



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

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4. MEĐUNARODNOG
TRANSDISCIPLINARNOG SIMPOZIJA
BIOETIKA I APORIJE PSIHE



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

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BIOETIKA I APORIJE PSIHE /**

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The symposium is organized with the support of:**

Ministarstvo znanosti i obrazovanja Republike Hrvatske /
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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 dovele su u horizonte dosad nepoznatih razmjera. Unatoč općoj panici posredovanoj neznanjem, unatoč permanentnoj medijskoj rezonanciji informacija 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. Zasad možemo biti sigurni da ona povlači mnogostruke negativne reperkusije spram svijuu pora društvenosti i kulture, prije svega nepovratno nagrizaajući nacionalne zdravstvene sustave. Nezaobilazni rukavac dotične problemske rijeke neupitno 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 te povećane angažiranosti psihologa, psihijatarata i sociologa u radijusu interdisciplinarnih timova zaduženih za obranu od širenja pandemije.

Ovom problemskom horizontu 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 otvoreni dijalog, za povezivanje raznih osoba s mentalnim teškoćama, stručnjaka, entuzijasta i civilnih udruga koje u djelokrugu nose pitanja mentalnog zdravlja, skrb za osobe s mentalnim izazovima promijenjenih stanja svijesti, destigmatizaciju psihijatrije i psihijatrijskih pacijenata te odgovornost spram budućnosti života *per se*, objedinjenih sintezom bioetičkog senzibiliteta i integrativnog mišljenja kao uporišta za konstituiranje orijentacijskog znanja, svojstvenog orijentacijskog disciplini integrativnoj bioetici.

INTRODUCTORY WORDS

The coronavirus pandemic (SARS-Cov-2) and the accompanying explosion – historically the most well-known disease – COVID-19 – have brought human society and culture to horizons of hitherto unknown proportions. Despite the general panic mediated by ignorance, despite the permanent media presence, and countless scientific hypotheses and theses, conspiracy theories, misconceptions and hasty conclusions, at the end of 2020 this pandemic still seems like a newly opened book. For the time being, we can be sure that it entails multiple negative repercussions towards all pores of sociability and culture, above all irreversibly corroding national health systems. The unavoidable stream of the issue in question is the mental health of the beings whose importance is often neglected in the context of positioning within the various pillars of prevention against the spread of infection. Nevertheless, the psychovirulent situation in the global context is very much present and on the rise, taking on enormous proportions, raising the question of the necessity of more intensive trans-disciplinary implementation of the themes of mental health, and the involvement of psychologists, psychiatrists and sociologists in the radius of interdisciplinary teams in charge of defense against the spread of pandemics.

To this issues we will dedicate the fundamental space of this year's, fourth in a row version of the international transdisciplinary symposium *Bioethics and Aporia of 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, within several round tables, plenary presentations, workshops and one student debate, topics of virtualization of the human psyche, mental health strategy in the Republic of Croatia, achievements and challenges of online psychotherapy and counseling, realization of people through social networks, phenomenological bases of pandemic issues and many other actualities will also be discussed.

However, the basic goal of this online conference is to provide an adequate public space for open dialogue, connecting various experts, persons with the mental issues, enthusiasts and civil 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 towards the future of life *per se*, united by the synthesis of bioethical sensibility and integrative thinking as a stronghold for the constitution of orientational knowledge, inherent in the orientational discipline of 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 *Otvaranje simpozija / 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 / The Influence of the Coronavirus Pandemic on Interpersonal and Therapeutic Relationships

15.00–15.30 *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 the 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 the 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 in the Field of the Psychosocial Provision of Services in 2020

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 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)

15.15–15.45 *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 DEFRAŇČESKI (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-19 Conspiracy Theories

IVICA KELAM (Hrvatska/Croatia): Postoji li veza između Billa Gatesa, COVID-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 – državno-pravna 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 Normal

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

PLENARNA IZLAGANJA



PLENARY LECTURES

BEHZAD HADŽIĆ

*Dom zdravlja Ključ, Ključ, Bosna i Hercegovina /
Health Center Ključ, 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, putem medija i drugih izvora svakodnevno se stvaraju, akumuliraju i rezonantno odašilju 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 razne znanstvene te stručne paradigme. Pandemija koronavirusa još intenzivnije ubrzava već odavno prisutne trendove automatizacije, robotizacije i digitalne transformacije. U ovom predavanju postaviti će se teza da povratak snage i terapijskog efekta ljudskog odnosa može demistificirati pandemiju koronavirusa i premjestiti je iz u potpunosti negativnog konteksta koji je poprimio apokaliptične forme kolektivne pantraume.

INFLUENCE OF THE 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 within the paradigm of human relationships, high doses of fear are created, accumulated and resonantly transmitted 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 both colloquial and professional terms. 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. In this lecture, the thesis will be put forward that the return of strength and therapeutic effect of human relations can demystify the coronavirus pandemic and move it out of a completely negative context that has taken apocalyptic forms of collective pantraum.

IGOR SALOPEK

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

NA PRAGU TELEPSIHIJARIJE

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 u zapadnim zdravstvenim sustavima prokušan, ovaj specifičan trenutak potaknula su diskretna, ali nezamjenjiva iskustva implementacije telepsihijatrije u našem javnozdravstvenom prostoru. S tim referencama, poput virtualnog psiho-suporta, 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 the 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 psycho-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 je država po definiciji 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 poslušom, 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 se manevrom socijalni problemi 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 neprobavljivoj 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”, an 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 force 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 healthily 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 beliefs 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 ocrkala 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 nadahnuta 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, in just a matter of months after its initial spread, has been putting state health systems around the world on the verge of collapse. In addition to the obvious risks to the national health system and human lives, the spread of the virus has prompted a commonly used false dilemma: human lives versus the economy. Projections and fears of economic losses, due to the implementation of measures aiming to contain the spread of the virus, have encouraged political, professional, and social reevaluation of the pandemic. Despite numerous warnings that came from an informed scientific community, the second wave of the pandemic proved to be even deadlier, as political and social pressures to restore life's activities to a normal situation have grown too quickly. In parallel with the spread of the virus, another threat emerged and moved through the networked global society. Having the potential to spread faster in the form of calculated misinformation and fake news, this type of participatory propaganda has outlined a certain psychological problem. When faced with feelings of losing control, discipline is almost universally and wrongly linked to dictatorship. Thus, conspiracy theories (CTs) fill the vacuum by creating a malicious 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 way? Whether it's calculated retweets of political spin masters or the publication of 4Chan, we are witnessing an explosion of CTs followers. Regardless of the motive, they all have the effect of eroding trust in governance and relevant expertise. However, some CTs are more dangerous, especially because they can be more credible. Some factors contributing to their credibility are our own political decisions and regulations aimed at limiting the pandemic. In this presentation, I will briefly present five categories of CTs and I will argue in favor of using "inoculation theory" as an effective method of dissolving their harmful narratives. Inoculation does not refer to "vaccines", although it is inspired by this concept. Instead, it is argued that the so-called "pre-bunking" is more effective than the debunking of CTs when they have already sprouted. The CTs are the roots of any violent extremist movement and cannot be ignored. Furthermore, it represents a potent expression of the human psyche when faced with a problem that 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 the authoritarian conceptions about serving the population that are, in health, focused on the curative and technological model, geared to market interests. And all that 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 the phenomenological thought that turn to the critique of determinism about subjectivity and previous structuralism conceptions about the phenomena, highlighting the totality of the subjects' existence. In this presentation, I will claim that 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 PRIKAZANA U BRAZILSKOM KONTEKSTU: FENOMENOLOŠKA PERSPEKTIVA

Struktura politika javnog zdravstva i socijalne pomoći u Brazilu razvila se po nanovo uspostavljenom demokratskom poretku, nakon pada Vojne diktature (1964–1989). Pri konstituiranju uključivijih politika, smatramo da je potrebno preispitati autoritarne koncepcije društvenih usluga koje su, u kontekstu zdravstva, usredotočene na terapijski i tehnološki model, prilagođene tržišnim interesima. Često puta bez propitivanja dostupnosti osnovnih životnih preduvjeta,

poput osnovnih sanitarnih čvorova, sigurnosti hrane i zdravstvenog obrazovanja. U socijalnoj se pomoći usredotočujući na karitativne perspektive, bez osmišljavanja strategija psihosocijalne uključenosti i promicanja socijalne inkluzije. Stoga je bitno dekonstruirati i denaturalizirati epistemološke perspektive koje ometaju autonomiju subjekta, razvijajući interventne modalitete usmjerene na psihosocijalni pogled, teritorij i artikulirano djelovanje mreže pomoći. Također je važno spasiti i 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 procesima izgradnje javnih politika, omogućuju prevladavanje autoritarnih koncepcija i razvijanje iskustava psihološke skrbi koji nanovo 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 čine sve alarmantnijom. Država na to uglavnom ne reagira, ljudi žive u strahu zbog neizvjesnosti vlastite egzistencije, a mediji su i dalje prepuni negativnih vijesti. Osobama sve više slabi imunitet te su time sve podložnije raznim bolestima, a cijelo se društvo urušava jer se i dalje ne shvaća da nema zdravlja bez mentalnog zdravlja. Napomenimo samo kako Hrvatska trenutno nema Nacionalnu strategiju zaštite mentalnog zdravlja. Očito je koliko hrvatskom društvu manjka senzibiliteta za mentalno zdravlje te se rijetko uočava njegova važnost za dobrobit i pojedinca, i cijelog društva. Također se, kao i u cijelom našem zdravstvenom sustavu, zanemaruje važnost prevencije u odnosu na uklanjanje simptoma. U ovom izlaganju predlaže se da bi plan prevencije prvenstveno trebao biti organiziran u smjeru edukacije djece i mladih te njihovih roditelja s obzirom na nebrojene reperkusije tijekom čitavih njihovih života. 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, a 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 bolesti COVID-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 bivaju obasipanima porukama koje potiču nezdrava i nesigurna ponašanja. S činjenicama ovako postavljenima 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. Ukoliko se postavi adekvatan dugoročni program koji za cilj ima razvijanje socijalnih

i emocionalnih vještina kod djece, u budućnosti bismo mogli imati svijet koji će tvoriti ljudi sposobni za asertivnost, empatiju i težnju ka boljem razvoju sebe, ali i razumijevanju cjelokupne 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 make 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, 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 rarely noticed. Also, just like in our entire health care system, the importance of prevention is neglected. In this presentation, it is suggested that the prevention plan should primarily be organized in the direction of educating children and young people 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 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 an adequate long-term program is set that aims to develop social and emotional skills in children, in the future we could have a world created by people capable of assertiveness, empathy and striving for better self-development, but also understanding the entire human environment.

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(NE)ZNAKJE I COVID-19

Suvremeni društveni kontekst karakterizira pluralnost u socijalnom, kulturnom i ekonomskom smislu. Ta pluralnost rezultat je kontinuiranog procesa individualizacije koji se 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 podređeni su 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 podružnjenja pojedinca. Ovo izlaganje polazi od pretpostavke kako se osnova i funkcionalnost znanja rastočila u konceptu pluralnosti i individualnosti. Klasično poimanje znanja izgubilo je do tada neupitni legitimitet te se glavni akter tog znanja (znanost) sve češće odbacuje kao prežitek 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 a plurality in a social, cultural and 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 are 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 also 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 with 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) did 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 filozofsko-kritičkim pristupom ukazati na dva podjednako važna područja ljudskog života – ugroženost mentalnog zdravlja i enorman porast siromaštva – koja su veoma pogođena, a s pravom možemo utvrditi i – u velikoj mjeri izazvana krizom izazvanom pandemijom COVID-19. Upravo su to dvije daleko važnije i zabrinjavajuće pandemije koje će imati puno teže i pogubnije posljedice po mnogo veći broj ljudi nego li ga izaziva trenutna kriza izazvana pandemijom, a to su pitanja o kojima bismo kao društvo svi trebali promišljati i voditi brigu. Međutim, činjenice ukazuju na nešto potpuno suprotno. Usudujemo se reći da se u samom pristupu tim važnim pitanjima ne vodi gotovo nikakva briga pristupajući mentalnom zdravlju krajnje neodgovorno. Dotično je poražavajuća, ali i krajnje zabrinjavajuća činjenica, uzmemo li u obzir 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 je iz jedne filozofsko-bioetičke perspektive ukazati na taj vid očuvanja čovjeka i njegova zdravlja, a kako bi se na zdravim temeljima mogao oblikovati i izgrađivati čovjekov identitet. Pritom 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 two far more important and worrying pandemics that will have much

more severe and devastating consequences for a much larger number of people than the current crisis caused by COVID-19, and these are issues that we as a society should all think about and take care of. However, the facts suggest the opposite. We dare to say that these important issues were approached with almost no care, which is extremely irresponsible. It is a devastating, but also an extremely worrying fact, if we take into account that it is known that the most vulnerable groups in society are most affected, namely young people. We are of the opinion that the issues of human mental health and the increase in poverty, i.e. the widening gap between the small number of the rich and the growing part of the poor, are equally important, if not more important than keeping a distance, wearing masks and disinfecting hands. The intention of this presentation is to point out this aspect of preserving human life and health from a philosophical-bioethical perspective, so that a person's identity can be formed and built on sound foundations. Without questioning his very survival, because "What good is it for a man if he gains the whole world and loses 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 potom 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 isključivo 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 niti psiholog, već dugogodišnja suradnica i članica SUZ »Martinov plašt«, u okviru kojega vršim ulogu dugogodišnje, sada ipak bivše ekonomistice u udruzi »Dom nade«. Tijekom tog perioda, u sklopu raznih projekata, ponajviše sam radila s beskućnicima, poglavito na projektima njihovog zapošljavanja i integracije u društvo. Sada sam već gotovo godinu dana obrtnik koji želi pomoći, samo ne više na dosadašnji, pogrešan način. Odmah na početku shvatila sam da se, ako im želim kvalitetno pomoći, ponajprije moram emotivno distancirati s obzirom na iskustva mnogih 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, pa tako ni mene nisu mimoišla razočarenja, naročito u okviru angažmana pri zapošljavanju beskućnika. Naime, njihov fokus bio je isključivo na novcu, a posao – to ću ja popraviti, nebitno kako se obavi. Jednom mi je prilikom osoba iz dotične društvene skupine rekla – nakon što mi je zbog njezinog propusta propao odličan posao – da sam ja sposobna, pa ću lako naći drugi posao (kao da je to toliko 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 nervoze, 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 da se svima njima može 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 preopterećujući ih i dobro slušajući njihove potrebe, pritom ne slijedeći vlastite ideje onoga što bi oni trebali i željeli (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. Raznorazne udruge dobivaju gomile donacija i volontera, a čak se prikupe i veliki viškovi koje se nema gdje skladištiti. Kada prođe prosinac, prođe i svo blještavilo Božića. Ti nesretni ljudi žive imajući potrebe svakoga dana u godini, te ostale dane postajući gotovo nevidljivi. A potencijalna

rješenja postoji, samo da mnogi koji žele pomoći u sebi osvijeste koliko ih samo 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 many people who "burned up" because of an overwhelming desire to help. It would happen that those, whom they were trying to help, would just "suck out" their life energy, and then they would, figuratively speaking, spit them out like a piece of chewing gum. It's a rough world. But the disappointments didn't miss me 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. On one occasion, a person from the social group in question told me – after I missed a great job because of her failure – that I was capable, so I would easily find another job (as if it were that 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 that all of them could be helped, but with the constant awareness that these are still people who have many sorts of damages – 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 their needs, and not insist on our idea of 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, if only many of those who want to help realize that the famous sentence “I’m very noble and good” is holding them back!

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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 Jedinственог zdravstvenog sustava i Jedinственог sustava socijalne pomoći rezultiralo je kontinentalnim izazovom za profesionalce, ne samo u različitim poljima rada i formacije, već i u kontekstu raznolikosti i povijesti korisnika usluga. Ovim se tematskim okvirom nastoji predstaviti brazilski kontekst te dva različita iskustva psihološke skrbi u specifičnim kontekstima.

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NOVA ERA PSIHIJATRIJE KAO POSLJEDICA PANDEMIJE

U vrijeme pandemije mentalno je zdravlje također i pandemijski problem, a već niz godina suočeni smo s pandemijom psihičkih bolesti i poremećaja, pritom je depresija postala jedna od najčešćih bolesti uopće. U svijetu smo se do danas suočavali sa psihičkim bolestima na razini psihijatrijskih institucija, psihoterapije i farmakoterapije. Ipak, aktualna 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, odnosno primarni položaj i monopol nad liječenjem bolesnika. Tome je razlog vrlo jednostavan – karantena, izolacija i socijalna distanca. Pritom su mnogi psihijatrijski odjeli (primjerice onaj u KBC-u Zagreb) zatvarani i prenamijenjeni tijekom karantene. Pojedinci koji od ranije imaju povijest psihičkih bolesti također se moraju prilagođavati novoj situaciji te je vrijeme da se zapitamo: jesmo li došli u novu eru psihijatrije? Osim ovoga, u izlaganju će se postaviti i pitanja: kakvu strategiju glede mentalnog zdravlja ima Hrvatska te kakvu je strategiju imala ranije?

A NEW ERA OF PSYCHIATRY AS A RESULT OF THE PANDEMIC

At the time of the pandemic, mental health is also a pandemic problem. We have been facing a pandemic of mental illnesses and disorders for many years, with depression becoming one of the most common illnesses in general. 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 straightforward – quarantine, isolation and social distance. At the same time, many psychiatric wards (for example the one in CHC Zagreb) were closed and repurposed during the quarantine. Individuals who already have a history of mental illness must also adapt to the new situation. It is time to ask ourselves: have we come to a new era of psychiatry? What kind of mental health strategy does Croatia have and what kind of strategy did it have before?

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GRANICE PSIHIČKOG PROSTORA UNUTAR »VIRTUALNIH PANDEMIJSKIH KLINIKA«

U ovom će se izlaganju aktualna intenzivna izloženost virtualnim aktivnostima (i posljedično – enormnoj količini medijskih savjeta, naputaka i stranputica), globalno prisutna kao posljedica preventivnih mjera socijalne distance, hipotetski razmatrati kao »virtualna pandemijska klinika«. Fokus rasprave je na gotovo neograničenoj *online* dostupnosti n-informacija upitne orijentacijske vrijednosti, vezanih uz koronavirus, a koje često 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 i afirmacije 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, logično se zapitati 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 being different 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 disapproval and stigma, it is logical to 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.

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POSTOJI LI VEZA IZMEĐU BILLA GATESA, COVID-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 pokretanja prvih javnozdravstvenih projekata, većinom temeljenih na kampanjama provođenja cijepljenja protiv malarije, tuberkuloze i dječje paralize, teoretičari zavjera našli su savršenu metu. Bill Gates otada je sustavno demoniziran te predstavljan kao netko čiji je ultimativni cilj smanjenje globalne populacije, odnosno riječima teoretičara zavjere: »Gates planira provesti genocid nevidenih razmjera u povijesti čovječanstva«. Ovaj narativ u doba COVID-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 a 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 intent of depopulating and controlling the world's population. In this presentation, I will analyze the stated claims of conspiracy theorists and their impact on the psyche of the common person.

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THE PHENOMENOLOGICAL ATTITUDE: CONTRIBUTIONS FOR AN ETHIC-POLITIC CLINIC

To show how the phenomenological attitude can serve to overcome the theory and practice dichotomy to allow reflection on clinical training is the purpose of this presentation. 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 u svrhu prevladavanja dihotomije između teorije i prakse, a kako bi se ekspanziralo promišljanje o kliničkoj obuci. 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-kon-

zultacija 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 obuke, fenomenološki stav shvaćen je kao poziv na suspenziju ovog razumijevanja. Dakle, estetika postojanja, pripadnost zajedničkom svijetu i vježbanje praktične mudrosti ovdje se vide razmatraju kao osi rasprave o najprikladnijem stručnom usavršavanju, primičući transmisiju konkretnoj stvarnosti koja se pojavljuje kao svakodnevno dostupna unutar brazilskog sustava 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 koncepte pozitivističke znanosti dolazimo u poziciju da smo konceptualizaciju odnosa u samom društvu počeli promatrati naglašeno kroz simboliku tehnološke konceptualizacije stvarnosti. Što je napose vidljivo i danas kada nemamo nikakav humanistički niti kulturološki odgovor na zarazu COVID-19, koja konceptualno u tjelesnom obliku nasljeđuje mentalnu i duhovnu zarazu. Tehnološki um ukorijenjen u nad-kulturalnom svjetskom kapitalu, u liku monopolista te 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 neslučenih pogodnosti i dobiti 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, postavi se bespotreban, usporen, smušen i podložan, samom sebi dosadan jer bez vanjskog impulsa ne može stvoriti ništa po sebi; dok ga mlađe generacije podređuju brzini i površnosti. Sve ono što zahtijeva vrijeme i dubinsko razmatranje uz kritičko sagledavanje, smatra se redikuloznim i dosadnim, a tu je zapravo ključ oslobođenja onoga mentalnoga i onoga tjelesnoga – naime nanovo otkrivati smisao života. Biti zakačen na neizvjesnost vlastitosti znači opredmetiti um osobnim naporima zaobilazeći vanjske upute i silnice. Na kraju krajeva, sva je tehnologija proizašla iz jednoga koncepta uma koji je stvarnost, koja je pak bila negativna, i preokrojio ga 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 i nevažea. Tehnika (njezin proizvod pripada materijalnom i taktinom) 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 koji teško uspostavlja veze s duhom i širim smislom sreće, uspjeha, ili trenutačne dobiti. Humanistički pristup edukaciji i odgoju pojedinca u odnosu na društvo i zajednicu, biva marginaliziran i sveden na puki konzumerizam tog »tehnološkog uma«. Glavni su nositelji toga uma reklame, koje histerično i budalasto guraju pojedinca i grupe u konzumerizam. Kupuje se bez esencijalne potrebe za proizvodima, putuje se po meridijanima, a da ni sami ne znamo zašto putujemo, putujući mahom tjelesno, mentalno stajavši na mjestu. 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 individu u kao slobodno biće pomoću ideje slobode i slobodnog djelovanja svedeno je na puki biološki impuls želje. U tom kontekstu razumijevanja demokracije i prosudbe pojedinca može se misliti isključivo u jedinstvu političkog i prirodnog životnog svijeta (Aboridžin nosi prirodnu potrebu za svojim *bushom*, njemu je taj impuls u mozgu upisivan tisućama godina i kad tad će ga pokrenuti, a 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, bivajući puki konzument. Zato je potenciranje humanističkog promišljanja nužno kao koncept slobodnog pojedinca u njegovom subjektivnom smislu, a znanost kao koncept objektivnosti u kontekstu grupe, zajednice. Promišljanje je kapilarna, nužna, simbolika pojedinca, a znanost univerzalno traganje čovjeka za platformama utemeljenja boljeg, pravednijeg društva, što nažalost često ipak nije slučaj. Smisao je ljudske egzistencije smisao u različitosti, diferencijacija vlastitih i tuđih potreba, a postmoderna *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, a 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 the 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 the 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, emphasizing diversities and indulging 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 the 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 technology, which is tangible, like a new cell phone, is essential and valid. Technology, and its product, belong to the material and tactile, and today it is a dominant paradigm of being in the epoch of *Homo ludens*. Technology 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 the 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 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, but 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, a 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 juster 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.

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MULTIDISCIPLINARNI I INTEGRALNI PRISTUP PREVENCIJI I LIJEČENJU COVIDA-19

Promatrajući dinamiku zbivanja vezanih uz pandemiju SARS-Cov-2 u Hrvatskoj i u drugim zemljama širom svijeta, možemo uočiti velike sličnosti poduzetih mjera između određenih skupina zemalja, ali i da neke zemlje ovom pitanju pristupaju drugačije nego li naš zdravstveni sustav. Postavlja se pitanje: je li naš stožer pandemiji pristupio na sveobuhvatan i multidisciplinarnan način te 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 niti 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 su zemlje pandemiji pristupile multidisciplinarno, no u našim medijima nismo čuli gotovo ništa o tome. U Indiji u suzbijanju pandemije sudjeluju i konvencionalna medicina, i ayurvedska, unani te homeopatska medicina. Na pojedinim je lokacijama u Indiji primijenjena homeopatska prevencija, a neki su zdravstveni službenici primijetili nisku stopu zaraze u četvrtima gdje je takva prevencija primijenjena. Zanimljiv je podatak da Indija, na svjetskoj razini, ima gotovo 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 that are not from 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 crucial insight is barely 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 fighting 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 kind of impact the media has on the pandemic itself?

TOMISLAV NEDIĆ

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CICERONOVO STANJE UMA – DRŽAVNOPRAVNA MISAO U KONTEKSTU COVIDA-19

Nije nezamjetna činjenica kako je imenica »kriza«, jedna od trenutno najzastupljenijih riječi društvene svakodnevice, proizašla kao nusprodukt očito ni malo 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 currently, resulting from the, apparently, not at all harmless COVID-19 pandemic. This 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. In 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 (greater) public and the entire Croatian internal (constitutional) legal culture on the issue of restriction of rights and freedoms during the pandemic. 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.

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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 pandemije u Hrvatskoj na samom je njezinom 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 pandemije 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 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 pandemic in Croatia. The Directorate enjoyed 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 took place 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. The image of their political impartiality has been impaired by their engagement, and a 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, the wave of the pandemic in Croatia, public criticism of the actions 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 the Directorate has taken. The protest 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 main goals: (1) to make students aware that in the current social moment and in an unfamiliar environment analytical skills and knowledge acquired in classes should be applied and (2) to map the crucial neuralgic points around which group members gather. The presentation will present part of the results of student analysis through thematic units: (1) the 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 crucial groups of members and their profiles and motives.

VLATKA ROČIĆ PETAK

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

U ovoj specifičnoj godini, kao nikad do sada pokazalo se koliki je doprinos udruga civilnog društva u očuvanju i unapređenju mentalnog zdravlja. Naime, brojne udruge na sebe su preuzele pružanje velikog dijela socijalnih usluga u zajednici koje bi trebale odrađivati, te koje su dosad odrađivale institucije unutar sustava, i sve to s nedostatnom, gotovo nikakvom financijskom podrškom. U izlaganju ću podijeliti 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 IN THE FIELD OF THE PSYCHOSOCIAL PROVISION OF SERVICES IN 2020

Like never before, this unique year showed a huge impact that the N.G.O. associations have on maintaining and improving mental health. Various associations have taken over the duty of providing a great number of social services in the community, which should be, and which so far have been provided by 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 work within the association and public activism by which we brought to the public's attention the fact that since 2016 the Republic of Croatia does not have a National strategy of mental health development.

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MENTALNO ZDRAVLJE KAO TEMELJNO PITANJE JAVNOG ZDRAVSTVA U DOBA PANDEMIJE

Mentalno je zdravlje, i po zdravstvenim pokazateljima, i prema projekcijama, javnozdravstveni prioritet do 2030. godine, kako globalno, tako i u Republici Hrvatskoj. Pandemija COVID-19 pitanje mentalnog zdravlja dodatno će 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 k intervencijama u zajednici, s naglaskom na oporavak, zahtijeva puni angažman stručnjaka s iskustvom te razvoj dobro koordinirane mreže za pružanje usluga na najadekvatniji mogući 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 na zaštitu obitelji. Temeljni izazovi pandemije su: socijalna distanca, izoliranost, nesigurnost, strah, rizici od porasta ovisnosti, rizici od porasta PTSP-a i drugih mentalnih poremećaja, zahtijevaju promptne odgovore. Jesmo li spremni?

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

Globally and in the Republic of Croatia, mental health is, both in terms of health indicators and projections, a public health priority until 2030. The COVID-19 pandemic will further highlight the problems 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 strengthening of the capacity of participants outside the health system, in which civil society has a huge role to play. With an emphasis on recovery, the reorientation of the system towards community interventions requires full involvement of experts that have 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 working from home and more flexible working hours with the need for special attention to the protection of the family. The fundamental challenges of the pandemic are: social distance, isolation, insecurity, fear, risks of increased addiction, risks of increased PTSD and other mental disorders, require prompt responses. Are we ready?

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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 ove prezentacije raspraviti 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 of this presentation is to discuss experiences of methods that help prevent the negative effects of stress.

RADIONICA



WORKSHOP

RADMILA STOJANOVIĆ BABIĆ

Udruga Susret, Zagreb, Hrvatska /

Association Susret, Zagreb, Croatia

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 cilj podrške je 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 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 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

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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 ove debate je 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 zapreke i nedostatke te teze, ali i 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 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 the online studying, its impact on the mental (and physical) health of students will be examined. What repercussions on the mental health, concentration and performance of students the indicated set of problems

have, 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 obstacles and shortcomings of this thesis, but also 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 talk about bioethics in relation to mental health, the importance of humanities in general, upbringing, implementation of various bioethical thoughts in the earliest education and, finally, what can bioethics teach us all?

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