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Sociological *discourse*

*Socio-demographic characteristics of pupils as
determinants of self-serving cognitive distortions*

*Practicing Unconventional Medicine in the Face of the
Covid-19 Pandemic on the Facebook Group "Homeopathy
Poland – Classical, Clinical, Detoxification"*

*Criminal-legal aspects of corruption
in Bosnia and Herzegovina*

Philosophy of Sexuality and L'écriture Feminine

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EDITORIAL

Dear audiences, readers and sympathizers,

We present to you the new issue (No. 23 – 24) of the Sociological Discourse, a scientific journal in the field of social sciences.

This time, as before, we have edited the scientific papers of domestic and foreign scientists, which we hope will continue the tradition of publishing the results of their research in Sociological Discourse in the future, to expand the boundaries of knowledge about social phenomena in academia and the wider community, locally and globally. The public is concerned with the public use of the mind (Immanuel Kant), so the presentation of the results of scientific research is inevitable without the public and in public. Public insight into the scope of scientific research provides transparency and continuity of (critical) reflection on social reality in the present, past and near future.

We are honored and pleased this time to cooperate, in terms of scientific research, with colleagues from:

- Institute of Sociology at the University of Bialystok (Poland);*
- Society & Cognition Unit at the University of Bialystok (Poland);*
- Faculty of Law, University of Travnik (Bosnia and Herzegovina);*
- Faculty of Security Sciences, University of Banja Luka (Republic of Srpska, Bosnia and Herzegovina);*
- Faculty of Security Studies, University of Belgrade (Republic of Serbia);*
- State Investigation and Protection Agency (Bosnia and Herzegovina);*
- Faculty of Law, University of Banja Luka (Republic of Srpska, Bosnia and Herzegovina).*

Their papers comprehensively illuminate the features of modern society and its transformation (transition) under the influence of the process of globalization, and in the spirit of the idea that ‘a different world is possible’ (alter-globalization).

In quality scientific papers by authors of various academic titles and seniority levels, and on current topics and problems, you will have the opportunity to learn and expand knowledge about:

- “cognitive distortions as incorrect or biased interpretations” (for more see: **Socio-demographic characteristics of pupils as determinants of self-serving cognitive distortions**);*
- “the phenomenon of unconventional medicine and its social consequences on the example of homeopathy” (for more see: **Practicing unconventional***

medicine in the face of the Covid-19 pandemic on the Facebook group “Homeopathy, Poland - classical, clinical, detoxification”;

- *“specificities of corruption, as a legal and social phenomenon” (for more see: **Criminal-legal aspects of corruption in Bosnia and Herzegovina**);*
- *“the phenomenon of female sexuality and the place and role of women in the symbolic space” (for more see: **Philosophy of sexuality and l’écriture feminine**).*

Since science, as a supranational activity, implies cross-border forms of research and cooperation and expanding the research circle in order to overcome particularity in favor of universality, it is important to contribute to the realization of the mission of ‘Science for Society’ in practice. Join us!

Respectfully,

Editorial Board of the Scientific Journal of Sociological Discourse

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SOCIO-DEMOGRAPHIC CHARACTERISTICS OF PUPILS AS DETERMINANTS OF SELF-SERVING COGNITIVE DISTORTIONS

Abstract

Cognitive distortions are inaccurate or biased ways of interpreting or attributing meaning to experiences. Their role in the development and maintenance of psychopathology associated with internalizing and externalizing behaviors (aggression, delinquency) has proven to be very important. The aim of this study is to determine the differences in self-serving cognitive distortions measured by How I Think Questionnaire (HIT-Q; Barriga, Gibbs, Potter, & Liau, 2001), with regard to the gender, age, place of residence, number of children in the family and family structure, among pupils. The sample in this research was convenient and consisted of 789 pupils, 471 of which were primary school pupils and 318 were secondary school pupils from Republic of Srpska entity. The results show that boys have significantly more pronounced all four self-serving cognitive distortions – self-centered, blaming others, minimizing/mislabelling and assuming the worst as opposed to girls, who achieve lower scores in these dimensions. Older minors (16-19 yrs of age) engage (use) more self-serving cognitive distortions in everyday functioning, unlike younger ones (13-15 yrs of age). Respondents from suburbs, that is, rural areas, achieve higher scores on the dimensions of self-serving cognitive distortion – assuming the worst, in contrast to their peers from the city. Children living in single-parent families score higher on the self-serving cognitive dimension – minimization/mislabeling, unlike their peers who grow up with both parents. Theoretical and practical implications of these findings are discussed.

Keywords: *self-serving cognitive distortion; gender; age; place of residence; number of children in the family; family structure; pupils*

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Introduction

Cognitive distortions are inaccurate or biased ways of attending to or conferring meaning on experiences². Specific types of distortions have been associated with internalizing behaviours (e.g., anxiety, depression, and withdrawal), as well as externalizing behaviours (e.g., aggression, rule-breaking behaviour, hyperactivity³. In order to distinguish between the specific cognitive distortions associated with the two problem behaviours, Barriga, Landau, Stinson, Liao, & Gibbs⁴ have named those cognitive distortions related to internalizing behaviour as „self-debasing” and those related to externalizing behaviours as “self-serving.” In this paper, these two names are used as synonyms.

Self-debasing cognitive distortions can lead to self-harm due to direct or indirect debasing of the self⁵. On the other hand, self-serving cognitive distortions „help to protect the self from blame or a negative self-concept and thereby disinhibit aggression or other anti-social behaviour [against others]”⁶.

Gibbs, Barriga, Potter⁷ designed the “How I Think” (HIT) questionnaire. The conceptual framework of the questionnaire is derived from Gibbs and Potter’s (1992) four-category typology of self-serving cognitive distortions. Although a number of different types of cognitive distortions have been proposed, this paper has classified cognitive distortion in terms of Gibbs and Potter’s work. It is important to note, that the four categories were constructed based on theory, practice, and research⁸.

The first type of self-serving cognitive distortion, is referred to as Self-Centred. Self-centred thinking is a primary self-serving cognitive distortion, which involves egocentric bias. A statement which reflects such a self-serving cognitive distortion is, “When I get mad, I don’t care who gets hurt”⁹. Such individuals often view any resistance to their wants or wishes as extremely un-

2 Barriga, A. Q., Gibbs, J. C., Potter, G., & Liao, A. K. The How I Think Questionnaire manual. Champaign, IL: Research Press. 2001. p. 1.

3 Barriga, A. Q., Landau, J. R., Stinson, B. L., Liao, A. K., & Gibbs, J. C. Cognitive distortion and problem behaviours in adolescents. *Criminal justice and behaviour*, 27(1), 2000. p. 36–56.

4 *Ibidem*, p. 40

5 Liao, A. K., Barriga, A. Q., & Gibbs, J. C. Relations between self-serving cognitive distortions and overt vs. covert antisocial behaviour in adolescents. *Aggressive Behaviour*, 24, 1998. p. 335–346.

6 Barriga, Landau, Stinson, Liao, & Gibbs, *op. cit.* p. 36

7 Gibbs, J. C., Barriga, A. Q., & Potter, G. The “How I Think” questionnaire. Unpublished manuscript, The Ohio State University, Columbus, OH. 1996.

8 *Ibidem*

9 Gibbs, Barriga, & Potter, *op. cit.*, p. 3

fair. While the overt aggressive behaviour linked to such a primary self-serving cognitive distortion can often be constrained by guilt based on empathy or threats to self-concept, the presence of secondary self-serving cognitive distortions can reduce or remove these inhibitions. The primary type of cognitive distortions is reinforced by secondary type of cognitive distortions¹⁰, which are referred as rationalizations that can happen before or after the offence and are hypothesized to “neutralize” guilt or feeling bad about behaviour. It helps to prevent damage to self-esteem of the individual. Thus, secondary self-serving cognitive distortions play a significant role in the continuation of antisocial and aggressive behaviours as they counteract any sense of remorse or conscience¹¹. The three types of secondary self-serving cognitive distortions are; Assuming the Worst, Blaming Others, and Minimizing/Mislabeling. Assuming the Worst refers to the attribution of hostile intentions to others. A statement such as, “If you don’t push people around, you will always get picked on” is a good example of this type of self-serving cognitive distortion¹².

Blaming Others is a self-serving cognitive distortion which often follows the distortion of Assuming the Worst. Blaming Others is a form of misattribution in which the blame is externalized to others. Blaming Others is a powerful type of distortion, which often twists reality and thus, removes any feelings of empathy-based guilt or conflict to self-concept. A statement such as, “I lose my temper because people try to make me mad” is an example of this form of self-serving cognitive distortion¹³. The third type of secondary self-serving cognitive distortion occurs when an individual perceives his/her antisocial or aggressive behaviour as acceptable. It is known as Minimizing/Mislabeling. This type of distortion is evident in the statement, “People need to be roughed up once in a while”¹⁴. In this research the HIT was used to measure self-serving cognitive distortions. Item examples of the four sub-scales can be seen in Table 1.

Using the HIT, Gibbs and his colleagues investigated the relationship between self-serving cognitive distortions and antisocial behaviour. Studies conducted by Barriga and Gibbs (1996) and Liao, Barriga, & Gibbs (1998) both

10 Barriga, A. Q., & Gibbs, J. C. Measuring cognitive distortion in antisocial youth: Development and preliminary validation of the “How I Think” questionnaire. *Aggressive Behaviour*, 22, 1996, p. 334.

11 Gibbs, J. C, Potter, G. B., Barriga, A. Q., & Liao, A. K, (1996). Developing the helping skills and prosocial motivation of aggressive adolescents in peer group. *Aggression and Violent Behavior*, Vol. 1, No. 3, pp. 283-305.

12 Gibbs, Barriga, Potter, *op. cit.* p. 4

13 *Ibidem*, p. 7

14 *Ibidem*, p. 2

supported the notion that self-serving cognitive distortions are associated with antisocial behaviour, that is, to play an important role in their development and maintenance.

Cognitive distortions are thought to play an important part in understanding the symptomology, interventions and treatment of externalizing behavior problems in the arena of correctional psychology and criminology¹⁵. In literature, the term cognitive distortions are referred to as general umbrella term to mention to falsely justifying and validations of deviant, antisocial behavior of adolescents and also attitudes that lead towards crime or support their offensive behaviours¹⁶. Cognitive distortions are thought to have significant part in the manifestation of criminal behaviour as they may help protect an individual from self-blame, strengthen their antisocial behaviour and avoid negative evaluation of their self-concept. Various research evidence has shown that level of cognitive distortions is very high in criminals as compared to those who are not involved in any crime¹⁷.

There is category of “Anxiety disorders” mentioned in Diagnostic and statistical manual of mental disorders (DSM 5) of American Psychiatric Association¹⁸ under the umbrella term of „impulse control disorders”. They include many disorders faced by impulsive individuals. These are kleptomania, pathological gambling, intermittent explosive disorder¹⁹, trichotillomania (hair-pulling disorder) and pyromania. Cognitive distortions play a vital part in the exhibiting of impulsive behaviours and other externalizing behavioural problems. “For understanding impulse related disorders and to provide effective intervention it is deemed necessary to understand the association between cognitive distortions and impulsive behaviours. Having knowledge about different kinds of cognitive distortions can help us in „identifying themes” to be looked for while providing therapy for impulse related behavioural disorders²⁰.

15 Barriga, Landau, Stinson, Liao, & Gibbs, *op. cit.*

16 Helmond, P., Overbeek, G., Brugman, D., & Gibbs, J. C. (2015). A metaanalysis on cognitive distortions and externalizing problem behaviour: Associations, moderators, and treatment effectiveness. *Criminal Justice and Behaviour*, 42(3), 245– 262.; Barriga, Landau, Stinson, Liao, & Gibbs, *op. cit.*

17 *Ibidem*

18 American Psychiatric Association. (2013). Diagnostic and statistical manual of mental disorders (5th ed.). Arlington, VA: Author. P. 461

19 Behavior characterized by poor emotional control, outbursts of anger that are disproportionate to interpersonal or other provocations or other psychosocial stressors

20 Mobini, S., Pearce, M., Grant, A., Mills, J., & Yeomans, M. R. The relationship between cognitive distortions, impulsivity, and sensation seeking in a nonclinical population sample. *Personality and Individual Differences*, 40(6), 2006. p. 1155

The literature review indicates that various researches has been aimed to assess the association between distorted thinking and internalizing and externalizing problems in youths²¹. Although some research reports the positive association between cognitive distortions and internalizing externalizing behavioural problems, substantial gaps still exist in the literature. To our knowledge, research related to cognitive distortions as measured by HIT-Q were conducted on a sample of adults²², incarcerated youth²³, clinic sample²⁴, respectively on male respondents²⁵. However, most of the studies, on different populations, have been conducted in Europe and America.

There are much rarer studies on a sample of primary and secondary school students. Youth are the backbone of the nation and focus on students will help to increase the generalizability of current research work as it will help to eliminate potential referral bias that is present when clinical population or in prison participants are used. There is no study investigating the differences in self-serving cognitive distortions with regard to the certain sociodemographic characteristics on a sample of the school population. In this regard, the aim of this research is to examine the existence of possible differences in the expression of cognitive distortions with regard to sociodemographic characteristics (gender, age, place of residence, number of children in the family and family structure) on a sample of primary and secondary school students.

The current study makes a unique contribution, adding to the literature a research that uses a significantly larger sample (n=789) of students by including both males and females, and without the potentially confounding inclusion of incarcerated youth in the analyses²⁶. This research has relied on a

21 Bruno, T. What are they thinking? Cognitive distortions and adolescent externalizing and internalizing problems (Doctoral dissertation). The University of British Columbia, Vancouver, Canada. 2010; Frey, E. D., & Epkins, C. C. Examining cognitive models of externalizing and internalizing problems in subgroups of juvenile delinquents. *Journal of Clinical Child and Adolescent Psychology*, 31(4), 2002. 556-566; Lueng, P. W., & Wong, M. M. Can cognitive distortions differentiate between internalizing and externalizing problems? *Journal of Child Psychology and Psychiatry*, 39, 1998. 263-269.

22 Labrador, M., Labrador, F. J., Crespo, M., Echeburúa, E. (2020). Cognitive Distortions in Gamblers and Non-gamblers of a Representative Spanish Sample. *Journal of Gambling Studies* 36(1), 2020. 207-222. DOI:10.1007/s10899-019-09870-z

23 Frey, & Epkins, *op. cit.*

24 Epkins, C. C. Cognitive specificity in internalizing and externalizing problems in community and clinic-referred children. *Journal of Clinical Child Psychology*, 29, 2000. 199-208.

25 Liao, A. K., Barriga, A. Q., & Gibbs, J. C. (1998). Relations between self-serving cognitive distortions and overt vs. covert antisocial behaviour in adolescents. *Aggressive Behaviour*, 24, 1998. 335-346.

26 Barriga, A. Q., Landau, J. R., Stinson, B. L., Liao, A. K., & Gibbs, J. C. *op.cit.*

quantitative, cross sectional approach in which the HIT was used to measure self-serving cognitive distortions.

To this date, in addition to cognitive distortions as predictors, the predictive role of sociodemographic characteristics (age, education, family system, native language, college, gender, religious sect, birth order) in the development of internalizing and externalizing behavioral problems has been investigated²⁷. Also, in this research²⁸ male and female participant's scores were compared on all sub-scales of cognitive distortions as measured by the "HIT Questionnaire". The results of male students were higher than the results of female students on all subscales of the HIT. The research results also indicate that there were significant differences in HIT scores regarding age, in favor of older adolescents. Therefore, we can expect that older male students will achieve statistically significantly higher scores on all subscales of the "HIT questionnaire", but we cannot assume results related to other sociodemographic characteristics (place of residence, number of children in the family and family structure) on a sample of primary and secondary school students. In that part, the research is exploratory. In this regard, it is important to examine the sociodemographic characteristics of adolescents with more pronounced cognitive distortions, in order to individualize the treatment as much as possible and reduce cognitive distortions in a timely manner.

Practical assessment of the relationship between cognitive distortions and sociodemographic characteristics will help in the improvement and implementation of effective prevention and intervention techniques related to the reduction of cognitive distortions. Thus, the information that is obtained from this study is likely to be valuable for practitioners as it may assist in the development programs in which cognitive distortions are reduced.

Method

Sample

The sample in this research was convenient and consisted of 789 students, 471 of which were primary school students and 318 were secondary school students from Republic of Srpska entity. The research included 53.7% boys and 46.3% girls. The ages of the participants ranged from 12 to 19 years old ($M = 14.92$, $SD = 1.79$). 51.8% of respondents were from urban areas and 48.2% from rural areas. Most of

27 Ishrat, S. (2019). Cognitive distortions and behavioural problems in adolescents. Shifa Tameer e Millat University, Islamabad: The faculty of behavioural sciences Fatima Jinnah women university Rawalpindi, Department of behavioural sciences.

28 *Ibidem*

them come from two-parent (86.2%), two-child (63.2%) families, and according to the self-report, most of them were financially well off (76%). The parents' educational level is mainly secondary (70.1% mothers and 76.2% fathers).

Instrumentation

Cognitive distortion variables were measured with the How I Think Questionnaire (HIT-Q;²⁹), which consists of 54 items. Only 39 actually measure self-serving cognitive distortions. The cognitive scales are self-centered (9 items), blaming others (10 items), minimizing/mislabelling (9 items) and assuming the worst (11 items). The remaining 15 items are not calculated in the HIT-Q total score. Eight of these make up the social desirability scale measuring socially desirable responding. The other seven are prosocial items acting as positive fillers. Respondents rate the items on a six-point Likert scale (1 = strongly disagree and 6 = strongly agree). A high score indicates a stronger adherence to self-serving cognitive distortions.

Item examples of the four subscales can be seen in Table 1. The values of the obtained Cronbach's alpha for individual subscales, as well as for the entire HIT-Q, are shown in Table 2.

Research procedure

Respecting the provisions of the Instruction on the Manner of Implementation of Programs, Projects and Other Activities in the Schools of the Republic of Srpska, the Ministry of Education and Culture (Department for Pre-school, Primary and Secondary Education) was submitted a request to allow the research. After the approval of this Ministry, the research was successfully carried out in a period from November 2019 to January 2020. It was necessary to obtain the written consent of the parents to test the students, which was also done. Respondents filled out the questionnaires in their classrooms at a time when they were not included in their regular school obligations and tasks. They were provided with basic information on what is being researched, and it was emphasized that it was anonymous and that the results will be used exclusively for research purposes. Students received no payment for completing the questionnaires and their participation was strictly voluntary, with the right to withdraw at any time with no penalty. While filling in the questionnaire, the respondents would ask the researchers for the interpretation of individual items in the questionnaire and would continue with their work afterwards. In average, it took 45 minutes for respondents to complete the questionnaires.

29 Barriga, A. Q., Gibbs, J. C., Potter, G., & Liau, A. K. *op. cit.*

Results

Descriptive statistical indicators (M, SD) obtained on HIT-Q questionnaire in relation to gender, age, place of residence, number of children in the family and family structure are shown in Table 2. During the time of analysis the age range was broken down into two groups. One group consisted of age range 13-15 and other 16-19. In order to determine the difference in self-serving cognitive distortions in relation to gender, age, place of residence, number of children in the family and family structure, five multivariate analyzes of covariates were conducted. These variables, individually, were analyzed in MANCOVA as criterion variables, or as covariates. Preliminary analyzes determined that the assumptions about the normality of the distribution, linearity, homogeneity of the variation, homogeneity of regression slopes and reliability of covariance measurement were not violated.

Table 1. Item examples of the HIT scales

Self-serving Cognitive Distortions	Item examples ^a
Self-centered	Rules are mostly meant for other people.
Blaming others	People force you to lie if they ask too many questions.
Minimizing/mislabelling	You have to get even with people who don't show you respect.
Assuming the worst	No matter how hard I try, I can't help getting in trouble.

^a Barriga, Gibbs, Potter, G., & Liao, 2001.

After statistically eliminating the influence of covariates in each MANCOVA individually, it was established that students statistically differ in the self-serving cognitive distortions with respect to the gender - $\Delta w = .962$, $F(1,787) = 6.16$, $p < 0.01$, age - $\Delta w = .965$, $F(1,787) = 5.67$, $p < 0.01$, place of residence - $\Delta w = .984$, $F(1,787) = 2.55$, $p < 0.05$. and family structure - $\Delta w = .98$, $F(1,787) = 2.51$, $p < 0.05$. Research findings also indicate that there is no interaction effect with respect to number of children in the family - $\Delta w = .99$, $F(1,787) = 0.81$, $p > 0.05$, and then the separate (basic) influence on each dependent variable was evaluated (see Table 2).

Table 2 shows the results of five multivariate analyzes of covariates (F and p), a difference between students in relation to age, gender, place of residence, number of children in the family and family structure on individual scales of

questionnaire HIT-Q. The degrees of freedom for all F ratios in the table are df 1 = 1, df 2 = 787.

Table 2.

Descriptive statistics and MANCOVA results of students for the HIT-Q scores considering gender, age, place of residence, number of children in the family and family structure (N=789)

		Gender M (SD)				Bonferroni test		
		Cronbach's Alpha (α)	Range	Boys N=424	Girls N=365	Mean Difference (M1-M2)	Effect-size r/ Cohen's d	F
HIT-Q	Self-centered	.61	9-54	25.45(.36)	24.30(.39)	1.16*	0.84/3.06	4.60*
	Blaming others	.66	10-60	25.60(.38)	24.42(.41)	1.17*	0.83/2.99	4.39*
	Minimizing/ mislabeling	.61	9-54	26.25(.37)	23.78(.40)	2.47*	0.95/6.41	20.19**
	Assuming the worst	.64	11-66	28.17(.40)	26.14(.42)	2.02*	0.93/4.95	11.84**
	HIT-Q Total	.85						
		Age M (SD)			Bonferroni test			
			Younger minors (13-15 years) N=566	Older minors (16-19 years) N=223	Mean Difference (M1-M2)	Effect-size r/ Cohen's d	F	
HIT-Q	Self-centered	.61	9-54	24.42(.31)	26.18(.50)	-1.77*	-0.90/-4.23	8.84**
	Blaming others	.66	10-60	24.94(.32)	25.34(.52)	-0.40	-0.42/-0.93	0.43
	Minimizing/ mislabeling	.61	9-54	25.16(.32)	24.98(.51)	0.18	0.42/1.42	0.08
	Assuming the worst	.64	11-66	27.13(.34)	27.51(.55)	-0.38	-0.38/-0.83	0.34
	HIT-Q Total	.85						
		Place of residence M (SD)			Bonferroni test			
			Urban N=409	Suburban/ rural N=380	Mean Difference (M1-M2)	Effect-size r/ Cohen's d	F	
HIT-Q	Self-centered	.61	9-54	24.86(.37)	24.98(.38)	-0.13	-0.16/-0.32	0.06
	Blaming others	.66	10-60	24.82(.38)	25.31(.40)	0.49	-0.53/-1.25	0.80
	Minimizing/ mislabeling	.61	9-54	24.82(.38)	25.31(.39)	-0.60	-0.53/-1.27	1.20
	Assuming the worst	.64	11-66	26.48(.40)	28.05(0.41)	-1.57**	-0.89/-3.88	7.22**
	HIT-Q Total	.85						
		Number of children in the family M (SD)			Bonferroni test			

				One child N=86	Two children and more N=703	Mean Difference (M1-M2)	Effect-size r/ Cohen's d	F
HIT-Q	Self-centered	.61	9-54	26.15(1.08)	24.77(.29)	1.38	0.66/1.74	1.38
	Blaming others	.66	10-60	25.77(1.12)	24.96(.30)	0.82	0.44/0.98	0.45
	Minimizing/ mislabeling	.61	9-54	26.37(1.11)	24.95(.30)	1.42	0.66/1.74	1.39
	Assuming the worst	.64	11-66	28.06(1.18)	27.14(.32)	0.91	0.47/1.06	0.51
	HIT-Q Total	.85						
				Family structure M (SD)		Bonferroni test		
				two-parent families N=679	single parent families N= 110	Mean Difference (M1-M2)	Effect-size r/ Cohen's d	F
HIT-Q	Self-centered	.61	9-54	24.76(.29)	25.91(.72)	-1.16	-0.72/-2.10	2.23
	Blaming others	.66	10-60	25.07(.30)	24.86(.75)	0.21	0.18/0.37	0.07
	Minimizing/ mislabeling	.61	9-54	24.86(.29)	26.61(.73)	-1.75*	-0.84/-3.15	4.93*
	Assuming the worst	.64	11-66	27.13(.31)	27.97(.78)	-0.85	-0.58/-1.42	1.00
	HIT-Q Total	.85						

*p < .05 **p < .01 ***p < .001

Bonferroni Test for subsequent comparisons found that boys have significantly more pronounced all four self-serving cognitive distortions – self-centered, blaming others, minimizing/mislabelling and assuming the worst as opposed to girls, who achieve lower scores in these dimensions (see Table 2). When it comes to age, as an independent categorical variable, it can be observed that older (16-19 yrs of age) minors engage (use) more self-serving cognitive distortions in everyday functioning, in contrast to younger ones (13-15 yrs of age). Respondents from suburbs, that is, rural areas, when it comes to the independent categorical variable place of residence, achieve higher scores on the self-serving cognitive distortion dimension of assuming the worst, in contrast to their peers from the city.

Considering family structure as an independent variable, children living in single-parent families score higher on the minimization/mislabeling self-serving cognitive dimension, in contrast to their peers who grow up with both parents.

Based on the Cohen's d coefficient, it can be seen that all statistically significant differences in arithmetic mean show the effect of high intensity (see Table 2).

Discussion and concluding remarks

Adolescence is a period of challenges. Many adolescents behaviour for example rejecting the values of parents, sexual experimentations, mood swings, trying to get autonomy, depression, not performing well in studies and drug use are considered problematic by parents and teachers³⁰. Behind many of these teenage dramas and emotional outbursts are thinking errors. The reason why thinking errors affect teenagers is that they have not yet fully developed their cognitive capacity and do not know how to spot and manage their own thinking errors. In this regard, it is considered necessary to recognize these cognitive errors, and evaluate the difference in the manifestation of these thinking patterns, considering different socio-demographic characteristics, which are of key importance for the mental health of adolescents and the assessment of their future.

The main objective of this study was to examine the mean differences in the self- serving cognitive distortions with respect to the gender, age, place of residence and family structure. The results of the research conducted on a sample of primary and secondary school students from Republic of Srpska entity show that there is a statistically significant difference in the self- serving cognitive distortions with respect to the gender, age, place of residence and family structure. The results of the research also indicate that there is no interaction effect in relation to the number of children in the family, as well as no special (basic) influence on the criterion variables.

In this research, based on the findings of earlier research, it was assumed that older male students will achieve statistically significantly higher scores on all subscales of the "HIT questionnaire". The obtained results indicate that boys have significantly more pronounced all four self-serving cognitive distortions - self-centered, blaming others, minimizing/mislabelling and assuming the worst as opposed to girls, who achieve lower scores in these dimensions. This finding is consistent with the results of earlier research. This hypothesis, supported by the results of earlier research, has been fully confirmed. In one study³¹ male and female participant's scores were compared on all sub-scales of cognitive distortions as measured by the „HIT Questionnaire". Scores of male students was consistently higher than female students on all the sub-scales of cognitive distortion. Despite these differences in findings by gender, caution

30 Candace, J., Erickson, M. D., Stanford, B. & Friedman, M. D. Understanding and Evaluating Adolescent Behavior Problems. *Journal of School Health* Vol. 48, Issue 5, 1978. 261-318. <https://doi.org/10.1111/j.1746-1561.1978.tb03818.x>

31 Ishrat, S. *Op. cit.*

must be used when interpreting these data. While conclusion could be drawn that males possess greater self-serving cognitive distortions than females, it may be the case that males were simply more truthfull when answering the questions on cognitive distortions. Societal influences may send the message to children that it is more acceptable for males than females to have deviant thoughts and beliefs³².

When it comes to age, as an independent categorical variable, statistically significantly higher scores on all subscales of the HIT questionnaire are expected, in favor of older minors. It can be seen that older minors (16-19 years old) engage (use) only one self-serving cognitive distortion - egocentric (centered on self) in their daily functioning, in contrast to younger ones (13-15 years old). In this regard, this hypothesis was partially confirmed. In the aforementioned study³³ in which the age range was divided into two groups, one group consisted of age in the range of 16-19, and the other in the range of 20-22, older respondents also had more pronounced cognitive distortions compared to the younger group of respondents. Given that the younger group of respondents in the mentioned research corresponds to the older group in our research, the question arises at what age cognitive distortions occur.

Given the independent categorical variable place of residence, respondents from suburbs, that is, rural areas, achieve higher scores on the self-serving cognitive distortion assuming the worst, in contrast to their peers from the city. It is possible that students from suburban or rural areas are distrustful and insecure in relation to their peers from the city, and attribute hostile intentions to them. In addition, students from single-parent families achieve statistically significantly higher results on self-serving cognitive distortion - minimization. This result may be due to weaker parental supervision, when these individuals perceive antisocial or aggressive behavior as acceptable. The preliminary results of this research have theoretical and empirical significance. We believe that the results of this research can contribute to the individualization of treatment related to cognitive distortions. From a practical standpoint, it represents an important step towards the creation of different treatment programs for cognitive distortions.

Different treatment programs for both cognitive distortions and internalizing externalizing problems are mostly comprised of programs based on prevention, psychological intervention and/ or medical treatment³⁴. The purpose

32 Santrock, J. W. *Child Development* (13th ed.). New York, NY: McGraw-Hill. p. 360.

33 Ishrat, *op. cit.*

34 Bayat, M. The effectiveness of child-centered game therapy on reduction of the symptoms of externalizing problems in children. MA thesis of child and adolescent clinical psychology, University of Shahid Behshti, Tehran, Iran, [In Persian]. 2008.

of conducting prevention programs is to prevent the rise of internalizing and externalizing problems during childhood. Psychoanalytical techniques focus on past, unconscious and repressed thoughts of individuals having cognitive distortions or externalizing internalizing behavioural problems. These techniques, through different approaches, provide different opportunities for mental improvement and expression of guilt, thoughts, concerns, emotions and problems.

One of the intervention that is based on psychoanalytical techniques is Art therapy. This technique uses different kind of arts media for healing and treatment of psychological and mental health problems. It is easy for the clients to share their thoughts when art media is used³⁵. Art making, when viewed from the psychotherapeutic realm is helpful in providing a congenial and non-verbal way of communicating challenging thoughts, conflicts, desires, and emotion. It allows an individual to challenge and antagonise those thoughts. Try to get through those experiences and emotions and ultimately assimilate all those experiences that the client may find difficult to express or hard to speak out. When the client is able to speak the unspeakable, therapeutic process becomes easy because now the therapist can get direction to lead the therapeutic process³⁶. Experiences in art therapy include but are not limited to music, theatre, dance, painting, and different movements. All these activities are performed in a serene comfortable environment³⁷. Art therapy is one of the most effective technique for an individual to obtain personal control, exploring existential concerns of an individual and connecting different aspects of the self together³⁸.

According to Beck's cognitive behaviour therapy impulsive individuals interpret the events around them in a negative and distorted way that is why they act hastily without thinking about the consequences of behavior³⁹. Consistent with some other findings conducted in the field of cognitive psychology, cognitive distortions can create hurdles in assimilating different information and

35 Bazargan, Y., & Pakdaman, S. The effectiveness of art therapy in reducing internalizing and externalizing problems of female adolescents. *Archives of Iranian medicine*, 19(1), 2016. 51-56; Dilawari, K., Tripathi, N. (2014). Art therapy: A creative and expressive process. *Indian Journal of Positive Psychology*, 5(1), 2014. 81 – 85.

36 Assouline A. Uncovering identity within the experience of chronic illness: Art therapy and integration. A Research Paper in the Department of Creative Arts Therapies in Partial Fulfilment for the Degree of Master of Arts. Concordia University, Montreal, Quebec, Canada. 2009.

37 Boehm, K., Cramer, H., Staroszynski, T., & Ostermann, T. (2014). Arts therapies for anxiety, depression, and quality of life in breast cancer patients: a systematic review and meta-analysis. *Evidence-based complementary and alternative medicine*. DOI: 10.1155/2014/103297

38 Assouline, *op. cit.* p. iii

39 Mobini et al., *op. cit.* p. 1162

in response making therefore that behaviour seems be unintentional and unrelated to consequences. These results indicate that cognitive-behaviour therapy that aims to target information processing that is characterised by different kind of errors in the thinking may help high-impulsive people control their emotions and behaviour more effectively, by increasing social conformity and control on their selves Mobini et al.⁴⁰.

We believe that present study was helpful in extending the research on the dimension of psychopathology during adolescence. It has a number of strengths. First is the use of a large sample of adolescents, which fills a gap in the extant literature by providing generalizable results to a broader population base than community based population, mentally ill or youth incarcerated in correctional institutions. Second, the inclusion of male and female students in the examination of cognitive distortions is an important addition to the extant literature. The examination of gender effects provides a more generalizable set of findings and differs from many of the previous studies that only included males. Third, identifying cognitive distortions in youth would be helpful in finding out how youth can be improved either through psychotherapy or psycho-education.

Also, identifying potentially at-risk youth who may develop cognitive distortions would be helpful in preventing internalizing and externalizing problems during childhood. Some of the guidelines for teachers and professional services in schools, considering cognitive distortions, refer to defining the problem. That is the first and most important step. In this regard, it is first necessary to examine what is the problem of a particular student and what is the problem of another person. Then it is necessary to ask the student to think and say several possible solutions to the problem. It is necessary that potential solutions to the problem be realistic and effective, so that the students, with the help of teachers/professional services, select the best solution and determine the time frame for solving it. Recognizing errors in thinking and their association with socio-demographic characteristics, respectively individualization of treatment, can prove helpful for mental health counsellors and the general public in order to improve the mental state of young people in the Republic of Srpska entity.

There are many limitations of current research work. It was a cross-sectional study of adolescents or youth's cognitive distortions, providing evidence of an individual's cognitive distortions at a specific period in time, and based on scenarios or questions designed to measure the individual's cognitive dis-

40 *Ibidem*, p. 1162

tortions. As such, these distortions were not able to be measured as they actually occurred. One limitation of the current study is its research design. From the current research design cause and effect cannot be studied. The HIT-Q was used to assess cognitive distortions in the current study. This questionnaire is intended to assess specific cognitive distortions, thus limiting the participants to only those choices, potentially overlooking other known cognitive distortion. In this research, main threat to internal validity have been identified as limitations to the research. Although the threats have been minimized due to the use of certain procedures within this study, future research may avoid such threat by using alternative measurement techniques. The threat to internal validity in this study involved subject effects. In order to measure cognitive distortions self-report questionnaires were used. When using self-report measures, there is a risk that respondents may respond untruthfully due to a need to appear positive and “socially desirable”.

Future research needs to address the issue of cognitive distortions across time. Do distortions change from one age period to another and when they arise? Specifically, whether specific cognitive distortions are utilized more than others as respondents grow older? Do individuals have a “preference” of which specific cognitive distortions are used? If so how does this preference develop? Is it based on effectiveness, or cognitive changes? In order to gain a potentially more valid indication of an individual’s cognitive distortions they may need to be measured across time and in “real time.” In to do this a methodology would need to be used that incorporated situations that were more authentic than written vignettes or questions, such as visual representations of distortion inducing behaviours⁴¹.

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41 Nas, C. N., Brugman, D., & Koops, W. (2008). Measuring self-serving cognitive distortions with the How I Think Questionnaire. *European Journal of Psychological Assessment*, 24, 2008. 181-189.

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PRACTICING UNCONVENTIONAL MEDICINE IN THE FACE OF THE COVID-19 PANDEMIC ON THE FACEBOOK GROUP “HOMEOPATHY POLAND – CLASSICAL, CLINICAL, DETOXIFICATION”²

Abstract

According to an international study³, alternative medicine has grown significantly in popularity over the past 30 years in most Western countries. The Covid-19 pandemic and the realities associated with it have meant that the use of non-medical practices has increased significantly. The timing of the Covid-19 pandemic compounded people's negative experiences of operating in a risk society. In order to reduce these fears, more and more people are turning to alternative medicine. This is because people are increasingly starting to look for medicines and preventive measures on their own, with the emotional aspects of the perception of the pandemic and the increasing mediatisation being important here, but also the poor state of healthcare in Poland. The text is an analysis of the results of a study conducted on the Facebook group 'Homeopathy Poland - classical, clinical. Detoxification'. The group is a closed one, where every member must be involved in order to participate. This makes it possible to analyse a group of people using non-medical practices and not

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2 This work is supported by National Science Centre (Poland) grant nr 2019/34/H/HS1/00654. The research leading to these results has received funding from the Norwegian Financial Mechanism 2014-2021 (Project number 2/34/H/HS1/00654).

3 Erlend L. Fjær, Erling R. Landet, Courtney L. McNamara, Terje A. Eikemo „The use of complementary and alternative medicine (CAM) in Europe”, BMC Complement Med Therapies, Vol.108, 2020. <https://doi.org/10.1186/s12906-020-02903-w>

just declaring these activities. This article attempts to analyse the phenomenon of unconventional medicine and its social consequences using the example of homeopathy. An additional very important factor, the correlation of which we decided to investigate, is the level of belief and magical practices of homeopathy users.

Keywords: *alternative medicine; homeopathy; social media; Covid-19*

Introduction

Non-medical practice is a field that, in the face of a pandemic Covid-19, limited access to a doctor has become far more common. Among researchers, the Covid-19 pandemic is seen as the rise of the perfect storm, meaning a particularly dangerous situation, resulting from the impact of a large number of negative and unpredictable factors⁴. Danuta Pękala-Gawęcka argues that the pandemic has raised fears about expected negative economic and social impacts and other unpredictable consequences. These fears are reinforced by the general unpreparedness for such an event, the nature of the virus itself not yet sufficiently known by scientists. The current situation contributes, on the one hand, to the growing importance of the expertise of scientists⁵. On the other hand, however, uncertainty and fear, often lead to attempts to find simple explanations and ways of dealing with the epidemic⁶. In addition, the period of the Covid-19 pandemic compounded people's negative experiences of operating within a risk society. In order to reduce these fears, more and more people are turning to alternative medicine. This is because people are increasingly starting to look for medicines and preventive measures on their own, with the emotional aspects of the perception of the pandemic and the increasing mediatisation being important here, but also the poor state of health care in Poland. Self-medication uses available pharmaceuticals, remedies specific to different parts of the world, as well as natural preparations, information about which spreads mainly through social media. Internationally, this has led to a surge in the demand and supply of many complementary and alternative medicines and practices (CAM)⁷. Recent studies have shown increasing re-

4 Sabrina Brown, Donna L. Schuman, "Suicide in the Time of COVID-19: A Perfect Storm", *The Journal of Rural Health*, Vol.37(1), 2021, 211-214. <https://doi.org/10.1111/jrh.12458>.

5 Danuta Pękala-Gawęcka, „COVID-19, niepewność, lęk i nadzieja. W poszukiwaniu skutecznego leku”, *Lud*, vol.140, 2020, 185-212.

6 Dusanka Slijepcevic, "Zygmunt Bauman's contribution to the discourse on a risk society", *СОЦИОЛОШКИ ДИСКУРС*, Vol.7., 2018, 79-106, DOI:10.7251/SOCEN1713079S.

7 Vibhu Paudyal, Shusen Sun, Rabia Hussain, Mohammed H. Abutaleb, Eric W. Hedima, "Com-

quests for CAM information from pharmacists and other health professionals from members of the public and patients for prevention, symptom relief or treatment of COVID-19. CAM is understood as a set of practices that are not fully integrated into the dominant health care system and includes herbal treatment, yoga and relaxation techniques⁸.

Interest in the behavioural situation of individuals in the event of an illness crisis has long been present in sociology. The origins of the sociology of medicine date back to the 1950s. Following Robert Strauss, the sociology of medicine is in a way a sociology about medicine, which includes the organisational structure, systems and values, role relations, rituals and functions of medicine as a behavioural system⁹. Today, the sociology of medicine goes beyond the areas Strauss delineated. It also includes the experience that accompanies individuals in illness, the aspect of chronic illness, non-medical treatments such as unconventional medicine. The scale of the use of unconventional medicine makes this social phenomenon play an important role in the creation of ideas about treatment methods and the emergence of new health authorities. Interest in the subject of illness has been repeatedly addressed by the anthropology of medicine. The ways in which individuals cope with illness and illness itself are considered within ethnomedical studies. Multiple aspects such as the symbolic meaning and 'language of illness' are emphasised, the classification of illnesses is explored, and the impact of diagnosis on the therapy undertaken by the individual is examined.

This article attempts to analyse the phenomenon of unconventional medicine and its social consequences using the example of homeopathy. An additional very important factor whose correlation we decided to investigate is the level of belief and magical practices of homeopathy users. It should be emphasised that, according to international research, alternative therapies have experienced tremendous growth over the past 30 years in most Western countries. This can be broadly linked to processes of secularisation and the rise of non-religious spirituality, a holistic worldview and related alternative medicine practices¹⁰.

plementary and alternative medicines use in COVID-19: A global perspective on practice, policy and research", *Res Social Adm Pharm*, Vol.18(3), 2022, 2524-2528. doi: 10.1016/j.sapharm.2021.05.004. Epub 2021 May 13. PMID: 33992585; PMCID: PMC8116135.

8 World Health Organization, "WHO global report on traditional and complementary medicine 2019. World Health Organization", 2019, <https://apps.who.int/iris/handle/10665/312342>.

9 Michał Skrzypek, „Geneza i ewolucja podstawowych kategorii analitycznych socjologii medycyny”, *Medycyna Ogólna i Nauki o Zdrowiu*, Vol. 18 (4), 2012, 317-378

10 Jens Schlieter, "Buddhist insight meditation (Vipassanā) and Jon Kabat-Zinn's Mindfulness-based Stress Reduction: an example of dedifferentiation of religion and medicine?", *Journal of Contemporary Religion*, Vol. 32(3), 2017, 447-463. <https://doi.org/10.1080/135>

The article is based on the results of a survey conducted in a closed group on the social networking site Facebook. The main issues we analyse in this article are the sense of awareness of the use of homeopathic practices, what influence having elementary scientific knowledge has on the use of unconventional medicine, and the correlation between medical practices and religious practices.

Body and mind - about the placebo effect

At first glance, it seems obvious that the body is a kind of tool for communicating emotions and expressing our mood, if only through non-verbal speech. The body often betrays us by blushing, a closed posture or nervous laughter. Our emotions find an outlet in tears, laughter or a face full of disapproval. "In the classical cognitive approach, the mind is a control system that determines the behaviour of a system when interacting with a complex, time-varying environment; realised through multiple interacting systems, it acts on the basis of accumulated knowledge. Such a system can be considered a personal, ego-centric, subjective simulation model of the world. Ego-centricity implies intentionality, an active search for meaning, and thus the need to make narrative sense of experienced events. 'Model' implies conceptual capture, symbolic representations." ¹¹. The mind represents a kind of information base, a set of actions. According to many researchers, in simple terms, the mind is what the brain does. This is one of the first statements that we can consider as an affirmation of the link between the mind and the body. If we assume this statement to be true then every action initiated by the brain in relation to the body belongs to the realm of the mind. A far-reaching assumption can be made that the mind constitutes the body and the body constitutes the mind. For example, breathing is considered to be an automatic process controlled by the brainstem - the part that controls vital functions such as heartbeat and sleep patterns. There have also been studies involving recordings of brain function that show that breathing also affects the brain itself. In short, changes in breathing - for example, a different breathing frequency or paying particular attention to the process itself - engage different areas of the brain. The control of breathing by the brainstem is a perfect example of the connection between our physicality and the mental realm. The brain is not only about the flow of impulses or the brain ganglia, but also about self-awareness, the initiation of the individual's perception of himself. Touching on this subject, it is difficult

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11 Władysław Duch, „Umysł, świadomość i działania twórcze”, *Kognitywistyka i media w edukacji*, Vol.1, 2008, 1-25

not to mention Antonio Damasio's work *The Descartes Error*. Damasio suggested at the beginning of his work that feelings have a great influence on the mind, the brain systems used by the former are also needed by the latter, and all these individual systems intertwine with the systems that regulate bodily actions. The invocation of Descartes seems necessary, who is described as a symbol of the way in which the body, brain and mind are understood.

Descartes' dualistic conception of mind and body in the idea that the two are related, but only in the sense that the mind is a kind of program running in a computer and the computer is the brain. The former could not exist without the biological support of the latter. What was Descartes' mistake? Damasio focuses on Descartes' statement *I think, therefore I am*. If this statement is taken literally, then on the question of the origin of the mind and the relationship between the mind and the body, it represents the opposite view to the one professed by Damasio. He believes that thinking and its consciousness are real elements of being, while Descartes imagined thinking as completely separated from the body, introducing a division between the 'thinking thing' and the 'non-thinking body' separated from it, which is a certain extension or mechanism controlled by it. We do not agree with the separation of thought and mind from the body. We think that on the basis of biological aspects and psychological considerations of the mind, it can prove that the mind and the body share an inseparable bond. In fact, the body is a kind of map of emotions. It reveals, through the expression of emotions and their primary dimension, the full spectrum of our experiences. Damasio "argued convincingly that there is no necessary conflict between reason and emotion—indeed, that emotion can support rational thought, and often does. To describe how cognition and emotion can interact when people choose"¹².

Descartes' greatest mistake was to separate by a large space the body and the mind, the tangible, measurable, operating by some mechanism, infinitely divisible body and the intangible, immeasurable, untouchable and indivisible mind. Suggesting that reasoning, moral judgement and suffering born of physical pain or emotional rapture can exist separately from the body. Damasio's work notes that his error was to separate the most sophisticated mental operations from the structure and functioning of the biological organism¹³. Damasio also presents a theory of somatic markers, which also seems necessary to cite here. Somatic markers are types of feelings generated from sec-

12 Geir Overskeid, „Can Damasio's Somatic Marker Hypothesis Explain More Than Its Originator Will Admit?“, *Frontiers in Psychology*, Vol.11,2021 <https://doi.org/10.3389/fpsyg.2020.607310>

13 Antonio Damasio, Błąd Kartezjusza: emocje, rozum i ludzki mózg,(Poznań:Rebis,2002)

ondary emotions. They provide a physiological signal to the individual about the anticipated consequences of a decision. They are a kind of alarm that our brain produces on the basis of previous experiences. José M. Muñoz emphasises: "Somatic markers, which are managed by the prefrontal cortex and able to act consciously or unconsciously, operate as assistants in decision-making processes, because they can immediately lead us to dismiss, or to consider, one option versus other alternatives"¹⁴

The creator of this concept is António Rosa Damásio. In a way, the somatic marker forces us to pay attention to the negative effects that an action may cause. It is a kind of our peculiar alarm system shouting to us to beware of danger. It reminds us that choosing a certain option can lead to dangerous consequences. For example, we know that if we cheat on our partner it will come out sooner or later, but the somatic markers alerting us thus give us the opportunity to consider the decision with its consequences. The author of the somatic marker hypothesis reveals a whole new picture of what we call rationality. He believes that "the action of biological drives, bodily states and emotions is probably the necessary basis of rationality". According to him, emotional processes, somatic sensations are the basis through which man makes his important decisions.

In our article, we point out the inextricable link between mind and body, because an important aspect of the very being of unconventional medicine is the placebo effect. The placebo effect is one of the intrinsic elements of unconventional medicine¹⁵. It is what makes substances diluted to one thousandth work. We consider the placebo effect to be one of the mechanisms by which homeopathy has so many supporters.

The placebo effect itself has many definitions, both from a medical, legal and psychological perspective. For the purposes of this paper, We adopt the definition provided by Barbara Dolińska: "(...) a placebo is a therapeutic or research method whose effectiveness does not depend on its specific, defined properties, but on the variables accompanying its use. Manipulation of the variables accompanying the administration of a placebo can lead to changes in its effectiveness, both positive and negative."¹⁶ The placebo effect itself has been used for years in medicine as a

14 Jose M. Muñoz, "Somatic Markers, Rhetoric, and Post-truth", *Frontiers in Psychology*, Vol.8 (1273), 2017. doi: 10.3389/fpsyg.2017.01273.

15 Aijing Shang, Karin Huwiler-Müntener, Linda Nartey, Peter Jüni, Stephan Dörig, Jonathan A C Sterne, Daniel Pewsner, Matthias Egger, „ Are the clinical effects of homoeopathy placebo effects? Comparative study of placebo-controlled trials of homoeopathy and allopathy", *Lancet*, Vol.366(9487), 2005, 726-32. doi: 10.1016/S0140-6736(05)67177-2. PMID: 16125589.

16 Barbara Dolińska, Placebo. Dlaczego działa coś, co nie działa?, (Sopot: Smak Słowa, 2011).

way of assessing the effectiveness of treatments. For example, when testing a drug, we create two trials, one of which receives the drug and the other a substance that has no effect on the dedicated disease. When patients feel an improvement after using the preparation, we can determine whether this is due to the belief in the effect or the effect of the substance on the disease entity in question. One of the common statements of belief makes miracles in the subject of the placebo effect may prove to be a common-sense explanation. Irwing Kirsh drew attention to response expectation, the point at which the patient expects improvement depending on his or her will. Response expectation is so important because it is self-affirming in nature. Psychology has repeatedly demonstrated that the appropriate formulation of a hypothesis can cause the subject to unconsciously manifest reactions favourable to its confirmation. The operation of the placebo effect is an example of the inextricable link between body and mind. Nicholas Humphrey notes that research in the field of neuroimmunology reveals close links between the central nervous system and the immune system. Several types of neurotransmitters double up as signalers of immune activation and vice versa.¹⁷ The issue of the placebo effect is the duration of its effect on the individual. Many researchers compare its effect to a normal distribution. A period of improvement is a natural stage in treatment, or when the individual is not taking any medication.

Research methods

The study was carried out using a quantitative method, an online questionnaire technique consisting of closed questions. The questionnaire was completed using the LimeSurvey website in a closed group located on Facebook. The survey proceeded as follows, in the first stage We added myself as a member of the group to get the opportunity to obtain respondents. We answered the necessary questions and was a member of the group from 17 June 2019. Before submitting the questionnaire, we did a pilot on the herbal medicine group so as to check the readability and clarity of the posted questions. The pilot was not included in the results of the survey, but gave me valuable technical guidance. He also drew my attention to the order in which the questions were asked, how important it is so as to avoid a rolling effect.

It proved problematic to obtain respondents, despite the information being made available with a request to complete the survey, we received in-

17 Nicolas Humphrey, "Great expectations: the evolutionary psychology of faith healing and the placebo response", in: Lars Backman, Claes von Hofsten (Eds.), *Psychology at the Turn of the Millennium*, Vol. 2, (London: Psychology Press, 2002) <https://doi.org/10.4324/9780203989432>

complete 40 responses from the entire group. This effect may be due to the cliquey nature of the group, a fear of using the information contained in the group even for scientific purposes. Unconventional medicine has been subjected to repeated denial by the scientific community¹⁸, so I am guessing that this may be one of the reasons for such a low response rate. Over the course of two weeks, we wrote in private messages to users of the group asking them to complete the survey and assuring them of complete privacy. The amount of data collected, which is not a representative sample, does, however, allow us to illustrate the phenomenon of unconventional medicine.

The sample is purposive in nature. The sample included members of the online group located on Facebook “Homeopathy Poland - classical, clinical. Detoxification”. The group was chosen because of its specificity and closed nature. Despite its large size (24,807 users), in order to join the group, one has to perform a number of tasks. You have to answer a questionnaire with a series of questions, such as: what are you going to use the group for, do you know homeopaths in your region, have you used homeopathy, how did you find out about the group. Next, you have to accept the group’s terms and conditions, which sound quite similar to most group terms and conditions found on Facebook with one exception: “6. Use of the group is voluntary. Members who are inactive, do not contribute to the group, or speak unfavourably about homeopathy will be removed from the group.”. Translated into practice, users who do not comment, do not like, or do not express themselves on a topic known to them are removed from the group. This results in a high level of activity among group members giving a great sense of belonging and identification with the group.

At the beginning of the questionnaire, there was a metric through which I obtained the demographic variables of the study group. The next part of the metric referred to the religious practices of the respondents. We used the PolDUREL questionnaire after Beata Dobrowolska¹⁹. The author emphasises that religiosity has been identified as an important factor in psychosocial health, which is relevant to my work. The use of the variable faith is intended to show the relationships that occur among users of non-conventional medicine.

18 Elizabeth Frances Caldwell, “Quackademia?: Mass-Media Delegitimation of Homeopathy Education”, *Science as Culture*, Vol.26 (3), 2017, 380-407 <https://doi.org/10.1080/09505431.2017.1316253>.

19 Beata Dobrowolska, Krzysztof Jurek, Anna B. Pilewska-Kozak, Jakub Pawlikowski, Mariola Drozd, Harold Koenig, „Validation of the Polish version of the Duke University Religion Index (PolDUREL)”, *Pol Arch Med Wewn.* Vol.126 (12), 2016, 1005-1008 doi:10.20452/pamw.3721

My aim was to see to what extent religious practices influence the use of homeopathy. The questions that were asked were as follows:

- How often do you go to church or other religious meetings?
- How often do you make time for private religious practices such as prayer, meditation or Bible reading?

A block of questions regarding respondents' perceptions of religious experience. Where respondents indicate to what extent they agree with the statements listed below.

- I experience the presence of God in my life.
- My religious beliefs underpin my whole approach to life.
- I try very hard to let my religion project into all other areas of my life.

The next part of the survey consisted of the questions proper. Question one contained nine popular homeopathic preparations. The list was compiled in collaboration with pharmacists, who provided the most frequently chosen homeopathic remedies. In the study, we assumed that homeopathy is the highly diluted preparations of symptom-causing substances in healthy individuals are used to stimulate healing in patients who have similar symptoms when ill. Individualised homeopathic treatment (IHT) involves prescribing an individually selected homeopathic medicine based on the totality of symptoms found after a full clinical examination of the patient²⁰.

The list was contrasted with the preparations that also appeared in the discussion at the study group. The question was designed to test whether the respondents were only interested in homeopathy or whether they used it in the process of treating themselves and their loved ones. Testing familiarity with popular preparations may suggest the respondents' level of knowledge of homeopathy. The question was as follows: Have you used any of the following preparations? [Please tick all preparations you have used]. The respondents were given a list of the 9 most popular homeopathic preparations indicated by the pharmacists:

- *Riccinus Communis* (lactation balls)
- *Chamomilla vulgaris* (teething ointment)
- *Ignatia amara* (immunity tablets)
- *Boiron Cina* (parasite tablets)

20 Emma Del Carmen Macías-Cortés, Lidia Llanes-González, Leopoldo Aguilar-Faisal, Juan Asbun-Bojalil, "Individualized Homeopathic Treatment and Fluoxetine for Moderate to Severe Depression in Peri- and Postmenopausal Women (HOMDEP-MENOP Study): A Randomized, Double-Dummy, Double-Blind, Placebo-Controlled Trial", PLOS ONE, Vol. 10(3): e0118440. <https://doi.org/10.1371/journal.pone.0118440>.

- Cinnabaris - Diagomed (sinus tablets)
- L72 (drops for sleep disorders)
- Traumeel (drops for injuries, sprains, bruises)
- Angin Heel (throat tablets)
- Thonsilan (spray for tonsillitis)

In conversations with pharmacists, the theme of patients' unconscious use of homeopathy often came up. In the study conducted for this thesis, we also attempted to test the aspect of unconscious use of homeopathy. One of the everyday phenomena is the use of doctors who also use homeopathy in the treatment process. The unknowing patient buys the preparations as recommended by the treating physician, thus benefiting from unconventional treatment. Based on conversations with pharmacists, we decided to supplement the survey with a questionnaire on the very awareness of the use of homeopathy and the use of advice from a homeopathically qualified doctor.

By comparing the answers to questions P1, P2 and P3, we were able to determine the respondents' state of conscious use of the mentioned preparations. The use of non-conventional medicine also carries a certain dimension of magical thinking. We decided to check the aspect of belief in magical elements by means of declarations of use of other specialists. Question P5 listed a specialist in non-medical practices such as an energy therapist, witch doctor, whisperer, fortune teller or herbalist. The next question sought to verify whether the respondents were isolated in their practices or whether their relatives also used such healing modalities. The question was: Have any of your parents, relatives used homeopathic remedies? Respondents could answer yes, no or not sure. The last question asked about the level of general elementary knowledge. Respondents ticked true or false for statements concerning general knowledge.

In this case, one of the statements may not be authoritative. The questionnaire was sent out around the time of the pandemic outbreak, hence the statement "The period in which a person has the infection but does not show symptoms is the incubation period." May not be credible. This was knowledge at the time that was repeatedly promoted and updated in the media, on the internet and by the respondents themselves because of the prevailing epidemic. The statements that appeared in the question were as follows:

- Oil, natural gas and coal are examples of fossil fuels.
- Inserting a gene into plants that makes them resistant to insects is an example of genetic engineering.
- The main reason for the seasons on Earth is the tilt of the Earth's axis in relation to the sun.

- The period during which a person has an infection but does not show symptoms is the incubation period.
- Overuse of antibiotics can lead to antibiotic-resistant bacteria.
- Heartburn remedies relieve an overly acidic stomach, due to the fact that the main ingredients of the drugs are alkalis.

Analysis of the material collected

A total of 123 people took part in the survey, including 94 complete responses. The full survey responses included 64 women (68.09% of the total) and 29 men (30.85% of the total). The significant disparity between the groups is due to the structure of the group, the majority of active users being female. People between the ages of 23 and 64 took part in the survey. The average age was 37 years. The overwhelming majority of respondents in the survey had a general secondary education (86.2%). Tertiary education is the predominant educational attainment among respondents (34.04% of the total), while primary education and basic vocational education are the least common (2.13% of the total each). In terms of education, the group does not reflect a normal distribution of the population. The variation among the respondents' educational backgrounds may be due to the diversity of the places in which they live. As many as 39.6% of respondents live in cities with up to 250,000 inhabitants, while the smallest number of respondents live in small towns with up to 50,000 inhabitants, only 7.45%. In the next part of the metric, respondents were asked about their religious practices and related beliefs. Among respondents to the question about the frequency of private religious practices, the answers were "rarely or never" (41.5%) and "once a week" (29.8%). The least frequent response was 'more than once a week' (2.1%). The fluctuations that appeared in the distribution of religious practices differ from the data collected in the 2018 report prepared by the Centre for Public Opinion Research²¹. According to the report, in Poland we can see a downward trend when it comes to performing religious practices since 1997. However, despite this, the differences between the group of respondents and the general population are significant. In the report, as many as 49% of respondents performed religious practices regularly, 38% irregularly, while 13% described themselves as not practising in 2018. Trying to compare the survey We conducted with the report, it can be seen that among the surveyed group, the lack of religious practices prevails or they are sporadic. Not a great number of respondents regularly perform religious practices.

21 CBOS, „Religijność Polaków i ocena sytuacji Kościoła katolickiego”, Vol. 147, 2018, https://www.cbos.pl/SPISKOM.POL/2018/K_147_18.PDF,

The most common response among respondents was ‘rather true’ (29.8%) and ‘definitely true’ (23.4%). The rarest assessment was that respondents were not sure whether the statement was true or not (5.3%). The largest proportion of respondents believe that their religious beliefs impinge on their overall approach to life, as many as 27.7 % of respondents answered that the statement was rather true. This was the most frequently chosen answer. However, it is interesting to note that slightly fewer (23.4%) of the respondents consider the statement to be definitely not true. The most common response from respondents is to identify the statement “I try very hard to let my religion project into all other spheres of my life” as definitely not true (28.7%). 24.5% of respondents rated the statement as rather true.

When asked the question “Do you know what homeopathy is?” 87.2% of respondents answered in the affirmative. It would seem obvious that respondents, due to the series of questions they have to answer to get into the group, know what the field of homeopathy does. 4.3% of the respondents answered ‘no’. It is questionable how the individuals in question got into the group, it also raises the question at what time of the group they joined. The remaining 8.5% of respondents did not answer the question.

When asked whether you had used the advice of a specialist (doctor) with homeopathic qualifications, 56.4% of respondents answered in the affirmative. This may suggest that some of the respondents take advice appearing on the group or use homeopathy on their own. The answers that appear so far to the questions suggest that respondents largely use unconventional medicine consciously, but not always with the consultation of a specialist. On the other hand, however, international studies indicate that during the Covid-19 period, many doctors suggested various alternative practices and preparations, including yoga, ayurveda and homeopathy, to patients in addition to standard treatment²². The next question in the questionnaire was “Have you used the advice of: whisperers, witch doctors, herbalists fortune tellers, none of the above.”

Respondents were most likely to have used herbalists (answer ‘yes’ 62.8%) and least likely to have used a witch doctor (answer ‘yes’ 4.3%). Interestingly, the answer “none of the above” was given by only 6.4% of respondents. The services of whisperers were used by 10.6% of respondents, while the services of a fortune-teller were used by 9.6%. To the question “Have any of your parents, relatives used homeopathic remedies?”, respondents answered as fol-

22 Sae-Rom Jeon, Jung Won Kang, Lin Ang, Hye Won Lee, Myeong Soo Lee, Tae-Hun Kim, “Complementary and alternative medicine (CAM) interventions for COVID-19: An overview of systematic reviews”, *Integr Med Res*, Vol.11(3):100842, 2022, doi: 10.1016/j.imr.2022.100842. Epub 2022 Mar 13. PMID: 35308033; PMCID: PMC8918082.

lows: 51.1% of respondents believe that their parents, relatives have used homeopathic treatment, 17.0% gave a negative answer, 23.4% of respondents are not sure if their relatives have used this type of treatment. The question was not answered by 8.5% of respondents.

To the question “What treatments were used in your home when you were a child?”, the surveys answered as follows:

- the services of a homeopath were used: yes - 10.6%, no - 80.9%, no answer - 8.5%
- used herbs and folk prescriptions: yes - 50%, no - 41.5%, no answer - 8.5%
- bioenergetherapist used: yes - 3.2%, no - 88.3%, no answer - 8.5%
- whisperers, witch doctors were consulted: yes - 16.0%, no - 75.5%, no answer - 8.5%
- none of the above: yes - 39.9%, no - 59.6%, no answer - 8.5%.

The next question was designed to test the basic knowledge of the respondents. The question included statements that the respondents had to identify as true, false, or mark the statement as “don’t know/not sure”. The results were as follows by statement:

- Oil, natural gas and coal are examples of fossil fuels.
True • 70.2%, false • 14.9%, I have no opinion • 6.4%
- Inserting a gene into plants that makes them resistant to insects is an example of genetic engineering.
True - 64.9%, false - 19.1%, I have no opinion 7.4%
- The main reason for the seasons on Earth is the tilt of the Earth’s axis in relation to the sun.
True - 55.3%, false - 22.3%, I have no opinion 7.4%
- The period during which a person has an infection but does not show symptoms is the incubation period.
True - 59.6%, false - 13.8%, I have no opinion 18.1%
- Overuse of antibiotics can lead to antibiotic resistant bacteria.
True - 75.5%, false - 8.5%, I have no opinion - 7.4%
- Heartburn remedies relieve an overly acidic stomach, due to the fact that the main ingredients in the drugs are alkalis.
True - 53.2%, false - 14.9%, I have no opinion 23.4%.

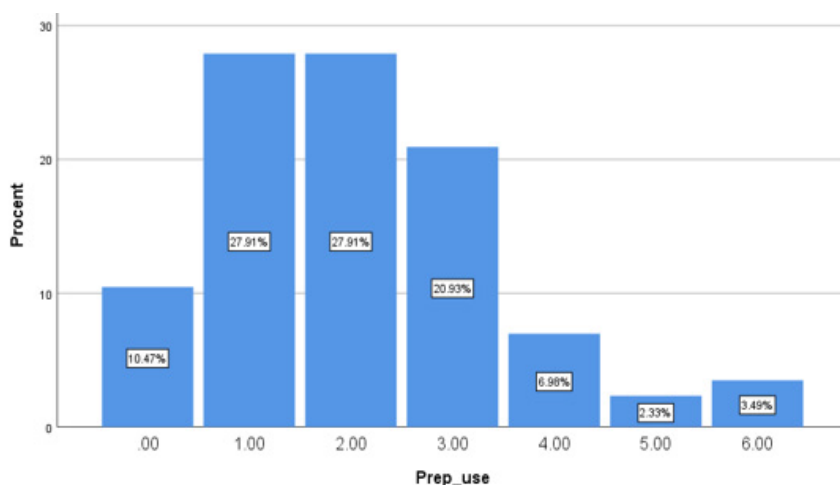
Hypothesis one assuming that the vast majority of respondents are aware of the use of homeopathy verified itself. All respondents who indicated the use of at least one homeopathic preparation also gave an affirmative answer re-

garding their knowledge of the concept of homeopathy. In the question asked “Do you know what homeopathy is?” 87.2% of the respondents answered in the affirmative. In verifying the hypothesis, we used the following questions:

- P1. Have you used any of the following preparations?
- P2. Do you know what homeopathy is?
- P3. Have you used any of the homeopathic remedies?

For the first question, the aggregated answers gave the following results:

Chart 1. Number of homeopathic preparations declared. Source: Own study.



Failure to tick the answer of using any of the preparations listed may suggest that respondents have used less popular remedies or are just beginning their journey with alternative medicine. Respondents' answers from questions P2 and P3 were summed. The answer “yes” was assigned a value of 1, while “no” was assigned a value of 0. This gave me a distribution of answers with a breakdown of yes for one question, two questions or none. A positive response to both questions was declared by 58.14% of respondents. A negative response to both questions was declared by 11.63% of respondents.

The second assumption confirmed by the study is that homeopathy users are mostly women. Complementary and alternative medicine (CAM) has seen a significant increase in popularity since 1970 and it has been observed that both users and practitioners are more likely to be women. CAM can provide a space that allows women to address their health issues; resist the patriarchal medicalisation of conventional practice; and provide opportunities to enhance

women's self-realisation²³. Research indicates that the sector of the economy known as the holistic environment in which alternative spirituality or homeopathy is transformed into commercial products and services dominated by women as producers and consumers²⁴. This may therefore explain the dominance of women in this type of group. We made this assumption before analysing the study group. For verification, we again used an artificially created variable to determine the use of homeopathy (summary of questions P2 and P3 - homeo_use). The data were as follows:

Table 1: Cross tabulation of the variables gender and use of homeopathy.

Source: Own study.

			M1. Gender:		In total
			Woman	Man	
Homeo_use	.00	quantity	5	5	10
		% in total	5.8%	5.8%	11.6%
	1.00	quantity	16	10	26
		% in total	18.6%	11.6%	30.2%
	2.00	quantity	38	12	50
		% in total	44.2%	14.0%	58.1%
Summary		quantity	59	27	86
		% in total	68.6%	31.4%	100.0%

In addition to the combination of variables, the proportion of respondents is important in the verification of the hypotheses. 31.4% of those responding are male, while 68.6% are female. This reflects the distribution of the users of the group of whom 71.2% are women and 28.8% are men. The age distribution of respondents does not reflect the age distribution of the surveyed group. Therefore, it cannot be taken into account when analysing the use of homeopathy following the age variable.

Another hypothesis analysed is that people who consciously use unconventional medicine are most likely to have basic scientific knowledge. This hypothesis was not positively verified. The variable indicating the basic knowl-

23 Sarah Cant, Peter Watts, "Hidden in Plain Sight: Exploring Men's Use of Complementary and Alternative Medicine", *The Journal of Men's Studies*, Vol.27(1),2018, 45–65. <https://doi.org/10.1177/1060826518778839>.

24 Scott Taylor, "Gendering the holistic milieu: A critical realist analysis of homeopathic work", *Gender, Work and Organisation*, Vol.17, 2009, 454-474. <https://doi.org/10.1111/j.1468-0432.2009.00478.x>.

edge of the subjects does not correlate with any of the other variables. The data do not have a natural distribution, so we used Kendall's non-parametric test.

Table 2. Correlation between variables: religious practices performed, use of homeopathy, use of homeopathic preparations and elementary scientific knowledge. Source: Own Study.

		Correlations							
			Rel_ext	Rel_int	Prep_use	Homeo_use	Super_use	Parent_use	Correct
Kendall's tau_b	Rel_ext	Correlation Coefficient	1.000	.654**	-.130	.073	.196*	.113	-.038
		Sig. (2-tailed)		.000	.127	.417	.027	.226	.656
		N	92	88	84	85	85	85	85
	Rel_int	Correlation Coefficient	.654**	1.000	-.020	.122	.264**	.258**	.009
		Sig. (2-tailed)	.000		.822	.182	.003	.006	.916
		N	88	88	80	83	83	83	83
	Prep_use	Correlation Coefficient	-.130	-.020	1.000	-.119	-.023	.176	.045
		Sig. (2-tailed)	.127	.822		.225	.814	.082	.627
		N	84	80	86	79	79	79	79
	Homeo_use	Correlation Coefficient	.073	.122	-.119	1.000	.240*	.101	.181
		Sig. (2-tailed)	.417	.182	.225		.015	.329	.053
		N	85	83	79	86	86	86	86
	Super_use	Correlation Coefficient	.196*	.264**	-.023	.240*	1.000	.278**	.020
		Sig. (2-tailed)	.027	.003	.814	.015		.006	.829
		N	85	83	79	86	86	86	86
	Parent_use	Correlation Coefficient	.113	.258**	.176	.101	.278**	1.000	.093
		Sig. (2-tailed)	.226	.006	.082	.329	.006		.340
		N	85	83	79	86	86	86	86
	Correct	Correlation Coefficient	-.038	.009	.045	.181	.020	.093	1.000
		Sig. (2-tailed)	.656	.916	.627	.053	.829	.340	
		N	85	83	79	86	86	86	86

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

This may be influenced by the education of the respondents, the vast majority of whom had more than secondary education. This may also suggest that there is no correlation at the level of knowledge and variables such as religious practices, use of homeopathy, use of homeopathic preparations in this group. The study group is clique specific in nature. A clique group is one in which members have a significant level of social connection due to shared interests and similar levels of knowledge²⁵. In order to get into the group, a number of tasks have to be completed, which suggest that the respondents have to commit themselves in order to participate. Factors such as other group members educating each other or sharing acquired knowledge may also be important here.

25 Hakan Yildiz, Christopher Kruegel, "Detecting social cliques for automated privacy control in online social networks," *IEEE International Conference on Pervasive Computing and Communications Workshops*, 2012, 353-359, doi: 10.1109/PerComW.2012.6197509.

Another of the hypotheses analysed is that people who perform religious practices are less likely to use homeopathy. This hypothesis was negatively verified. The relationship between the variable use of homeopathy and performing religious practices is stochastic. Correlation does not occur. This may be influenced by the lack of a strong connection between homeopathic practices in Poland and declared religious practices.

However, the variable of use of homeopathy enters into correlation with the use of other unconventional practices, such as energy therapists, quacks, whisperers, fortune tellers and the services of herbalists. It can be presumed that people who use unconventional medicine use multiple practices simultaneously. Belief in magical thinking may be one of the reasons why respondents use homeopathy. Holly Folk states that many alternative medicine practices contain numerous spiritual and magical elements that most consumers are unaware of²⁶.

Table 3 Correlations between the variables religious practices and the variable use of homeopathy. Source: Own study.

Correlations		Rel_ext	Homeo_use
Tau b Kendall	Rel_ext	Correlation coefficient	1.000
		Relevance (bilateral)	.
		N	92
	Homeo_use	Correlation coefficient	.073
		Relevance (bilateral)	.417
		N	85

The last hypothesis, is that people who describe themselves as believers are less likely to use homeopathy. Another hypothesis that has not been positively verified. One reason could be the conscious use of homeopathic practices by the majority of people surveyed. Or not linking the actions performed with faith, considering them as separate and independent from each other. Not contradicting each other. This may also be due to the correlation between the practices performed and the actions that the parents of the subjects took

26 Holly Folk, "Homeopathy and chiropractic in the United States and beyond", in: Dorothea Lüddeckens, Philipp Hetmanczyk, Pamela E. Klassen, Justin B. Stein (Eds.), *The Routledge Handbook of Religion, Medicine, and Health*, (London: Routledge, 2021) <https://doi.org/10.4324/9781315207964>.

Table 4. Cross tabulation showing percentage distribution of homeopathy users and use of homeopathic medicines by parents, relatives of respondents.

Source: Own study.

			P6. Have any of your parents, relatives used homeopathic medicines?			In total
			No	Yes	No answer	
H o m e o – u s e	0.00	quantity	5	1	4	10
		% in total	5.8%	1.2%	4.7%	11.6%
	1.00	quantity	5	13	8	26
		% in total	5.8%	15.1%	9.3%	30.2%
	2.00	quantity	6	34	10	50
		% in total	7.0%	39.5%	11.6%	58.1%
Summary	quantity		16	48	22	86
	% in total		18.6%	55.8%	25.6%	100.0%

Increasingly, there is a phenomenon of the growing popularity of unconventional medicine²⁷. This can be influenced both by practices carried out by parents and by the promotion of alternative lifestyles by those relevant to the research.

On the web, we can find the emergence of new treatment methods, for example the rise of total medicine. This method of treatment assumes that all the illnesses that occur in our bodies originate from the trauma that our ancestors experienced. It has no scientific evidence, but the circle of supporters is growing every year.

Positive verification has occurred with hypotheses:

- The vast majority of respondents are aware of the use of homeopathy.
- Those who use homeopathy are mostly women.

Negative verification occurred for the hypotheses:

- People who consciously use unconventional medicine are most likely to have basic scientific knowledge.
- Persons making religious practices are less likely to use homeopathy.
- People who describe themselves as religious are less likely to use homeopathy.

27 Hilary A Tindle , Roger B Davis, Russell S Phillips, David M Eisenberg, "Trends in the use of complementary and alternative medicine by US adults: 1997-2002", *Alternative Therapies in Health and Medicine*, Vol.11,2005, 42-49. PMID: 15712765.

Despite little verification of the hypotheses, the study provided interesting findings for analysis. In many of the questions, we accepted the option of answering yes, no. The use of a Likert scale with several points could have provided more material for analysis. We believe that the online questionnaire meant that the phenomenon under study was not shown in full. The use of in-depth interviews with questions exploring the reasons for the phenomenon could have provided interesting data for analysis. The absence of a correlation between religious practices and the use of homeopathy may be due to the fact that people who use non-medical treatments do not seek validation of their actions in a professed axionormative system. On the other hand, it may also indicate that homeopathic practices are very similar to so-called faith healing and are often based on similar rituals²⁸. In subsequent research, we would like to examine what factors influence the popularity of non-conventional medicine. Perhaps they should not be sought in religious practices, but rather in the need for action, or the thread of acceptance by society of certain actions.

Conclusions

This article has provided insight into the phenomenon of non-conventional medicine using homeopathy as an example. Despite the lack of verification of hypotheses, our study has shown some correlations, or rather the lack of them, between religious practices and the use of non-medical practices. The paper may be a starting point for further studies analysing the phenomenon of unconventional medicine. Although the results are not conclusive, we believe that one of the important indications of this work is the correlation between magical practices, such as the use of psychics, quacks or bioenergotherapists, and the use of homeopathy. This suggests a belief in the healing power of non-medical activities. Homeopathy itself, is based on the assumption of an inseparable relationship between mind and body, as well as the placebo effect. It could be interesting to investigate this phenomenon experimentally. To illustrate, through research, the correlation between the belief in their effect and the effect of homeopathic preparations.

28 David M. Shaw, "Homeopathy is faith healing without religion", *Focus on Alternative and Complementary Therapies*, Vol.19, 2014, 27-29. <https://doi.org/10.1111/fct.12091>.

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CRIMINAL-LEGAL ASPECTS OF CORRUPTION IN BOSNIA AND HERZEGOVINA

Abstract

The subject of this paper is the criminal-legal aspects of corruption in Bosnia and Herzegovina. The author's intention is to divert your attention and point out the legal and social specifics of corruption as legal and social phenomenon that under special attention of scientific, expert and general public for a reason. Respectfully, there is no area of human action or interaction that is immune to corruption. However, the institutional reaction of state to this criminality must be adequate and proportional to the needs of research and evidence in order to achieve desired results of criminal judiciary. Special attention is directed to the problem of definition and understanding corruption with all its complex dimensions and the inability to coordinate one universal and comprehensive definition of this term. Also, this essay emphasizes problems of complexity of revealing the existence of these criminal acts and the aspect of verifying, i.e. proving the existence of these corruptive actions, while appreciating restrictive law conditions, materials and process.

Keywords: *corruption; crime; revelation; proving*

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Introduction: Corruption as a global social phenomenon

From the very beginnings, i.e. first primitive forms of organization and connection of people into certain collectives and foundation of certain rules and procedures in realization of rights, services and interests, up until today, corruption and corruptive behavior are faithful companions of human beings. In that sense, there were no significant changes on the current social scene where corruption is recognized as a legal and social phenomenon. The only change is in corruptive behavior as they change and adjust to conditions and specifics. The phenomenon of crime, both individual and social, becomes the subject of interests and research in the early 1800s. Today, it is in the focus of science and policies of repression of punishable behavior, but also in the focus of daily politics in home and international field². Corruptive behavior is not the plague of modern age; its roots can be traced back to ancient history and it is a part of destructive side of human history. In such context, we recognize certain attempts and intentions of gaining certain rights and achieving certain interests by means that are not allowed. That goes parallel with foundation and confirmation of certain rules and procedures within communities, where rights and interests are the focus. However, in every community, some of its members want to achieve some property or other benefits by using bribe³. In various periods of human history, corruption in its phenomenological sense has easily and quickly adapted to the political, economic, social, demographic, cultural and other conditions and specifics with the same goal. The perpetrators have tried to find the most suitable ways and modalities to perform criminal acts by “outsmarting” the law enforcement agencies in every historical era⁴.

Regarding corruption, it is necessary to point out that neither society nor state are immune to certain forms of corruption or corruptive behavior. Criminal law has the crucial and irreplaceable position in the policies of repression of crime, but its role is not to solve the problem. On the contrary, it is relative and has its limits⁵. Corruption is recognized as a negative and destructive social phenomenon even in the most developed countries which means this

2 Željko Horvatić, Davor Derenčinović, Leo Cvitanović, *Kazneno pravo*, Opći dio 1, Kazneno pravo i kazneni zakon, Pravni fakultet, Sveučilište u Zagrebu, 2016. p. 39

3 Filip Mirić, *Korupcija kao pravni i društveni fenomen*, Naučna konferencija: Finansijski kriminalitet i korupcija, 18-19. Oktobar, 2019, Vršac, Institut za uporedno pravo, Institut za kriminološka i sociološka istraživanja, Beograd, 2019. p. 135

4 Sadmir Karović, *Krivičnopravno suzbijanje organizovanog kriminaliteta kao pravnog i društvenog realiteta*, Zbornik radova Pravnog fakulteta u Splitu, god. 55, broj 4, Split, 2018. p. 836

5 Zoran Stojanović, *Politika suzbijanja kriminaliteta*, Pravi fakultet, Univerzitet u Beogradu, 2016. p. 42

phenomenon is not strictly present only in the poor, underdeveloped states or disorganized systems. Even those economically developed and legally modeled states are facing multiple challenges in the combat against corruption and various forms of corruptive behavior⁶. Also, what is considered corruption in one community, does not hold the same meaning in the other one. For example, many countries like USA or India can provide a citizen with their passport if they pay the fee. Although these communities do not see it as a corruptive behavior, in other parts of the world it would be considered an example of corruption. As there is agreement that neither area of human actions is immune to corruption, we can only discuss if it is present more or less within certain fields (public administration, health, education, economy, industry, public procurement, business and so on). For corruption to exist, three elements must coexist. First, someone has to have discretionary power, i.e. the authority to create and conduct regulations. Third, legislative system needs to offer a probability of discovering or punishment low enough⁷.

It is important to mention that social communities measure corruption differently. Many authors advocate for economic model. In the last years, there is a dramatic increase of micro-empirical research on corruption in the developing countries. An entire line of essays proved that basic economic concepts may apply to corruption. Researchers identified a few innovative ways to measure corruption and economic theory gives important guidelines on how to create policies against corruption⁸.

International community recognized corruption as an international or global phenomenon. However, despite all efforts of modern man and international community, the presence of corruption in all areas of human actions is evident as well as its destructive consequences that successively devastate society and state. The consequences of corruption directly or indirectly touch every layer and category of each society (retired, students, workers, children, etc.). The catalogue of activities where corruption finds fertile ground is extremely long, from the process of hiring or public procurement to health services or various public administrative services. That depends on specifics, conditions and factors of geography and community. It is almost impossible to quantify all the destructive effects and consequences of corruption, locally, nationally

6 Abhijit Banerjee, Sendhil Mullainathan, Rema Hanna, *Corruption*, National Bureau of Economic Research, Cambridge, 2012. p. 6

7 Arvind K. Jain, *Corruption: A review*, Journal of Economic Surveys, Volume 15, Issue 1, John Wiley & Sons, Ltd, 2008, p. 77

8 Olken A. Benjamin, Rohini Pande, *Corruption in developing countries*, Annu. Rev. Econ., 2012, 4.1: str. 506-507.

or globally. What is especially concerning is the fact that corruptive behavior by its nature is in direct relation to subjects and agencies of law enforcement.

The problem of definition of corruption

In everyday life and communication, we encounter the term corruption used in different context. It is mostly regarding various forms of misuse when gaining certain rights or benefits illegally. The noun corruption comes from Latin "*corrumpere*", meaning to debase, deprave, debauch, demoralize, bribe or buy⁹. One of the most important documents of international law regarding prevention and fight against corruption is Civil Law Convention on Corruption by Council of Europe (Bosnia and Herzegovina being one of the signatories). They define corruption as requesting, offering, giving or accepting, directly or indirectly, a bribe or any other undue advantage or prospect thereof, which distorts the proper performance of any duty or behavior required of the recipient of the bribe, the undue advantage or the prospect thereof¹⁰. We can also add the definition of the term corruption by the World Bank where corruption is the abuse of public office for private gain¹¹.

There is a catalogue of various illegal activities that encompass giving or accepting bribe and other corruptive behavior in order to achieve certain rights, private gain, personal interest or any other benefit. In wider sense, any abuse by people from public office is indirectly or directly connected to corruption and corruptive activities. The expansion and diversity of forms of corruption in all areas of human actions make definition and determination of term corruption much more difficult.

Next problem about defining the term corruption is the multidisciplinary nature of corruption as a legal and social phenomenon, considering each science partially defines this term from its own perspective and research subject. From all of the above we can deduce that each scientific discipline persists in defining at least a certain aspect or segment of this phenomenon (i.e., sociologists give sociological definitions, economy encapsulates economic aspect of this phenomenon, legal definitions cover legislations, etc.).

The third problem of defining the term corruption is the difference in understanding and defining the term. Law follows legal determination of crimi-

9 Bogoljub Klaić, *Rječnik stranih riječi*, Zagreb, 1962. p. 809

10 Civil Law Convention on Corruption, (Official Gazette of Bosnia and Herzegovina, 36/01)

11 The World Bank Group, "Helping Countries Combat Corruption: The Role of the World Bank", <http://www1.worldbank.org/publicsector/anticorrupt/corruptn/cor02.htm#define>, available on 19/08/2022.

nal act of corruption while other social sciences determine this term in wider sense. Corruption by its nature, its destructive consequences and other specifics, goes beyond criminal acts. In the context of etymology, general social surroundings determined by political, economic, demographic, cultural and other conditions is very important. Unfortunately, corruption in criminal law is treated through consequence of the existence of a certain criminal act. The agency for law enforcement usually disregards the cause of the corruption as a legal and social phenomenon.

The fourth problem of defining this term is the inability of systematization and determination of all illegal activities and the forms of corruption as a phenomenon. By analysis of legislative notes, we notice that the legislator proscribed acts of perpetration in objective sense which is justified and useful but is not comprehensive as a catalogue of all the forms of manifestation of this phenomenon. On the other side, from practical experience, judicial practice is filled with various forms of corruptive behavior that are impossible to systematize. Each corruptive act is a criminal act by its nature, operationalization and other determinants of criminal law, but is also specific and unique.

The above discussion provided a wide range of definitions of corruption and noted a variety of limitations with the definitions or the approaches they espouse. The discussion did not provide a comprehensive list of definitions of corruption, a task that would be impossible given the sheer number of definitions, instead it provided an overview of several important or popular approaches to anti-corruption. Of course, no definition will ever be perfect and somewhat inadequate definitions are not in and of themselves a critical weakness for understanding corruption. However, if each approach to corruption includes and excludes different kinds of behaviors then the abstract understanding of corruption is either inadequate or at least highly contextual. Moreover, such confusion provides ample space for public policy disagreements about the extent of corruption within any given region.

In order to test the adequacy of the definitions discussed above, this article presents a series of scenarios of behavior that might be thought of as corrupt. Each scenario is tested against the definitions discussed above in order to determine the extent of the variance between definitions in terms of the kinds of behavior that can be properly called corrupt. In the context of etymology, general social surroundings determined by political, economic, demographic, cultural and other conditions is very important¹². Therefore, corruption is a so-

12 John Warburton, *Corruption as a Social Process: From Dyads to Networks*, U: Peter Larmour, Nick Wolanin, *Corruption and anti-corruption*. ANU Press, 2013.

cial phenomenon and a social process. It is then necessary to observe corruption through its multidisciplinary nature in order to enable adequate, versatile and comprehensive perception of all aspects of this social phenomenon. Now we will give you a brief overview of the criminal-legal aspects of corruption in Bosnia and Herzegovina.

Criminal act of corruption of the corruptive criminal acts – the (material) aspects of criminal law

By analysis of criminal law on all levels of Bosnia and Herzegovina, we are unable to find an adequate definition of the term corruption in the sense of criminal law, that would make understanding and determination of this term easier. Qualifying certain behavior as corruptive and its possible moral judgement from the public differs from one country to another. It is not necessarily a criminal act by the national criminal law¹³. Generalization and putting certain forms of abuse or breaking the law into corruption automatically is not acceptable. In such case, each form of abuse would be labeled as corruption, without any selection based on certain parameters.

In accordance with all of the above, we will dedicate special attention to criminal acts of corruption or corruptive acts, so the legal determination of corruption would be properly understood. As mentioned before, criminal acts of corruption as autonomous and independent criminal acts have their own objective and subjective marks. However, in order to legally formulate and qualify certain illegal activities as a criminal act of corruption, it is necessary to fulfill restrictive legal conditions made by legislator. The legislator in Bosnia and Herzegovina did not proscribe a comprehensive catalogue of criminal acts of corruption, which is why scientists and experts have different opinions on which criminal acts belong to corruptive acts. This is why we do not have an adequate, comprehensive and versatile definition of the term corruption within the criminal law. In the sense of criminal law, corruption has been incriminated through various forms and shapes of abuse of public office or high positions, considering the corruption as a phenomenon has not been legally defined with precision and clarity¹⁴.

13 Zoran Stojanović, Dragana Kolarić, *Krivičnopravno suzbijanje organizovanog kriminaliteta, terorizma i korupcije*. Pravni fakultet u Beogradu, 2020. p. 208

14 Sadmir Karović, *Krivičnopravni (materijalni) i krivičnoprocesni aspekti koruptivnih krivičnih djela*, Zbornik radova Fakultet pravnih nauka, Sveučilište/Univerzitet „Vitez“, Vitez, broj 5, 2013. p. 456

In a narrower sense, criminal offences of corruption include demands or accepts a gift or any other benefit or who accepts a promise of a gift or a benefit in order to perform within the scope of his official powers an act, which ought not to be performed by him, or for the omission of an act, which ought to be performed by him. Besides these criminal offences, the catalogue of criminal offences of corruption includes other criminal offences systematized in the *Chapter XIX – Criminal offences of corruption and criminal offences against official duty or other responsible duty*¹⁵. However, considering the complex structure of Bosnia and Herzegovina, material criminal legislature, except the state level, includes legislation on the entity level (Federation of Bosnia and Herzegovina and Republic of Srpska) and the Brcko district of Bosnia and Herzegovina level. On each level it includes legislation that covers criminal offences of corruption and criminal offences against official duty or other responsible duty. The general object of criminal law regarding the criminal offences from this chapter is to proper and lawfully conduct official duties and other responsible duties within the public authorities¹⁶.

When it comes to determining the catalogue of corruptive criminal offences, on May 13th 2015, High Judicial and Prosecutorial Council of Bosnia and Herzegovina (HJPC) adopted the List of Corruption Crimes which includes: Violating the free decision-making of Voters (by use of bribery), Disclosure of Secret Data, Trafficking in Persons (by the abuse of power or influence or a position of vulnerability, or by giving or receiving payments or benefits), Smuggling of Persons (by the abuse of power or influence or a position of vulnerability), Accepting Gifts and Other Forms of Benefits, Giving Gifts and Other Forms of Benefits, Illegal Interceding, Abuse of Office or Official Authority (and thereby acquiring a benefit to himself or to another person), Embezzlement in Office, Fraud in Office, Using Property of the Office and Violation of Law by a Judge.

However, manifestation of corruptive behavior, in the sense of phenomenology, by nature incorporates wide catalogue or a list of actions directed to acquire certain benefits, gains, rights, etc. Such manifestation practically adapts to conditions and surroundings that determine the ways of operationalization of criminal activities.

The aspects of criminal process – detection and attestation of criminal offences of corruption

¹⁵ For more details, see articles 217-229 of the Criminal Code of Bosnia and Herzegovina

¹⁶ Zvonimir Tomić, *Krivično pravo II, Posebni dio*, Pravni fakultet, Univerzitet u Sarajevu, 2007. p. 379

Criminal Procedure in Bosnia and Herzegovina is an extremely complex process that consists of a preliminary investigation, consideration of charges, legal proceedings as well as sentencing. The purpose of the Criminal Procedure is to investigate whether a crime has happened and who it has been committed by and how to resolve the matter in question. Adopting the Criminal Procedure Code on all four levels of authority in Bosnia and Herzegovina (state level – Criminal Procedure Code of Bosnia and Herzegovina, entity level – Criminal Procedure Code of Federation of Bosnia and Herzegovina, Criminal Procedure Code of Republic of Srpska and Criminal Procedure Code of Brčko District of Bosnia and Herzegovina) represents new, reformed and modern era of development of Criminal Procedure in Bosnia and Herzegovina¹⁷. Considering the legal nature and other specifics of the Criminal Procedure, it consists of the following four phases: preliminary investigation, consideration of charges, the main trial and the application of legal remedy¹⁸. The preliminary investigation and the consideration of charges are considered to be the part of the previous Procedure, while the main trial and the application of legal remedy are considered to be the main Procedure.

Detection mechanisms of criminal offences of corruption

The initial activity to start and conduct the investigation is the detection activity, i.e., detecting the existence of corruptive criminal offences. The detection and investigation of corruption pose particular challenges as corruption is often well-hidden and may require an insider to expose it. The systemic search for the basics of suspicion is a permanent assignment for the official authorities¹⁹. In theory, when discussing corruption, detecting mechanisms are not complex and demanding, but the practical experience point out many difficulties, dilemmas and challenges.

Having in mind the nature, the ways of operationalization of incriminating activities, the two-way interests of involved parties in the zone of culpability as well as other specifics of criminal offences, detection of corruption is

17 Sadmir Karović, Marina M. Simović, *Rasvjetljavanje i rješenje krivične stvari u krivičnom postupku Bosne i Hercegovine - raskol između normativnog i stvarnog*, Godišnjak Fakulteta pravnih nauka, Godina 10, Broj 10, Panevropski univerzitet „Aperion“, Banja Luka, 2010. p. 210

18 Haris Halilović, *Krivično procesno pravo, Knjiga prva: Uvod i temeljni pojmovi*. Fakultet za kriminalistiku, kriminologiju i sigurnosne studije, Univerzitet u Sarajevu, 2019. p. 30

19 Miodrag M. Simović, Vladimir M. Simović, Mladenka Govedarica, *Krivično procesno pravo II (Krivično procesno pravo – posebni dio)*, Peto izmijenjeno i dopunjeno izdanje, Pravni fakultet, Univerzitet u Istočnom Sarajevu, 2021. p. 21

complex and demanding without a doubt. The criminal offence of corruption incorporates the so-called “corrupt bargain”, the agreement between two sides directly involved in corrupt practice of criminal activity. The side intending to realize certain rights, interests, favors, etc. is by nature of this act involved in unlawful activities which automatically includes the existence of guilt. That gives no interest for these sides to make certain findings, data and information on criminal offence accessible. On the other hand, the side with entrusted public authority on conducting law, that is involved in a certain criminal offence from the catalogue of corruptive criminal offences, have no fear that the other side, that conducted unlawful behavior, would report them to police or prosecution office for enabling such activities.

The second problem of detecting mechanisms of corruptive criminal offences is the very nature of these criminal acts being unclear, not evident or visible unlike some other criminal offences (like property or violent crimes) where the consequences are very visible and recognizable after the act of criminal offence (robbery, theft, violent crime, corpse or blood traces after homicide). The corrupt faces of politics with their immoral activities against the law bring harm to their homeland and such offences are discovered with huge delay²⁰. While having in mind all of the mentioned so far, it is of utmost need to improve the existing activity of instructions and control in order to recognize, detect and identify risky behaviors in timely fashion.

The third problem of detecting mechanisms of corruptive criminal offences is the connection of these criminal acts with the specific forms of organized crime (human trafficking, crimes related to abuse of drugs, etc.) where corruption is used as a convenient method for operationalization of criminal goals (e.g., to obtain certain important files).

Corruption and corruption perception can be considered as cultural phenomena because they depend on how a society understands the rules and what constitutes a deviation. Indeed, it does not depend only on societies but also on personal values and moral vies²¹. Never mind how high the number of people (influenced by moral views and values) that would never participate in corruptive offences may be, the number of those that would never report corruptive offences is higher. Therefore, the number of corruptive offences depends in

20 Duško Vejnović, Petar Đukić, Boris Trivanović, *Mapa puta: Poglavlje 24, Pravda sloboda, bezbjednost*, Evropski defendologija centar za naučna, politička, ekonomska, socijalna, bezbjedonosna, sociološka i kriminološka istraživanja, Forum nevladinih organizacija, Banja Luka, 2022. p. 32

21 Natalia, Meglar, Máximo Rossi, Tom W. Smith, *The perception of corruption*. International Journal of Public Opinion Research, 2010, 22.1: p. 120-131

great part on the willingness of citizens to report corruption. Their perception of corruption is, above all, a social phenomenon.

Proving criminal offences of corruption – challenges, problems, dilemmas

One of the key components of investigation is to obey the law when gathering evidence of a specific criminal offence and the culpability of its perpetrator. When gathering evidence, it is important that this is not obtained through unlawful means, since this can affect the outcome of the investigation, be prejudicial for the case and amount to a criminal offence in some situations. The investigation is a central point to collect, collate, analyze and disseminate all available or sufficient evidences to satisfy the law and its regulated deadlines in order to apply actions of Criminal Procedure.

The procedure elaborated below is the one for cognizable offences. The investigation includes all the procedures which are done by the police officer under the Code for the collection of evidence. After the conducted preliminary investigation and after all options and possibilities are exhausted, the evidences should give probable cause. The probable cause requires more than mere suspicion that a suspect committed a crime but not proof beyond a reasonable doubt. Probable cause is a reasonable belief in the suspect's guilt. Police officers summarize their investigations in reports and present those reports and related evidence to prosecutors. Prosecutors review the reports and decide what, if any, criminal charges to file. However, when the quality component of criminal charges is concerned, we notice certain issues. Inadequate estimation and irregular decision making on filing charges by prosecutors (when restrictive conditions of law are not satisfied) question the actual determination on efficient and energetic fight against crime²².

On the other hand, if all the energy and knowledge invested by the prosecutors' office in proving confirmed indictment results in the verdict of releasing the suspect, prosecutors are often exposed to criticism of badly constructing the court case and expected to be held responsible for the damage and expenses caused by the final verdict. They are often accused of contributing themselves to the failure of the indictment because inadequate factual descriptions and ungrounded conclusions on reckless and unlawful conduct of prosecutors are made²³. Another key problem of this process is determination

22 Sadmir Karović, Marina M. Simović, *Pravna priroda, kvalitet i efekti optužnice u krivičnom postupku BiH- (ne)efikasnost krivičnog gonjenja*, Izbor sudske prakse, br.5-6, JP Glosarijum Beograd, 2022. p. 68

23 Sabina Sarajlija, *Izazovi u procesuiranju predmeta organizovanog, privrednog kriminala i ko-*

of existence of subjective component by the perpetrator, i.e., the existence of premeditation.

The analysis of judicial practice points out the evident problem of difference in interpretation, understanding and applying the evidences in relation to the specific corruptive criminal offences, especially between prosecution and the court. Such incoherence by nature has extremely negative effect on the efficient leading and finalization of Criminal Procedure as well as reaching adequate results (verdict of release, etc.). The process of proving the criminal offence is central to the main trial and it represents the litigation or duel between confronted parties that are attempting to convince the court in the righteousness and lawfulness of the unveiling and resolving the criminal matter and bringing the proper and lawful decision by the court.

Conclusion

There is no doubt that corruption is a faithful companion of human beings from the ancient period till today. The intention of legislator in all reform processes is primarily focused on timely, efficient and lawful detecting and proving criminal offences of corruption by the responsible bodies, subjects and agencies for conducting law. However, till this day we still do not have one general, universal and comprehensive definition of corruption considering its multidimensional and multidisciplinary nature. There are numerous partial definitions that may incorporate certain aspect or segment of this social phenomenon depending on the subject of their research. Yet such partial definitions can not cover all aspects of this phenomenon neither by content nor structure, and thus remain limited. Corruption is recognized as a negative and destructive social phenomenon even in the most developed countries which means this phenomenon is not strictly present only in the poor, underdeveloped states or disorganized systems. There is no field of human existence that is immune to corruptive behavior.

This essay directs attention to the aspect of detecting and determining (proving) the existence of criminal offences of corruption. The intention of author is clear to indicate the complexity of conducting Criminal Procedure, which is to shed light on the specific criminal act and adopting the rightful and lawful court verdict. General public is dissatisfied with the results of criminal judiciary when it comes to the high-level corruption cases and that is with a good reason, considering that corruption is successively destructing the socie-

ty and the state. Especially concerning is the fact that in Bosnia and Herzegovina there is no big cases of corruption in the process and no convictions nor adequate sanctions for such criminal offences. However, besides the institutional reactions to these criminal offences, it is necessary to involve all possibilities, capacities and resources in the process of prevention, especially regarding the reporting of criminal offences of corruption. Corruption is a social phenomenon that cannot be exterminated, yet the intention of legislator and the state or society is to decrease its presence to the lowest possible measure. The independent international sources and numerous scientific researches on national level point out the alarming condition of the presence of corruption in Bosnia and Herzegovina. That should oblige responsible bodies, subjects and agencies for conducting law and entire national judiciary to invest all the available resources and capacities to suppress corruption.

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PHILOSOPHY OF SEXUALITY AND L'ÉCRITURE FÉMININE

Abstract

In her work, the author problematizes, but also tries to shed light on, the phenomenon of female sexuality and the place and role of women in the symbolic space, by entering into a dialogue with representatives of l'écriture féminine ("women's writing"), as a French branch of feminist philosophical-literary theory from the beginning of the 70s. those years of the 20th century. The first findings resulting from this polemical discussion reveal that the subject of interest of the theory of "women's writing" is the inscription of the female body and female diversity in structural language and text, by means of deconstruction as a post-structuralist method. It will be shown that the search for a "hidden signifier" in language, which tends to express the unspeakable, implies a critical review of philosophical, psychoanalytic, and literary-theoretical positions on the development of female sexual identity, as well as on the role of women in the symbolic order. Thus, Foucault's texts question the archeology of sexuality in the narrative, under the strong influence of psychoanalysis. French psychoanalysts, led by Freud, through the phenomenon of hysteria, which Foucault reinterprets as a phenomenon of self-misunderstanding, open the way to consider the misunderstanding of one's own desire and one's own sexuality, while literary theorists in parallel introduce the discursive production of knowledge about sexuality, emphasizing the ubiquitous misunderstanding and exclusion of female sexuality. from the standard male language code. In the end, the author concludes that in the androcentric language, women are defined as "other", and that they must enter into a dialogue with their otherness in order to reaffirm such an understanding of themselves and their sexuality.

Keywords: l'écriture féminine; philosophy; literature; poststructuralism; psychoanalysis; deconstruction; sexuality

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Introduction

While in the 1970s and 1980s American feminist critics affirmed gynocriticism², as a multimodal study of women's literature, feminism in France primarily affirmed l'écriture féminine ("women's writing") as one of the most influential directions of French feminist criticism. The theory of l'écriture féminine was significantly inspired by the fundamental changes in French philosophical and literary theoretical thought arising from the wave of popularity of écriture (fr. writing), as one of the most important terms of the poststructuralist discourse. The term "poststructuralism" itself is applied retrospectively to denote a complex of phenomena in contemporary humanities whose roots go back to the 1960s, and whose consequences continue even today. The common feature of these phenomena is a critical attitude towards structuralism. Although many names are associated with poststructuralism, we should point out the French initiators of this theoretical orientation, such as philosopher Jacques Derrida, feminist philosopher Hélène Cixous, literary theorist and critic Roland Barthes, psychoanalyst Jacques Lacan, philosopher and historian of ideas Michel Foucault and feminist philosopher Luce Irigaray. However, on the French philosophical-literary scene, at the same time, there is a moderate l'écriture féminine current embodied in the French philosopher and literary theorist Julia Kristeva, whose doubts about the necessity of creating a "women's writing" I myself, in the end, will agree with.

„White tint“ of Hélène Cixous

Feminist philosopher and psychoanalyst, Hélène Cixous, is among the first French intellectuals from the 1970s to question the role of language in the creation of sexual identity. Encouraged by Jacques Derrida's revolutionary philosophical-linguistic discussions on the binary nature of language structure, as well as strongly influenced by psychoanalysis - primarily, Freud's ideas about sexual identity and gender roles, as well as Lacan's revisionist reading of Freud based on the principles of structural linguistics, Cixous is driven by the wave of French (post-structuralist) feminist theory based on "women's writing".

According to Cixous, specific female literary creativity is a special type of discourse, which is, first of all, unrestrained, free and resists any attempt at theoretical definition and systematization. That "delicate divergence" of a text written by a woman asks the feminist critic to approach the process of determining

2 Spacks, P. M. *The Female Imagination*. New York, Avon books, 1976. p. 3

deviations, the historical experience of women's exclusion from literary creation, with equal delicacy and caution. In the polemical essay *The Laugh of the Medusa* (*Le Rire de la Méduse*, 1975), Cixous calls such creation "women's writing" (*l'écriture féminine*) or "writing oneself" (*l'écriture de soi*) as a powerful weapon against the Logos founded by men. The need to oppose the male mode of writing with a unique female mode arose from the knowledge that "it is impossible to define the female practice of writing, because it cannot be transferred into a theory, closed, coded; it will always exceed the discourse that regulates the phallogocentric system; [...] it is seasoned by subjects who have stopped with automatism, peripheral creatures that no authority will ever subjugate"³. Conceptually, French feminist criticism, Cixous believed, must find a way to incorporate the female body and female diversity into language and text, without appearing revisionist in relation to existing critical practice. A friend and follower of Derrida, she introduced the method of deconstruction into feminist theory, and with that she engaged in a bit of criticism of the logocentrism of Western philosophical discourse and the hierarchical binary opposition, in which women always represent the other. Deconstruction was introduced into French philosophical and feminist critical thought by Derrida in the book *De la Grammatologie*⁴, inspired by the analysis of the phallogocentric philosophical tradition that represented the basis of Western culture. Its meaning has evolved and changed over time, but what Derrida had in mind was a specific reading procedure aimed, among other things, at revealing cracks in the metaphysical conceptual systems that formed the basis of structuralist thought. Starting from the question of the origin of *écriture*, as well as of language itself, he epistemologically engaged in the deconstruction of structuralist discourse, including De Saussure's dualistic conception of the sign as a link between the acoustic image (*signifier*) and the concept (*signified*)⁵. Structuralists viewed the language system as something closed that strictly determines the creation of statements. Today, it is considered that the "Derridian" demolition of the foundations of Western metaphysics and the deconstructive reading of structuralist texts represent the intellectual basis for the poststructuralist movement⁶.

3 Cixous, H. *The Laugh of the Medusa*. U R.R. Warhol i D.P. Herndl (ur.). *Feminisms: an Anthology of literary theory and criticism* (str. 347-363). New Jersey: Rutgers University Press. 1993. p. 353

4 Derrida, J. *De la Grammatologie*. Paris: Les Éditions de Minuit. 1967

5 De Saussure, F. *Course in General Linguistics*. trans. by Wade Baskin. ed. by Perry Meisel and Haun Saussy. New York: Columbia University Press. 2011

6 Derrida, J. *Linguistics and Grammatology*. U J. Derrida. *Of Grammatology* (str. 27-74). Gayatri Chakravorty Spivak (prevod sa franc.). Baltimore: John Hopkins University Press. 1997

Trying to find a way out of the inherited patriarchal, logocentric and phallocentric structure of writing, thinking and the belief that masculinity is the natural source of power, Hélène Cixous affirms a new way of writing which she calls *l'écriture féminine*. This concept of “women’s writing” was not only complementary to Derrida’s concept of “difference”, i.e. the binary nature of language, with which Derrida sought to overcome the dominant logocentric order in writing and thinking and create space for the free play of thoughts (concepts) and language, i.e. the game “signifier”, but the author also saw in it the possibility to express her feminine essence in the writing of women, not submitting to traditionally male forms of expression. Derrida, namely, developed a new vision of language and literature, in which the idea of structure would be replaced by the idea of a “language game”, fusion would give way to distinction, the system of individuality and similarity to difference and diversity, and the need for order to the need for provisionality⁷. It was necessary to create a female script that would work within the male discourse, but in such a way as to constantly deconstruct it; to write what cannot be written⁸. Language is the starting point; consciousness must be mastered first, and then speech in order to create a female discourse.

The author connects the mysterious sources of female creativity, i.e. the muted sphere of female expression, first of all, with the sphere of physicality, as a symbolic determinant of femininity, which also entails the sphere of the unconscious, as a refuge for all that is unsaid, suppressed by cultural and social conventions. Calling on a woman “to write herself”, because “your body must be heard”⁹, Cixous affirms the conceptual fundament of *l'écriture féminine*, which is reflected in the intimate connection of a woman with her body and which denies the attitude that *écriture* is exclusively an activity of the spirit and as such reserved only for men. Women, she believes, are forcibly separated from writing, just as they are forcibly separated from their bodies. They must return to their body, as the source of femininity and sexuality, but also as an instrument of speech, because a woman speaks with her body, not with her voice. A woman’s psyche is formed by her biology, language and gender.

7 Derrida, J. Linguistics and Grammatology. U J. Derrida. *Of Grammatology* (str. 27-74). Gayatri Chakravorty Spivak (prevod sa franc.). Baltimore: John Hopkins University Press. 1997, p. 57

8 Jacobus, M. Is There a Woman in this Text? *Reading Woman: Essays in Feminist Criticism*. New York: Columbia University Press. 1986. p. 83-109

9 Cixous, H. The Laugh of the Medusa. U R.R. Warhol i D.P. Herndl (ur.). *Feminisms: an Anthology of literary theory and criticism* (str. 347-363). New Jersey: Rutgers University Press. 1993. p. 385

Acting reductionistically according to Freud's late theories of female writing, in which Freud connects female writing with the "castration complex". The author adheres to Lacan's emphasis on "castration" as a total metaphor for women's literary and linguistic deprivations. In the same text, Cixous hints that "white ink" or mother's milk is necessarily felt in women's writing practice. With that well-known metaphor, she vividly connected the psyche of a woman with the pre-Oedipal phase of child development, which Jacques Lacan called the "imaginary" state, in which the child identifies himself in an intimate relationship with another¹⁰. The mother, who is a woman, becomes and remains for children of both sexes the Other, or object. Boys and girls develop their gender identity in relation to their mother differently. A boy must learn his sexual identity negatively, as one that is not female. The girl builds a positive gender identity and it rests on the sameness, continuity and identification with the mother. In fact, she never separates from her mother. There, in the "imaginary", the woman moves more freely than in the space that Lacan called "symbolic". With its appearance, the child begins to feel that there is an "outside world" and some higher order that Lacan defined as "the law of the father". The child builds its subjectivity precisely in this phase of separation from the mother and identification with the father. For the boy, this means accepting the masculine principle as a privileged signification, which plays the role of a signifier in language, and is crucial for the construction of gender identity and subjectivity. This construction takes place in language, as a symbolic system, made of rules and structure, which the child adopts in order to become, as a speaking being, part of the patriarchal society¹¹. The girl's approach to the Symbolic, i.e. language and its laws, is always negative and/or mediated by an intersubjective relation to the masculine principle, because it is characterized by identification with a deficiency¹². When it comes to the problem of negativity in psychoanalytic theory and unfair criticism of women's writing in the spirit of Freud's claims that unfulfilled dreams and longings in women are mostly of a romantic character, which significantly shapes the plot in women's texts¹³, Cixous tries to solve it with a gynocentric reading inspired by Lacan's revision-

10 Borch-Jacobsen, M. The Oedipus Problem in Freud and Lacan. *Critical Enquiry*, 20, 1994. 267-282.

11 Lacan, J. *On the Names-Of-the-Father*. trans.by Bruce Fink. Cambridge: Polity Press. 2013. p. 16.

12 Kaplan, C. Fictions of Feminism: Figuring the Maternal. *Feminist Studies*. 20(1): 153 – 167. September 1994. p. 157.

13 Freud, S. Creative Writers and Day-Dreaming in *The Standard Edition of the Complete Psychological Works of Sigmund Freud* trans. by James Strachey, Anna Freud, Alix Strachey and Alan Tyson, vol.IX. London: the Hogarth Press. 1908.

ist attitude towards Freud's expectations, revealing the repressed egoistic and ambitious fantasies inherent in male narrative texts. In that Lacanian triadic distinction (subject, object, order), the author saw the possibility of distinguishing "women's writing", which she not only accepted in theory but also in her own discourse, which is characterized by a poetic, metaphorical, allusive style, full of coins and word games, because of which she is "the most translated among French intellectuals, and at the same time untranslatable"¹⁴.

The language of Luce Irigaray

Hélène Cixous' idea that *l'écriture féminine* means the affirmation of that woman's "difference" that is manifested in her body was accepted and developed by the French feminist philosopher Luce Irigaray, whose work significantly influenced the later feminist re-examination of psychoanalysis in the light of defining and constantly redefining the principles of female sexuality. The task of psychoanalysis, points out Irigaray, is to determine the moment in a girl's development when she becomes aware of her sexual identity, which is not necessarily biologically determined. Freud himself warned that psychoanalysis should be kept separate from biology¹⁵. With her books *Speculum of the other woman* (*Speculum de l'autre femme*, 1974) and *The sex which is not one* (*Ce Sexe qui n'en est pas un*, 1977), she approaches a radical re-examination, actually a deconstruction of Freud's and Lacan's teachings. In an imaginary dialogue with Freud on the subject of femininity, Irigaray comments on the disputed points in Freud's statements on the definition and development of female sexuality. Starting from Freud's statement on the importance and meaning of the Oedipus complex and the existence of three psychosexual stages of development and formation of sexual identity, the author points out the omissions and shortcomings of the conclusions, which Freud arrives at. Namely, when explaining the process of female sexual development, Freud initially equates it with the development of male sexuality, whereby boys and girls go through the same psychosexual stages¹⁶. Freud's attempt to explain this phenomenon with alternative assumptions that vary from the fact that the girl developed hostility towards her mother the moment she was deprived of her mother's milk, through the birth of a new child and the neglect of the existing

14 Derrida, J., Cixous, H., Armel, A., & Thompson, A. From the Word to Life: A Dialogue between Jacques Derrida and Hélène Cixous. *New Literary History*, 37(1), 1–13. 2006. <http://www.jstor.org/stable/20057924>

15 Gallop, J. Moving Backwards or Forwards. *Between Feminism and Psychoanalysis*. ed. by Teresa Brennan. London and New York: Routledge. 27 – 39. 2002. p. 35

16 Irigaray, L. *Ce sexe qui n'en est pas un*. Paris: Collection Critique. 1977.

one, to observing the mother's body as a source of various desires, could not be accepted, which Irigaray explains by the fact that the same speculative explanations can be attributed to boys, who nevertheless do not change the object of desire (the mother). Irigaray reminds us that the first object of desire is the same for both sexes, namely the mother, and it appears in the pre-Oedipal phase through the act of breastfeeding¹⁷. In this early stage of the development of sexuality, the child does not notice the biological differences on which the concept of later gender/sex interpretations rests. Even in the stage of pre-genital sadistic-anal organization, male-female polarization is still not evident, but Freud observes that based on the present antithesis of active i.e. the possession of male genitalia/passive i.e. the state of castration, one can speak of the existence of masculinity, but not of femininity. Irigaray criticizes Freud's theory as extremely androcentric.

Believing that not only patriarchal prejudices about women but also the androcentric structure of Western thinking are hidden in psychoanalysis under the mantle of science, Irigaray proves that the metaphysical discourse does not recognize gender diversity and that in it women do not have an identity as women. Rejecting traditional psychoanalytic attitudes, which define male sexuality as the norm, "presence", and female sexuality as "absence", the lack of a penis, she opposed the androcentric opinion with her assertion that a woman's body, unlike a man's body, has more than one erogenous place, which is why her sexuality is characterized by variety, versatility and abundance.

In the book *The sex which is no one* Luce Irigaray writes: "A woman has sexual organs more or less everywhere. She finds pleasure in almost every place ... The geography of her pleasure is more diverse, multiple in differences, more complex, more subtle than even imagined - unimaginable in an imaginary too focused on sameness."¹⁸ Since the feminine keeps the secret, she is required to, as Irigaray says, "maintain and strengthen the desire of the man without knowing the given desire and without understanding why it is important to her." A woman's enjoyment of sexuality is not one-way, it is never "just one". And that is transferred to her language, to her syntax. Forced to use the language of a man, a woman can never express her whole self. The most she can achieve in those conditions is to get closer to herself. And to get closer to herself for her means to get closer to her gender, "to her mother, our mother in us and among us". Warning that in the historical process of subordination, women have been turned into men's property, the author called on women to

17 Irigaray, L. *Ce sexe qui n'en est pas un*. Paris: Collection Critique. 1977.

18 Ibidem, p. 23

oppose the subjugation that denies them both the right to complete sexuality and the right to their own language. Femininity, Irigaray points out, is only one of the identities that participates in the construction of a woman's subjectivity as a human being. Such a gender-based identity is continuously built in a given socio-cultural space, with a carefully structured linguistic manifestation. Socio-culturally projected female sexuality is inserted into a strictly structured language, but it resists equating with male sexuality, because the element of male sexuality appears in language as generic, while female sexuality appears as a radical other - negativity¹⁹.

Irigaray finds the basis for her feminist thoughts primarily in the philosophy of the body of Michel Foucault as well as in the critique of psychoanalysis by Freud and Lacan. Namely, Foucault devoted the greater part of his thought life to thinking about sexuality and the relationship between knowledge and power. In the first part of the monograph *History of Sexuality* entitled "The Will to Knowledge", Foucault talks about the repression of sexuality, the hysterization of the female body, and the socialization of reproductive behavior, which inevitably leads to the desire. Silenced, sexual desire moves to the level of discourse. In representation, bodies are described in biological terms, which are devoid of any desire or emotion²⁰. In a time where there are strict rules of sexual morality, there is no place for sexual expression. Speaking about the origin of knowledge, Foucault starts from two basic factors of power that lie at the root of every creation and acquisition of knowledge, namely patriarchal authority and the manipulation of language. Consulting Foucault, Irigaray wonders if it is even possible to create a language that will talk about the body, while being deprived of Plato's patriarchal hegemony²¹. Using Plato's metaphor about the cave and the source of ignorance, Irigaray warns against the androcentrism of language that is tailored to the will of men and that represents women as a copy of the "one", "eternal", "man". She questions again and again how a woman could be excluded from the process of language creation and why her identity is based on the negation of male sexuality.

On the trail of constructed knowledge about the "feminine principle", Irigaray enters into a sharp polemic with Freud, especially underlining those places that reveal crude stereotypes such as Freud's claim that when you meet a human

19 Lacan, J.. *The Psychoses – The Seminar of Jacques Lacan*. Book III, 1955-1956. ed. by Jacques Alain Miller. trans. with notes by Russell Grigg. London: Routledge, 1993. p. 261.

20 Cole, David R. The Reproduction of Philosophical Bodies in Education with Language. *Educational Philosophy and Theory*. 42(8). 816-829. 2010. p. 819

21 *Ibidem*, p. 817

being you can immediately see whether they are a man or a woman²². Making a safe distinction between human beings on the basis of gender, without the possibility of error, is a consequence of cultural conditioning, not given, Irigaray insists. Science, Irigaray further points out, does not support such arbitrariness in attitudes about sexuality. Sexual organs are only modalities that serve the same reproductive-productive purpose. Scientific objectivity, points out Irigaray, declares it through a microscope, observing the difference between germ cells, and not through simplistic observation²³. Despite the fact that Freud pointed out the differences between the sexes based on perception, Irigaray highlighted the more dominant socially based gender difference that Judith Butler talked about extensively in such a way that the socially conditioned differences between men and women are so emphasized that they are essential also influenced the establishment of gender distinctions. In other words, for Butler as well as for Irigaray, gender is “an ideal construct that materialized over time”²⁴. Through repeated performative actions, gender identity is built as a linguistic construct, which is subject to constant changes. How to speak, how to write, wonders Irigaray, and make the necessary change in the victimological position of female subjectivity in a phallogocentric language. Only by writing herself, another letter, women's writing, performing another spatiality, another narrative, another time, can a woman realize herself and return to her difference²⁵.

On the borders of the obscene by Julia Kristeva

A completely different understanding of “female sexuality” and “women's writing” was presented by Julia Kristeva, who shook the philosophical and intellectual thought of Paris in the seventies with her theories of language and culture. Kristeva saw *l'écriture féminine* as the realization of a more or less conscious aspiration of each speaking subject to introduce an oppositional and subversive element into traditional forms of discourse, which is not generic but ideologically motivated, so we can find it equally in women and men. In her most famous work, in her doctoral dissertation *The Revolution of Poetic Language* (*La Révolution du Langage Poétique*, 1974), Kristeva considered the relationship between the construction of subjectivity and the adoption of language as a system of signs in the development of human personality. The

22 Irigaray, L. *Speculum of the Other Woman*. trans. by Gillian C. Gill. New York: Cornell University Press. 1985. p. 13-25

23 *Ibidem*

24 Butler, J. *Bodies that Matter: On the Discursive Limits of „Sex“*. New York: Routledge. 1993. p. 2

25 Irigaray, 2000, 15

subject enters language, recognizing itself in it as a ready-made structure networked in relational dynamics that gravitate around the primary Signifier. The structuring of the subject is performed in the correlation of the body that is recognized and called out in language and the language that pronounces it and positions it in the field of subjectivity²⁶. This is why the subject is always the speaking subject, regardless of its position in relation to the Signifier²⁷. In the process of language acquisition, the author points out, the subject goes through two equally important operations: symbolic, which implies the mastery of sign systems, and semiotic, which is reflected in the spontaneous, often unconscious use of language signifiers. That symbolic aspect of language represents the social order - rational, objective and subordinate to grammatical and syntactical rules.

However, the sphere of semiotics associated with subversive forces, as a source of inexhaustible creative energy, constantly influences language and is in a conflicting relationship with the symbolic order. Through the action of these forces in the semiotic process, “women’s writing” is realized. As the position of female subjectivity in language and writing is manifested through a field of gaps and discomfort, the only way to better position it is for the body to write in language and for the body to write with language, but instead of tacitly agreeing to the laws of language, language should become the scene of active action. It is shamefully located on the very edge of subjectivity, “it lies there, quite close, but it cannot be assimilated. It haunts, worries and fascinates the desire while it does not allow itself to be seduced”²⁸. It is a shamefully rejected object, what I am (“from nature”); in turn, I adopted a symbolic identity, that which I am not, which was constructed by the Signifier. The subject is, therefore, only an illusion in the textual body of language. In *The Time of Women* (*Le Temps des Femmes*, 1979), Kristeva expressed doubts about the concept of “women’s language”, and especially “women’s writing”, generally accepted by the new generation of feminists in the seventies. Pointing to the revolutionary importance of “efforts, which appear in contemporary art, to break the code, to break the language, to find a special discourse that is closer to the body and emotions, to those who are despised and repressed by the social contract”, she expressed doubt and the need to fence it off like this: “I am not talking here about “women’s language”, whose

26 Stojanović, D. Ženskost u polju zazora: prilog analizi ženske pozicije u androcentričnim okvirima jezika i pisma. *Temida*, 3(17), 2014. p. 2

27 Irigaray, L. *Speculum of the Other Woman*. trans. by Gillian C. Gill. New York: Cornell University Press. 1985.

28 Kristeva, J. *La Révolution du Langage Poétique*. Paris: Editions de Seuil. 1974, p. 1.

(at least syntactic) existence is very problematic and whose apparent lexical specificity is perhaps more a product of social marginality than gender-symbolic diversity. I am not talking about the aesthetic quality of the work either, which are produced by women, which are - with a few exceptions (but isn't this always the case with both sexes?) - endless repetitions of more or less euphoric or depressed romanticism and the constant explosion of an ego that lacks narcissistic satisfaction."²⁹ In order for a woman to position herself in language, she, as a speaking being, does not have to create a new "female" language/script, but to determine herself in a linguistic form that lies on the border between semiotic and symbolic - poetic language. Poetry, namely, introduces the obnoxious (what a woman is) into language while at the same time keeping it in such a form that it cannot harm language as such. It reforms the boundaries of language, achieves the effect of the message, while preserving its structure³⁰. Although many feminist theorists and literary critics recognized Kristeva's ideas as useful and provocative, her attitude towards feminism is still ambiguous and even sometimes anti-feminist. In *The Time of Women*, Kristeva explains that there are three phases of feminism. The first phase, which strives for universal gender equality, is not acceptable for Kristeva. The author also rejects what she recognizes as the second phase of feminism, in which a unique female language is sought, which Kristeva considers impossible. She disagrees with feminists who argue that language and culture are fundamentally patriarchal and must somehow be abandoned. On the contrary, Kristeva insists that culture and language are the domain of speaking beings and that women are, above all, speaking beings. She strongly supports what she identifies as the third phase of feminism, which seeks to reinvent identity and difference and their relationship through art, as a field of possible catharsis that allows the subject to reconstruct and redefine³¹.

Conclusion

In the 1970s, theorists of French feminist psychoanalytic and poststructuralist platforms introduced the concept of women's writing in order to define always potentially intervening and restructuring practices in language that include the speech of the female body in writing, and the writing of the female body in writing. Women's writing underlines the necessity of think-

29 Kristeva, J. *Women's Time*. *Signs*, 7 (1), 13-35. 1981, p. 25,

30 Stojanović, D. *Ženskost u polju zazora: prilog analizi ženske pozicije u androcentričnim okvirima jezika i pisma*. *Temida*, 3(17), 2014., p. 6.

31 Kristeva, 1987, p. 17.

ing about the relationship between physicality and textuality in language. The body is materialized in language, and language becomes a representative of the body. However, a woman, whose physicality is represented by an androcentrically structured language, does not have the possibility of deriving meaning in the full sense, if she were to limit herself only to the domain of language, as symbolic. Feminine is that which is elusive, unrecognized, that which escapes language, which is somehow always outside language, on the other side of the Symbolic, subjectivity, and therefore threatening to the integrity of the subject. How then to speak, how to write, and how to move the female subject position from the place of victim of androcentrism? In the process of critical observation and understanding of the paradoxical position of the female subject in the androcentric language space, the representatives of the women's writing came to the realization that in speech itself, in the displacement of language structures, lies the possibility of language restructuring, i.e. the realization of the female subject through poetic sublimation. "When we are forced to fusion, to find a gap. Where language unites us on a fictitious level, to return to our difference. When others assimilate us, to preserve our autonomy"³².

Although an important theoretical formulation in French feminist criticism, the concept of "women's writing" remains a utopian possibility rather than a real literary practice. Their interest in the textuality of the avant-garde, literary production from the end of the 20th century makes "women's writing" a blueprint for the future.

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³² L. Irigaray, *To be Two*. trans. by Monique M. Rhodes & Marco F. Cocito-Monoc. New York: Routledge. 2001. p. 15.

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Evropski pokret u Bosni i Hercegovini

"Orden naroda, građanki i građana Bosne i Hercegovine"
kraća verzija-"Orden Evropskog pokreta u BiH",
koji je ustanovljen 15.12.2010. godine, povodom
ukidanja Viznog režima za građane BiH,
uručuje za posebne zasluge

**Prof.dr
Duško Vejnović**

Redovnom profesoru Univerziteta u Banjoj Luci za predmete Sociologija, Sociologija sporta, Sociologija slobodnog vremena, Bezbjednosne nauke; Predsjedniku Evropskog defendologija centra u Banjoj Luci, Predsjednik Udruženja nastavnika i saradnika Univerziteta u Banjoj Luci, Predsjednik naučnog udruženja Sociološki diskurs u Banjoj Luci, Glavni i odgovorni urednik naučnih časopisa Defendologija i Sociološki diskurs, Osnivač i utemeljitelj Defendologije kao nauke o zaštiti, odbrani i bezbjednosti na naučnom diskursu zaštita+odbrana= bezbjednost, značajan doprinos razvoju nauke i visokog obrazovanja u BiH sa jasnom porukom da "Obrazovanju treba vratiti obraz".

Dobitnik je Povelje Kapetan Miša Anastasijević 2019 godine iz Srbije za izuzetan doprinos razvoju nauke i obrazovanja, te dobitnik je Plakete Grada Banja Luka 2022.godine za izuzetan doprinos razvoja nauke i obrazovanja, od 1995. godine do danas daje veliki doprinos razvoju tzv.trećeg sektora-tj razvoja nevladinih organizacija u BiH i regionu.

Evropski pokret u BiH apsolutno podržava zalaganje i angažman uvaženog prof.dr Duška Vejnovića, kao jednog od najvećih intelektualaca i posebno zaslužnih pojedinaca Bosne i Hercegovine.

**U Sarajevu, Bosna i Hercegovina
Parlamentarna Skupština BiH
27.03.2023.godine**

**Predrag Praštalo
Predsjednik
Evropski pokret u BiH**



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Great recognition to the editor-in-chief,
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