

Pandemija Covid-19 kao zrcalo: o odnosu između tradicionalnih vrijednosti i novih izazova

/ The Covid-19 Pandemic as a Mirror: On the Relationship Between Traditional Values and New Challenges

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Autor iznosi neke aspekte suočavanja s novom stvarnošću zbog prijetnji povezano s pandemijom s koronavirusima i prodora novih tehnologija u brojne aspekte našeg svakodnevnog života, privatnog, socijalnog i profesionalnog. Iznosi vlastita opažanja i rezultate nekih istraživanja u području profesionalne djelatnosti. Zbog globalnog zahvata virusne pandemije, te značajnog pomaka svakodnevnih aktivnosti od realnog prema virtualnom svijetu, iznosi razmišljanje o potrebi preispitivanja određenih tradicionalnih vrijednosti i mogućnosti iskorištavanja aktualne krizne situacije za osmišljavanje nove paradigme za međuljudske odnose, od kompeticije prema kooperaciji. U radu se iznose rezultati pojedinih istraživanja, primjeri iz kulturne domene, te neophodnost proučavanja promjena profesionalnog identiteta i novih elemenata u međuljudskim odnosima, te utjecaja na terapijski pristup u individualnom i grupnom setingu.

/ In this paper, the author presents some aspects of dealing with the new reality due to the threats related to the coronavirus pandemic and the penetration of new technologies into many aspects of our daily private, social, and professional lives. The author presents his own observations and some research results in the field of professional activity. Based on the global impact of the viral pandemic and the significant shift of daily activities from the real to the virtual world, the author expresses his thoughts on the need to reconsider certain traditional values and the possibility of using the current crisis situation to conceive a new paradigm for interpersonal relationships, from competitiveness towards cooperation. The paper presents the results of certain studies, examples from the cultural domain, and the need to study changes in professional identity and new elements in interpersonal relationships, as well as the impact on the therapeutic approach in individual and group settings.

ADRESA ZA DOPISIVANJE /

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Kada se prije 20 godina očekivao dolazak novog tisućljeća predviđanja su se kretala u smjeru stalnih napredaka na svim poljima predvođena znanstvenim otkrićima i većom sviješću o daljnjim socijalnim, ekonomskim i političkim razvojem na korist čitavog čovječanstva. Globalno. Osjećalo se strujanje nekog optimizma. Mnoge su naznake bile u tom smislu. Međutim, spektakularni teroristički akt rušenja nebodera - blizanaca u New Yorku 2001. godine najavio je kraj mnogih iluzija i težak put usklađivanja brojnih kontroverznih i nerazriješenih problema koji na širokoj ljestvici pritišću stanovništvo cijeloga svijeta. Pandemija koronavirusa COVID-19 samo je pogoršala zabrinutost i još jedanput ukazala na krhkost ljudske egzistencije i institucija koje stvaramo da bismo ojačali osjećaj sigurnosti i efikasnost borbe protiv razornih, prijetećih sila. Ta situacija, o kojoj je javljeno u prosincu 2019. godine, iz kineskog Wuhana proširila se u sve kutke planeta i najavila je novu vrstu „kuge“ s kojom se moramo nositi i protiv koje trebamo razviti strategije obrane. To novo stanje kapilarno je prošlo baš sve sfere ljudske egzistencije, kako pojedince tako i intimne, obiteljske, prijateljske, društvene, duhovne, socijalne, radne i političke odnose grupa i čitavih naroda. Očekujući cjepivo kao spas iz začaranog kruga u svakodnevnoj medicinskoj i mentalno-zdravstvenoj praksi sve više se očrtava porast anksioznih i depresivnih stanja, porast psihosomatske simptomatike, uznemirenosti, pesimističkog raspoloženja i razmišljanja. Sve to dodatno je opterećeno novim ekonomskim poteškoćama i lošim predviđanjima, rastućom nezaposlenošću, zabrinutošću za djecu, unučad, bolesne, stare, nezbrinute.

Možemo reći da su, kako svaki pojedinac tako i čitav svijet, suočeni s mnogoznačnom globalnom opasnošću kakvu se nije vidjelo već čitavo jedno stoljeće, tj. od tzv. španjolske gripe. S čime smo suočeni i kako se postaviti?

Awaiting the arrival of the new millennium 20 years ago, predictions envisaged steady progress in all fields, led by scientific discoveries and greater awareness of further social, economic, and political developments for the global benefit of all mankind. There was a stream of optimism. Many indications spoke in that sense. However, the spectacular terrorist act of destroying the twin skyscrapers in New York in 2001 heralded the end of many illusions and the difficult path of reconciling many controversial and unresolved issues that are, on a large scale, oppressing the population of the whole world. The COVID-19 coronavirus pandemic has only exacerbated concerns and once again pointed to the fragility of human existence and the institutions we create to strengthen the sense of security and effectiveness of the fight against destructive, threatening forces. This situation, which was reported in December 2019, spread from Wuhan, China, to all corners of the planet and announced a new type of “plague” that we must deal with and against which we need to develop defense strategies. This new situation has permeated all spheres of human existence, both individuals and intimate, family, friendly, social, spiritual work and political relations, groups, and entire nations. Expecting the vaccine as a salvation from the vicious circle in everyday medical and mental health practice, an increase in anxiety and depression, in psychosomatic symptoms, and pessimistic thinking are ever increasing. All of this is further burdened by new economic difficulties and poor forecasts, rising unemployment, concerns for children, grandchildren, the sick, the elderly, and the homeless.

We can say that, as individuals and from the perspective of the whole world, we are faced with a global threat as has not been seen for a whole century, i.e. since the so-called Spanish flu. What are we facing and how do we align ourselves against it?

SUOČAVANJE S NOVOM STVARNOŠĆU

Još u početku ove pandemije, ovog proljeća, opazilo se da se ljudi teško mire s ograničenjima posebno u pogledu druženja, kontaktiranja, te nošenja maski i izbjegavanja bliskih susreta. Čovjek je društveno biće i ta njegova bit i potreba stalno izbijaju u prvi plan kad se nameću ograničenja u tom smislu, a posebno *lockdown*. Ali, išli smo ususret ljetu i rastao je optimizam u skladu sa željama. Turistička sezona se ostvarivala na razini jedne trećine u odnosu na prethodnu godinu i zabrinutost je počela rasti. Sada, u jesen, sedam mjeseci od proglašenja pandemije suočeni smo s novim dimenzijama zaraze koje još više opterećuju sve sfere osobnih i društvenih odnosa. Navest ću podatke na koje nas navodi jedno kinesko istraživanje provedeno u prosincu 2019. i siječnju i veljači 2020. godine.

Kineska psihijatrica Jianyin Qiu i njezin tim (1) objavili su pregled psihološkog stresa u kineskoj populaciji zbog epidemije s COVID-19 navodeći da je navedena pandemija prouzročila ozbiljnu prijetnju tjelesnom zdravlju i životu, a istovremeno potaknula široki spektar psiholoških problema poput paničnih poremećaja, anksioznosti i depresije. Navedeni tim je po prvi puta istraživao prevalenciju i jačinu peritraumatskog psihološkog distresa i opterećenja za društvo u cilju planiranja i primjene adekvatnih mjera suprotstavljanja tom izazovu. Istraživanje je obuhvatilo preko 50.000 anketiranih u Kini, Hong-Kongu, Macau i na Taiwanu. Dobili su podatak da je 35 % ispitanika doživjelo psihološki distres. Pri tom su *žene* doživjele značajno jači psihološki distres nego muškarci. Zaključili su da su *žene značajno vulnerabilnije na stres* i da je veća vjerojatnost da one razviju posttraumatski stresni poremećaj. Također su ustanovili da starija populacija i osobe s višim obrazovanjem pokazuju veću vjerojatnost za razvoj psihičkih posljedica. Posebno su upozorili na veću izloženost virusnoj infekciji u sred-

DEALING WITH THE NEW REALITY

As early as the beginning of this pandemic, in the spring of 2020, it was observed that people find it difficult to come to terms with restrictions, especially in terms of socializing, contacting, and wearing masks and avoiding close encounters. Humans are social beings and this essential trait and associated needs constantly come to the fore when restrictions are imposed in this regard, especially in the form of *lockdowns*. But we were heading towards summer and optimism grew in line with our hopes and wishes. The tourist season in Croatia was at the level of one third compared to the previous year, and concern began to grow. Now, in the autumn, seven months after the declaration of the pandemic, we are faced with new dimensions of infection that further burden all spheres of personal and social relations. I will cite data published by a Chinese survey conducted in December 2019 and January and February 2020.

The Chinese psychiatrist Jianyin Qiu and her team (2020) published an overview of psychological stress in the Chinese population due to the COVID-19 epidemic. They reported that the pandemic caused a serious threat to physical health and life and at the same time triggered a wide range of psychological problems such as panic disorders, anxiety, and depression. This team was the first to explore the prevalence and severity of peritraumatic psychological distress and burden to society in order to plan and apply adequate measures confronting this challenge. The survey included over 50,000 respondents in China, Hong Kong, Macau, and Taiwan. They collected data indicating that 35% of respondents experienced psychological distress. Among the respondents, women experienced significantly stronger psychological distress than men. They concluded that *women are significantly more vulnerable to stress* and are more likely to develop post-traumatic stress disorder. They also found that the *elderly population and people with higher education are more likely to develop psychological consequences*. In particular, they warned of greater exposure to

stvima javnog prijevoza i utjecaju koji to može imati na radnu efikasnost.

Između ostalog zaključuje se o neophodnosti posebne pažnje u odnosu na najvulnerabilnije grupe, dostupnost medicinskih institucija, nacionalni plan strategije i intervencija, te osim medicinskih uputa i redukciju psihološkog distresa.

Navedeno kinesko istraživanje prethodilo je našem iskustvu u Hrvatskoj. Proglašavanjem pandemije s COVID-19 u ožujku ove godine, u početku su se preporuke epidemiologa većini stanovništva činile pretjeranim, a izvješća iz Italije i drugih zemalja „dalekim događanjima“. Međutim, pandemija se brzo počela širiti ne samo Hrvatskom nego je zahvatila čitavu regiju. *Lockdown* su ljudi teško podnosili i izbjegavali. Širenje pandemije jako se osjetilo osobito u uslužnim djelatnostima kao turizmu, prometu, trgovini, i najavilo je nove socijalne i ekonomske reperkusije. I sada, sa svim vlastitim iskustvima još uvijek se pokazuju otpori prihvaćanju mjera preporučenih od epidemiologa i drugih djelatnika u javnom zdravstvu.

Psihijatrijske i psihoterapijske službe vrlo brzo su registrirale posljedice pandemije. Pacijenti su se sve više javljali iznoseći strahove, tjeskobu i čitav spektar simptoma iz depresivnog kruga. Posebno pacijenti sa sklonošću psihotičnim dekompenzacijama pokazuju paranoidne simptome u obliku doživljavanja progonstvenih namjera od nepoznatih sila koje bi njih i njihove obitelji htjeli uništiti iz njima uglavnom nepoznatih razloga. Ponekad se u taj paranoidni spektar simptoma upliću i grandiozne i mistične misli i halucinacije, što još više intenzivira paranoidna doživljavanja i uvjerenja, strah, uznemirenost i posljedična nasilna ponašanja ili autistična povlačenja.

Povišena razina opće anksioznosti kod posebno vulnerabilnog dijela stanovništva sve se više očitovala i očituje se u pritužbama pacijenata na simptome iz anksioznog, hipohondrijskog

viral infection in public transport and the impact this could have on work efficiency.

Among other things, the report concluded that there was a need for special attention with regard to the most vulnerable groups, the availability of medical institutions, a national plan of strategy and interventions and reduction of psychological distress in addition to medical instructions .

This Chinese research preceded our experience in Croatia. Declaring a COVID-19 pandemic in March of 2020, initially the recommendations of the epidemiologists seemed excessive to most people, because reports from Italy and other countries were viewed like as “distant events”. However, the pandemic quickly began to spread not only to Croatia but in the entire region. The *lockdown* was hard for people to bear. The spread of the pandemic was deeply felt, especially in the service activities such as tourism, transport, and trade, and heralded new social and economic repercussions. Even now, with all our first-hand experience, there is still resistance to accepting the measures recommended by epidemiologists and other public health professionals.

Psychiatric and psychotherapeutic services very quickly registered the consequences of the pandemic. Patients came forward more and more, expressing fears, anxiety, and a whole range of symptoms from the depressive spectrum. In particular, patients with a predisposition to psychotic decompensation showed paranoid symptoms in the form of experiencing persecution by unknown forces, that would like to destroy them and their families for mostly unknown reasons. Sometimes grandiose and mystical thoughts and hallucinations were involved in this paranoid spectrum of symptoms, which further intensified paranoid experiences and beliefs, fear, anxiety, and consequent violent behaviors or autistic withdrawals.

Elevated levels of general anxiety in a particularly vulnerable portion of the population have become increasingly apparent and are reflected in patients' complaints of symptoms from anxious, hypochondriac, and depressive spheres. My

i depresivnog kruga. Moje iskustvo ukazuje da je u tim slučajevima indiciran psihoterapijski pristup, često uz psihostabilizirajuću medikamentnu podršku

U novonastaloj situaciji psihoterapijski pristup, bilo individualni ili grupni, našao se na posebnom iskušenju. Zbog *lockdown-a* bile su reducirane ambulantne aktivnosti na neophodne intervencije, i velik dio psihoterapijskih seansi je u početku bio otkazan. To su pacijenti vrlo teško doživljavali, sve češće su zvali telefonom ili se javljali putem *Skype-a*. Ta situacija i ublažavanje *lockdown* pristupa pandemiji navela nas je da razmislimo o korištenju novih tehnologija, što su pacijenti uglavnom bolje prihvaćali nego sami psihoterapeuti. Navikli na psihoterapijski setting licem u lice, što je izlagalo čitavu osobu, i pacijenta/pacijente i psihoterapeuta/voditelja grupe pogledu, doživljaju, dakle i verbalnoj i neverbalnoj komunikaciji, predstavljalo je novi izazov pred kojim su se našli svi psihoterapijski pravci.

ZAROBLJENI IZMEĐU PRIJETNJI PANDEMIJE I PRODORA NOVIH TEHNOLOGIJA

Posljednjih desetak godina psihoterapeuti rađajući u individualnom i grupnom okviru sve se više susreću s prodorom suvremene tehnologije, mobilnih telefona, interneta itd. U profesionalnoj literaturi sve više se pojavljuju radovi koji s jedne strane ističu prikladnost upotrebe novih tehnoloških mogućnosti za odvijanje psihoterapije na razdaljinu, dok se s druge strane ističu određeni nedostaci elemenata na koje smo naučili u osobnim kontaktima (2,3). Međutim, pandemija je bila jača, *lockdown* i prekid brojnih komunikacija efikasan, što nije ostavljalo puno izbora. Na primjer, neki pacijenti našli su se u krizi i boraveći u inozemstvu ili na drugim kontinentima nisu bili u stanju posjetiti psihijatra odnosno psihoterapeuta, te je jedina mogućnost bila korištenje novih

experience is that a psychotherapeutic approach, often with psychostabilizing drug support, is indicated in these cases.

In the new situation, taking an individual or group psychotherapeutic approach, either was especially tempting. Due to the *lockdown*, outpatient activities were reduced to necessary interventions, and many of the psychotherapy sessions were initially canceled. This was very difficult for patients to experience; they were increasingly calling on the phone or via *Skype*. This situation and alleviating the *lockdown* approach to the pandemic led us to consider using new technologies, which were generally better accepted by patients than by the psychotherapists themselves. Having been accustomed to the face-to-face psychotherapeutic setting, where the whole person is exposed to view and the patient / patients and psychotherapist / group leader can all therefore view and experience verbal and nonverbal communication, this was a new challenge facing all psychotherapeutic directions.

CAPTURED BETWEEN THE THREAT OF A PANDEMIC AND THE PENETRATION OF NEW TECHNOLOGIES

In the last ten years, psychotherapists working in individual and group frameworks have increasingly encountered the penetration of modern technology, mobile phones, the internet, etc. In the professional literature, there are more and more works that on the one hand emphasize the suitability of the use of new technological possibilities for distance psychotherapy, while on the other hand point out certain shortcomings of elements we learned in personal contacts (Hutchinson, 2019; Urlić, 2019). However, the pandemic had a stronger effect, and the *lockdown* and interruption of numerous communications did not leave much choice about the adoption of new technologies. For example, some patients found themselves in a crisis and were staying abroad or on other continents, unable to visit

tehnoloških mogućnosti. Ako kao psihijatri i/ili psihoterapeuti svladamo otpore i predrasude, vrlo brzo smo dobili pozitivni *feedback* od naših pacijenata. Moja iskustva u tom pogledu uvjerila su me da se korištenjem novih tehnologija može premostiti ono što nam je pandemija uskratila, a to je nastavak terapijske suradnje i psihoterapijskih procesa. Iznijet ću neka početna iskustva iz psihoterapijskog rada s grupama u Hrvatskoj uz pomoć Zoom platforme.

Grupna analitičarka Britvić (4) pri završetku druge seanse na virtualnoj platformi komentira da je većini članova grupe teško „jer su nam se životi u potpunosti promijenili, puno toga što nam je činilo svakodnevicu prestalo je, nije se lako prilagoditi na novonastale okolnosti“. Pritužbe na poteškoće prilagođavanja novim uvjetima očito je trebalo prepoznati i kontejnirati. Članovi grupe tužili su se da su „stavili život na čekanje“. Voditeljica grupe navodi da članovima nije lako pričati, boje se da ih ne čuju članovi obitelji koji su u susjednim prostorijama, a povremeno se neka kućna dinamika ocrta na ekranu. Na taj način granice intimnosti prodiru kroz narativ članova grupe mimo uobičajenih granica vlastitog prikazivanja intimnih situacija u vlastitom domu.

Međutim, virtualni prostor pruža mogućnost za nastavak komunikacije u kriznoj situaciji. Ono što su sami članovi grupe formirali tijekom prekida uobičajenog ritma rada grupe najprije su premostili komunikacijom koju su nazvali WhatsApp grupom, što ih je psihološki pripremilo za novi korak u virtualnom sastajanju. Očito je da je članovima grupe, pa i voditelju, trebalo dati vremena da se prilagode potpuno novom *settingu*. Autorica je uočila koliko je članovima grupe važna međusobna komunikacija u trenutku kad se nije znalo hoće li se grupa uopće nastaviti ili ne, o čemu su u grupi razgovarali već na trećoj virtualnoj seansi. Ta situacija dala je mogućnost članovima grupe da ne samo da iznose svoje strahove, tjeskobe, dosadu, mrzovolje, nego i da iskažu obradu tih situacija hu-

a a psychiatrist or psychotherapist, and the only option was to use new technological opportunities. If we, as psychiatrists and/or psychotherapists, overcome resistance and prejudice, we very quickly receive positive feedback from our patients. My experience in this regard has convinced me that the use of new technologies can bridge what the pandemic has denied us and allow is the continuation of therapeutic collaboration and psychotherapeutic processes. I will share some initial experiences from psychotherapy work with groups in Croatia with the help of the Zoom platform.

At the end of the second session on the virtual platform, Britvić (2020), a group analyst, commented that it was difficult for most members of the group “because our lives have completely changed, a lot of things that made up our everyday life have stopped, it is not easy to adapt to new circumstances”. Complaints about difficulties in adapting to the new conditions obviously needed to be recognized and contained. Members of the group complained that they had to “put life on hold”. The group leader states that it is not easy for members to talk, that they are afraid that they could be heard by family members who are in the adjacent rooms, and occasionally some house dynamics are visible on the screen. In this way, the boundaries of intimacy penetrate the narrative of the group members beyond the usual boundaries of their own portrayal of intimate situations in their own home.

However, the virtual space also provides an opportunity to continue communication in a crisis situation. During the interruption of the normal rhythm of the group’s work, initially the group members themselves organized communication through what they called the WhatsApp group, which formed a bridge towards and psychological preparation for the next step of the virtual therapy meeting. It was obvious that the members of the group as well as the group leader needed time to adjust to the completely new setting. The author noticed how important it is for the members of the group to communicate with each other at a time when it was not known whether the group

morom karakterističnim za mediteransko podneblje. Britvić dalje navodi da se i putem Zoom platforme moglo razgovarati o tome koliko je članovima grupe virtualni prostor u kojem se očitava i nešto od kućne dinamike zapreka za emocionalnu blizinu i koliko ih prisutnost članova obitelji u susjednim prostorijama ometa u daljnjem otvaranju.

Sljedeće iskustvo iz grupne terapije u vrijeme pandemije bolesti izazvane novim korona virusom iznosi grupna analitičarka Brkić (5) iz Bosne i Hercegovine. Autorica navodi da se na katastrofalne događaje neki prilagode fleksibilnošću i kreativnošću, dok drugi nastave živjeti kao traumatizirane osobe. Razmatrajući upotrebu virtualnih platformi/medija u smislu „cyberterapije“ autorica navodi da ono što znanosti koje se bave međuljudskim odnosima naglašavaju jest da razvoj tehnologije ne znači nužno i napredak u međuljudskim odnosima, te ističu otuđenost i svojevrsno autistično ponašanje kao nuzproizvod te vrste civilizacijskog napretka.

Autorica prikazuje vlastito iskustvo u virtualnim medijima i kako se pacijenti u procesu grupne analize nastoje adaptirati na nove situacije nametnute pandemijom. Anksioznost i egzistencijski strah vrlo su se brzo pojavili kao tema i stanje emocija članova grupe, a autorica je doživljavala percepciju grupe kao prijelaznog objekta. Zaključila je da je „terapeut koji je pouzdano prisutan, siguran, neprimjetan osim u posebnim okolnostima zapravo najvažniji dio dobrog setinga. Dalje navodi da unatoč općoj frustrirajućoj situaciji, „ako je frustracija optimalna i nije traumatična i ako u odnosu postoji dovoljno povjerenja, paradoksalno *setting* predstavlja istodobno izvor frustracija i povjerenja (jer osigurava između ostalog kontinuitet i sigurnost). Jedino se u takvim uvjetima može razvijati simbolična razina mišljenja (6).

Autorica zaključuje na osnovi vlastitog iskustva da je *online* psihoterapija korisna, ali samo u situacijama kada uobičajene terapijske okvi-

would continue at all or not, which they discussed in the group as early as in the third virtual session. This situation gave the group members the opportunity not only to express their fears, anxieties, boredom, and grumpiness, but also to confront these situations with humor characteristic of the Mediterranean region. Britvić further states that through the Zoom platform it was possible to discuss how much the members of the group had a virtual space in which some of the home dynamics represent obstacles for emotional closeness and how much the presence of family members in neighboring rooms hindered them in opening up further during sessions.

The following experience from group therapy during a pandemic of a disease caused by a new corona virus is presented by Brkić (2020), a group analyst from Bosnia and Herzegovina. The author states that some adapt to catastrophic events with flexibility and creativity, while others continue to live as traumatized persons. Considering the use of virtual platforms/media in terms of “cyber therapy”, the author states that what the sciences dealing with interpersonal relationships emphasize is that the development of technology does not necessarily mean progress in interpersonal relationships and emphasizes alienation and autistic behavior as a byproduct of this kind of civilizational progress.

The author presents her own experience in virtual media and how patients in the process of group analysis try to adapt to new situations imposed by the pandemic. Anxiety and existential fear very quickly emerged as the theme and state of emotions of the group members, and the author experienced the perception of the group as a transitional object. She concluded that “a therapist who is reliably present, safe, inconspicuous except in special circumstances, is in fact the most important part of a good *setting*.” She further states that despite the general frustrating situation, “if the frustration is optimal and not traumatic and if there is enough trust in the relationship, paradoxically *setting* is both a source of frustration and trust (because it ensures continuity and security, among other things). Only in

re nije moguće održati. Podcrtava vrijednost supervizije da bi se adekvatnije uključilo nove tehnologije u psihoterapijski rad, bilo individualni ili grupni.

Dosadašnja iskustva hrvatskih i bosansko-hercegovačkih grupnih analitičara/psihoterapeuta ukazuju da primjena virtualne platforme zahtijeva prilagodbu članova grupe (odnosno svakog pacijenta) ali i voditelja (psihoterapeuta). Zbog krize izazvane pandemijom COVID-19 otvaraju se brojni izazovi. Pruža se mogućnost nastavka psihoterapije/grupne analize u virtualnom prostoru. U navedenim primjerima članovi grupe uvođenje mogućnosti nastavka psihoterapije *online* doživjeli su kao veliko olakšanje. Međutim, pitanje prilagodbe na nove uvjete uvijek i dalje je značajan izazov.

Osim toga nove društvene okolnosti u kojima se nalaze i osobe u psihoterapiji (individualnoj ili grupnoj) predstavljaju nove društvene okolnosti za sve. Svima je oduzeta svakodnevna rutina života i načini na koje jedna osoba održava unutarnju emocionalnu i psihičku ravnotežu, određenu predvidivost života. Nedostaju socijalni kontakti na bogatoj ljestvici raznolikosti. Premostiti takvu situaciju može se barem donekle primjenom digitalnih tehnologija koje omogućuju prilagodbu na uvjete socijalne distance, pa i izolacije, kao što je to nametnula pandemija koronavirusima.

ISTRAŽIVANJA I RAZMIŠLJANJA U PODRUČJU PREŽIVLJAVANJA LJUDSKE VRSTE

Najnoviji razvoj suočavanja sa širenjem pandemije sa COVID-19 u Europi konfrontira nas sve više s činjenicom širenja ugroze ne samo u zdravstvenom nego, kako sam već istakao, višeznačnom egzistencijskom smislu. Ono što zrcali naš profesionalni rad i dosadašnja iskustva u navedenom okviru ukazuje na porast simptoma iz anksioznog i depresivnog spek-

such conditions can a symbolic level of opinion be developed (Fonda, 2016)".

The author concludes from her own experience that online psychotherapy is useful, but only in situations where the usual therapeutic frameworks cannot be maintained. It underlines the value of supervision to more adequately incorporate new technologies into psychotherapeutic work, whether as individual or group therapy.

Previous experiences of Croatian and Bosnian-Herzegovinian group analysts/psychotherapists indicate that the application of a virtual platform requires the adjustment of group members (i.e. each patient) but also the group leader (psychotherapist). The crisis caused by the COVID-19 pandemic raises a number of challenges. The possibility of continuing psychotherapy/group analysis in a virtual space was provided to patients. In the above examples, the members of the group saw the introduction of the option to continue psychotherapy online as a great relief. However, the issue of adapting to the new conditions remains a significant challenge.

In addition, the new social circumstances in which people in (individual or group) psychotherapy find themselves represent new social circumstances for everyone. Everyone is deprived of the daily routine of life and the ways in which a person maintains an inner emotional and mental balance, a certain predictability of life. Social contacts on a rich diversity scale are lacking. Such a situation can be overcome, at least to some extent, by applying digital technologies that enable adaptation to the conditions of social distance, including isolation, as imposed by the coronavirus pandemic.

RESEARCH AND REFLECTIONS IN THE FIELD OF HUMAN SURVIVAL

The latest development in dealing with the spread of the COVID-19 pandemic in Europe increasingly confronts us with the fact that the threat is spreading not only in terms of health but, as I have already pointed out, in terms of existence.

tra, s porastom psihosomatskih simptoma i porastom broja samoubojstava. Autoagresivno i heteroagresivno ponašanje u porastu očito je stimulirano pojačanim egzistencijskim pritiskom koji u sadašnjem trenutku pokazuje novi uzlazni trend. To je u skladu s predviđanjima epidemiologa da bi naš kontinent, a i šire, mogao zahvatiti drugi val pandemije čemu smo svjedoci ovih dana.

U svom predavanju „Transhumana agenda: posljednje stoljeće homo sapiensa“, hrvatski astronom Korado Korlević (7) iznio je svoje razmišljanje da idemo prema homo superioru, tj. da će se naša današnja civilizacija raspasti za 2-3 desetljeća. Zaključio je da postoji potreba za razmišljanjem o budućnosti, kako se zaštititi od njezinog kolapsa i kako konstruktivno iskoristiti buduće plodove tehnološkog napretka. U sljedećih 20 godina, on navodi, svijet će biti vrlo zanimljivo mjesto.

U okviru nedavno održanog webinara na Sveučilištu u Rijeci u okviru aktivnosti Hrvatske akademije znanosti i umjetnosti pod naslovom „Stablo za preživljavanje ljudske vrste“, tematika je bila fragilnost ljudskog društva i predviđanja pojave „crnih labudova“, te pomaci u ponašanju zbog gubitka povjerenja i problema predviđanja. Baveći se preživljavanjem ljudske vrste razmišljalo se o promjeni klime i o novim energetske izvora. Izneseno je da već više od jednog stoljeća znamo da fosilna goriva uzrokuju promjenu klime, a već pedesetak godina smo svjesni da će promjena klime imati devastirajuće učinke tijekom 21. stoljeća. Ako se oko 200 država na svijetu ne dogovori o promjeni izvora energije izgubit ćemo rat povezano s promjenom klime. Možda će „neprijatelj“ biti pobijeđen, ali će se svijet konačno morati adaptirati na katastrofalnu 3-4 stupnja višu temperaturu, što će možda dovesti do kraja civilizacije i svijeta kakvog poznajemo. Ono što je COVID-19 učinio je začuđujuće. Zaustavio je mogućnost putovanja i veliki dio nebitnih ekonomskih aktivnosti i onih koje ovise o energiji

Our professional work and previous experience in this framework indicates an increase in symptoms from the anxiety and depressive spectrum, with an increase in psychosomatic symptoms and in the number of suicides. Autoaggressive and heteroaggressive behaviors are on the rise, obviously stimulated by increased existential pressure that is currently showing a new upward trend. This is in line with epidemiologists' predictions that our continent and beyond could be hit by another wave of pandemics, which we are witnessing now.

In his lecture “Transhuman agenda: the last century of homo sapiens”, Croatian astronomer Korado Korlević (2019) expressed his position that we are moving towards a homo superior, i.e. that our current civilization will fall apart in 2-3 decades. He concluded that there is a need to think about future, how to protect oneself from its collapse and how to constructively use the future fruits of technological progress. In the next 20 years, he states, the world will be a very interesting place.

In the recently held webinar at the University of Rijeka in the framework of activities of the Croatian Academy of Sciences and Arts, entitled “A tree for survival of the human species”, the theme was the fragility of human society and forecasts about the occurrence of “black swans” and shifts in behavior due to loss of confidence and problems of prediction. With regard to the survival of the human species, climate change and new energy sources were considered. It was pointed out that we have already known for more than a century that fossil fuels cause climate change, and for more than fifty years we are aware that climate change will have devastating effects during the 21st century. If about 200 countries in the world do not agree on a change in energy sources, we will lose the war on climate change. Perhaps the “enemy” will be defeated, but the world will finally have to adapt to a catastrophic 3-4 degree higher temperature, which may lead to the end of civilization and the world as we know it. What COVID-19 did is amazing. It stopped the possibility of travel and a large part of less significant

fosilnih goriva. Cijene nafte su pale po prvi put, upozoravajući proizvođače da dolazi kraj stoljeća povezanog s naftom. Investicije u ugljen i naftu su pale, a uočava se brzi rast investicija u čiste tehnologije (8).

Govoreći o prijetnjama ljudskom rodu kojima smo izloženi u ovom trenutku Ana Meštrović (9) sa Sveučilišta u Rijeci nas je nedavno upozorila na tzv. "infodemiju" – brzu difuziju informacija i lažnih informacija (*fake news*).

I Kristijan Lenac (10) sa Sveučilišta u Rijeci upozorava da je pandemija COVID-19 ubrzala proces digitalne transformacije društva u nekim važnim područjima poput pružanja zdravstvenih usluga, razmjene informacija, rada na daljinu i raznim drugim područjima.

Postavilo se pitanje jesmo li spremni za našu budućnost?

Iz kliničkih primjera je razvidno da se kao ljudi, a u profesiji vezanoj za intervencije u području mentalnog zdravlja, nalazimo nagnuti nad brojnim nepoznicama u odnosu čak i na našu neposrednu budućnost. Vidjeli smo kako se to očrtava u terapijskim okvirima. Prema mom iskustvu, sadašnja atmosfera u zdravstvenim ustanovama u Hrvatskoj jako me podsjeća na atmosferu s kojom smo se nosili u vrijeme raspada Jugoslavije i rata za neovisnost 1991.-1995. Atmosfera pandemije kapilarno prodire u sve pore svakodnevnog života, pa tako i u zdravstvene ustanove i službe za mentalno zdravlje. Ni zdravstveni radnici nisu imuni na zarazu COVID-19. Ova pandemija stvara višestruke poteškoće u organizaciji i obavljanju zdravstvenih službi. Brojni zdravstveni radnici sve više oboljevaju od koronavirusa, dok se s druge strane kod njih očituje sindrom pregorijevanja (*burnout*) zbog preopterećenosti radom. U pitanju je koliko će dugo zdravstvene službe moći izdržati opterećenje prouzročeno aktualnom pandemijom, ali i školski i drugi sustavi od javnog i privatnog interesa.

economic activities and those that depend on the energy of fossil fuels. Oil prices have fallen for the first time, warning producers that the end of the oil-driven century is approaching. Investments in coal and oil have fallen, and there is a rapid growth of investments in clean technologies (Duić, 2020).

Speaking about threats to the human race to which we are currently exposed, Ana Meštrović from the University of Rijeka recently warned us about the so-called "infodemia" – the rapid diffusion of information and false information (*fake news*).

Kristijan Lenac (2020) from the University of Rijeka also warns that the COVID-19 pandemic has accelerated the process of digital transformation of society in some important areas such as health services, information exchange, teleworking, and various other areas.

The question was, are we ready for our future?

It is clear from clinical examples that as human beings, and in the profession related to mental health interventions, we find ourselves looking out over numerous unknowns in relation to even our immediate future. We have seen this outlined in therapeutic frameworks. In my experience, the current atmosphere in health care institutions in Croatia strongly reminds me of the atmosphere we dealt with during the falling apart of Yugoslavia and the 1991-1995 war of independence. The atmosphere of the pandemic penetrates into all pores of everyday life, including health institutions and mental health services. Healthcare workers are not immune to COVID-19 infection either. This pandemic creates multiple difficulties in the organization and performance of health services. Many healthcare workers are increasingly suffering from coronavirus, while on the other hand many also suffer from burnout syndrome due to work overload. It is a question of how long the health services, but also schools and other systems of public and private interest, will be able to withstand the burden caused by the current pandemic.

TRADICIONALNE VRIJEDNOSTI I MOGUĆNOST ISKORIŠTAVANJA SADAŠNJE KRIZE ZA OTVARANJE NOVE PARADIGME ZA MEĐULJUDSKE ODNOSI: OD KOMPETICIJE DO KOOPERACIJE

Već je prošla jedna petina trajanja 21. stoljeća i možemo se osvrnuti na ondašnja očekivanja, vizije i nade, kao i na stvarnost koja se odvila tijekom tih dvaju desetljeća. Puno je razloga koji utječu na sve veću opterećenost stanovništva anksioznošću i depresijom koju primjećujemo kako se širi kao stanje duha koje aktualno prevladava i zrcali promjene kao posljedice pojave „crnog labuda“ i predvidljivih posljedica. Čak je i Europska udruga za borbu protiv depresije prošle godine odabrala temu „Depresija između virtualnog i stvarnog svijeta“ koju je preporučila obrađivati tijekom mjeseca listopada koji je posvećen borbi protiv depresije. Tema se pokazala prediktivnom.

Organizirajući predavanja na tu temu slušatelji radio i TV emisija najčešće izražavaju zabrinutost pitajući kako se pripremiti za dugi „mračni period“ jeseni i zime kada se druženja ne preporučuju i čak zabranjuju i kada se predviđa porast agresivnih ponašanja zbog tjeskobe, napatosti, razdražljivosti, nedostatka odtirećujućih aktivnosti u obliku društvenosti, prijateljskih druženja i prijateljskih blizina iz kruga uobičajenih socijalnih igara koje služe odtirećivanju, rasonodi, kontejniranju briga.

S druge strane gledano, sve više dolazi do izražaja pojam topline u ljudskim odnosima, empatije, zaboravljeni pojam ognjišta. Sherry Turkle (11), psihologinja i antropologinja sa MIT-a komentira da su danas ljudi ostali bez ognjišta. Poput Odiseja, suvremeni čovjek je poput ptice selice bez ognjišta, ali uvijek u potrazi za njim. Ona navodi da nakon *homo habilis*-a, *erectus*-a i *sapiens*-a, našu aktualnu ljudsku prirodu karakterizira *homo mobilis*, ili možda bolje *homo erans*.

TRADITIONAL VALUES AND THE POSSIBILITY OF USING THE CURRENT CRISIS TO OPEN A NEW PARADIGM FOR INTERPERSONAL RELATIONS: FROM COMPETITION TO COOPERATION

Now that one fifth of the 21st century has passed, we can look back on past expectations, visions and hope, and on the reality of what took place during these two decades. There are many causes that affect the growing burden of anxiety and depression, which we notice if it spreads as a state of mind that currently prevails and reflects changes as a result of the appearance of the “black swan” and predictable consequences. Last year, even the European associations for combating depression chose the theme of “Depression between virtual and real worlds” to be elaborated during the month of October which is dedicated to the fight against depression. The topic proved to be prophetic.

When organizing lectures on this topic, listeners of radio and TV shows most often express concern by asking how to prepare themselves for the long “dark period” of autumn and winter when socializing is not recommended and even banned, and when aggressive behaviors due to anxiety, tension, irritability, and lack of relieving activities are predicted. Activities in the form of friendly socializing and friendly closeness from the sphere of common social games serve to relieve, entertain, and contain anxiety.

On the other hand, the notion of warmth in human relations, empathy, the forgotten notion of the hearth is becoming more and more pronounced. Sherry Turkle (2012), a psychologist and anthropologist at MIT, commented that today people are left without a hearth. Like Ulysses, modern man is like a migratory bird without a hearth, but always looking for it. She states that after *homo habilis*, *erectus*, and *sapiens*, our current human nature is characterized by *homo mobilis*, or perhaps better *homo erans*.

Razmišljajući o sudbini našeg aktualnog razumijevanja profesionalnog identiteta u području skrbi za mentalno zdravlje u eri nove prisutnosti digitalnog doba sa svojom umjetnom inteligencijom i nepredvidljivošću daljnjeg razvoja čovječanstva u sljedećih desetak i više godina, mi kao djelatnici u području skrbi za mentalno zdravlje trebamo razmišljati o promjenama naše civilizacije, bilo da radimo s pacijentima – individualno ili grupno, ili na nama samima – psihijatrima, psiholozima, socijalnim radnicima i drugim članovima terapijskog tima. Kao grupni analitičar dijelim mišljenje mnogih kolega iz navedenih područja da je grupni *setting* ambijent za opstanak, razvoj i napredak ljudskog bića. Suvremena fluidnost identiteta i rodni uloga, tzv. "likvidni identitet", značajno je pod utjecajem virtualnog svijeta i društvenih mreža. S druge strane, rad licem-u-lice u individualnom i grupnom *setting-u* daju nam osjećaj društvenog identiteta. U literaturi se tako majstorski opisuju slučajevi izgubljene ili spriječene društvene povezanosti, npr. Pirandellov „Pokojni Mattia Pascal“, kada se apsolutna sloboda anonimnosti pretvara u kavez, ili Buzzatijeva „Tatarska pustinja“, kada usamljeni časnik ostaje zatvoren u svojoj paranoidnoj izolaciji. Ne bismo smjeli zaboraviti ni „Sliku Doriana Graya“ Oscara Wildea, gdje su društveni i intimni identiteti disocijirani, pokazujući razliku između lažnog i pravog selfa. Ili Don Quijote, koji je živio u svom razumijevanju svijeta s kojim je bio okružen, itd.

Razmišljajući o sadašnjoj krzi uzrokovanoj pandemijom Luisa Brunori (12), psihologinja i grupna analitičarka navodi da živimo usred zaista posebne situacije. S jedne strane smo ustrašeni, ali s druge strane pruža nam se prigoda da ponovo razmislimo o zajedničkom življenju. Navodi da situacija prouzročena koronavirusom predstavlja pravu priliku da razmislimo o načinu suživota i odnosa, bilo u odnosu na zahtjeve koje postavlja, ali i na resurse koje je razvila. Jasno se pokazalo da pripadamo globalnom društvu i da nam o tome govori sadašnje iskustvo.

Considering the fate of our current understanding of professional identity in mental health care in the era of the new presence of the digital age, with its artificial intelligence and unpredictability of further development of mankind in the next ten years or more, we as mental health care workers need to think about civilization, whether we work with patients – individually or in groups, or on ourselves – psychiatrists, psychologists, social workers and other members of the therapy team. As a group analyst, I share the opinion of many colleagues from these fields that the group setting is an environment for the survival, development, and progress of the human being. The contemporary fluidity of identities and gender roles, the so-called "liquid identity", is significantly influenced by the virtual world and social networks. On the other hand, face-to-face work in individual and group settings give us a sense of social identity. There are masterful literary descriptions of cases of lost or prevented social connection, e.g. Pirandello's "The late Mattia Pascal", when absolute freedom of anonymity turns into a cage, or Buzzati's "Tatar Desert", when a lone officer remains locked in his paranoid isolation. We should not forget Oscar Wilde's "Portrait of Dorian Gray", where social and intimate identities are dissociated, showing the difference between a false and a real self. Or Don Quixote, who lived in his understanding of the world he was surrounded by, and so on.

Reflecting on the current crisis caused by the pandemic, Luisa Brunori (2020), a psychologist and group analyst, states that we live in the middle of a truly special situation. On the one hand we are scared, but on the other hand we are given the opportunity to rethink our lives together. She states that the situation caused by the coronavirus represents a real opportunity to think about our mode of coexistence and relationships, both in relation to the demands it sets but also to the resources it has developed. It has become clear that we belong to a global society and that our current experience tells us about it. The crisis will be overcome to the extent that we will know how to transform it into an opportunity to correct

Kriza će se prevladati u onoj mjeri u kojoj ćemo ju znati transformirati u prigodu da korigiramo ono što na svijetu ne funkcionira za samu zemlju, za njezino stanovništvo i za ljudska bića. Uočila se prijetnja ljudskoj egzistenciji, što je aktiviralo volju vrste da se toj prijetnji odupre. Raširila se psihička patnja osoba koje su razvile depresivne načine u obliku paranoidnih doživljavanja koja su možda i realna u jednoj stvarnosti koja je prožeta progonstvenom atmosferom prepoznavajući u drugima potencijalne uzročnike. Autorica smatra da se sada pruža prilika da se neoliberalni model gubitnik-dobitnik/dobitnik-gubitnik transformira u pravcu rješenja dobitnik/dobitnik na bazi odgovornosti koju svatko od nas treba preuzeti, referirajući se na aktualnu pandemijsku prijetnju i prigodu da se kao svijet suočimo s boljim rješenjima. Ili, kako profesor Marcello Viola (13) navodi u kontekstu novih izazova aktualne pandemije, treba evoluirati iz modela kompetitivnosti prema modelu kooperacije. Ideja stalnog rasta na svim poljima više nije održiva.

Iznoseći iskustva i razmišljanja koja se u ovom vremenu nude kao izraz vlastitih i tuđih iskustava, strahova i nada, razmjena tih iskustava u širokom spektru različitih saznanja i kultura mogla bi nam otvoriti put prema novim paradigmatima ljudskog identiteta i međuljudskih odnosa.

what does not work in the world for the country itself, for its population, and for human beings. A threat to human existence has been observed, which activated the will of the species to resist that threat.

The psychological suffering of people who have developed depression symptoms in the form of paranoid experiences has spread, which may be real in one reality that is permeated with a persecutory atmosphere, recognizing potential causes in others. The author (Brunori) believes that there is now an opportunity provided where the neo-liberal lose-win/win-lose model could be transformed into a solution of win/win on the basis of the responsibility that each of us must take, referring to the current pandemic threat and the opportunity to, as a population, find better solutions. Or, as psychiatrist Marcello Viola (2020) states in the context of the new challenges of the current pandemic, there is a need to evolve from a model of competitiveness to a model of cooperation. The idea of constant growth in all fields is no longer sustainable.

By presenting experiences and thoughts that are offered at this time as an expression of our own and others' experiences, fears, and hopes, the exchange of these experiences in a wide range of different knowledge and cultures could open the way to new paradigms of human identity and interpersonal and interethnic relationships.

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