objects of which a narcissistic libido takes possession automatically gain an overrated importance in the described personality structures in order to be used for the (compensatory) purpose of defence against the state of insecurity that is continuously being created by their obscure and unstable identities. On the other hand, a libido trapped in such an emotionally poor and rigid narcissistic world of communication has to choose for the objects of its satisfaction those same objects which the narcissistic libido uses for defence. In this partial and regressive world of objects, the libido, in discharging itself, injects a feeling of power and passion into certain objects and symbols. Thus they become a platform for the development of both individual and, appropriately for the current state of culture, collective fetishism.

Observing the current trends in social fetishism, we can demarcate, without claiming to set a final classification, three dominant spheres of fetishist libido fixation manifested in objects from the so-called "outer world". Those are physical objects, the naked body and money.

In the sphere of physical objects, those which serve different purposes and are of various sizes can be encoun-

tered; they should mostly serve a certain aesthetic or practical purpose. Starting from the objects that are put on the body (jewellery, perfumes, hygiene items, clothes, watches, belts, purses, shoes and other accessories...), the spectrum of potential objects of fetishist purpose has spread to mobile phones (especially present in recent years), PCs, cars, houses, yachts, weapons, etc. In the narcissistic world of love they serve to maintain the ideas of the existence of a grandiose self, but at the same time, perhaps closer to human consciousness today, they represent the proof of power and prestige, which, translated into the language of deep psychology, would mean reaching a (pathological) feeling of control over the environment (of others), with the dominant involvement of pre-genital (anal and oral) fixations and the ensuing defence mechanisms. All those objects carry in themselves manifold replacement values projected onto them from those fixations and, with the tangled passion with which these fixations are followed by the entrapped libido, at the same time they also present the embodiment of the regressive, pre-genital and partial love from the period of undifferentiated self-object relations.

The naked body is present everywhere in the surroundings of modern people. The images of naked women and (progressively more) men are ubiquitous in all media, mainly for the purpose of increasing the purchase of certain products and for profit. Alongside this, those images are more and more regularly used for the pornographic and (it is definitely true that it exists nowadays as a very widespread phenomenon) paedophile industry. The same process has led to the more frequent offering of "personal values" which are to be rated.

At the same time, the industry of images also serves to justify this phenomenon, since the main excuse in today's world is profit, regardless of whether the phenomenon is pathological or not. Thus the image of a naked body becomes the main fetish that a libido leaps at, with the potential realisation of profit or a feeling of power. The naked body no longer has the aesthetic-erotic dimension that should represent an ode to love and endearment (and thus serve Eros), but is an object of seduction, possession, pathological control, impulsive discharge of drives and of performing sadomasochistic rituals with the purpose of initiating the experience of power over the victim/prey. An attitude towards a naked body of flesh and blood from real surroundings, when combined with the consumption of these images, becomes depersonalised, distorted, alienated to human senses, burdened by unrealistic expectations and thus prone to the development of frustrations and aggression. Love in reality is much more difficult to realise than a fetishistic (especially voyeuristic) passion towards the naked body. Hence, it is also possible to explain the increased presence of sexual deviation in the modern world.

However, pride of place in the ideology of fetishism belongs to money. This place is provided by a successful inauguration of the image of profit in the public consciousness and its match – money as the main social goal, which justifies all sorts of means for acquiring it. Money becomes the main totem of the present and, at the same time, the symbol onto which a human psyche can project the realisation of an immense spectrum of its urges and needs. This means that a personal image of happiness can be realised through its possession, with

the feeling of power and self-satisfaction induced by possessing material and human resources. Concurrently, money easily opens the back doors that avoid the usual social prohibitions, leading to a free path towards the realisation of perversities, hidden urges and activities forbidden to ordinary people. On the other hand, those who do not have it automatically become unloved, socially unacceptable and smoothly slide towards the edge of biological survival, which society already treats as a normal outcome, accepting the mechanism of denial as its legitimate defence. In modern social systems, money has been rapidly rising to the status of inviolable master of social rules. Many long-standing regulations, in systems in which monetary totalitarianism has appeared, have fallen apart under the newly generated thesis that "money rules the world".

Simultaneously, on the emotional level, money paradoxically becomes the object of passion and the most desirable partner in the life of modern people. Social ideology has finally found the true fetish through which it can successfully present to the masses the realisation of the image of happiness. Thus, gradually the final formula is reached: the one who possesses control over money in the world has complete control over the destinies of all people and the further course of the development of human civilisation.

Virtual Fetishism

With the appearance of TV and the Internet, people have entered an era of new slavery, "a virtual reality". This slavery is realised in the field of human attention, imagina-

tion and identification. Human attention and imagination are imprisoned in a virtual space where, by entering the process of identification with certain virtual objects, an individual action is reduced to passive consumption and the inner experiencing of an illusory role that a participant has been identified with. Amongst young people, there is an enormous risk of the formation of strong identifications, even the creation of virtual, non-existent identities, and their transfer onto themselves and their reality. In the virtual world, emotional relationships are realised more simply and easily than in reality, due to the possibility of avoiding situations of frustration and conflict.

It offers people, especially the young, a feeling of quick satisfaction of emotional and drive needs, without major obstacles in the course of their realisation. At the same time, the virtual world is increasingly offering objects of satisfaction that are aimed precisely at such drive and emotional needs, through the acceptance of the new/virtual rules of communication. In addition to the development of addiction through the regular use of virtual contents, this fetishistic satisfaction of libidinal and aggressive needs through virtual objects used for the discharge of drives, even now, at this present time, provides an illusion of having successfully fulfilled one's emotional and instinctual life, more easily than in "the outer reality".

Concurrently, on a technical level, the virtual world of television, video and the Internet, with their (to a human brain) incompatible sequential, subliminal and frequency content, cause the desynchronisation of important brain functions and disturb the mind-body relationship on the psychosomatic level. Along with the growth in attention-deficit disorders (ADD), the

signs of a new psychopathological phenomenology are clearly discernible, which I would here call "the hindering of psychological development caused by virtual reality".

The dominant symptoms that I increasingly notice in young clients in my practice are disorders in the development of emotional relationships, narcissistic libido fixations, communication disorder (a tendency to an autistic form) and (to my surprise) more prominent defects in testing (control) reality. Virtual fetishism goes hand in hand with a new form of psychological disorder, which I would aptly name "virtual schizophrenia". This is a disorder that completely fits into a new form of social disorder (see my essay "Schizophrenic Signs of Social Disintegration").

The I–Fetish

The Modern Ego, like every other of course, is formed by the influences of the outer environment, inner drives (which come from the area that psychoanalysis calls the Id) and the present ethical-educational forms woven into the structure called the Super Ego. What kind of Ego can be modelled in the environment with dominating narcissistic Selves, distorted Super Egos, schizoid emotional relationships, disturbed behaviour and fetishistic ideology?

It is obvious that this Ego cannot be psychologically healthy, integrative, socially productive or creative. It can only be defective, deformed and partially functional. The power of cognition of deeper truths and the real possibility of such an Ego transforming into an authentic personality are extremely limited, almost impossible. The greater possibility is for its transforma-

tion into pathological personality structures, like mutants and monsters, rather than its development into a healthy personality. Evidence for this is the increasingly visible changes in the psychological expression of the human phenotype on Planet Earth at this moment.

As for identity, the Modern Ego is not capable of building an authentic identity. Its ideals (Ego-ideal formations in Ego) have strong simultaneous fixations on narcissistic and fetishistic objects. This regressive level is an extremely primitive (archaic) platform and at the same time a pathological one for identity-building, otherwise the highest goal in Ego-building. With impaired ethical standards woven into the Super Ego, which have occurred as a result of the influence of the collective sick Super Ego on individual development, not only is this primitive identity incapable of building any kind of higher model of individual or group ideology, but it is also prepared to destroy the present one at any suitable moment.

In such a constellation, the Ego becomes a fetish in and of itself, whilst the personality that possesses it creates a fetishistic image of its I. Thus is closed the cycle of development which a human organism should realise in the individual mission of each generation, within the overall mission of attempting to create a modus of sublime human existence, in conjunction with cosmic intelligence.

Conclusion

The ideology of fetishism is offered in the modern world as a means of achieving the ideal of happiness in the individual

and collective lives of people. The satisfaction of instinctual drives and passions through replacement/fetishistic objects and virtual symbols, as illusions of experiencing true happiness, has seduced the libido and entrapped Eros, pushing at the same time the creative and spiritual potential of the human race into the shackles of the existing, and already rather distorted, human civilisation. That is just one of the explanations for the increase in current social degradation, as well as for the acceleration towards the possible destruction of the optimal system of human existence. Thanatos has gained the advantage by dominating regressive psychopathological mechanisms, especially since hatred has replaced love in relationships between people.

SCHIZOPHRENIC SIGNS OF SOCIAL DISINTEGRATION

2010

Introduction

Social psychopathology and its phenomena has been the subject of many observations and partial conclusions by a number of researchers of various scientific orientations. Each of them focussed their attention on a part of a wide range of socio-pathological phenomena in the society in which they lived, as well as on the attempts to generalise their importance in the name of the well-being of humanity or to emphasise their own personal insights. Naturally, their approaches have always had a strong imprint of the time in which they lived and the dominant relations in the systems they belonged to. The significance of the approach mainly depends on the level of the researcher's success in raising his conscience above local circumstances, as well as the level of comprehension and prediction of situations in global dimensions of time, space and relations. Each of their individual contributions, on the other hand, represents a clear fragment – a piece of a mosaic that an interested scientist of

today can perceive and be encouraged to further explore, to ascertain its overall importance to civilisation.

Thus, it is important to mention an author such as D. Durkheim, a researcher with noteworthy sociological concepts, where special place belongs to his treatment of the state of "social anomie" and its rebound influence on families and individuals. G. Devereux pointed out the cognitive-adaptive problems that a society inflicts on individual psychology through the abstract burdening of the psychical apparatus with inadequate cognitive meanings and incongruent present messages. W. Reich went into detail on blocked drives and orgone energy, as well as the creation of "the armour character" and psychosomatic illnesses through ideologically systematised economic and political repressions and perfidious coercion of living in social misconceptions. Within the framework of the anti-psychiatric movement, R.D. Laing referred to the existence of the possibility that surroundings create labels for mentally ill patients in a successful manoeuvre to hide and project their own pathology. J.L. Moreno had long ago noted that a society could also become ill and that in the future the creation of sociatry, i.e. a clear methodology for healing society, would become a necessity. Very often mentioned in recent decades, G. Orwell announced long ago the creation of a paranoid world where the control over an individual and the masses would be performed by the omnipresence of screens and the deranged functioning of state institutions. In his thorough analysis of the functioning of certain socio-economic systems and pathologies created by bureaucratic-totalitarian systems, G. Debord made a point by revealing mechanisms for creating "the society of spectacle", respectively governing the alienated masses of people through the

fabricated mental and stage performances. E. Fromm defined the important phenomena of an unhealthy society, the state of "escape from freedom", the essence of the conflict between the spiritual "to be" and the material "to have", as well as certain psycho-social aspects of human destructivity and the necessity of rediscovering the significance of the art of loving....

The aim of what follows is to make a further contribution to the revelation and better understanding of certain clinical aspects of social psychopathology which occur in modern civilisation. Society, as well as the phenomena which arise in this unique psychic system, will mainly be treated as a single organism.

Diagnosis

The diagnosis of schizophrenia in clinical psychiatry is established on the basis of the evaluation of the data obtained from anamnesis – signs of pathologic disorders observed in some psychological functions that together comprise the psychological status of a patient and observations during the course of the illness. Thus are detected clinical symptoms and signs in the sphere of appearance (outer image), communication, consciousness, mood and emotions, will, drives, attention, perception, memory, thought process, intelligence and the experiencing of their own personality. Schizophrenia is mainly a group of syndromes and illnesses which fundamentally represent a state of personality disintegration with the possibility of the process advancing towards its complete devastation, utter disorganisation and dysfunction.

A societal organisation essentially represents a certain mindset, a matrix which governs certain functions and organs. The mental matrix of a society can be healthy and unhealthy. The basic social cell is a man, i.e. his personality, which through its joining, under the influence of the social (mental) matrix, forms certain social institutions (organs). With his participation in some individual or group roles, together with other individuals and groups from his surroundings, he creates the way, the appearance and the outcome of the enactment of social functions. Disorders of some functions and institutions (organs) of a society produce symptoms and signs through which the psychosocial status of a society can be diagnostically determined.

Modern society produces a multitude of symptoms and signs which, subsumed with the diagnostic model of clinical psychiatry and clinical psychoanalysis, point to a mass of psychosocial disorders that we can freely characterise with the well-known term "schizophrenia-like", i.e. schizophreniform. I think it is important, especially regarding the future development of our civilisation, to take into consideration a certain spectrum of psychosocial pathological phenomenology produced by today's societies. The aim is to encourage prevention and contribute to preventing the further development of pathological social phenomena that lead to the disintegration of the healthy social matrix. At the same time, it is the responsibility of psychiatry and clinical psychoanalysis, which serve the healthy as opposed to the unhealthy models, to clearly differentiate and point them out to the other social forces, thereby facilitating the way to their eradication and healing.

Autism

People are definitely living more and more confined in their own worlds, which are mutually different and, at the same time, keep a distance from one another. The reasons for this are numerous: the persistent separation of people from one another through the informative content presented in local media, which is drastically different to that which derives from other media coverage; the capturing of their free time in the labyrinths of imposed obligations and emotions entrapped in marketing tricks; the ideological "ghettoisation" in the newly composed fetishist trends; the blocking of the natural and production of the artificial imagination through the addiction to the Internet and cyberspaces; the separation of children from the family upbringing; the increase in street violence and fabricated wars; the expansion of corruption in state institutions; the replacement of the educational and pedagogical concepts with new, distinctly abstract-virtual methods; the essential degradation of male-female relations; the more frequent and legal use of psychoactive chemical substances; the media stripping of human intimacy; the decline of the belief in existence of true love.... This is a small part of the list of factors which encourage today's man, in an attempt at self-preservation, to live in an isolated world constructed on the basis of incomplete, distorted or frightening mental contents and reactions to the surroundings. The previously, by the same origin, generated narcissistic culture gradually grows into an autistic, mentally disassociated and uncoordinated consciousness with regards to the mutual life of humans on the Planet Earth. This consciousness is at the same time based on a notion – percep-

tive illusion and distorted thought abstraction, in the partially disintegrated mental mindset of socially deformed individuals and groups.

Autism represents a personality's attempt to defend itself from the loss of its own 'I' in such an outer world. Within such a framework, decisions are born that lead towards the complete seclusion or, on the other hand, to the joining the groups of mediocre, sectarian or militant types of organisation. In the course of time, this type of living leads to a deepening of the disintegrative forces within a personality and its further disintegration into a schizophrenic-like one. Thus we can notice the increased presence of a number of accompanying pathological deviations in the sphere of the experience of one's own personality, such as derealisation, depersonalisation, personality transformations, etc. Lately, we have witnessed a trend by the modern media to attempt to present these phenomena as forms of normality and thus intensify the further development of the autistic social pathology.

Disorders in the Affective Sphere

In the last decades of the twentieth century and the first few years of the twenty-first century, the data on the "epidemic" of worldwide depression have been noted and statistically corroborated. Thus, a few years ago, it was confirmed that hundreds of millions of people at any one moment suffer from loneliness syndrome and depressive mood. Of course, the world institutions responsible for the world's health have not done, and are still not doing, anything to find the real cause, let alone thinking of

how to protect humankind from such an epidemic. During the same period, an obvious increase in the usage of psychoactive substances is evident, as a pathological defence from this invasion of disorders in people's mood. In this way, the substances that cause an artificial euphoria (read "manic defence") or temporary inhibition of the brain (read "escape from reality") have unofficially become the street therapeutic medicine, with a well developed paralegal system of distribution and collection of large amounts of money (tax free), where there is no clear trace of where it will end up or who ultimately profits. With the legal use of alcohol, as a mass relaxant and temporary mood stimulant, and expansive use of legal psychotropic drugs/medicines, a clear picture emerges of the human brain as the main patient of a modern society and the target for profit by legal and illegal industries.

All this is a basis from which, over time and recently rather obviously, other affective disorders in modern people have developed that already have a schizophrenic inclination. Thus, the mood that we can clinically qualify as apathetic, which is one of the characteristics of chronic mental patients, is becoming a more obvious disorder in a greater number of people. Connected with the previously detected autistic model of experiencing reality and oneself, for the modern man this mood can only lead to weak and unsuccessful attempts to get out of an emotional labyrinth, accompanied by the pointless waste of instinct and will, and in the end to a final deterioration of the captured mental system.

To such a quantitative emotional disorder are added the more serious ones, the ones that are more present, qualitative disorders that are taking place in the sphere of the exchange

of feelings. Especially pronounced, although in western culture present for a long time as a basic quality in interpersonal relations, is a defect in affective relations. It is the essential disorder in the process of transferring emotions between people, where verbal and non-verbal communication should adequately follow emotions in a so-called meta-communication sphere. Compatibility of contents in messages is the only true basis for creating a healthy personality. Otherwise, there is an ideoaffective dissociation, which is one of the qualities of schizophrenic models of communication. This position is intensified by the establishment of the phenomenon of paramimia (inverse mime) and parathymia (inverse feelings) in public relations, which are especially apparent in public appearances by politicians, media announcements and in information placed in the media.

Negation of Reality

In the classic description of schizophrenic phenomena, always present in psychiatric textbooks, there is a phenomenon known as "laughter under the gallows". It is not only a psychopathological phenomenon which reflects the aforementioned paramimia and parathymia (mimicry and emotional expressions contrary to normal), but it also mainly points to a psychological disorder called "negation of reality". The negation of reality phenomenon is a basic diagnostic criterion whose presence denotes the presence of psychosis, i.e. madness.

Observing the psychological defences of today's man and various social institutions, we gain the insight that the great-

est percentage of individuals and groups use the mechanism of negating certain, socially very important, phenomena. Thus, today there are no adequate or even any kind of reactions to new wars, climate disasters, scenes of violence, existential and social calamities, abuses of office, sexual perversities, monstrous ideas and projects.... People, officially and unofficially, behave as if those events were not their concern, as if it were not their reality. This mechanism of "splitting" and separating contents from consciousness is an utterly regressive defence, present at the lowest level of the psychological development of a human being, and if it continues to function, it becomes the reflection of a state of constant dissociation, which is the basic clinical schizophrenic sign. At the same time it is an explicit expression of a person's helplessness to deal with stimulations and provocations coming from their surroundings.

The paradox is in the fact that the environment that generates the causes and the type of psychological reactions to them is society, which is at the same time also the creator and pathological "protector" of people who participate in it. In time, individuals captured in such a society learn to accept their own helplessness, in the unsuccessful process of expecting social institutions to adequately deal with the causes of disorders in their environment. The only thing left for them to do is to psychologically split the disturbing events from themselves, behave as if they never happened, and regress to a narcissistic-autistic level of functioning in an attempt at mental self-protection. In the long term, all of this leads to the further development of schizophrenia like social psychopathology.

Social Neologism and Cacophony

The modern language that is imposed on people in communication deviates in two directions. One is an exaggerated abstraction – the creation of increasingly complicated terminology leading to a gradual loss of a recognisable connection with the initial sense and idea that it was trying to elucidate. Thus, new terms are constantly being created, a single word of which is supposed to replace a whole complex of words or a sentence. In such a way is created an artificial model of “telegram” communication and neologisms that are undeniably swamping today’s world with newly composed language symbols, which in themselves, separated from context, can only denote bizarre meaningless ciphers in a schizophrenic type of communication. In this way, these formed notions, which do not reflect a natural manifestation of things and events, easily cease to have original connections with the initial idea and with the target association that they should serve. Those abstractions do not belong to the healthy models of thought process development, which have as their goal the separation of certain contents from the context for a more precise and wider understanding of certain details and relations, but instead to illogical, impersonal, often absurd and bizarre models. This provides a basis for the development of thought characteristic for an advanced schizophrenic process, the state of which is called “chaos concepts”. In such a world of words and communications, thought and consciousness become progressively dissociated, abstract, incomprehensible and autistic. Particular danger is presented by their introduction into the educational system, where they will be adopted by children and young people.

The other direction in which modern human communication has lately been going, especially the one on the Internet and amongst youth, is an extreme simplification of expressions, their shortening, omission and substitution with numbers and symbols. This leads to the drastic impoverishment of the thought process, its concretisation to the level of moron and imbecile bizarreness. This impoverishment of the thought process, through the use of replacement, non-verbal forms instead of the characteristics of concrete thinking, is an extremely regressive model of communication. It is found in primitive communities, intellectually retarded personalities, as well as in a chronic schizophrenic process of personality disintegration. Paradoxically, in the twenty-first century, the century of the culmination of scientific and educational thought, mankind is rapidly regressing and returning to a primitive, wild and mentally retarded form of community!

Children in today's world are more frequently subjected to new types of education and pedagogy, which principally comprise the previously mentioned communication programmes. A particular danger for them is that they are, from an early age, as is already obvious, hooked and addicted to Internet communication and the virtual abstract-autistic world of neologisms and chaos of concepts. There is an increasing presence of symptoms and signs of a new disorder in children's psychological development that I have creatively called the "Syndrome of Urban Kaspar Hauser". Thus, they are becoming a mass out of which a new wild tribe could grow, with defective personality development and a destructive attitude towards the present and past achievements of civilisation, as well as the painstaking rise of human consciousness. It appears that a basic social potential has already

been created on which new, regressive and destructive human communities could be founded.

A separate problem is presented by the cacophony trend, which is omnipresent in public relations and the media. Frequently, derogatory terms and vulgar language are used in situations and occasions that require a civilised level of consciousness and conceptual expression. Scandalous newspaper reports, so-called reality shows, the film industry that has for years been inundating audiences with psychopathic characters and their savage terminology, and politicians, who in their disputes with their opponents, have also contributed greatly to this trend. It is clear that intellectuals, artists and even scientists also indulge in this cacophony trend. Thus, they easily join the process of creating a schizomorphic language, as well as the culture that accompanies it, in a society.

Virtual Schizophrenia

Reportedly, at this moment (April 2010), science, or so it is usually presented in the media, cannot with certainty provide evidence of the influence of video games, addiction to TV, hours of daily PC use, cellular phones and the Internet on the overall mental health of people, and especially on the psychological development of children and youth. I think that every well educated and experienced clinical psychiatrist and psychotherapist, who is responsibly engaged in their profession and who is also interested in monitoring global psychosocial disorders, has for the last fifteen years collected more than enough data to gain an insight into mental disorders of a new type, which I would here name "virtual schizophrenia".

For all these years, and especially in the last five or six, I have seen a large number of addictions, behavioural disorders, chronic exhaustions, anxiety disorders, dissociative reactions, nightmares, attention disorders (ADD), neglect in upbringing, states of confusion, psychosomatic syndromes, asocial and secondary-autistic syndromes, defects and distortions of Ego functions, aggressive outbursts, sexual disorders, eating disorders, etc. They have always been clearly correlated with the use of the aforementioned devices and contents with which they come into contact, usually with consequences noticeable even in so-called normal adults. Especially conspicuous are specific disorders of mental functioning in users from the younger category of the human population, hooked on the excessive usage of such devices of virtual communication in the period of their physiologically unfinished psychological development.

All these devices clearly affect, exceptionally strongly, the disruption of the synchronous functioning of the central nervous system, which further leads to the desynchronisation of important psychological functions. From a clinical point of view, it is considered a disorder on many levels: cognitive, behavioural, communicational, emotional, as well as in the sphere of building and maintaining identity. On a cognitive level, the attention disorder is observed in an inability to concentrate on one topic for longer periods and incapacity to deepen attention, thus superficial impressions are created and unfinished and distorted perceptive matrices are built. Together with the problem of listening and understanding the collocutor, although an increasingly present problem in communication in these disorders, this further leads to an incomplete or incorrect reality assessment, an improper

understanding of the contents from the environment, and disturbance in the form of thought with relation to speed, rhythm and connecting of associations.

In addition, more noticeable is the disruption in the relation between what is heard, understood, memorised and answered in direct encounters with others in reality, especially amongst the young, which gives the impression of artificial mutism, partial autism and pseudo-dementia. Thoughts are often fragmented and abstract. As a communication style, it is characterised by a scarcity of ideas, interrupted associations, which are substituted with stereotypes, and bizarre phrases with the frequent use of strange words, numbers and symbols as an exalted way of expressing one's thoughts. Objects and contents from the world of virtual reality remain and occupy a part of a user's attention for a long time, splitting his/her cognition and developing a lasting model of a dissociated mental state.

With the typical attitude of absent-mindedness, and with it the look of indifference and insufficient presence that is deemed so very "cool" in modern culture's social life, on the emotional level the following can be noticed: distancing (detachment), affective stiffness, defect in affective relations with a dose of apathy in mood. Sometimes it can be interrupted by emotional incontinency, i.e. unexpected effusion of deep emotions, or impulsiveness as an inadequate reaction to a certain provocation.

The virtual world directly violates the mental health of people by irresistibly seducing them, after a certain amount of time spent in it, into identifying with objects (characters, situations, relations, scripts, etc.) within the content that is presented in it. This applies particularly to children and teenagers who, by

entering the world of video games and the Internet, in which they estrange themselves from normal communication, have trouble leaving those identifications behind. Long-term captives in the virtual world suffer the effects when building their identity on the basis of the role models that appear in it. This further encourages the imitation of behaviour and results in disorder in the structure of the personality. The spectrum of potential psychological reactions and clinical syndromes that can arise as a consequence of this is immense, starting with the development of unconscious fears of their own disappearance, to the complete identification with the aggressor.

There are other frequent personality disorders caused by this factor that reach monstrous proportions (see the text on mutants and monsters). I am of the opinion that the consequences caused by the production of the world of virtual schizophrenia will soon present us with the most massive social psychopathology.

Social Trauma and Transition as Periodical Schizophrenia

It is already clear to everybody that the ruling cliques exercise their superiority and make a profit by producing wars, selling weapons, causing unrest and destroying the systems that hinder their globalist ambitions. Besides, through the control of stock-flows, they also control the system for their own enrichment and impoverishment of others. Manipulation of these two levers directly leads to social disorders that in their psychosocial phenomenology belong to the field of so-called "disaster psychiatry", as well as already omnipresent stress disorders.

The production of wars and economic changes at the same time produces catastrophic situations for individuals and society in general. Thus, psychosocial disorders occur that can go through the entire spectrum from traumatic ones to chronic ones. A society, as an organism, suffers changes similar to those of the human psyche, and therefore it is no wonder that recently terms such as "post-traumatic society" and "countries in transition" have been introduced. After all, the term "social transition" has obviously been harshly taken from the science of stress disorders, where the transition curve denotes a graphic display of an individual's recovery period and his/her emergence from the post-traumatic period.

What is worrying is the potential abuse of scientific insight, which indicates that if during a certain stage of the transitional period of the recovery of a personality, he/she is inflicted with a new trauma, and the personality enters a newer, even more difficult trauma, which makes the further recovery of the personality structure uncertain. That is a path to a possible definite change of personality; a lasting deformation that is similar to a chronic mental patient whose behaviour often contains a tinge of pseudo-psychopathy. It is worrying that for the last fifteen years many social communities in the world have been forced and led through long-lasting and still unfinished transitional periods, through the rhythmical introduction of new traumas by way of the deliberate production of wars, economic crises and the imputing of destructive models of authority. This induces the consequences that increasingly resemble a state which in earlier psychiatry was known as "periodical schizophrenias", i.e. psychotic disintegrations after which lasting changes in personal-

ity remain. These states are also the social foundations for the development of individual personality disorders which I have labelled "mutant" and "monstrous".

People – Robots

The people of today are in an advanced phase of automatisation, not only in the material exterior, but also in the psychological interior. It is apparent that the prevailing tendency is for their behaviour to be uniformed and subjected to procedures to the finest degree. The process that has commenced in the military, the police and then transferred to the working environments as recommendable for "quality management" and standardisation, supported by technological-algorithm expressions, has already spread to the behaviour and expression of people in other social spheres of life. Recurrently, this process influences the processes of identification, imitation and behaviour, causing the adequate changes in the structure of the personality. Unfortunately, the pressure of automatisation is visibly imposed on children in schools through their new educational programmes, and is also more present in family surroundings. Let us not forget that every member of a community, from birth, is burdened with and coerced into learning and imitating certain irrational psychological automatisms in the form of pagan or religious rituals (read "archaic customs"), which, what a paradox, are growing even stronger during this time that we believe to be the most advanced phase of scientific and technological development in our civilisation.

The phenomena of the robotisation of people through appropriate "system approaches" become so obvious over time

that they grow into bizarre scenes that reflect models of schizomorphic disorders of will and of experiencing of their own personality. We can freely place them under stereotypes, mannerisms, automatic submissions, echopraxia, echolalia, etc. These phenomena become dominant in the world of culture, art, public appearances, politics and everyday communications. Thus, we can see how people-automats are dancing to the same rhythm, repeating the same phrases, literally imitating one another in terminology, appearances (brands...), political phrases lacking in fundamental understanding (which are fundamentally neologisms and cacophony expressions), tone of voice that is unmodulated or dramatic, empty laughter, etc. Added to the previously presented models of disorders in speech and ideation, which are present in modern society, a picture of robot-people, enacting the roles of residual mental patients, is formed.

Making this picture even more frightening, as a projection of a possible social development in the future, is also the present reality with its already institutionalised tendency to penalise individuals who reject this pathological model of behaviour and who do not accept the application of the methods of the deformed pedagogy. Thus, society represents a sick matrix in which the wealth of natural instinctive and emotional charges of human beings is disappearing. In such a matrix, it becomes extremely difficult, almost impossible to express individual and group spontaneity and creativity, as the only path to the sublimation of drive potential in an optimal feedback with the principle of the reality of important environmental factors. That is the way to confine people in a bizarre, hopeless and autistically void world.

Void

Impoverished emotional and spiritual interpersonal relations gradually create a world of social void. The social void can be appropriately defined as a state of insufficient energetic connection and a lack of optimal exchange of life energy amongst people in a community/society. Observed by psychoanalytical methodology, it is a state of weakened or broken libidinal connections between human individuals in a group. In such a community, due to the insufficient presence of the connecting energy and the absence of a necessary degree of passion in order to establish stronger instinctive and emotional interpersonal relations, individuals turn towards themselves and towards replacement objects to satisfy their natural drives (see text "Ideology of Fetishism").

Thus, a state of unnatural thwarting is developed, which includes a process of deformation of important platforms on which lie the survival and development of human existence. On a basic, biological level, a loss of natural balance in the cycles of physical reproduction occurs. Regressive-degenerative changes occur on a psychological level, which can be of a passive type (e.g. illnesses, deviations, defects...) or of an active type (e.g. risky behaviour, self-injury, suicide...). On a social level, on one side there emerges a tendency towards withdrawal and isolation, whilst on the other, an increase in violence, negativism and criminal activities. The destructive relation towards the natural environment is increasing, even in relation to essential life resources.

On a higher level of human existence, there is a deterioration of interpersonal and general spiritual connections and

emotional feedbacks. Thus is lost the additional, quantum energy, which is produced by appropriately organised and healthy human groups, creating communities capable of giving that same life energy back to their members. That is the true energy that makes a healthy society powerful, lifting individuals and making them feel fulfilled and happy, through a constant connection with universal creativity. In the state of social void, individuals regress to a lower level of individual isolation or join replacement or perverse models of mutant-monstrous group rituals in order to raise the group energy, in a vain attempt to compensate for the essential deficiency.

It seems that today's social communities are rapidly entering the state of social void. All the described phenomena which that void produces are clear signs of the domination of Thanatos, i.e. the tendency to render organic matter into inorganic, the process that always and as a rule occurs in the void that is created by the absence of Eros. The laws of nature inevitably remove unsuccessful phenotypes that grow based on a cosmic genotype, which are in addition far superior to the human one. Human beings and their communities can only adapt, or not, to already determined systems. The psychopathological manoeuvres they make, even if it is a type of schizophrenic negation of reality, are only temporary attempts to impose the unhealthy over the healthy, i.e. madness over reality.

The culmination of this process is always the same: disappearance.

THE FUTURE

A HEALTHY SOCIETY: UTOPIA OR REALITY?

2010

Questions Seeking Answers

The main questions that researchers of the psychological status of a society seek to answer are the following: what is the real state of the mental health of a society today? Is the current society healthy or unhealthy? If it is unhealthy, what needs to be done in order to improve it? Is the idea of creating and maintaining a healthy society utopian or a reality? And, finally, is a society a closed system or one that is affected by input from, and connection with, the forces of nature and the universe?

These questions are increasingly becoming the burning issues of the world, which has already entered a stage of uncontrolled rapid motion on a spiral of social and natural changes, accompanied by more frequent situations of massive devastation and destruction on a large scale. This spiral has been set in motion by humans, i.e. by the consciousness that has been created in certain organised and influential human groups and communi-

ties. Subsequently, this primary motion gains enormous strength by multiplying in the energy of the human masses and by using powerful and highly developed technologies. The consequences for humanity created by a healthy or unhealthy consciousness vary significantly and directly affect the fate of human civilisation. Therefore it is essential to find answers to the aforementioned questions as soon as possible.

The Present State

The present reality clearly points to the strong presence of the phenomena of social psychopathology. It is dominated by destructive behavioural disorders of a psychopathic and paranoid type, a considerable increase in sexual perversions, substantial basic mood disorders of a depressive and apathetic type, the establishment of inadequate emotional relations between people, the cloning of regressive personality structures – from the narcissistic and borderline ones, to the especially socially toxic types of mutants and monsters, the creation of pathological models of autistic and schizophrenic forms of communication in a society, the generation of masses of urban social savages, the creation of twisted models of public awareness, deformations in the process of pedagogy and education, the pulling down of proven health protection systems, a destructive attitude towards the environment.... These, and many other phenomena of this social psychopathology, are taking the present civilisation towards an inevitable catastrophe.

This assumption is confirmed by the increasingly frequent phenomena of destruction and decadence, clearly seen both in

the socio-economic sphere and in the now common recurrence of natural disasters and irreparable changes to the environment. The psychological blindness that exists in the public consciousness and the inadequate approaches to these fundamental signs of threat to our survival, ubiquitous at this present time, which focus attention and global interest on bizarre fetishistic and regressive-pathological values, are the ultimate proof that support the diagnosis that today's human society is seriously ill.

Assessment of Possibilities

Is it possible to heal such an extremely complex system? A system that is intertwined by myriad connections on countless levels and interwoven by strong forces, maintaining an enormous energetic matrix, which also defends itself from possible changes by experiencing them as the attack on itself? In it are imprinted powerful contents from the collective conscious and unconscious, familial trans-generational ghosts, the codes and memories of each individual history, the peculiarities of every human Ego currently alive (which is fighting to affirm itself), powerful ideological matrices, the forces of fallacies and prejudices, well-established organisational interfaces, strong resistances deriving from ignorance and insufficient intelligence, pressures of everyday problems and needs, etc.

The only certain thing is that any kind of change to this kind of established "social galaxy" must be previously planned and developed down to the finest detail. This is necessary, due to the existing risk of causing an even greater decline of the system and, at the same time, becoming a new utopia that, like the previous

ones, quickly dissolves away into the already created labyrinths of the existing matrix. This would only further strengthen the current destructive path of social development, meaning that any kind of thought on resolving the problem of social psychopathology is an extremely responsible task, especially considering that one needs to find a precise plan that should provide a clear direction and methodology of action. Simultaneously, this kind of aim represents the essential challenge around which the elite individuals of a humanist and cosmopolitan orientation must gather and organise at the present time.

Procedure

If a society represents a diseased organism, then it should be approached in that way, whilst the planning for its treatment should be concrete. The tangible causes that produce the previously observed and, in expert analyses, clearly defined symptoms and signs of the disease, need to be discovered. Subsequently, "targets" need to be selected, towards which the healing process will be "aimed". All of this must be done as soon as possible, before the patient-society loses the battle against the advanced and malignant disease. Once set in motion, the process of healing should be consistently monitored and maintained until the end of the treatment. During this process, from the very beginning and throughout the duration of the treatment, strong resistance and counter-attacks should be expected from the diseased forces from all parts of the social organism. Particularly dangerous and lethal counter-attacks should be expected from the distorted parts of the society's immune system, i.e. national security, similar to the

autoimmune reaction of host rejection. This means that a merciless battle is to be expected, which the healthy part of the organism must be prepared to endure and be determined to win. This is because the target of this treatment is not only a patient, but also the proven killer of social health and the natural environment!

Healing Directions

The possible directions in which the treatment should progress in order to complete the process of social healing are clearly outlined in previous thorough analyses of social psychopathology.

The first, and basic one, is the adequate treatment of the already created psychopathological formations in the society. The second one is the precise targeting of the generators of the social psychopathology and the overall destructive chaos produced by their mental matrices and the powers they possess. The third direction is the generation of high quality human energy and social organisations. The fourth direction is the creation of a unique model for connecting with nature's material and energy resources, as well as the forces of the universe.

At the level of *the first direction*, the concrete targets should be disturbed personality structures, pathological organisations and their leaderships, unhealthy public consciousness, deviant conceptual systems of health protection and education, and inhuman and unnatural ideas of economic progress. This means that the targets of the process of social healing are both people (disturbed personalities) and the ideas that are the pathological product of the deformed consciousness.

The basic selection of mental health that needs to be done is in the sphere of socially toxic personality structures. Mutants and monsters belong here. The treatment should be consistent with mechanisms for the safe elimination of monsters and monstrous mutants from the social surroundings, as incurable personality structures that are perpetually dangerous to humans and the wider environment. With regard to the remaining mass of social mutants, clear mechanisms and procedures should be developed to guide them, as well as to control their proper adaptation to new, healthy conditions. That would represent the optimal minimum that they are able to contribute in support of the development of society. Other psychopathological structures would be treated in accordance with the clear models of mental health protection. The leadership of groups and human communities should be left to individuals of proven quality, who, in addition to possessing healthy personality structures and the highest knowledge in concrete fields, are truly gifted with leadership capabilities.

In relation to the healing and further formation of public awareness, scientific achievements so far in the fields of psychology and communications, together with humanist principles, should be consulted. With the already greatly advanced technical-technological tools and communication systems, they have the capacity to create and maintain a healthy public consciousness, as well as support quality models of education and pedagogy.

The second direction of social healing should be focussed on the generators, i.e. the monstrous mind behind the social psychopathology. It is created by well organised groups and individuals who have together entered into all the pores of

important decisions concerning the crucial developmental directions of the current human civilisation. Interwoven into the largest world corporative systems of today, this sick mental matrix overwhelmingly draws the surroundings into its management system, whilst simultaneously ruthlessly eliminating opponents and distorting collective consciousness and the most important historical heritages. The individuals and groups that produce, develop and maintain the governing mental matrix of the social psychopathology, as well as the destruction of natural resources, have remained hidden for a long time behind a skilfully constructed socio-economic-military screen. They are wholeheartedly helped by cloned mutants – the creators of the public awareness and political leaders like themselves.

There are clear signs that this monstrous matrix has been losing control, intoxicated by the madness of the power it has gained and the bizarre signs of its "success". Thus, it is becoming more visible and recognisable, which means that in the presumed near future its members will be more prominent for selection during the necessary elimination from the circle of a social community. The current reality indicates that they have in their hands enormous economic and military powers, huge potentials which are maintained and enhanced through the seizure of considerable control over important social security systems. It is of the utmost importance that these systems first be cleansed with the remaining healthy forces by way of precise selection and elimination of the accurately diagnosed anti-human personality structures. This also represents the most important target that they have been aiming at from the very beginning, and in which they have succeeded in many ways, and that has

been to capture the structure of organised action in the social system. Simultaneously, it is vital to eliminate all monsters and governing mutants in the spheres of public awareness, politics and science. The task that is put forward in the second direction of healing does not seem to be an easy one at all....

The third direction should identify and provide the possibility for the creation of high quality human energy and social organisation. People create quality energy (as well as poor quality energy, of course), through mental operations in their brains, in this case the healthy and meaningful ones, and then spread it wider through their relationship with the environment whilst communicating important contents with properly chosen subjects/objects. To this purpose should also serve the already proven proper psychological and educational models of creating interpersonal relations, modern communication systems and models for the proper creation of public awareness. Human brains represent sources of energy of infinite possibilities. One of the greatest scientists of all time, Nikola Tesla, whilst analysing the potential for using the energy which is ubiquitous around us and which is available in unlimited quantities, noted that energy in people inexplicably increases by geometric, and even quantum, progression at the moment when certain ideas occur in their brains! This is the potential that needs to be exploited, finally, in the opus of human existence and creativity that we possess.

The healthy human organisation can only be produced by healthy and capable people, who are conceptually and spiritually led by the principles of love and creativity for the benefit of all. This means that only the true humane elite can lead mankind towards seeking and finding true happiness, by accepting the

responsibilities imposed by the governing principles of the true and righteous solutions. The masses of mutants, monsters, uneducated, savage, deviant and selfish people should definitely not be the leaders and turnkeys of our common human destiny. The healthy elite, through the use of their knowledge and skill in necessary fields, with the help of numerous scientific-technological achievements, undoubtedly present the only possible true leaders of the future human community!

The fourth direction should dispel the illusion that the social system is closed and self-sufficient, whilst the natural environment serves only to be exploited for selfish purposes. The environment has already been punishing us with its cosmogonical reactions, or to be more precise, indicating to us the unreality of the current mentally retarded approach, by increasing the number of natural disasters. Here, once again, appears the elementary principle of madness that delusional ideas are superior to all real wisdom, even basic survival. Insanity like no other! On the other hand, this is the point at which people's ignorance of the mutual energetic interconnectedness of the systems, which was proved some time ago by a certain group of physicists, may extend the duration of the current destructive process to the point of total disappearance. In the context of this level of the task and the necessary direction of healing, ignorance equals madness!

Thence, the creation of a unique model of connecting the potential of human communities with nature's material and energetic resources, as well as the forces of the universe, is necessary. That can be understood, devised and implemented solely by the true humane elite. With this, the issue of creating a healthy society is again at the same level as the issue of human survival.

Utopia and Reality

I believe that experiencing true happiness, love, creativity, overall well-being and balance with nature and the universe in today's sick social systems is a utopian dream. The reality is that all this can only be experienced in a truly healthy society, led by the humane elite in conjunction with scientific achievements and cosmic-cosmopolitan values. Currently, the process of disintegration is underway....

IN MEMORIAM

NATIONAL MASS PSYCHOSES IN THE REGION OF THE FORMER YUGOSLAVIA¹

Introduction

Many attempts have been made to understand the essence of the process often called the "disintegration of the former Yugoslavia". All these attempts might be considered to be only partially successful, as they usually concern particular phenomena that appeared during this "process" that are still, unfortunately, unfinished. Generally, the details of the military, geostrategical, geopolitical and regional political interests and the background influence of certain economic interests have so far been analysed by the descriptive approach and so-called analysis.

These interpretations do not seem very successful in diminishing the confusion and the horror felt in other countries in Europe and in the world, because on the one hand they explained the brutal way in which this process was initiated and developed, and on the other hand looked at the reasons for its erupting in

¹ This text was written in 1998 and published in the Macedonia Times. It was also presented in the workshop as part of the EAP seminar "Ethics, Human Rights and Psychotherapy" at the Council of Europe in March 1999.

the first place. To a large extent this confusion can be attributed to the feeling that at the centre of these events was a country that had existed for almost half a century, had acted firmly from a military aspect, and had been reasonably socio–economically stable. This confusion is compounded in its significance when we realise that this situation is shared by thousands or even millions of other people, as one might say without fear of exaggeration, who have experienced and survived a similar process of violent disintegration of the whole and the creation of smaller units, followed by the organisation of new identities and values.

The symbolism of this position may point to the essential splitting between the reasonable and the experiencing Ego, if we try to understand that association through the psychodynamic model of thinking. This linkage is not the only thing which prompts further consideration that the basis of the disintegrative process and the release of such uncontrolled destructive forces which accompanies this process are largely due to this division, but we have to look for it in the psychological area. In particular, one is driven to try to make sense of the deep constellation of forces, and their meta-psychology, in the creation of the conditions in the masses in a certain place and time, as the basis of the historical development of the process.

This essay will attempt to open the door to the psychological analyses and the interpretations which concern the phenomenon of the mass psychosis in the region of the former Yugoslavia. Furthermore, we will look at particular psychodynamic aspects like the structural changes, instinct connections, the changes in self-identity and the individual nuclear self, the group process, the collective unconscious and the perspectives of the process which

opened new areas in the human civilisation. This will particularly focus on the horror and the insanity that occurred.

However, in this, I consider that a psychiatrist and the psychoanalytically orientated psychotherapist is a feeble witness to the events unfolding in front of his eyes in situ, and can only make a contribution with a view to pointing present and future generations towards activities that benefit civilisation. Principally, towards their constant guarding against evil, which in this case, is still acting and operating, disguised and well-organised.

Phenomenology

We may begin looking at the development of the process of the creation of the phenomenon called the *national mass psychosis in the former Yugoslavia*, through certain historical sequences. Here, the cohesive self of the former Yugoslavia begins to disintegrate progressively into particles of the self.

At the end of the first half of the eighties it existed as the sustained and constant object named the Socialist Federative Republic of Yugoslavia. The stability of its identity, internally, in the mass psychology, is due to the multigenerational transfer of the model of the identification. That model succeeds in establishing the identification by making a new, artificial nucleus of the identity called "Yugoslav", as a new composite form of "nationality". That "nationality" serves as the basis for creating the cohesive mass-self and the nucleus for the future superstructure, which was confirmed to have real value through the census conducted at the end of the eighties, when it rose to fourth place on the scale of the most frequent "nationalities". That means that there were two

million people who identified themselves with the model called "Yugoslav", out of the total twenty-two million inhabitants. This category had some feeling for the increasing potential threat to the other "nationalities" like, the Serbs, Croats, Muslims (also a newly constructed form), Slovenes, Macedonians, Montenegrins, Albanians, etc. In total there were more than twenty "nationalities" in SFRY at that time!

The value and the significance of the model of the identification "Yugoslav" (as for example: "American", or probably in the future, "EUnean", "European" and so on), were inaugurated and constantly supported after the second world war by Josip Broz Tito, the historical creator of SFRY and the Non-Aligned Movement. The repetitive form of the declaration "brotherhood and unity" were offered as the best mechanism for overcoming the mutual national intolerance, which was particularly evident between the Serbs and the Croats, as well as between the other people of the Balkans (Bulgarians – Serbs, Turks – Greeks, Bulgarians – Macedonians, Albanians – Serbs, Greeks – Macedonians etc.). It also instigated many crimes, destruction and genocides with mass horrors, before and during the Second World War. At the end of the eighties, however, there were many generations in the SFRY whose own national identity was connected with the country, and for whom anything that happened prior to the war was indistinct and extremely distant. The stories from those times about the national and religious hatred seemed unreal and fantastic to them.

At such a historical moment, a new (old) process begins to sequentially develop within the existing system. At the same time, in particular parts of the system, a continuous and more intense

influence begins to take hold over the masses. The basis of the influence is the information that brings into focus the definition of the separated national identities, idealising one's own group and deprecating the others. Such targeted and deliberate information created the system that stimulated fantasies about the threat to the existence of their own nation from the others. Carefully chosen information from the past and the present created new representations about the future, which in any case, pointed towards an ultimately threatened or even destroyed reality that was being awaited. The synchronised programming of the inner fantasy world of the citizens came gradually to effect changes in the psychology of the masses. Firstly, confusion was achieved, followed by the diffusion of identities, resulting in the masses progressively regrouping into increasingly more homogeneous national groups until the whole idea of identity was placed in one, nationally homogeneous mass.

In tandem with this process of disintegration and dissolution of the individuals in the mass, like plankton in the ocean, an increase in group tension and aggression could be observed. Impulsiveness became the basic mechanism for discharging feelings within the group, and this was followed and re-enforced by the negative feedback from the other groups, which consisted of threatening behaviour. At that historical moment, supported by the political leadership and the media, it began to develop and harden the paranoid mechanisms of the masses. The ideas of persecution, megalomania and messianism arose; the masses accepted these ideas and thought that it was perfectly logical that the persecuted should become the persecutor. The masses, from the clinical point of view, have already demonstrated the

symptoms of induced psychosis, *folie à deux*, having as its own creator the leaders and the media substitutional elements, which behave according to systematic scenarios. Individuals in the mass showed clear symptoms of losing the capacity to criticise, the loss of any personal moral inhibitions and the absence of understanding reality, overwhelmed by nationalistic ideas leading to a state of delusion. The mass was impulsive, carrying tremendous tension that needed to be discharged.

This is the time when people begin to look for and to find victims, which is supposed to ease the aggression created by the contrived motives, a period of explosive uncontrolled destructive forces. This is what happened at the beginning of the nineties, as the inferno of war spread at great speed and the masses hurled themselves at each other blindly, like extremely bad tempered dogs, whilst their leaders controlled them, at a distance, with invisible leads. In that cataclysm of violence and mass insanity emerged endless horror, without any boundaries in discharging and choosing the objects for destruction. The individuals who participated in this mass horror had a completely altered identity, psychotically changed, often in states of euphoria, exaltation and trance.

This condition of the mass in that period was constantly sustained at a high level through the behaviour of their leaders and their exponents in the military, information and the cultural-entertainment spheres. Drugs were unstintingly provided both on the frontline and in the background. Everything was directed towards sustaining this mass psychosis as long as possible, as well as ensuring that the aggression of the "individuals who were blind to reality" constantly remained at the highest pos-

sible level. Violence was publicly supported as being glorious, whilst insanity was identified with courage. The mass definitely became the prisoner of the system, hypnotised in its reaction to the leaders' directions, exterminating everyone who opposed or tried to awake the masses from their trance.

In this constellation of forces, unprecedented crimes and destruction were perpetrated in some regions of the former Yugoslavia over a period of two or three years. The deliberately created fantasies of the inner worlds of the individuals were acted out in reality. The acting-out was identified with the destruction of the outer world.

The horror continued for as long as was necessary, according to the scripts of the political leadership. They produced and organised it very precisely. At this moment (April 1998), however, it seems that they will never have to answer for their role, which was crucial to the development of this process. Who knows, perhaps this too has some logic. The instigators, perhaps, are needed by someone else in order to implement other scenarios!

The Psychodynamic Aspects

From the point of view of deep psychology and psychoanalytical meta-psychology, certain changes in individuals and groups as a part of this mass psychotic process have been imposed as the significant elements to be observed and followed. Such changes were noticed in the global structure of the personality, certain Ego-functions, such as Ego-boundaries and reality testing, changes in the sphere of drives, on the level of identity and self, and the group process with particular accent

on the transference relations produced within its frame as the trans-generational aspects of that process.

Related to the structure of the personality, the greatest changes were evident in the structure of the Super Ego. The clearest changes could be seen in the quality of the Ego-Ideal, with the creation of the newly composed fragments with the parallel negation and suppression of the earlier contents. A prototype of such replacement is the undertaking of ideal-contents via the mechanism of identification with media imposed models. Simultaneously with this, the process of undermining the earlier established ethical principles is developed, directed towards the regulation of the interpersonal and group relations. Further, all of this resulted in the weakening of those elements until there was a complete absence of the principle of responsibility. With the help of the mechanisms of moving and projection, it was transferred from the mass to the imago of the leader.

At the same time, the weakening of the mechanism for the suppression of the drive forces was evident. Thus, they were appearing and discharging within the individuals of the mass without any restriction, and at certain points were leading to the complete domination of the pleasure principle and the absence of the principle of reality. The image of the leader, as the substitute object of the parent-father, was introjected as an object that supports this change in the balance. The mass and the individuals in and out of it, in that atmosphere, could freely discharge the impulses and the increased tensions regularly complemented by the mass media. The suppressed, bad objects from the past could be freely projected onto the "enemy", to the gratification of the most bizarre suppressed impulses and fantasies of the sadistic, necrophilic, incestuous and even

partially cannibalistic type. Through this model of "Inversed Super Ego", the aggression was supported as a positive, socially gratified model and as the only defence from the projected fears of the "other".

Simultaneously with the process of creating an increasingly cohesive mass, changes were becoming evident in the Ego-functions of individuals. This concerns particularly the boundaries of the Ego and reality testing function. One could observe the progressive, successive weakening of the integrity of the individual Ego-boundaries to their fragmentation and transitory loss, until the melting of the Ego-structures into the group Ego and the group Super Ego for a long period of time. At the same time as these changes, at the level of the inner and outer boundaries of the Ego, an explicit distortion of functioning of reality testing was observed. In these outlined conditions of mass ecstasy, acts of exaltation with impulsive emptying until the complete giving of oneself to the pleasure principle, this function was destroyed.

As a result of all of this, it could be concluded that the individuals that constitute this mass suffered psychotic changes. Having emerged from such a group matrix, it could be said that the Group Ego is completely psychotic, whilst the Group Super Ego serves the paranoid mechanisms, supported by the complementary ethical and ideal-values.

From the point of view of drives, it could be seen that the Libido had paradoxically affected its purpose by connecting the individuals in the mass. However, this mass, because of the imposed defensive mechanisms, incorporated successively through the mechanism of identification, later begins to act on the principles of Thanatos, gratifying the regressive, partial and inverted sexual-drive derivatives.

The loss of the Ego-boundaries, the function for testing reality, the dissolution of prior values incorporated in the Super Ego and the constant atmosphere of maintaining the uncontrolled discharge of drive impulses and their derivatives, led to clear changes in the individuals at the level of personal identity and concepts of the self. It led gradually to the loss of the greater part of personal identity, which was at the same time upgraded with introjects from newly composed models of identification. During the trance from the released drive impulses, the central values of the self were abandoned, resulting in the individuals becoming alienated from the core self, abandoning, at the same time, the nuclei around which the concepts of their own values had been earlier constructed. All this occurred at the level of the individual's unconscious, without their being able to recognise the process of their changing and the models through which it was released. The giving oneself over to the trance from the release of the drive expression was a much more attractive and powerful force. From a clinical point of view, these changes are closest to the syndromes of "identity diffusion" and "disintegration of the cohesion of the nuclear self". From an empirical point of view, these structural changes always remain the most serious problems in the treatment of transitory psychotic conditions. They could, additionally, be the most serious problems that could appear in any attempts to reconstruct the group rules as a basis for the creation of a new society and the system within it, after the psychotic disintegration of the old one.

Following the other aspects of the group process, certain specificities were observed in the creation of the model called "national mass psychoses". They could be, in the beginning, characterised as "anti-therapeutic", i.e. generally contrary to the

principles and rules of therapeutic groups. The group tension, for example, was clearly continually stimulated in order to keep it at the highest level. Usually, within the group, the mass, topics were initiated and supported that carried projected and persecutorial content, always clearly focussed towards some other group, typically of a different nationality. This was the basis for the creation and sustenance of the paranoid atmosphere into which the group (mass) was drawn. With the unscrupulous and the brutal destruction of the group members who openly resisted the leaders or their substitute objects, an atmosphere of phantasms combined with terror, nightmare imaginations and fear of self-destruction was created in the other members. In an atmosphere such as this, the choice of identification with the aggressor was logically imposed, as the most frequent defence mechanism. The choice was made easier and more attractive for acceptance because of the simultaneous liberation of the group's libido impulses, i.e. the suppressed fantasies for the freedom to easily satisfy them. At the same time, the freedom to realise the partial, perverted and inverted drive derivatives also surfaced.

With time it became evident that this dedifferentiation with the further unification of Eros and Thanatos, to the described level, also resulted in the creation of a situation of social chaos and interpersonal terror of extreme dimensions. At this moment (April 1998), one can see the progressive reduction of intensity in the group tension, as well as simultaneously in the projected-paranoid mechanisms, but it is still far from the level of restitution.

Considering further from the aspect of trans-generational transfers and the collective unconscious, through the analytical visor, certain very significant points emerge, which are important

with respect to the present, but perhaps even more to the future of the group mechanisms present in the former Yugoslavia, as well as in the Balkans in general. One can see throughout history that from time to time there is a dysrhythmic repetition of mass phenomena identical to those described, which have always resulted in catastrophes; to destruction that later leads to consequences on the biological, psychic and social level. Certain analyses of the fatal repetitiveness of this Balkan phenomenon point to the fact that the groups of this region are subconsciously inclined towards choosing leaders who have a paranoid-impulsive charisma. Furthermore, of importance is the fact that the most frequent mechanisms of defence that are inherited in the social atoms of the potential future mass, families, in this region, which are directed towards relations with the authorities, are either passive acceptance resulting in mass regression, or identification with the aggressor. The model of identification with this kind of leader is created through the unconscious illusion that in this way the prior fixations, arisen as a result of the fear of castration, can be overcome. In the establishment and consolidation of such a fixation at the level of the fear of castration, of enormous significance is also the traditional role of the mother, as well as the knowledge of subconscious forces such as penis envy, in the female population, which are also trans-generationally inherited.

The phenomenon of unconscious compulsive repetition of the nationalistic model of mass psychosis, in the history of these regions, in the end also presents us with a worrying question: has Thanatos not, through compulsive repetitiveness, already definitely created a bad prognosis for the future development of the civilisation of the Balkan region?

Perspectives

What kind of perspectives could one talk about and what assumptions could be made about the future at this moment, when disintegrative phenomena still dominate in the region of the former Yugoslavia? They can be seen on the individual and social plan, but also, as a logical consequence, on the level of the organisation of the currently existent countries. Since an individual person is the basic element that composes the mass, constructing the matrix and determining the type of the group where they belong, and ultimately society, our considerations on the perspectives will be directed to certain aspects of the analysis of individual psychology.

The basic psychological problem, from the psychotherapeutic point of view, which would be posed to any individual in these regions, would be the problem of identity diffusion and the loss of touch with the core values of the self. Imagine the mass of people who function daily on the biological existence level, defending themselves mainly with the mechanism of rationalisation! The mass of the people who, deep down, experience themselves as mentally devastated, full of suppressed traumas, horrors and catastrophic fantasies, forever separated from the central values of the self, which had previously given them the sense for their self-existence and the faith in the values of creation! In addition to all of this, deep within themselves they feel baffled and as if their lives have been taken away.

Here the question arises of the weight of the conflict that these individuals are carrying inside, like a mortgage from the past, but also of the values that have to be presented in front of their own children, of the belief in the future and the value of

their own existence. It seems that this kind of inner, structural conflict is too heavy for spontaneous individual resolution and the possibility of mass insight. It is clear, at least for now, that it can be "resolved" mainly by suppression, splitting or irreversible regression. These "manoeuvres", however, do not produce a proper resolution through insight, but only avoidance of the existing problem. Furthermore, this outcome is only another new repetition based on the old foundations, which can be the potential foundations for the repetitive awakening of the pathological transmission in some future historical moment.

I think that the foundations for a different future for the Balkans should be sought and found precisely in this place, in spite of the awareness of the strength of compulsive repetition in this region. The experiences gained in the deeply and psychologically founded psycho-therapeutic approaches indicate that these strong repetitions can be pushed aside on the path towards a cure only by giving an opportunity to proper, genetic insights at all levels and their further patient elaboration. Only in that way can the conscious mind protect creativity and constructiveness from the periodical strong impulses of repetitive destruction. In order for this to happen, it is necessary, above all, to strengthen the proper individual consciousness to recognise the regional meta-psychology of the group mechanisms and responsibility when choosing the systematic solutions in the significant historical sequences.

Can this be done in this region? One thing is for certain; the answer cannot be provided or even be sufficiently predicted in the present reality. The future of the Balkans, traditionally, is always uncertain. Perhaps "The Spirit of the Balkans" carries with it some deep meaning, invisible to us, here and now?

AFTERWORD

DO ANDROIDS DREAM OF ELECTRIC SHEEP OR HOW TO PROFESY THE PROFETS

The problem of the man of new age is not comprised in ignorance, but in knowledge that has stopped being itself. Modern society filled with contradictions and flaws that the social mechanisms of deceit promote into virtues, is not striving towards progress any more, but towards survival, regardless of this not appearing to be so at the first glance. This is easy to check: all social movements are directed, at least in principle, towards salvaging instead of perfecting or promoting a certain status, social group, animal or plant species. What had been brought to the edge of its survival is being salvaged in order to bring it to its original state of having a chance to be destroyed. This is the wrong path, since in renewing the consequences' consequences we are blocking the roads towards the recognition of the causes. The basic mystical principle of the renewal of life has been forgotten and repressed as well. The similar generates the similar, and the consequence always resembles the cause. Human community has become an end in itself, a framework for

the ideanness of all paraintellectual or psychological tendencies of modern man. The circle of misconception is endless and we are running around chasing our own tail, having no will whatsoever to catch up with it eventually. The chase within this endless circle has become an obsessive discipline of modern man, while the glorification of the self-deception of this "road to progress and a more just society" has become the main ideological postulate of life. Organizational, ideological, utopian, even economic matrixes have worn out, and the notches on the stick of our memory have not made us any wiser. Gazing at his own image in the mirror – the expression and the picture of vulgar narcissism – man is not capable any more of comprehending himself. Just like a mirror penetrating the space and simultaneously duplicating it, modern man duplicates (replicates!?) his own image and futility of existence, seizing space, while all other determinants and coordinates of life grounding it in true existence remain eerie empty. Nevertheless, the perverted valuation scale is being judged as based on non-valuational arguments, and even art itself is ruled by impotent theory of creative act instead of the work itself (performance, conceptual art, postmodernist trend), just like politics is governed by a stimulative theory of humanism. Or, in the words of immortal Machiavelli, ancient ideologist of "virtues" of modern man: "Provide poverty and lots of lies, these are the two prerequisites for good governance." Of course, this thesis may be upgraded and made more successful when an individual is being unaware of it or when it dubs this status as ultimate pinnacle of progress. In his book *Replicants and Society* Zvonko Džokić is indeed trying to regain such awareness and perception, which will not be a multiplied pattern of hypocritical humanism,

but a road to a forgotten essence of existence and a warning against lethal byways of intellectual conformism, dull intuition, and animal and instinctive existence. By choosing a more difficult path in lieu of the usual psychiatrists' and psychotherapists' throwing left and right their "advice for an easier life" and for "overcoming problems", Džokić not only succeeded in defining "the neurotic personality of our time" (Karen Horney's term., author's note), but also in explaining and identifying the neurosis and psychopathology as a sole reality and existence of the society, which is developing via self-division (self-replicating?!), with all of the characteristics of a hypertrophied reality. This seems overly ambitious and overstated, but it's not. How did he manage to do this?

Firstly, departing from the artistic vision, and not from the media image, hence from the primary image (and status), not its interpretation. Because, media image may not be accused of falsehood, it creates - in ideological sense - such world as it describes. Thus media postulates may not be considered as ideologems, which are distorting the reality, since they do not reflect any reality at all, they themselves create it. Thus, Džokić departs from an artistic vision of movie director Ridley Scott, who has followed in the footsteps of iconic writer Philip K. Dick and who has created, having used his book *Do Androids Dream of Electric Sheep?* as template, a dystopian movie vision depicted in his iconic movie *Blade Runner*. *Blade Runner*, a lone ranger in urban futuristic landscapes of a megalopolis governed by a multinational company (substitute for God, council of the wise, substitute degrading the idea of elite to mere governing of base instincts and the "kingdom of needs"), retires (meaning: kills)

rebel mutants, replicants, created to replace human beings in dangerous settings or where special strain is required, which these humanoids may sustain. But human creation or notion has never attempted to make life easier; it has always attempted and succeeded to a fair measure in topping it, this being the beginning and end of all abysses of the civilization. Thus the replicants are literally replacing human beings at the functional level – not at the level of ontology, though, or they are only replicating a distorted idea of an ontological-based existence – and they are doing a very good job at it, but the problem begins when they eventually start desiring to become humans, to look like their creators, to take their place. This kind of mutiny is not rare: from the Garden of Eden to this day, from Adam to Frankenstein, mutiny against the creator is commonplace. But where is a secret passage toward the secret, which both Dick and Scott and Džokić, and probably some movie viewer or book reader, such as humble author of these lines, are seeing and taking on a journey “towards their greatest fear”. It’s exactly in trading roles: mutants want to become humans, but humans do not want to become mutants, at least in the movie. Is this the case in reality as well or are the metamorphoses taking place slowly and evolutionally?

The secret to the success of Džokić’s research and his experience gathered over a long period of time, his insight, and prophetic opinions, objectified scientifically and ethically, lies somewhere between a prophetic view, based on real terms and professional experience, and the scope of artistic vision. And first and foremost, awareness of the spheres of the mind, interweaving of thoughts and the presence of essence in every minute part of

the existence or behavior, which such existence is conditioning. Walking in the footsteps of "artistic" prophets Džokić "prophesies the prophets", posing very serious questions at the level of both artistic symbol and scientific fact. What percent of humanness is necessary for a successful android or what percent of callousness and emotional deviation is necessary for a human to turn - via inversive process - into a replicant, a pale imitation of his own true self? Marking the spheres, causes, and consequences of mutations, which already exist as a dominant form of behavior with both individuals and social groups and circles, Džokić paints a not-too-optimistic and not in the least happy picture of – not future – but present time having no future. The question is whether the interpretation of immediate experience or immediate reality may be separated from an emotional attitude or perhaps it shouldn't be in the first place. I believe that in this case Džokić also finds the right balance between popular view and scientific truth. Emotional attitude is not necessarily non-scientific. Perhaps it was the depersonalized scientific principle itself that lead to depersonalization and excessive objectification of science as ideology, which has created the Procrustean bed inapplicable in the case and in the existence of modern man torn between reality and ever faltering hope of attaining better days, between functionality and humanity (isn't that actually the first step towards functionality of the identity of the mutants-replicants?). It's this measure of issues, causes, and consequences that makes Džokić's opinion original and brutally honest.

Replicants (from the movie, author's note) have never been human, they seek and create nostalgia for the past, which they don't have. And this makes the replicants (but only those

from Ridley Scott's movie) somewhat human. The replicants of our days are losing nostalgia for their own humanity in order to create a future whose proprietors or beneficiaries shall never become unaware of the fact that they live in a permanent present time, which they themselves are fertilizing by their own pointlessness and callousness, which they have elevated into greatest social virtue. Or, in the words of ostracized Ezra Pound, the most prominent imagist who had testified with his life and work of unstable principles of modern time: "... the end of their age shall establish the rule of a mediocrist civilization, dynamic abasement, and perverted axiology". Here is a poetic truth, whereof Džokić himself writes as well, when he interprets imaginative spheres and merciless verbalism. As for a modern barbarian, i.e. replicant, prisoner of senses and of his not being in his own right mind, the only things which are not eerie to him are his own products, replicas of his own lifelessness, and this astute interpreter perceives that very well and identifies it in every form of existence.

But it is very important that in this book the boundaries of thinking are not defined as aspects of exclusively scientific opinion, since every opinion that has wrought out a status of truth is elevated into a symbol. Zvonko Džokić plays skillfully with those boundaries wanting to point out to relevance of his insights and opinions, their conspicuousness, and threatening presence, which is clearly defining, i.e. redefining basic attitudes toward life and death.

In his book *Essais sur l'histoire de la mort en Occident* Philippe Ariès writes that in the Middle Ages children were told that they were born from the cabbage or that they were brought

by storks, but these same children were witnessing magnificent farewells that the dying were bidding to their kindreds, and their taking their leave into eternity. Today sex and reproduction are part of the standard education, even for the youngest; on the other hand, if their grandfather or grandmother should die, then the children are told that they have gone on a trip across the sea or that they now live in a beautiful flower garden. Ariès is completely right, death has vanished from our lives, becoming an unpleasant fact of life itself, which had long since stopped being what it should be according to ontology. What we see, we don't see, television is an imitation of life: the more we watch it, the less we see, lulled in a fact that what we are watching mainly happens somewhere else or to someone else. Death is hidden in order to be found everywhere: in the frustration with crisis and distorted value system, family, school, in the dissatisfied who are killing those who are also dissatisfied, but are less brave or less insane, in the plundering raids of large countries, which are enslaving small ones, everything is renamed and everything is hidden behind the terms that have long since lost their conceptual and essential foundation. Thus, today, the rebelliousness as a fact of good intention and change does not exist, there is no room wherein new ideas might be brought forth, only death has a capacity for change, death alone opens the passage from the living death. Hence there are more and more of those who are assuming the role of the "masters of life and death", which is not their prerogative, but they have the permission, or as this book is schooling us, even more than expected. Perhaps this is why, all the time while I was reading the book *Replicants and Society*, I had in my thoughts a text by an old professor who

lived through the Second World War and became the principal of a school, and who had read at the beginning of each year a short piece written by him to the teachers of lower and senior grades. I am quoting this work of his in its entirety herein, since he had felt within his life and illustrated that which Zvonko Džokić is describing and announcing in his book.

“Dear Teacher! I am one of the few who have lived through a concentration camp! My eyes have seen such things that no one should see, gas chambers built by renowned engineers, people poisoned by highly educated doctors, infants killed by skilled registered nurses, women who were burned by high school and university graduates. Therefore, I do not believe in education. So, I am pleading: help the school children to become more humane. The fruit of your labors must not be an academic social scum, highly qualified psychopaths, educated Eichmanns. Reading, writing, arithmetic are important only if they make our children more humane.”

The question is who is willing, among the contemporary readers, to look back or to look at the future with eyes open wide that he himself is creating by letting himself down. I honestly hope there are still such people, since the awareness of the illness is the beginning of its cure. For now, I am sure there are two of them: Zvonko Džokić and humble author of these lines.

Petar V. Arbutina

BIOGRAPHY

Zvonko Džokić (1960) was born in Skopje, Republic of Macedonia (former Yugoslavia). He has gained extensive and various experience in his professional work in the fields of neurology, psychiatry, psychoanalytical psychotherapy, psychodrama, EMDR therapy, art therapy, as well as being a trainer in communication skills, consultant in HR management and as a consultant on PR and other projects. He has given an authentic contribution to the field of stress management by creating advanced and specific programmes. He was a member of the Board of the European Association of Psychotherapy from 1996 until 2002.

He is an inventor of the unique brands in the fields of clinical psychotherapy (Multifocal Combined Psychotherapy), coaching (Multi-level Mental Coaching), self-healing (Concentric Self-Healing) as well as the online/virtual interactive internet self-help devices (InInSHD-Vionizer, Daily Magic Messages, Daily Healing Messages, Relaxation Training, Self-Healing Training etc.).

He is the author of books published in Serbia, Macedonia and on his website www.zvonkodzokic.com: *Psychodrama* (Zojder, Skopje, 1995 – first of that kind in the Balkans), *The Creative Process and Psychoanalysis* (Magor, Skopje, 2000, 2004, 2009; Dereta, Belgrade, 2008; e-book, 2009), *Who's Next* (Tri, Skopje, 2005), *The Dragon's Day* (e-book, 2009), *The Power of Psychodrama* (Psihopolis, Novi Sad, 2009; e-book, 2009), *Replicants and Society* (Official Gazette, 2011, Belgrade).

For the last fifteen years he has been researching phenomena in the field of social psychopathology, wherefrom certain insights have been summarised in this book, *Replicants and Society*.

We know from history that the fall of the greatest number of previous civilisations was attributed precisely to these factors of unhealthy human tendencies, or, in other words, to their imposition over the laws of reason or overlooking of the importance of the laws of nature in their omnipotent exaltation of madness and ignorance.

People are merely a part of nature and a feed-back of forces is inevitable in the universal reciprocal relationship. Only madmen would not accept it and fools cannot understand it. And they are always the ones that would like to take the helm...

Human beings and their communities can only adapt, or not, to already determined systems. The psychopathological manoeuvres they make, even if it is a type of schizophrenic negation of reality, are only temporary attempts to impose the unhealthy over the healthy, i.e. madness over reality.

The culmination of this process is always the same: disappearance.

