



4. Međunarodni transdisciplinarni simpozij

BIOETIKA I APORIJE PSIHE

Zagreb, 17.–18. prosinca 2020.

Centar za integrativnu bioetiku
(Ivana Lučića 1a, Zagreb)
Filozofski fakultet Sveučilišta u Zagrebu
(Ivana Lučića 3, Zagreb)

Online inačica



4th International Transdisciplinary Symposium

BIOETHICS AND APORIA OF PSYCHE

Zagreb, December 17–18, 2020

Centre for Integrative Bioethics
(Ivana Lučića 1a, Zagreb)
Faculty of Humanities and Social Sciences, University of Zagreb
(Ivana Lučića 3, Zagreb)

Online edition

SADRŽAJ / CONTENTS

Organizatori Međunarodnog transdisciplinarnog simpozija <i>Bioetika i aporije psihe</i> / Organisers of the International Transdisciplinary Symposium <i>Bioethics and Aporia of Psyche</i>	1
O Međunarodnom transdisciplinarnom simpoziju <i>Bioetika i aporije psihe</i> / About the International Transdisciplinary Symposium <i>Bioethics and Aporia of Psyche</i>	4
Program 4. Međunarodnog transdisciplinarnog simpozija <i>Bioetika i aporije psihe</i> / Programme of the 4th International Transdisciplinary Symposium <i>Bioethics and Aporia of Psyche</i>	7
Plenarna izlaganja/ Plenary lectures.....	12
Okrugli stolovi / Round tables.....	17
Radionica / Workshop.....	45
Studentska debata / Student debate.....	47
Adresar / Address book.....	49

ORGANIZATORI
4. MEĐUNARODNOG
TRANSDISCIPLINARNOG SIMPOZIJA
BIOETIKA I APORIJE PSIHE



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TRANSDISCIPLINARY SYMPOSIUM
BIOETHICS AND APORIA OF PSYCHE

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MEĐUNARODNOG TRANSDISCIPLINARNOG SIMPOZIJA
*BIOETIKA I APORIJE PSIHE /***

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**O MEĐUNARODNOM
TRANSDISCIPLINARNOM SIMPOZIJU
*BIOETIKA I APORIJE PSIHE***



**ABOUT THE INTERNATIONAL
TRANSDISCIPLINARY SYMPOSIUM
*BIOETHICS AND APORIA OF PSYCHE***



UVODNA RIJEČ

Pandemija koronavirusa (SARS-Cov-2) i popratna eksplozija, u povijesnim okvirima jamačno najpoznatije bolesti – COVID-19 – ljudsko društvo i kulturu dovela je u horizonte dosad nepoznatih razmjera. Unatoč općoj panici posredovanoj neznanjem, Unatoč permanentnoj medijskoj prisutnosti te nebrojenim znanstvenim hipotezama i tezama, teorijama zavjere, zabludama i brzopletim konkluzijama, na kraju 2020. godine ova pandemija ipak se čini kao netom otvorena knjiga, a zasad možemo biti sigurni da ona povlači mnogostruke negativne reperkusije spram svih pora društvenosti i kulture, prije svega nepovratno nagrizaajući nacionalne zdravstvene sustave. Nezaobilazni rukavac dotične problematske rijeke predstavlja i mentalno zdravlje bivstvujućih čija važnost često biva zanemarena u kontekstu pozicioniranja unutar raznih stožera prevencije od širenja zaraze. Ipak, psihovirulentno stanje u globalnim okvirima biva itekako prisutno i u uzletu, poprimajući silne razmjere, otvarajući pitanje nužnosti intenzivnije transdisciplinarne implementacije tema mentalnog zdravlja i povećane angažiranosti psihologa, psihijatara i sociologa u okvire interdisciplinarnih timova zaduženih za obranu od širenja pandemije.

Ovom pitanju posvetit ćemo temeljni prostor ovogodišnje, četvrte po redu inačice međunarodnog transdisciplinarnog simpozija *Bioetika i aporija psihe*, za potrebe aktualne situacije izvedene u *online* modelu, a objedinjene znakovitim naslovom *Bioetika i aporije virtualne psihe*. Osim navedenog, u okviru okruglih stolova, plenarnih izlaganja, radionica i studentske debate, raspravljat će se i o temama virtualizacije ljudske psihe, strategije mentalnog zdravlja u RH, dosezima i izazovima *online* psihoterapija i savjetovanja, realizacije osoba putem društvenih mreža, fenomenološkim osnovicama pandemijske problematike te mnogim drugim aktualijama.

No – temeljni je cilj ovog *online* skupa pružiti adekvatan javni prostor za dijalog povezivanje raznih stručnjaka, entuzijasta i civilnih udruga koje u djelokrugu nose pitanja mentalnog zdravlja, skrbi nad osobama s mentalnim izazovima promijenjenih stanja svijesti, destigmatizacije psihijatrije i psihijatrijskih pacijenata te odgovornosti spram budućnosti života *per se* objedinjenih formom bioetičkog senzibiliteta, svojstvenog orijentacijskoj disciplini integrativnoj bioetici.



INTRODUCTORY WORDS

The coronavirus pandemic (SARS-Cov-2) and the accompanying explosion, in the historical context arguably the most “famous” disease – COVID-19 – have brought human society and culture to horizons of unknown proportions. Despite the general panic mediated by the lack of knowledge and ignorance, permanent media presence, and countless scientific hypotheses and theses, conspiracy theories, misconceptions and conclusions, at the end of the 2020 this pandemic still seems like a newly opened book, and for now we can be sure that it draws multiple negative repercussions towards all pores of sociability and culture. Above all – irreversibly corroding national health systems. The unavoidable stream of the river of the issue in question is the mental health of the beings, whose importance is often neglected in the context of various national directorates jurisdictioned for the infection spreading prevention. Nevertheless, the “psychovirulent” state in the global context is in great measure present, and is rising, taking on enormous proportions. It raises the question of the necessity for the more intensive transdisciplinary implementation of the mental health topics and increased involvement of psychologists, psychiatrists and sociologists in the frame of the interdisciplinary teams responsible for defence against the pandemic.

To the given thematic segment, we will dedicate a basic space of this year's, fourth in a row version of the international transdisciplinary symposium *Bioethics and Aporia of the Psyche*, for the needs of the current situation performed in the online model, and united by the significant title *Bioethics and Aporia of Virtual Psyche*. In addition to the noted, within the frame of the round tables, plenary presentations, workshops and student debate, we will also discuss issues ranging from the virtualization of the human psyche, mental health strategy in the Republic of Croatia, the achievements and challenges of *online* psychotherapy and counseling, to the phenomenological analysis and the integrative bioethics methodological synthesis regarding the pandemic issues, as well as various other relevant topics.

However, the basic goal of this *online* conference is to provide adequate public space for the dialogue and for connecting a various professionals, enthusiasts and civic associations that deal with mental health issues, care for people with mental challenges of altered states of consciousness, destigmatization of psychiatry and psychiatric patients, and responsibility for the future of life *per se*, framed by a form of the bioethical sensibility, inherent for the orientational discipline of the integrative bioethics.

PROGRAM
4. MEĐUNARODNOG
TRANSDISCIPLINARNOG SIMPOZIJA
BIOETIKA I APORIJE PSIHE



PROGRAMME
OF THE 4th INTERNATIONAL
TRANSDISCIPLINARY SYMPOSIUM
BIOETHICS AND APORIA OF PSYCHE

ČETVRTAK, 17. prosinca 2020. / THURSDAY, 17 December 2020

14.00–14.15 *Otvaranja skupa / Opening ceremony*

Plenarno predavanje / Plenary lecture

14.15–15.00 BEHZAD HADŽIĆ (Bosna i Hercegovina/Bosnia and Herzegovina): Utjecaj pandemije koronavirusa na interpersonalni i terapijski odnos / Influence of Coronavirus Pandemic on Interpersonal and Therapeutic Relationships

15.15–15.30 *Rasprava / Discussion*

15.30–16.00 *Pauza / Break*

Interaktivna radionica / Interactive Workshop

16.00–16.30 RADMILA STOJANOVIĆ BABIĆ (Hrvatska/Croatia): CARE – sveobuhvatni pristup oporavku / CARE – Comprehensive Approach to Recovery

16.30–16.45 *Rasprava / Discussion*

16.45–17.00 *Pauza / Break*

17.00–18.30 Okrugli stol / Round table

Mentalno zdravlje i javno zdravstvo - aktualne aporije i uloga civilnih udruga u razvoju i provedbi strategije mentalnog zdravlja u RH / Mental Health and the Public Health - The Role of Civil Society Organizations in the Development and Implementation of Mental Health Strategy in the Republic of Croatia

DARJA GALOVIĆ (Hrvatska/Croatia): Nova era psihijatrije kao posljedica pandemije / A New Era of Psychiatry as a Result of Pandemic

SLAĐANA ŠTRKALJ IVEZIĆ (Hrvatska/Croatia): Prevencija negativnih posljedica stresa / Prevention of Negative Consequences of Stress

DORA BUKOVAC (Hrvatska/Croatia): Zaštita mentalnog zdravlja kod djece / Mental Health Protection of the Youth

DANIJELA ŠTIMAC GRBIĆ (Hrvatska/Croatia): Mentalno zdravlje kao temeljno pitanje javnog zdravstva u doba pandemije / Mental Health as a Fundamental Public Health Issue in a Time of a Pandemic

VLATKA ROČIĆ PETAK (Hrvatska/Croatia): Retrospektiva rada udruga civilnog društva na području pružanja psihosocijalnih usluga u 2020. / Retrospective of the N.G.O. Associations' Work at the Field of the Psychosocial Provision of Services in 2020

18.30–19.00 *Pauza / Break*

Radionica / Workshop

19.00–20.00 ALEKSANDAR FATIĆ (Serbia/Srbija): Calling Modal Worlds into Being? / Pozivanje modalnih svjetova u postojanje?

PETAK, 18. prosinca 2020. / FRIDAY, 18 December 2020

Plenarno predavanje / Plenary lecture

13.00–13.40 ROBERT TORRE (Hrvatska/Croatia): Teror mentalnog zdravlja / The Terror of the Mental Health

13.40–14.00 *Rasprava / Discussion*

14.00–14.15 *Pauza / Break*

14.15–15.00 Studentska debata / Student Debate

Utjecaj pandemije spram efikasnosti i mentalnog stanja studenata - bioetičke perspektive / The Impact of the Pandemic on the Efficiency and Mental State of the Students - Bioethical Perspectives

MARIJA BARIĆ ĐURĐEVIĆ (Hrvatska/Croatia), ANA DARIA BOKAN (Hrvatska/Croatia), MATIJA ČEH (Hrvatska/Croatia), JAKOV ERDELJAC (Hrvatska/Croatia), STJEPAN KROVINOVIĆ (Hrvatska/Croatia), NIKOLINA KOPRIVNJAK (Hrvatska/Croatia), DANIJELA MALI (Hrvatska/Croatia), TOMISLAV MARČETA (Hrvatska/Croatia), JOSIP PERIŠA (Hrvatska/Croatia), PETAR ŠARIĆ (Hrvatska/Croatia), MARKO ŠARUNIĆ (Hrvatska/Croatia), JOSIP TIŠLAR (Hrvatska/Croatia), ANA MARIJA ZAGODE (Hrvatska/Croatia)

15.00–15.15 *Rasprava / Discussion*

15.15–15.45 *Pauza / Break*

15.45 –17.15 Okrugli stol / Round table

Psychology Applied to Social Policies: the Brazilian Experience / Psihologija primijenjena na socijalne politike: brazilsko iskustvo

DEMÉTRIUS A. FRANÇA (Brazil/Brazil): Introduction to the Topic / Uvod u temu

TATIANA BENEVIDES MAGALHÃES BRAGA: (Brazil/Brazil): Psychological Care in Public Policies in the Brazilian Context: a Phenomenological Perspective / Psihološka zaštita u javnim politikama u brazilskom kontekstu: fenomenološka perspektiva

ALESSANDRO DE MAGALHÃE GEMINO, BÁRBARA PENTEADO CABRAL (Brazil/Brazil): The Phenomenological Attitude: Contributions for an Ethic-Politic Clinic / Fenomenološki stav: doprinosi za etičko-političku kliniku

17.15–17.30 *Pauza / Break*

Plenarno predavanje / Plenary lecture

17.30 –18.15 IGOR SALOPEK (Hrvatska/Croatia) – Na pragu telepsihijatrije / On the Threshold of Telepsychiatry

18.15 –19.15 **Okrugli stol / Round table**

Mentalno zdravlje u doba pandemije i virtualnih medija / Mental Health in Time of Pandemic and Virtual Media

ERIK BREZOVEC (Hrvatska/Croatia): (Ne)znanje i COVID-19 / (Un)knowledge and COVID-19

GORDANA DVORNEKOVIĆ (Hrvatska/Croatia): Beskućnici u raj u dobrote / The Homeless in the Eden of Goodness

MARIJAN MONTANI (Hrvatska/Croatia): Multidisciplinarni i integralni pristup prevenciji i liječenju COVIDA-19 / Multidisciplinary and Integrative Approach in Preventing and Treating COVID-19

LUKA JANEŠ (Hrvatska/Croatia): Granice psihičkog prostora unutar »virtualnih pandemijskih klinika« / Borderlines of the Psychic Space within “Virtual Pandemic Clinics”

BERISLAV ČOVIĆ (Hrvatska/Croatia): Filozofsko-bioetički pristup očuvanju čovjekova mentalnog zdravlja u vremenu aktualne krize izazvane pandemijom COVID-19 / Philosophical-Bioethical Approach to Preserving Human Mental Health in the Time of the Current Crisis Caused by the COVID-19 Pandemic

JAN DEFRANČESKI (Hrvatska/Croatia): Gadamerov hermeneutički pristup zdravlju / Gadamer’s Hermeneutic Approach to Health

19.15–19.30 *Pauza / Break*

19.30–21.00 **Okrugli stol / Round table**

Odnos mitova i znanosti u kontekstu psiho-virulencije / The Relationship of Myths and Science in the Context of the Psycho-Virulence

MIŠEL ANDROIĆ (Hrvatska/Croatia): Sprječavanje pandemije: svladavanje izazova COVID-19 teorija zavjere / (Tin)Foiling the Pandemic: Overcoming Challenges of COVID Conspiracy Theories

IVICA KELAM (Hrvatska/Croatia): Postoji li veza između Bill Gatesa, COVIDA-19 pandemije i psihe? / Is There a Connection Between Bill Gates, the COVID-19 Pandemic and the Psyche?

TOMISLAV NEDIĆ (Hrvatska/Croatia): Ciceronovo stanje uma – državnopravna misao u kontekstu COVIDA-19 / Cicero's State of Mind - Legal and Statal Thought in the Context of COVID-19

LUKA MARŠIĆ (Hrvatska/Croatia): *Homo ludens* pod COVIDOM-19/2020 / *Homo ludens* Under COVID-19/2020

IVAN PERKOV (Hrvatska/Croatia): Sociološka analiza Facebook grupe koja traži ukidanje Nacionalnog stožera civilne zaštite / Sociological Analysis of a Facebook Group Seeking the Abolition of the Civil Protection Directorate of Croatia

KSENIJA KAPELJ (Hrvatska/Croatia): Istine i laži – mitovi legende – ludo i normalno / Truths and Lies – Myths and Legends – Insane and Norma

20.30–21.00 *Rasprava / Discussion*

21.00–21.15 *Zatvaranje skupa / Closing of the symposium*

PLENARNA IZLAGANJA



PLENARY LECTURES

BEHZAD HADŽIĆ

*Dom zdravlja Ključ, Bosna i Hercegovina /
Health Center Ključ, Bosnia and Herzegovina*

UTJECAJ PANDEMIJE KORONAVIRUSA NA INTERPERSONALNI I TERAPIJSKI ODNOS

Pandemija koronavirusa dovela je do patologizacije i psihijatrizacije planete. Uz zanemarivanje podataka o promjenama unutar paradigme ljudskog odnosa, svakodnevno se putem medija i drugih izvora stvaraju i šalju visoke doze straha. Mnoge stvari oko pandemije koronavirusa u akademskoj i stručnoj zajednici nemaju auru znanstvenog kredibiliteta. Povjerenje je, kao nikada do sada, postalo temeljnim elementom odnosa među ljudima i to u kolokvijalnom i stručnom smislu. Uzdrmani su svi sustavi vrijednosti, kao i znanstvene i stručne paradigme. Pandemija koronavirusa još više je ubrzala već odavno prisutne trendove automatizacije, robotizacije i digitalne transformacije. Povratak snage i terapijskog efekta ljudskog odnosa može demistificirati pandemiju koronavirusa i premjestiti je iz totalno negativnog konteksta koji je poprimio apokaliptične forme kolektivne pantraume.

INFLUENCE OF CORONAVIRUS PANDEMIC ON INTERPERSONAL AND THERAPEUTIC RELATIONSHIP

The coronavirus pandemic has led to the pathologization and psychiatrization of the planet. In addition to ignoring data on changes in the paradigm of the human relationships, high doses of fear are created and sent on a daily basis through the media and other sources. Many things about the coronavirus pandemic in the academic and professional community do not have an aura of scientific credibility. Trust has, as never before, become a fundamental element of human relations in a colloquial and professional sense. All value systems, as well as scientific and professional paradigms, have been shaken. The coronavirus pandemic has further accelerated long-established trends in automatization, robotics, and digital transformation. The return of the power and therapeutic effect of human interaction can demystify the coronavirus pandemic and displace it from the totally negative context that has taken on apocalyptic forms of collective pantraum.

IGOR SALOPEK

*Opća bolnica Karlovac, Karlovac, Hrvatska /
General Hospital Karlovac, Karlovac, Croatia*

NA PRAGU TELEPSIHIJATRIJE

U nemogućnosti negiranja intenzivne digitalizacije, kiborgizacije i virtualizacije svih aspekata čovjekova psihičkog života, kao i aktualne nužnosti fizičke, a dijelom i socijalne distance povezane s pandemijom, nameću se inovativni pristupi psihijatrijske skrbi. Međutim, niz godina ranije prokušan u zapadnim zdravstvenim sustavima, ovaj specifičan trenutak potaknula su diskretna, ali nezamjenjiva iskustva implementacije telepsihijatrije u našem javnozdravstvenom prostoru. S tim referencama, poput virtualnog psihosuporta, projicira se nužnost razvoja hibridnog modela koji bi uključivao interakciju fizičkih i virtualnih intervencija na platformi prilagođenih programskih rješenja uz dostupne tehnološke mogućnosti. Anticipirajući prednosti telepsihijatrije, osobito u kombinaciji s modelom psihijatrije u zajednici, ipak ostaje promišljati i o mogućim negativnim aspektima digitalizacije psihe.

ON THE THRESHOLD OF TELEPSYCHIATRY

In the impossibility of denying the intensive digitalization, cyborgization and virtualization of all aspects of human mental life, as well as the current necessity of physical and, in part, social distance associated with a pandemic, innovative approaches to psychiatric care are being imposed. However, tested many years earlier in Western health systems, this specific moment was prompted by the discreet but irreplaceable experiences of implementing telepsychiatry in our public health space. With these references, such as virtual psychosocial support, the necessity of developing a hybrid model that would include the interaction of physical and virtual interventions on a platform of adapted programming solutions with available technological capabilities is projected. Anticipating the benefits of telepsychiatry, especially in combination with the model of community psychiatry, it remains to consider the possible negative aspects of the digitalization of the psyche.

ROBERT TORRE

*Klinički Bolnički Centar »Sestre Milosrdnice«, Zagreb, Hrvatska /
Clinical Hospital Centre »Sisters of Mercy«, Zagreb, Croatia*

TEROR MENTALNOG ZDRAVLJA

Suvremena država po definiciji je paternalistička i protektivna. Štiti građane od inih zala i opasnosti, čak i po cijenu ograničenja njihovih građanskih sloboda. A slobode nam ne ograničava izravno, nego pseudoznanstvenom retorikom medicinske paradigme uzdignutom na ravan planetarne metafizike; u ime »očuvanja našeg zdravlja« ili, ako ovo ne poluči rezultate, »zdravlja naše djece«. Medikalizacijom svakodnevice paternalistička »država-dadilja« (tzv. *nanny state*) nameće nam se kao »*life coach*«, agent prosvijećenog apsolutizma. Javnom zdravstvu dosuđena je ideološka uloga socijalne kontrole koja tzv. negativne životne fenomene medikalizira, proglašava neprirodnima, a onda i bolesnima. Prosvijećene društvene elite javnozdravstvenim aktivnostima indoktriniraju, peru mozak i zavrću ruku neemancipiranom i nezahvalnom dijelu pučanstva koje ne sluša. »Zaostala« manjina, u koje proces ideološkog procjepljivanja nije urodio posluhom, disciplinira se reaktivacijom moralnog, pa i pravnog sankcioniranja. Zdravstveno štetni izbori najčešće se sankcioniraju neizravno, dodatnim oporezivanjem proizvoda potrebnih za vođenje nezdravog života. »Neprosvijećena« manjina stigmatizira se kao »problematična« i »moralno izopačena«. Riječ je o ljudima koji su ispali iz emancipiranog trenda, o onima koji ne žele vježbati, biti na dijetama, zdravo se hraniti i »dobro se osjećati«, koji ne žele živjeti bez stresa i koji k tome uporno upražnjavaju »čimbenike rizika«. Mentalno zdravlje uspostavilo se kao pseudoznanstvena disciplina koja manipulira i parodira medicinsko i psihijatrijsko pojmovlje rabeći ga u korist formiranja vrijednosnih stavova, poradi socijalne kontrole s ideološkim obolom navodne znanstvenosti. Iako mentalno zdravlje ne postoji, postoje problemi života koje suvremene države etiketiraju kao probleme mentalnog zdravlja. Tim manevrom socijalni problemi se dekontekstualiziraju, medikaliziraju i prevode u psihijatrijske. Uz naznaku kako se socijalna kontrola više ne vrši moralno-teološkom, nego medicinskom javnozdravstvenom paradigmom. U našem slučaju diskursom »mentalnog zdravlja za sve«. A oni neposlušni, neprilagođeni, pa i nesuvremeni ljudi s odlikama osobnosti u neprobavljivom dvadesetprvom stoljeću postaju nepodobni za suvremenost. U tom smislu, postoji logičan nutarnji razvojni luk od pozitivne eugenike i rasne higijene prošlog te mentalnog zdravlja ovog stoljeća.

THE TERROR OF MENTAL HEALTH

The modern state is by definition paternalistic and protective. It protects citizens from other evils and dangers, even at the cost of restricting their civil liberties. And it does not restrict our freedoms directly, but through the pseudo-scientific rhetoric of the medical paradigm, elevated to the level of planetary metaphysics; in the name of "preserving our health" or, if this does not work, "the health of our children". With the medicalization of everyday life, the paternalistic "nanny state" imposes itself on us as a "life coach", agent of enlightened absolutism. Public health has been given the ideological role of social control, which medicalizes the so-called negative life phenomena, declares them unnatural, and then ill. Enlightened social elites through public health activities indoctrinate, brainwash and twist the hand of the unemancipated and ungrateful part of the population that does not listen. The "backward" minority, into which the process of ideological division has not yielded obedience, is disciplined through the reactivation of moral and even legal sanctions. Harmful choices are

most often sanctioned indirectly, by additional taxation of products that are needed to lead an unhealthy life. The “unenlightened” minority is stigmatized as “problematic” and “morally perverted”. Those are people who have fallen out of the emancipated trend, those who do not want to exercise, be on a diet, eat healthy and “feel good”, those who do not want to live without stress and who persistently practice “risk factors”. Mental health has established itself as a pseudoscientific discipline that manipulates and parodies medical and psychiatric concepts using it in favor of the formation of value attitudes for the sake of social control with the ideological contribution of alleged science. Although mental health does not exist, there are problems of life that modern states label as mental health problems. This maneuver decontextualizes, medicalizes and translates social problems into psychiatric ones. With an indication of how social control is no longer undertaken through a moral-theological, but through a medical public health paradigm. In our case through the discourse of “mental health for all”. And those disobedient, maladapted, and even non-modern people with personality traits indigestible in the twenty-first century are becoming unfit for modernity. In this sense, there is a logical internal arc of development from the positive eugenics and racial hygiene of the past and the mental health of this century.

OKRUGLI STOLOVI



ROUND TABLES

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SPRJEČAVANJE PANDEMIJE: SVLADAVANJE IZAZOVA COVID-19 TEORIJA ZAVJERE

Pandemija koja je u tijeku, samo nekoliko mjeseci nakon početnog širenja, državne zdravstvene sustave širom svijeta dovodi pred kolaps. Uz očite rizike za nacionalni zdravstveni sustav i ljudske živote, širenje virusa potaknulo je često korištenu lažnu dilemu: ljudski životi naspram gospodarstva. Projekcije i strah od ekonomskih gubitaka, zbog provedbe mjera kojima je cilj suzbijanje širenja virusa, potaknuli su političku, stručnu i socijalnu revalorizaciju pandemije. Unatoč brojnim upozorenjima koja su stigla od informirane znanstvene zajednice, drugi se val pandemije pokazao još smrtonosnijim jer su politički i društveni pritisci da se životne aktivnosti vrate u normalno stanje prebrzo rasli. Paralelno sa širenjem virusa, još je jedna prijetnja nikla i kretala se umreženim globalnim društvom. Imajući potencijal da se brže širi u obliku proračunatih dezinformacija i lažnih vijesti, ova vrsta participativne propagande ocrtala je određeni psihološki problem. Prilikom suočenja s osjećajem gubitka kontrole, disciplina je gotovo univerzalno i pogrešno povezana s diktaturom. Dakle, teorije zavjere (TZ) popunjavaju vakuum stvaranjem zlonamjernog neprijatelja (iz bilo kojih temeljnih razloga, bilo ideoloških, političkih, psiholoških itd.), kao strategiju za borbu protiv ovog opaženog gubitka kontrole. Ali jesu li sve TZ napravljene na isti način? Bez obzira na to jesu li to proračunati *retweetovi* političkih spin majstora ili objave 4Chana, svjedoci smo eksplozije sljedbenika TZ-a. Bez obzira na motiv, svi oni imaju učinak rušenja povjerenja u upravljanje i relevantnu stručnost. Međutim, neke su TZ opasnije, osobito zato što mogu biti vjerodostojnije. Neki od čimbenika koji pridonose njihovoj vjerodostojnosti naše su vlastite političke odluke i propisi kojima je cilj ograničiti pandemiju.

U ovom izlaganju ukratko ću predstaviti pet kategorija TZ-a i založit ću se za korištenje »teorije inokulacije« kao učinkovite metode rastvaranja njihovih štetnih narativa. Inokulacija se ne odnosi na »cjepiva« iako je nadahnutu tim konceptom. Umjesto toga, iznosi argument da je tzv. »*pre-bunking*« učinkovitiji od razotkrivanja TZ-a kad su već niknule. TZ korijeni su svakog nasilnog ekstremističkog pokreta i ne mogu se zanemariti. Nadalje, predstavljaju potencirani izraz ljudske psihe kad se suoče s problemom koji ne može riješiti. Teorija inokulacije želi koristiti ove temeljne psihološke razloge za podrivanje TZ-a i u konačnici njihovo pročišćenje. Sudionici će (putem poveznice) dobiti dva najnovija i relevantna dokumenta koji detaljno opisuju postupke *pre-bunkinga* i razotkrivanja TZ-a. Istraživanje je vodio Stephen Lewandowsky, svjetski poznati psiholog.

(TIN)FOILING THE PANDEMIC: OVERCOMING CHALLENGES OF COVID-19 CONSPIRACY THEORIES

The ongoing pandemic has been putting state health systems worldwide on the verge of collapse in just a matter of months after its initial spread. Alongside obvious risks for the national health systems and human lives, the spread of the virus encouraged an often-used false dilemma: human lives vs. the economy. Projections and fears of economic losses, due to the implementation of measures aiming to contain the spread of the virus, forced a political, expert, and social revaluation of the pandemic. Despite many warnings that came from the informed scientific community, the second iteration of the pandemic proved to be even deadlier, as

political and social pressures were rising too quickly to return life activities to their normal state. In parallel with the spread of the virus, another threat germinated and reverberated throughout the networked global society. Having the potential to spread faster in the form of misinformation, calculated disinformation, and fake news, this type of participatory propaganda outlined a particular psychological problem. When faced with feelings of losing control, discipline is almost universally and erroneously conflated with dictatorship. Thus, conspiracy theories (CTs) fill the vacuum by creating a malevolent enemy (for whatever underlying reasons, whether ideological, political, psychological, etc.) as a strategy to fight back this perceived loss of control. But are all the CTs made the same? Whether they are calculated retweets by political spin masters or 4Chan shitposts, we are witnessing an outburst of CT followers. Regardless of the motive, they all have an effect in eroding trust in governance and relevant expertise. However, some CTs are more dangerous particularly because they can be more believable. Some of the factors contributing to their credibility are our own political decisions and regulations aimed to curtail the pandemic. In this presentation, I will briefly present five categories of CTs and I will argue in favour of using “inoculation theory” as an effective method of dissolving their harmful narratives. Inoculation does not refer to “vaccines”, although it is inspired by the concept. Rather, it posits an argument that so-called “pre-bunking” is more efficient than debunking the CTs when they have already sprouted. The CTs are at the root of every violent extremist movement and they cannot be ignored. Furthermore, they present a potentiated expression of the human psyche when faced with a problem it cannot solve. Inoculation theory aims to use these underlying psychological reasons to subvert the CTs and ultimately sublimate them. Participants will receive (via link) two most recent and relevant documents which detail the procedures of pre-bunking and debunking CTs. The research was led by Stephen Lewandowsky, a world-renowned psychologist.

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PSYCHOLOGICAL CARE IN PUBLIC POLICIES IN THE BRAZILIAN CONTEXT: A PHENOMENOLOGICAL PERSPECTIVE

The structure of public health and social assistance policies developed in Brazil following the process of re-democratization in the country after the Military Dictatorship (1964–1989). In the construction of more participatory policies, it is necessary to question authoritarian conceptions about serving the population that, in health, focused on the curative and technological model, geared to market interests and without questioning access to basic living conditions, such as basic sanitation, food security, and health education and, in social assistance, focused on the charitable perspective, without building psychosocial inclusion strategies and promoting social inclusion. In this context, it is essential to deconstruct and denaturalize the epistemological perspectives that hinder the subject's autonomy, developing interventional modalities aimed at the psychosocial view, the territory, and the articulated action of the assistance network. Therefore, it is important to rescue important influences of phenomenological thought that turn to the critique of determinism about subjectivity and previous and structuralist conceptions about the phenomena, highlighting the totality of the subjects' existence. The articulation of problematization proposals and reinvention of human relationships in the devices under construction in public policies allow overcoming authoritarian conceptions and to develop experiences of psychological care that reinvent health care and social assistance.

PSIHOLOŠKA ZAŠTITA U JAVNIM POLITIKAMA U BRAZILSKOM KONTEKSTU: FENOMENOLOŠKA PERSPEKTIVA

Struktura politika javnog zdravstva i socijalne pomoći razvila se u Brazilu nakon procesa ponovne demokratizacije u zemlji nakon Vojne diktature (1964–1989). U izgradnji participativnijih politika potrebno je preispitati autoritarne koncepcije o služenju stanovništvu koje je, u zdravstvu, usredotočeno na lječilišni i tehnološki model, prilagođeno tržišnim interesima i bez propitivanja pristupa osnovnim životnim uvjetima, poput osnovnih sanitarnih uvjeta, sigurnost hrane i zdravstveno obrazovanje te se, u socijalnoj pomoći, usredotočuje na dobrotvornu perspektivu, bez izgradnje strategija psihosocijalne uključenosti i promicanja socijalne uključenosti. U tom kontekstu, bitno je dekonstruirati i denaturalizirati epistemološke perspektive koje ometaju autonomiju subjekta, razvijajući interventne modalitete usmjerene na psihosocijalni pogled, teritorij i artikulirano djelovanje mreže pomoći. Stoga je važno spasiti važne utjecaje fenomenološke misli koji se okreću kritici determinizma o subjektivnosti i prethodnim i strukturalističkim koncepcijama o pojavama, ističući cjelokupnost postojanja subjekata. Artikulacija prijedloga za problematizaciju i ponovno otkrivanje ljudskih odnosa u uređajima u izgradnji u javnim politikama omogućuju prevladavanje autoritarnih koncepcija i razvijanje iskustava psihološke skrbi koja ponovno otkrivaju zdravstvenu zaštitu i socijalnu pomoć.

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ZAŠTITA MENTALNOG ZDRAVLJA KOD DJECE

U našem društvu sve su prisutniji simptomi anksioznosti i depresije, a socijalna distanca i izolacija u kojoj živimo već gotovo godinu dana situaciju čini sve alarmantnijom. Država na to ne reagira, ljudi žive u strahu zbog neizvjesnosti vlastite egzistencije, a mediji su i dalje prepuni negativnih vijesti. Ljudima sve više slabi imunitet i time su podložniji raznim bolestima, a cijelo se društvo urušava jer se i dalje ne shvaća da nema zdravlja ako nema mentalnog zdravlja. Napomenimo samo kako Hrvatska trenutno nema Nacionalnu strategiju zaštite mentalnog zdravlja. Očito je koliko hrvatskom društvu manjka senzibilnosti za mentalno zdravlje te se ne uočava njegova važnost za dobrobit i pojedinca, i cijelog društva. Također se, kao i u cijelom našem zdravstvenom sustavu, zanemaruje važnost prevencije. Plan prevencije prvenstveno bi se trebao organizirati u smjeru edukacije djece i mladih te njihovih roditelja jer bi pozitivan utjecaj na mlade imao rezultat u njihovom cijelom životu. Kako bi se prevenirali problemi mentalnog zdravlja u ranom djetinjstvu, intervencije se trebaju usmjeriti ne samo na smanjenje stope agresivnosti, ometajućeg ponašanja i introvertiranog ponašanja kod djece, već i na osnaživanje njihove socijalno-emocionalne kompetencije koja ima ulogu zaštitnog faktora, koji je važan u vrtićkom prijelaznom razdoblju. Društveno i životno iskustvo mladih i djece značajno se promijenilo tijekom ovog stoljeća, a još se značajnije i rapidnije mijenja u današnjoj »novoj stvarnosti« koja je nužna zbog pandemije COVIDA-19. Sve je veći ekonomski i društveni pritisak na obitelj, smanjuju se prilike za uključivanje roditelja i vršnjaka u igru s djetetom, gubi se bliskost između djeteta i njegovih roditelja te prijatelja. Također, sve se više otvara prostor za utjecaj medija na djecu koja često dobivaju poruke, a koje potiču nezdrava i nesigurna ponašanja. S ovakvim čimbenicima raste odgovornost lokalne, ali i nacionalne zajednice za stvaranje i njegovanje zdravog fizičkog, emocionalnog i socijalnog razvoja djeteta. Važnost ovakvog pristupa leži u činjenici da su emocionalne i socijalne vještine glavne komponente zdravog razvoja djeteta, a što može predvidjeti ishode i u odrasloj dobi kao što su mentalna stabilnost, poštovanje sebe i drugih, uspjeh u obrazovanju, upotreba sredstava ovisnosti i kriminalne aktivnosti. Rane djetetove godine važne su za kasniju prilagodbu odrasle osobe na nove situacije i promjene u okolini. Ako se uspostavi program koji će za cilj imati razvijanje socijalnih i emocionalnih vještina kod djece, mogli bismo u budućnosti imati svijet koji će tvoriti ljudi sposobni za asertivnost, empatiju i težnju ka boljem razvoju i sebe, i cijele ljudske okoline.

MENTAL HEALTH PROTECTION OF THE YOUTH

Symptoms of anxiety and depression are more and more present in our society, and the social distance and isolation in which we have been living for almost a year makes the situation more and more alarming. The state does not react to this, people live in fear due to the uncertainty of their own existence, and the media are still full of negative news. People's immunity is weakening and they are more susceptible to various diseases, and the whole society is collapsing because it is still not understood that there is no health if there is no mental health. Let's just note that Croatia currently does not have a National Mental Health Strategy. It is obvious how much Croatian society lacks sensitivity for mental health and its importance for the well-being of both the individual and the whole society is not noticed. Also, just like in our entire health care system, the importance of prevention is neglected. The prevention plan should primarily be organized in the direction of educating children, young adults and their parents, because a positive impact on them would have results on their entire lives. In order to prevent mental health problems in early childhood, interventions should focus not only on reducing the rate of aggression, disruptive behavior and introverted behavior in children, but also on strengthening their social-emotional competence as a protective factor, which is important in a transition period of a kindergarten education. The social and life experiences of young adults and children have changed significantly during this century, and they are changing even more significantly and rapidly in today's "new reality" that is necessary because of the COVID-19 pandemic. There is increasing economic and social pressure on the family. Opportunities to involve parents and peers in playing with children are decreasing, and the closeness between children and their parents and friends is being lost. In addition, media influence on children is broadening as they often receive messages that encourage unhealthy and unsafe behaviors. With such factors, the responsibility of the local and national community to create and nurture the healthy physical, emotional and social development of the child grows. The importance of this approach lies in the fact that emotional and social skills are major components of a child's healthy development, which can predict outcomes in adulthood such as mental stability, self-esteem, success in education, addiction and criminal activity. The early years of a child are important for the later adaptation of an adult to new situations and changes in the environment. If a program is established that aims to develop children's social and emotional skills, we could in the future have a world made up of people capable of assertiveness, empathy and the pursuit of better development for themselves and the entire human environment.

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(NE)ZNAJJE I COVID-19

Suvremeni društveni kontekst karakterizira pluralnost u socijalnom, kulturnom, ekonomskom smislu. Ta pluralnost rezultat je kontinuiranog procesa individualizacije koji se u proteklih nekoliko desetljeća nametnuo kao osnovna vrijednost modernih (prije svega zapadnih) civilizacija. No pluralnost i individualizacija kao procesi doveli su do raslojavanja strukture. Iako strukture i dalje postoje, njihova vrijednost i smisao podređen je pojedincu. Drugim riječima, pojedinac tvori smisao neke društvene forme ili strukture. Tek tada ta društvena struktura zadobiva svoj legitimitet, ali tek kao jedna od mogućih izvedenica stvarnosti. Jedna od tih struktura je i struktura znanja. Znanje je sastavni dio društvenog života. Društveni život počiva na kolektivnim tipizacijama koje nam omogućuju djelovanje. Kao takvo, u klasičnom poimanju, znanje ima ulogu podruštvljenja pojedinca. Ovo izlaganje polazi od pretpostavke kako se osnova i funkcionalnost znanja rastočila u konceptu pluralnosti i individualnosti. Klasično poimanje znanja izgubilo je do tad neupitni legitimitet te se glavni akter tog znanja (znanost) sve češće odbacuje kao prežitak jednog vremena. Glavni akteri formacije znanja postaju pojedinci, a samo znanje više ne ovisi isključivo o činjeničnosti. COVID-19 pandemija, iako nije generator ovoga stanja, nudi se kao primjer stanja znanja u suvremenim modernim društvima. Autor u izlaganju postavlja dva ključna, međusobno povezana pitanja: (1) možemo li u kontekstu trenda *alternativnih činjeničnosti* govoriti o porazu modernosti? i (2) ulazimo li u okviru tog poraza u pravi oblik postmodernosti?

(UN)KNOWLEDGE AND COVID-19

The contemporary social context is characterized by plurality in a social, cultural, economic sense. This plurality is the result of a continuous process of individualization that has emerged over the past few decades as a fundamental value of modern (primarily Western) civilizations. But plurality and individualization as processes have led to a division of structure. Although structures still exist, their value and meaning is subordinate to the individual. In other words, the individual forms the meaning of some social form or structure. Only then does this social structure gain its legitimacy, but only as one of the possible derivatives of reality. One of these structures is the structure of knowledge. Knowledge is an integral part of social life. Social life rests on collective typifications that allow us to act. As such, in the classical sense, knowledge has the role of socializing the individual. This presentation starts from the assumption of how the basis and functionality of knowledge melted into the concept of plurality and individuality. The classical notion of knowledge has lost its unquestionable legitimacy, and the main actor of that knowledge (science) is increasingly rejected as a relic of a past time. The main participants in the formation of knowledge become individuals, and knowledge itself no longer depends solely on factuality. The COVID-19 pandemic, although not a generator of this state, is offered as an example of the state of knowledge in contemporary modern societies. In the presentation, the author asks two key, interrelated questions: (1) can we talk about the defeat of modernity in the context of the trend of alternative facts? and (2) do we enter into the true form of postmodernity within that defeat?

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**FILOZOFSKO-BIOETIČKI PRISTUP OČUVANJU ČOVJEKOVA
MENTALNOG ZDRAVLJA U VREMENU AKTUALNE KRIZE IZAZVANE
PANDEMIJOM COVID-19**

U ovom izlaganju nastoji se jednim filozofsko-kritičkim pristupom ukazati na dva podjednako važna područja ljudskog života – ugroženosti mentalnog zdravlja i ogromnog porasta siromaštva – koja su veoma pogođena, a s pravom možemo govoriti da su u velikoj mjeri i izazvana krizom koja je izazvana pandemijom COVID-19. Upravo su to dvije daleko važnije i zabrinjavajuće pandemije koje će imati puno teže i pogubnije posljedice za velik broj ljudi nego trenutna kriza izazvana COVIDOM-19 i to su pitanja o kojima bi svi trebali promišljati i voditi brigu. Međutim, činjenice nam ukazuju na nešto potpuno suprotno, usuđujemo se reći da se u samom pristupu o tim važnim pitanjima ne vodi gotovo nikakva briga i postupa se krajnje neodgovorno što je poražavajuća, ali i krajnje zabrinjavajuća činjenica da se zna kako su time najviše pogođene one najranjivije skupine društva, a to su mladi ljudi. Mišljenja smo kako su upravo pitanja mentalnog zdravlja čovjeka i porast siromaštva, tj. povećanje sve većeg jaza između onog malog broja bogatih i sve većeg dijela siromašnih, podjednako važna, ako ne i važnija od držanja distanci, nošenja maski i dezinficiranja ruku. Namjera ovog izlaganja jest iz jedne filozofsko-bioetičke perspektive ukazati na taj vid očuvanja čovjeka i njegova zdravlja kako bi se na zdravim temeljima mogao oblikovati i izgrađivati čovjekov identitet ne dovodeći u pitanje i sam njegov opstanak jer »Što koristi čovjeku, ako dobije sav svijet, a pritom izgubi dušu svoju?« (Marko, 8,36)

**PHILOSOPHICAL-BIOETHICAL APPROACH TO PRESERVING
HUMAN MENTAL HEALTH IN THE TIME OF THE CURRENT
CRISIS CAUSED BY THE COVID-19 PANDEMIC**

In this presentation, a philosophical-critical approach seeks to point out two equally important areas of human life – the threat to mental health and the huge increase in poverty – which are severely affected, and we can rightly say that they are largely caused by the crisis caused by the COVID-19 pandemic. These are exactly two far more important and worrying pandemics that will have much more severe and devastating consequences for a larger number of people than the current crisis caused by COVID-19 and these are issues that everyone should think about and take care of. However, the facts suggest the opposite. We dare to say these important issues were approached with almost no care which is extremely irresponsible and devastating. It is also an extremely worrying fact that we know who are the most affected and they are the most vulnerable groups in society, young people. We are of the opinion that precisely the issues of human mental health and the increase in poverty, ie. reducing the widening gap between the small number of the rich and the growing proportion of the poor are equally important, if not more important than keeping distance, wearing masks and disinfecting hands. The intention of this presentation is to from a philosophical-bioethical perspective to point out this form of preservation of man and his health, so human identity can be formed and built on a sound basis without questioning his very survival, because “What benefits man if he gets all the world, and at the same time lose his soul?” (Mark 8:36).

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GADAMEROV HERMENEUTIČKI PRISTUP ZDRAVLJU

U ovom izlaganju polazi se od djela *Über die Verborgenheit der Gesundheit (O skrivenosti zdravlja)* Hans-Georga Gadamera u kojem je zdravlje ponajprije shvaćeno kao »zagonetka«, a onda i kao »čudo samozaborava« te »skriveno dobro«. Naime, Gadamer se protivi redukcionističkom shvaćanju zdravlja u medicini, smatrajući da ga treba promatrati u širem kontekstu čovjekova razumijevanja života i svijeta. Prema njegovoj interpretaciji, zdravlje ne bi trebalo promatrati kao predmet, nego putem iskustva trpećeg subjekta. Na tragu navedenog, u izlaganju se hermeneutički razmatraju pitanja poput: 1. Što je zdravlje?, 2. Kako se ono manifestira? te 3. Što znači biti zdrav? Pritom se poseban naglasak stavlja na kontekst aktualne pandemije COVID-19 u kojoj svjedočimo, gadamerovski rečeno, novom odnosu onog trpećeg (čovjeka) i onog skrivenog (zdravlja).

GADAMER'S HERMENEUTIC APPROACH TO HEALTH

This presentation is based on Hans-Georg Gadamer's work *Über die Verborgenheit der Gesundheit (The Enigma of Health)*, in which health is primarily understood as an "enigma", and then as a "miracle of self-forgetfulness" and a "hidden good". Namely, Gadamer opposes the reductionist understanding of health in medicine, believing that it should be viewed in the broader context of man's understanding of life and the world. According to his interpretation, health should not be viewed as an object, but through the experience of the suffering subject. Following the above, the presentation hermeneutically considers issues such as: 1. What is health?, 2. How does it manifest?, and 3. What does it mean to be healthy? In doing so, special emphasis is placed on the context of the current COVID-19 pandemic in which we are witnessing, in Gadamer's terms, a new relationship between the suffering (human) and the hidden (health).

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BESKUĆNICI U RAJU DOBROTE

Nisam osoba s doktorskom titulom, magisterijem, psihijatar ni psiholog, već dugogodišnja suradnica i članica SUZ Martinov plašt, a u okviru toga dugogodišnji, sada bivši ekonom u Udruzi Dom nade. Tijekom tog perioda, u sklopu raznih projekata, bavila sam se najviše beskućnicima, poglavito na projektima njihovog zapošljavanja i integracije u društvo. Sada sam već godinu dana obrtnik koji želi pomoći, samo ne više na dosadašnji pogrešan način. Odmah na početku shvatila sam da, ako im želim kvalitetno pomoći, moram se emotivno distancirati jer sam vidjela mnoge koji su sagorjeli u silnoj želji da pomognu. Dogodilo bi se to da su im oni kojima žele pomoći naprosto isisali životnu energiju, a potom ih, slikovito rečeno, ispljunuli kao prožvakanu žvakaću gumu. Grub je to svijet. No, ni mene nisu mimoišla razočarenja, naročito pri angažmanu zapošljavanja beskućnica. Njihov fokus bio je isključivo na novcu, a posao – to ću ja popraviti, nebitno je kako se obavi. Jednom mi je čak jedna takva osoba rekla – nakon što mi je zbog njezinog propusta propao odličan posao – da sam ja sposobna, pa ću naći drugi posao (kao da je to tako jednostavno). Nije joj bilo bitno što se zbog tog posla moj prijatelj naljutio na mene. Tom logikom vođena – u pravu je – lakše je naći drugi posao, za prijateljstvo vrijede ipak neka druga pravila. Taj angažman oko zapošljavanja beskućnika trajao je gotovo tri godine i bio je pun nerveze, strahovitih fizičkih napora, ljutnji, razočaranja itd., a kada sam odustala – projekt se raspao. Meni je ostala ljutnja i razočarenje. Pokrenula sam svoj posao i angažirala jednog beskućnika po preporuci. Sve je izvrsno funkcioniralo dok njega nije uhvatilo njegovo ludilo koje ga povremeno hvata. Tada je došla i spoznaja. Može se svima njima pomoći, ali uz konstantnu osviještenost da su u pitanju ipak ljudi koji imaju mnoge vrste oštećenja – od mentalnih, fizičkih, duhovnih itd. Treba im pristupiti uvažavajući ta ograničenja, ne preoptereti ih i dobro slušati što njima treba, a ne što je naša ideja da bi oni trebali (to dvoje često je dijametralno suprotno, ali nama koji pomažemo baš lijepo godi egu). I još nešto što nikako ne smijemo zaboraviti – sada je prosinac. Šire se valovi dobrote. Razno razne udruge imaju gomile donacija i volontera. Čak se sakupe veliki viškovi koje se nema gdje skladištiti. Kada prosinac prođe, prođe i svo blještavilo Božića. A ti ljudi žive i imaju potrebe svakoga dana u godini. Te ostale dane u godini postanu nevidljivi. A rješenje postoji, samo da mnogi koji žele pomoći osvijeste u sebi da ih jako koči famozna rečenica: »Baš sam plemenit/a i dobar/dobra!«.

THE HOMELESS IN THE EDEN OF GOODNESS

I am not a person with a doctoral degree, master's degree, psychiatrist or psychologist, but a long-term associate and member of Social Service Cooperative Martinov plašt, and within that a long-term, now former economist in the Association Dom nade. During that period, as part of various projects, I dealt mostly with the homeless, especially projects for their employment and integration into society. For a year now I have been a craftsman who wants to help, but not in the wrong way as so far. Right at the beginning, I realized that if I wanted to help them, I had to become emotionally distant, because I saw a lot of people who "burned up" because of an overwhelming desire to help. It would happen that those, who they were trying to help, would just suck out their life energy, and then they would, figuratively speaking, spit them out like a chewing gum. It's a rough world. But I didn't miss the disappointments either, especially when hiring homeless people. Their focus was strictly on the money, and the job – I will take

care of that, it doesn't matter how it is being done. Once, a person like that told me – after I missed a great job because of her failure – that I'm capable, so I'll find another job (as if it were so simple). She didn't care that my friend got mad at me because of that job. Following that logic – she is right – it is easier to find another job, but for friendship, however, some other rules apply. That engagement around hiring homeless people lasted for almost three years and was full of nervousness, terrible physical efforts, anger, disappointment, etc., and when I gave up – the project fell apart. I was left with anger and disappointment. I started my own business and hired one homeless man on a recommendation. Everything worked great, until he was caught by his madness that occasionally catches him. Then came the realization. All of them can be helped, but with the constant awareness that these are still people who have many sorts of damage – from mental, physical, spiritual, etc. We need to approach them by respecting these limitations, not to overload them. We need to listen very well to what they need, and not insist on our idea on what we think that they need (these two are often diametrically opposed, but to those of us who help this flatters the ego). And something else that we must never forget – it's December now. Waves of goodness are spreading. A wide variety of associations have heaps of donations and volunteers. They even collect large surpluses that they have nowhere to store. When December passes, all the glitter of Christmas passes. And these people live and have needs every day of the year. Those other days of the year they become invisible. But there is a solution, in only many of those who want to help realize that the famous sentence "I'm very noble and good" is holding them back!

DEMÉTRIOUS A. FRANÇA

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PSYCHOLOGY APPLIED TO SOCIAL POLICIES: THE BRAZILIAN EXPERIENCE

Since the Brazilian re-democratization after the military dictatorship (1985), the creation of the Single System of Health and Single System of Social Assistance resulted in a continental challenge for the professionals, not only in the different fields of work and formation but also about the diversity and history of the service users. This space aims to introduce the Brazilian context and two different experiences of psychological care in specific contexts.

PSIHOLOGIJA PRIMIJENJENA NA SOCIJALNE POLITIKE: BRAZILSKO ISKUSTVO

Od brazilske ponovne demokratizacije nakon vojne diktature (1985.), stvaranje Jedinog zdravstvenog sustava i Jedinog sustava socijalne pomoći rezultiralo je kontinentalnim izazovom za profesionalce ne samo u različitim poljima rada i formacije već i oko raznolikosti i povijesti korisnika usluga. Ovim se prostorom želi predstaviti brazilski kontekst i dva različita iskustva psihološke skrbi u određenim kontekstima.

DARJA GALOVIĆ

Zagreb, Hrvatska /

Zagreb, Croatia

NOVA ERA PSIHIJATRIJE KAO POSLJEDICA PANDEMIJE

U vrijeme pandemije mentalno je zdravlje također pandemijski problem. Suočeni smo već niz godina s pandemijom psihičkih bolesti, a depresija je postala jedna od najčešćih bolesti. U svijetu smo se do danas suočavali sa psihičkim bolestima na razini psihijatrijskih institucija, psihoterapije, farmakoterapije. Ipak, nova su vremena donijela nove izazove. Pojavile su se psihičke smetnje kod pojedinaca koji ranije nisu imali psihičkih problema. Psihijatrijske su institucije slijedom okolnosti izgubile svoju frontalnu poziciju, primarni položaj i monopol nad liječenjem bolesnika. Tome je razlog vrlo jednostavan – karantena, izolacija. Odjeli su bili zatvarani tijekom karantene. Pojedinci koji već imaju povijest psihičkih bolesti također se moraju prilagođavati novoj situaciji. Jesmo li došli u novu eru psihijatrije? Kakvu strategiju ima Hrvatska? Kakvu je strategiju imala ranije?

A NEW ERA OF PSYCHIATRY AS A RESULT OF PANDEMIC

At the time of a pandemic, mental health is also a pandemic problem. We have been facing a pandemic of mental illnesses for many years and depression has become one of the most common illnesses. To this day, we have faced mental illnesses in the world at the level of psychiatric institutions, psychotherapy, pharmacotherapy. Yet new times have brought new challenges. Psychological disorders have appeared in individuals who have not previously had mental health problems. Due to the circumstances, psychiatric institutions lost their frontal, primary position and monopoly over the treatment of patients. The reason for this is very simple – quarantine, isolation. Departments were closed during quarantine. Individuals who already have a history of mental illness also need to adjust to the new situation. Have we come to a new era of psychiatry? What is Croatia's strategy? What strategy did it have before?

LUKA JANEŠ

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GRANICE PSIHIČKOG PROSTORA UNUTAR »VIRTUALNIH
PANDEMIJSKIH KLINIKA«

U ovom će se izlaganju aktualna intenzivna izloženost virtualnim aktivnostima, globalno prisutna kao posljedica preventivne socijalne distance, hipotetski razmatrati kao »virtualna pandemijska klinika«. Fokus je na gotovo neograničenoj *online* dostupnosti n-informacija upitne orijentacijske vrijednosti, vezanih uz koronavirus, a koje često puta djeluju iatrogeno (Illich) spram nastanka i razvoja poteškoća vezanih uz mentalno zdravlje. Pritom se, tvrdim, sužavaju granice psihičkog prostora te neminovno otvaraju bioetička pitanja autonomije, odgovornosti i slobode cjelovitog razvoja živućih osoba.

BORDERLINES OF THE PSYCHIC SPACE WITHIN “VIRTUAL
PANDEMIC CLINICS”

In this presentation, contemporary intensive exposure to the virtual activities, globally present as the consequence of the preventive social distance, will hypothetically be observed as the “virtual pandemic clinic”. The focus is on the almost unlimited *online* availability of n-information of questionable orientation value, related to coronavirus, which often acts iatrogenic (Illich) towards the onset and development of mental health problems. Thereby, I claim, the boundaries of the psychic space are narrowing and the bioethical issues of autonomy, responsibility and freedom of the entire development of living persons inevitably open up.

KSENIJA KAPELJ

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ISTINE I LAŽI – MITOVI LEGENDE – LUDO I NORMALNO

Tko je taj i što je to što nas određuje i definira kao one drugačije? Kada je drugačijost prerasla u patologiju, odnosno u institucionalno zbrinjavanje drugih i drugačijih? Povežemo li to s odnosom prema talentu osoba koji biva blokiran strahom od društvene osude i stigme, zapitajmo se nije li upravo to početak utopijskog puta u tzv. »nenormalno«? Na ova i još poneka bitna pitanja nastojat ćemo barem parcijalno odgovoriti tijekom ovog izlaganja.

TRUTHS AND LIES – MYTHS AND LEGENDS – INSANE AND NORMAL

Who is and what is it that defines us as different? When did difference grow into pathology, that is, into the institutional care of others and the different? If we connect this with the attitude towards the talent of a person who is blocked by the fear of social condemnation and stigma, let us ask ourselves whether this is not the beginning of the utopian path in the so-called “abnormal”? We will try to answer these and some other important questions at least partially during this presentation.

IVICA KELAM

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POSTOJI LI VEZA IZMEĐU BILLA GATESA, COVIDA-19 PANDEMIJE I PSIHE?

Bill Gates u imaginariju teorija zavjere jedan je od glavnih protagonista. Teorije zavjere počele su se množiti nakon osnutka Zaklade Billa i Melinde Gates 2000. godine. Odmah nakon osnutka zaklade i prvih javnozdravstvenih projekata, koji su se većinom temeljili na kampanjama cijepljenja protiv malarije, tuberkuloze i dječje paralize, teoretičari zavjera našli su savršenu metu. Bill Gates od tada je sustavno demoniziran te predstavljan kao netko čiji je ultimativni cilj smanjenje globalne populacije, odnosno riječima teoretičara zavjere: »Gates planira provesti genocid neviđenih razmjera u povijesti čovječanstva«. Ovaj narativ u doba COVIDA-19 pandemije ponovno je aktualan. Štoviše, Gates je ponovno prepoznat kao onaj koji dirigira cjelokupnom »izmišljenom pandemijom« čiji je konačni cilj cijepljenje cjelokupne populacije s ciljem depopulacije i kontrole svjetskog stanovništva. U izlaganju ću analizirati navedene tvrdnje teoretičara zavjere te njihov utjecaj na psihu običnog čovjeka.

IS THERE A CONNECTION BETWEEN BILL GATES, THE COVID-19 PANDEMIC AND THE PSYCHE?

Bill Gates is one of the main protagonists in the imaginary conspiracy theories. Conspiracy theories began to multiply after The Bill & Melinda Gates Foundation was founded in 2000. Immediately after the foundation was founded and the first public health projects, mostly based on malaria, tuberculosis, and polio vaccination campaigns, conspiracy theorists found the perfect target. Bill Gates has since been systematically demonized and presented as someone whose ultimate goal is to reduce the global population, in the words of conspiracy theorists: "Gates plans to carry out genocide of unprecedented proportions in the history of mankind". This narrative is relevant again at the time of the COVID-19 pandemic. Moreover, Gates is once again recognized as the one who is conducting the entire "fictional pandemic" whose ultimate goal is to vaccinate the entire population with the goal of depopulating and controlling the world's population. In my presentation, I will analyze the stated claims of conspiracy theorists and their impact on the psyche of the common person.

ALESSANDRO DE MAGALHÃE GEMINO¹, BÁRBARA PENTEADO CABRAL²

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THE PHENOMENOLOGICAL ATTITUDE: CONTRIBUTIONS FOR AN ETHIC-POLITIC CLINIC

The purpose of this presentation is to show how the phenomenological attitude can serve to overcome the theory and practice dichotomy to allow reflection on clinical training. In this way, they are considered different fields of professional practice in addition to the traditional therapeutic setting, present in the imagination of many undergraduate psychology students. As an example, some services present in the Brazilian public health system (PHS) such as wards, ICUs, family clinics, and CAPS (Psychosocial Care Center), and some clinical strategies such as matrix support, inter-consultation, and the single therapeutic project (STP) are presented. Although the emergence of clinical practices was crossed by the modern scientific paradigm in the 19th century, legitimizing the presence of theory and practice as a scope that would explain the possibilities and limits of training, the phenomenological attitude is understood as an invitation to suspend this understanding. Thus, the aesthetics of existence, belonging to the shared world, and the exercise of practical wisdom are seen here as axes of discussion about the most appropriate professional training, bringing transmission closer to the concrete reality that appears before the availability offered in the PHS daily.

FENOMENOLOŠKI STAV: DOPRINOSI ZA ETIČKO-POLITIČKU KLINIKU

Svrha je ovog izlaganja pokazati kako fenomenološki stav može poslužiti za prevladavanje dihotomije između teorije i prakse kako bi se omogućilo promišljanje o kliničkom treningu. Na taj se način uz tradicionalno terapijsko okruženje, prisutno u mašti mnogih studenata preddiplomskih studija psihologije, smatraju različitim poljima profesionalne prakse. Primjerice, predstavljene su neke postojeće službe u brazilskom sustavu javnog zdravstva, poput odjela, jedinice intenzivnog liječenja, obiteljskih klinika i CAPS-a (Centar za psihosocijalnu skrb), te neke kliničke strategije poput matrične podrške, među-konzultacija i projekt pojedinačnog terapijskog postupka. Iako je pojavu kliničke prakse nadjačala moderna znanstvena paradigma u 19. stoljeću, legitimirajući prisutnost teorije i prakse kao opsega koji bi objasnio mogućnosti i ograničenja treninga, fenomenološki stav shvaćen je kao poziv na suspenziju ovog razumijevanja. Dakle, estetika postojanja, pripadnosti zajedničkom svijetu i vježbanje praktične mudrosti ovdje se vide kao osi rasprave o najprikladnijem stručnom usavršavanju, približavajući prijenos konkretnoj stvarnosti koja se pojavljuje prije dostupnosti koja se svakodnevno nudi u brazilskom sustavu javnog zdravstva.

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HOMO LUDENS POD COVIDOM-19/2020

Koncept uma u antropološkoj teoriji, kada se misli zapadni koncept svijeta Platonovom idejom dobra i njemačkog idealizma (koji je razvio taj um), zasnovan je na razumijevanju čistog uma, praktičnog uma i apsolutnog uma (mit, umjetnost, religija). Protežirajući koncept pozitivističke znanosti došli smo u poziciju da smo konceptualizaciju odnosa u samom društvu počeli naglašeno promatrati kroz simboliku tehnološke konceptualizacije stvarnosti što je vidljivo i danas jer nemamo nikakav humanistički ni kulturološki odgovor na zarazu COVID-19 koja je konceptualno u tjelesnom obliku naslijedila mentalnu i duhovnu zarazu. Tehnološki um ukorijenjen u nad-kulturalnom svjetskom kapitalu u liku monopolista i njihovih korporacija podriva koncepte demokracije i individualne autentičnosti. Tehnologija je zamaglila demokraciju, razdijelila pojedinca i njegovu kulturnu različitost, stvarajući nad-kulturu. Jasno je da je tehnologija potrebna i da je tako dovela čovjeka do neslućenih pogodnosti i dobrobiti za njega u odnosu na prošla vremena, ali je izašla iz okvira ideje univerzalnoga dobra te je glavni pokretač u stvaranju ropske svijesti, a time dokidanja ljudskih sloboda i stečenih prava. Demokracija podrazumijeva zajednicu ljudi koja ima pravo biti slobodna i biti drugačija, ona znači koristiti osobni um, potencirati različitosti i uživati običajne i kulturološke momente pripadajućega duha, jezika. Ostaje nam samo um koji je marginaliziran, postao je bespotreban, usporen, smušen i podložan, dosadan je sebi jer bez vanjskoga impulsa ne može stvoriti ništa po sebi; mlađe generacije podređuju ga brzini i površnosti. Sve ono što zahtijeva vrijeme, dubinsko razmatranje uz kritičko sagledavanje, smatra se redikuloznim i dosadnim, a tu je zapravo ključ oslobođenja i onoga mentalnog i onoga tjelesnog – otkrivati ponovno smisao života, biti zakačen na neizvjesnost vlastitosti znači opredmetiti um osobnim naporima zaobilazeći vanjske upute i silnice. Na kraju krajeva, sva tehnologija je proizašla iz jednoga koncepta uma koji je stvarnost, koja je pak bila negativna, prekrojio prema vlastitoj ideji, ideji dobra. Cjelina je bit koja se dovršava samo svojim razvojem – to je danas tehnologija. Humanisti se ne mogu izraziti jer je njihova misao postala teška i neshvatljiva, a time i beznačajna. U demokratskome društvu misao struke – znanosti koja ima specifične zakonitosti razumijevanja, odnosno misao koja je smisljena, izgovorena i prikazana u svojoj istini – biva potisnuta, nevažea. Tehnika, i njen proizvod pripada materijalnom i taktilnom, danas je dominantna paradigma bivanja u epohi *homo ludensa*. Tehnika je kao koncept uma razvijala mozak kao organ koji je mnogo toga sposoban stvoriti, pretvoriti u stvar, predmet u opipljivo, ali teško uspostavlja veze s duhom i širim smislom sreće, uspjeha, ili trenutačne dobiti. Humanistički pristup edukacije i odgajanja pojedinca u odnosu na društvo, zajednicu, biva marginaliziran i sveden na puki konzumerizam tog »tehnološkog uma«. Glavni nositelji toga uma su reklame, koje histerično i budalasto guraju pojedinca i grupe u konzumerizam, kupuje se bez esencijalne potrebe proizvoda, putuje se po meridijanima, a da i ne znamo zašto putujemo, putujemo tjelesno, a mentalno stojimo. Stari robovi novoga doba nemaju nelagodu, nemaju se razloga buniti. Zbog bujanja ropske svijesti, potvrđuje se stara teza da nijedna demokracija u povijesti nije najbolji oblik vladavine, ali je bolji od diktature i autokracije u kojoj je nositelj tehnologija. Demokracija nestaje jer je čovjek utopljen, drogiran tehnologijom. Znanje koje je gradilo individuu kao slobodno biće pomoću ideje slobode i slobodnog djelovanja svedeno je na puki biološki impuls želje. U tom kontekstu razumijevanja demokracije i prosudbe, pojedinca se jedino može misliti u jedinstvu političkog i prirodnog

životnog svijeta (Aboridžin mora imati svoju prirodnu potrebu za svojim *bushom*, njemu je taj impuls u mozgu upisivan tisućama godina i kad tad će ga pokrenuti i tu se krije ljudska nada); nad-kulturalnim medijskim ekonomskim okupiranjem mentalne, kognitivne, socijalne komponente zapadne individue, razbili smo prirodnost živućeg. Tehnologija se čovjeku nudi kao rješenje, ali ona to nije (u kontekstu svih njegovih potreba, u kojem on kao slobodno biće ne može izabrati što je dobro i poželjno za njega), on je u prisili tehnike – ne stvara, ne kreira, nije u naporu, već je u pasivnosti, puki konzument. Zato je potenciranje humanističkog promišljanja nužno kao koncept slobodnog pojedinca u njegovom subjektivnom smislu, a znanost koncept objektivnosti u kontekstu grupe, zajednice. Promišljanje je kapilarna, nužna, simbolika pojedinca, a znanost univerzalno traganje čovjeka za platformama utemeljenja boljeg, pravednijeg, a to nažalost često nije slučaj. Smisao je ljudske egzistencije smisao u različitosti, diferencijacija vlastitih i tuđih potreba, a postmoderni *homo ludens* društvu nudi uniformiranost, tj. ideologiju diktature kroz ugodu. Na taj način stvaraju se tehnološki moduli potencirajući iluzionističke i nezbiljske želje u pojedinca, koje su duboko besmislene u okvirima realnih potreba običajnosti i kulture u koju je taj pojedinac uronjen. Paradoksalno, moderni čovjek slobodan je prema vanjskom svijetu, zadovoljen, nahranjen, s druge strane, izgubio je slobodu mentalne i biološke biokemijske spontanosti, sve će dati za taj mali komadić ugone da egzistira u dodiru s materijalnim, sa zemljom, a, s druge strane, izgubio je momente duha, kretnje u neizvjesnosti, stagnirao je jer ne vidi vlastitu potrebu u drugome, ni tuđu potrebu za sobom. Ne treba mu »živa interaktivna zajednica«, nego skup iluzionističkih fragmenata koje linearno ponavlja u nedostatku vlastitoga napora da stvara vlastiti svijet mogućnosti izbora, slobode. Zato smo danas mentalno i fizički zaraženi.

HOMO LUDENS UNDER COVID-19/2020

The concept of mind in anthropological theory, which relies on the Western concept of Plato's idea of Good and German idealism (which developed that mind), is based on an understanding of pure mind, practical mind and absolute mind (myth, art, religion). Extending the concept of positivist science, we came to the position where we started to observe the conceptualization of relations in society itself through the technological component, which is visible today because we do not have any humanistic or cultural response to COVID-19 infection, which conceptually inherited mental and spiritual infection in physical form. The technological mind entrenched in the over-cultural world capital in the form of monopolists and their corporations undermines the concepts of democracy and individual authenticity. Technology has blurred democracy, divided the individual and his cultural diversity, creating over-culture. It is clear that technology is needed and as such has brought a man to unimaginable benefits and welfare in comparison to past times, but it went beyond the scope of the idea of universal good, and is the main promoter in creation of slave consciousness, and thus abolition of human freedoms and acquired rights. Democracy implies a community of people who have the right to be free and to be different, democracy means using the personal mind, emphasize diversities and indulge the customary and cultural moments of corresponding spirit, language. We are left with only a mind that is marginalized, has become useless, slowed down, confused and submissive, boring to itself because without an external impulse cannot create anything inherently and the younger generations subordinate it to speed and superficiality. Anything that requires time, in-depth consideration with critical observation is considered ridiculous and boring when in fact it is here where a key to liberation of both the mental and the physical lies in – to rediscover the meaning of life, to be hooked on the uncertainty of oneself means to objectify the mind through personal efforts, bypassing external instructions and forces. After all, all technology that has been created, originated from one concept of the mind that reshaped a reality that was

negative according to its own idea, the idea of the good. Totality is the essence that is completed only by its development – that is technology today. Humanists cannot express themselves because their thought has become difficult and incomprehensible, and thus meaningless. In a democratic society, the thought of profession – a science that has specific laws of understanding, that is, a thought that is meaningful, spoken and presented in its truth, is suppressed, invalid. The technique, which is tangible, like a new cell phone, is essential and valid. Technique, and its product, belong to the material and tactile and today it is a dominant paradigm of being in the epoch of *Homo ludens*. Technique as a concept of the mind has developed a brain as an organ capable of creating much, turning it into a thing, an object into a tangible but has difficulties in establishing connections with the spirit and the broader meaning of happiness, success, or instantaneous gain. The humanistic approach to education and upbringing of the individual in relation to society, community, is marginalized and reduced to mere consumerism of that “technological mind”. The main bearers of that mind are advertisements, which hysterically and foolishly push individuals and groups into consumerism: one buys without the essential need for a product, one travels the meridians, not knowing why we travel, we are travelling physically and we are standing mentally. The old slaves of new age have no discomfort, no reason to protest. Due to the flourishing of slavish consciousness, the old thesis is confirmed, that no democracy in history is the best form of government, but it is a better than dictatorship and autocracy in which the carrier is technology. Democracy vanishes because man is drowned, drugged by technology. The knowledge that built the individual as a free being through the idea of freedom and free action is reduced to a mere biological impulse of desire. In this context, understanding democracy and judging through the individual can only be thought of in the unity of the political and natural living world (Aborigine must have his natural need for his *bush*, it has been developed in his brain for thousands of years and eventually it will drive him and that is our hope), through the supra-cultural media-economic occupation of the mental, cognitive, social component of the Western individual, we have broken the naturalness of the living. Technology is offered to man as a solution and it is not (in the context of all of his needs, in which he, as a free being, cannot choose what is good and desirable for him), he is forced by technology – he does not create, is not in effort, but in coercion, passivity, mere consumer. Therefore, reasoning is necessary as a concept of a free individual in its subjective sense, and science is a concept of objectivity in the context of a group, a community. Reflection is the capillary symbolism of the individual, and science is the universal search of man for the platforms of founding a better and a more just one, which unfortunately is often not the case. The meaning of human existence is the meaning in diversity, the differentiation of one’s own and others’ needs, and postmodern *homo ludens* society offers uniformity, i.e., the ideology of dictatorship through pleasure. In this way, technological modules are created emphasizing illusionistic and unrealistic desires in an individual that are deeply meaningless within the real needs of the custom and culture in which that individual is immersed. Paradoxically, a modern man is free to the outside world, satisfied, nourished, on the other hand he has lost the freedom of mental and biological, biochemical spontaneity, he will give anything for that small piece of pleasure to exist in contact with the material, with the earth, and on the other side has lost moments of spirit, movements in uncertainty, he stagnated because he does not see his own need in another, nor someone else’s need for himself. He does not need a “living interactive community”, but a set of illusionist fragments that he repeats linearly in the absence of his own effort to create his own world of possibilities of choice, of freedom. This is why we are mentally and physically infected today.

MARIJAN MONTANI

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MULTIDISCIPLINARNI I INTEGRALNI PRISTUP PREVENCIJI I LIJEČENJU COVIDA-19

Promatrajući dinamiku zbivanja vezanih uz pandemiju SARS-CoV-2, i u Hrvatskoj, i u drugim zemljama širom svijeta, možemo uočiti velike sličnosti poduzetih mjera između određenih skupina zemalja, ali i da neke zemlje pristupaju ovom pitanju drugačije nego naš zdravstveni sustav. Postavlja se pitanje: je li je naš stožer pristupio pandemiji na sveobuhvatan i multidisciplinarnan način i time dao optimalne smjernice za smanjenje i zaustavljanje ove pandemije? Protuepidemijske mjere našeg kriznog stožera poglavito su nošenje maski i socijalna distanca. Pacijenti se liječe uglavnom kisikom i respiratorima te u nekim slučajevima medikamentozno. Prateći događaje izvan Hrvatske, nalazimo izvještaje i studije iz američkih, europskih i azijskih zemalja, koji ukazuju na izuzetan značaj vitamina D3, kao imunomodulatora, koji efikasno sprječava teške oblike ove bolesti. Ova se ključna spoznaja u našim medijima gotovo ne spominje. Mediji izuzetno velik dio svog prostora posvećuju ovom virusu, ali zaobilaze pitanje čovjeka, kao domaćina virusu. U medijima nalazimo mnogobrojne sadržaje, vezane uz ovaj virus, koji nemaju stvarnu praktičnu važnost za pojedinca. Neke zemlje su pandemiji pristupile multidisciplinarno, no u našim medijima nismo čuli ništa o tome. U Indiji u suzbijanju pandemije sudjeluju i konvencionalna medicina, i ayurvedska, unani te homeopatska medicina. Na pojedinim lokacijama u Indiji je primijenjena homeopatska prevencija, a neki zdravstveni službenici su primijetili nisku stopu zaraze u četvrtima gdje je takva prevencija primijenjena. Zanimljiv je podatak da Indija, na svjetskoj razini, ima skoro najmanju stopu smrtnosti od COVIDA-19. Postavlja se pitanje: koji su oblici medicine sakupili više znanja, iskustva i uspjeha u borbi protiv epidemijskih bolesti? Promatrajući mehanizme ove pandemije, moramo se zapitati na kakvim principima i temeljima funkcioniraju pojedini zdravstveni sustavi te kakav je utjecaj medija na samu pandemiju?

MULTIDISCIPLINARY AND INTEGRATIVE APPROACH IN PREVENTING AND TREATING COVID-19

Observing the dynamics of events related to the SARS-CoV-2 pandemic, both in Croatia and in other countries around the world, we can see great similarities between the measures taken by certain groups of countries, but also that some countries approach this issue differently than our health system. The question arises: has our directorate approached the pandemic in a comprehensive and multidisciplinary manner and thus provided optimal guidelines for reducing and stopping this pandemic? The anti-epidemic measures of our crisis directorate are mainly wearing masks and social distance. Patients are treated mainly with oxygen and respirators and in some cases with medication. Following events outside Croatia, we find reports and studies from American, European and Asian countries, which indicate the exceptional importance of vitamin D3, as an immunomodulator, which effectively prevents severe forms of this disease. This key insight is hardly mentioned in our media. The media dedicate an extremely large part of their space to this virus, but they bypass the issue of man, as the host of the virus. In the media we find numerous contents, related to this virus, which have no real practical importance for the individual. Some countries have approached the pandemic in a multidisciplinary manner, but we have not heard anything about it in our media. In India, conventional medicine, Ayurvedic, Unani and homeopathic medicine are all involved in combating the pandemic. Homeopathic prevention has been applied in some locations in

India, and some health officials have noticed a low infection rate in the neighborhoods where such prevention has been applied. It is interesting to note that India, globally, has almost the lowest mortality rate of COVID-19. The question arises: which forms of medicine have gathered more knowledge, experience and success in the fight against epidemic diseases? Observing the mechanisms of this pandemic, we must ask ourselves on what principles and foundations do individual health systems function and what is the impact of the media on the pandemic itself?

TOMISLAV NEDIĆ

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CICERONOVO STANJE UMA – DRŽAVNOPRAVNA MISAO U KONTEKSTU COVIDA-19

Nije ponajmanje zamjetna činjenica kako je imenica »kriza«, jedna od trenutno najzastupljenijih riječi društvene svakodnevice proizašla kao nusprodukt očito nimalo bezazlene COVID-19 pandemije. Upravo je kriza, ona politička, bila jedan od glavnih pokretača Ciceronova, primarno eklektičkog i kritičkog, filozofskog promišljanja o ulozi i funkcioniranju državnopravnog poretka. Spajajući političku praksu i političku filozofiju, Ciceronova političko-pravna misao udara temelje modernoj državnosti u vidu spisa *De re publica* i *De legibus*. U potonjem djelu Ciceron utvrđuje tezu o zdravlju (dobrobiti) naroda (*salus populi/rei publicae*), imperativno postavljenim najvišim zakonom (*suprema lex*), kao one konstrukcije koja je postala dio suvremenih ustavnopravnih poredaka. Upravo je ova konstrukcija, sadržana i u čl. 16. Ustava RH i u uskoj relaciji s čl. 17., podijelila ne samo (širu) javnost nego i kompletnu hrvatsku unutarnju (ustavno)pravnu kulturu oko pitanja ograničavanja prava i sloboda u vrijeme pandemije. U stilu Ciceronove skepse, navedena je konstrukcija predmet novih izazovnih propitkivanja koja se ogledaju kao bitan preduvjet u njezinu ozbiljenju u svakodnevnom društvenom funkcioniranju.

CICERO'S STATE OF MIND – LEGAL THOUGHT IN THE CONTEXT OF COVID-19

It is not the least noticeable fact that the noun "crisis" is one of the most common words in everyday life at the moment, resulting from the, apparently, not at all harmless COVID-19 epidemic. The crisis, the political one, was one of Cicero's leading drivers, primarily sceptical, and critical philosophical thinking about the role and functioning of the state and legal order. Combining political practice and political philosophy, Cicero's political-legal thought strikes the foundations of modern statehood in the form of the writings *De re publica* and *De legibus*. In the second-mentioned work, Cicero establishes the thesis of the health (welfare) of the people (*salus populi/rei publicae*) imperatively set as the highest law (*suprema lex*), as that construction which is part of modern constitutional legal orders. It is precisely this construction, contained in Art. 16 of the Constitution of the Republic of Croatia and in close relation to Art. 17, that divided the (wider) public and the entire Croatian internal (constitutional) legal culture on the issue of restriction of rights and freedoms during the epidemic. In the style of Cicero's skepticism, the construction is the subject of new provocative interrogations, which is reflected as an essential precondition in its realization in everyday social functioning.

IVAN PERKOV

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SOCIOLOŠKA ANALIZA FACEBOOK GRUPE KOJA TRAŽI UKIDANJE NACIONALNOG STOŽERA CIVILNE ZAŠTITE

Pandemija COVID-19 kao tema prevladava u javnom prostoru i u znanstvenoj zajednici već devet mjeseci. Kontrolu nad procesom suzbijanja epidemije u Hrvatskoj na samom je njenom početku preuzeo Nacionalni stožer civilne zaštite. Nacionalni je stožer u prvih nekoliko mjeseci suočavanja s pandemijom uživao veliku potporu i povjerenje javnosti. Relativno dobri brojevi pokazatelji u prvom (proljetnom) valu pandemije služili su kao dokaz uspješnog rada Stožera. Međutim, nakon stišavanja proljetnog pandemijskog vala u Hrvatskoj organiziraju se parlamentarni izbori, a pojedini istaknuti članovi Stožera (barem u očima dijela javnosti) počinju igrati političku ulogu u izbornom procesu. Taj je njihov angažman trajno narušio sliku njihove političke nepristranosti, a dio je javnosti počeo sve ozbiljnije sumnjati i u stručne kapacitete njegovih članova. Pojavom jesenskog vala epidemije u Hrvatskoj sve su glasnije javne kritike rada Stožera, a u to se vrijeme pojavljuje i snažno ekspandira *Facebook grupa* koja traži njegovo ukidanje koja danas (15.12.2020.) broji preko 161.000 članova. Taj je broj vrlo značajan uzevši u obzir ukupan broj građana Hrvatske na ovoj društvenoj mreži, a grupa je poslužila i kao platforma za organizaciju nekoliko prosvjednih akcija protiv mjera Stožera. Akcije su, međutim, bile slabo posjećene. Slijedom navedenog, studenti druge godine sociologije na Fakultetu hrvatskih studija (na kolegiju Sustavna sociologija II na kojem sam nositelj seminarske nastave) dobili su zadatak na tjedan dana postati članovi navedene grupe i sociološki analizirati objave koje se u njoj nalaze i profil njezinih članova. Zadatak je imao dva temeljna cilja: (1) osvijestiti studente da se analitičke vještine i znanje s nastave treba primijeniti u aktualnom društvenom trenutku i u nepoznatom okruženju i (2) mapirati ključne neuralgične točke oko kojih se članovi grupe okupljaju. U izlaganju će se predstaviti dio rezultata studentske analize kroz tematske cjeline: (1) političko-administrativne osnove rada Stožera; (2) odnos politike i znanosti u okolnostima pandemije; (3) postojanje »pravovjernih« i »krivovjernih« znanstvenika u *mainstream* javnom prostoru; (4) kontekst nastajanja i širenja teorija zavjera o pandemiji; (5) procjena ključnih skupina članova grupe i njihovih profila i motiva za članstvo.

SOCIOLOGICAL ANALYSIS OF A FACEBOOK GROUP SEEKING THE ABOLITION OF THE CIVIL PROTECTION DIRECTORATE OF CROATIA

The COVID-19 pandemic has been a prevalent topic in the public space and in the scientific community for nine months now. At the very beginning, the National Civil Protection Directorate took control of the process of combating the epidemic in Croatia. The Directorate enjoyed a great public support and trust in the first few months of dealing with the pandemic. Relatively good numerical indicators in the first (spring) wave of the pandemic served as proof of their successful work. However, after the spring pandemic wave subsided, parliamentary elections were organized in Croatia, and some prominent members of the Directorate (at least in the eyes of a part of the public) began to play a political role in the election process. Their engagement permanently damaged the image of their political impartiality, and part of the public began to have more and more serious doubts about the professional capacities of its members. With the appearance of the autumn wave of the epidemic in Croatia, public criticism of the work of the Directorate became louder, and at that time a Facebook group appeared and strongly expanded, demanding its abolition, which today (15.12.2020) has over 161,000

members. This number is very significant considering the total number of Croatian citizens on this social network, and the group also served as a platform for organizing several protest actions against the measures of the Directorate. The actions, however, were poorly attended. Consequently, second-year sociology students at the Faculty of Croatian Studies (in the course Systematic Sociology II, where I am a lecturer of seminar classes) were given the task to become members of this group for a week and sociologically analyze the content in it and the profile of its members. The task had two basic goals (1) to make students aware that analytical skills and teaching knowledge should be applied in the current social moment and in an unfamiliar environment and (2) to map the key neuralgic points around which group members gather. The presentation will present part of the results of student analysis through thematic units: (1) political-administrative basis of the work of the Directorate; (2) the relationship between politics and science in the circumstances of the pandemic; (3) the existence of “orthodox” and “heretical” scientists in the mainstream public space; (4) the context of the emergence and spread of pandemic conspiracy theories; (5) an assessment of the key groups of members and their membership profiles and motives.

VLATKA ROČIĆ PETAK

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RETROSPEKTIVA RADA UDRUGA CIVILNOG DRUŠTVA NA PODRUČJU PRUŽANJA PSIHO SOCIJALNIH USLUGA U 2020.

U ovoj specifičnoj godini pokazalo se kao nikada do sada koliki je doprinos udruga civilnog društva u očuvanju i unapređenju mentalnog zdravlja. Udruge su preuzele na sebe pružanje velikog dijela socijalnih usluga u zajednici koje bi trebale i koje su do sada odrađivale institucije u sustavu, ali s nedostatnom, gotovo nikakvom financijskom podrškom. Podijelit ću iskustva Udruge Ludruga u suočavanju s novonastalom krizom s naglaskom na reorganizaciju rada unutar udruge i javno aktivističko djelovanje kojim smo ponovno u javni diskurs doveli činjenicu da RH od 2016. godine nema Nacionalnu strategiju razvoja mentalnog zdravlja.

RETROSPECTIVE OF THE N.G.O. ASSOCIATIONS' WORK AT THE FIELD OF THE PSYCHOSOCIAL PROVISION OF SERVICES IN 2020

This unique year showed like never before a huge impact the N.G.O. associations have on maintaining and improving mental health. Various associations took over the duty of providing a great number of social services in the community, which should be, and which until now have already been provided from the institutions within the system, but with one difference, almost no financial support. In this presentation I will share Ludruga Association's experiences of facing the emerging crisis, with the emphasis on the reorganisation of the the work within the association and public activism by which we brought to the public's attention the fact that the Republic of Croatia does not have a national strategy of mental health development since 2016.

DANIJELA ŠTIMAC GRBIĆ

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MENTALNO ZDRAVLJE KAO TEMELJNO PITANJE JAVNOG ZDRAVSTVA U DOBA PANDEMIJE

Mentalno zdravlje je, i po zdravstvenim pokazateljima, i prema projekcijama, javnozdravstveni prioritet do 2030. godine, i globalno, i u Republici Hrvatskoj. Pandemija COVID-19 pitanje će mentalnog zdravlja dodatno istaknuti. Strategija razvoja mentalnog zdravlja nudi okvir za učinkovito javnozdravstveno djelovanje pomoću mjera promicanja i unapređenja mentalnog zdravlja s ciljem osnaživanja populacije koje je potrebno provoditi u primarnim društvenim zajednicama, posebno usmjereno prema djeci i mladima pomoću programa jačanja socijalnih i emocionalnih kompetencija, integriranih u školske kurikulume. Rano otkrivanje rizika i adekvatno liječenje zahtijevaju koordinaciju različitih službi u okviru zdravstvenog sustava te jačanje kapaciteta dionika izvan sustava zdravstva u čemu civilno društvo ima ogromnu ulogu. Reorijentacija sustava ka intervencijama u zajednici, s naglaskom na oporavak, zahtijeva puni angažman stručnjaka po iskustvu te razvoj dobro koordinirane mreže za pružanje usluga na najadekvatniji način. Pandemija je i prilika: za brže povezivanje putem telemedicine, za razvoj aplikacija za samopomoć, za rad od kuće i fleksibilnije radno vrijeme uz potrebu posebne pozornosti zaštiti obitelji. Izazovi pandemije: socijalna distanca, izoliranost, nesigurnost, strah, rizici za porast ovisnosti, rizici za porast PTSP-a i drugih mentalnih poremećaja traže promptne odgovore. Jesmo li spremni?

MENTAL HEALTH AS A FUNDAMENTAL PUBLIC HEALTH ISSUE IN A TIME OF A PANDEMIC

Mental health is, both in terms of health indicators and projections, a public health priority until 2030, both globally and in the Republic of Croatia. The COVID-19 pandemic will further highlight the issue of mental health. The Mental Health Development Strategy offers a framework for effective public health action through measures to promote and improve mental health with the aim of empowering the population, which needs to be implemented in primary communities, especially children and youth, through programs to strengthen social and emotional competencies integrated into school curricula. Early risk detection and adequate treatment require the coordination of different services within the health system and the strengthening of the capacity of participants outside the health system, in which civil society has a huge role to play. The reorientation of the system towards community interventions, with an emphasis on recovery, requires a full involvement of experts in experience and the development of a well-coordinated network for the provision of services in the most adequate way. The pandemic is also an opportunity: for faster connection via telemedicine, for the development of self-help applications, for work from home and more flexible working hours with the need for special attention to the protection of the family. Challenges of the pandemic: social distance, isolation, insecurity, fear, risks of increased addiction, risks of increased PTSD and other mental disorders seek prompt responses. Are we ready?

SLADANA ŠTRKALJ IVEZIĆ

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PREVENCIJA NEGATIVNIH POSLJEDICA STRESA

COVID-19 pandemija velikom broju osoba izaziva stres koji nepovoljno djeluje na zdravlje te može dovesti do niza negativnih posljedica na tjelesno i mentalno zdravlje. Postoje brojne metode koje mogu prevenirati negativne posljedice stresa kao što su povećanje otpornosti na stres, metode opuštanja i postupci za poboljšanje spavanja. Cilj je razgovarati o iskustvima o metodama koje pomažu u prevenciji negativnih posljedica stresa.

PREVENTION OF NEGATIVE CONSEQUENCES OF STRESS

The COVID-19 pandemic causes a large number of people the stress that adversely affects health and which can lead to a number of negative consequences for physical and mental health. There are a number of methods that can prevent the negative effects of stress such as increasing resilience, relaxation methods, and methods to improve sleep. The goal is to discuss experiences about methods that help prevent negative consequences of stress

RADIONICA



WORKSHOP

RADMILA STOJANOVIĆ BABIĆ

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CARe – SVEOBUH VATNI PRISTUP OPORAVKU

CARe metodologija razvijena je u Nizozemskoj i usmjerena je na oporavak. CARe je kao turistički vodič koji pomaže profesionalcima da pronađu pravi smjer i ponude optimalnu podršku osobama s različitim psihosocijalnim izazovima. Glavni je cilj podrške potpora osobi u njezinom/njegovom procesu oporavka. Oporavak je osobni i jedinstveni proces za osobe s teškoćama. Edukacija iz CARe metodologije pomaže stručnjacima u stjecanju specifičnih znanja i vještina za sveobuhvatni pristup pružanja podrške osobama s teškoćama. CARe je razvio i specifične alate koji pomažu u pronalaženju jakih strana osobe, osluškivanju želja i postavljanju ciljeva te planiranju za njihovo postizanje.

CARe – COMPREHENSIVE APPROACH TO RECOVERY

The CARe methodology was developed in the Netherlands and is focused on recovery. CARe is like a travel guide that helps professionals to find the right direction and offer optimal support to people with different psychosocial challenges. The main goal is to support the person in his/her recovery process. Recovery is a personal and a unique process for a person with disabilities. Education in CARe methodology helps professionals acquire specific knowledge and skills for a comprehensive approach to providing support to people with disabilities. CARe has also developed specific tools to help find a person's strengths, listen to their wishes and set goals and plans to achieve them.

STUDENSKA DEBATA



STUDENT DEBATE

MARIJA BARIĆ ĐURĐEVIĆ¹, ANA DARIA BOKAN², MATIJA ČEH¹, JAKOV ERDELJAC², STJEPAN KROVINOVIĆ¹, NIKOLINA KOPRIVNJAK², DANIJELA MALI², TOMISLAV MARČETA¹, JOSIP PERIŠA², PETAR ŠARIĆ¹, MARKO ŠARUNIĆ¹, JOSIP TIŠLAR², ANA MARIJA ZAGODE¹

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Debata će se odvijati između studenata Fakulteta hrvatskih studija i studenata Filozofskog fakulteta u Zagrebu, a branit će se dvije teze. Prva teza glasi: »Smatramo da je online nastava najbolji mogući oblik nastave u pandemiji«. Cilj je ove debate pokazati različite pozitivne i negativne aspekte posljedica pandemije COVID-19 na obrazovanje, prvenstveno visokoškolsko. Preispitat će se izazovi i transformacije u obrazovnom sustavu u »novom normalnom«, odnosno u *online* nastavi na koju se studenti još uvijek navikavaju. Ispitat će se efikasnost i kvaliteta *online* studiranja, njegov utjecaj na mentalno (i fizičko) zdravlje studenata. Kakve reperkusije po mentalno zdravlje, koncentraciju i uspješnost studenata ima naznačeni skup problema, odgonetnut ćemo u raspravi. Druga je teza ove debate: »Smatramo da bioetika treba biti obavezan predmet u osnovnoj školi«. Ukazat ćemo na važnost bioetičkih tema od kojih su samo neke: život, smrt, čovjekov odnos prema vlastitom okolišu, odnos prema tehnologiji itd. U kontekstu obrazovanja dotaknut ćemo se bioetike u sklopu mentalnog zdravlja, važnosti humanistike općenito, odgoja, implementacije različitih bioetičkih misli već u najranijem obrazovanju i, na kraju, čemu nas sve bioetika može naučiti?

The debate will take place between students of the Faculty of Croatian Studies and of the Faculty of Humanities and Social Sciences in Zagreb, and two theses will be defended. The first thesis is: "We believe that online teaching is the best possible form of teaching in a pandemic." The aim of this debate is to show the different positive and negative aspects of the consequences of the COVID-19 pandemic on education, primarily higher education. Challenges and transformations in the education system in the "new normal", i.e. in the online teaching that students are still getting used to, will be reviewed. The efficiency and quality of online study, its impact on the mental (and physical) health of students will be examined. What repercussions on the mental health, concentration and performance of students have the indicated set of problems, we will unravel in the discussion. The second thesis of this debate is: "We believe that bioethics should be a mandatory subject in primary school." We will point out the importance of bioethical topics, of which only some are: life, death, man's attitude towards his environment, attitude towards technology, etc. In the context of education we will touch on bioethics in mental health, the importance of humanities in general, education, implementation of various bioethical thoughts in the earliest education and, finally, what can bioethics teach us all?

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