SOFIA UNIVERSITY "ST. KLIMENT OHRIDSKI"

FACULTY OF PHILOSOPHY

Department of Social, Organizational, Clinical, and Educational Psychology

"THE SOCIAL ROLE STRUCTURE

AS A PHENOMENON OF COLLECTIVE PROJECTION"

ABSTRACT

for the acquiring of the educational and scientific degree "Doctor" in professional field: 3.2. Psychology, Social Psychology.

Doctoral candidate   **Scientific advisor**

Dr. Alexander Dobrev Petrov   Prof. Dr. Lyudmil Georgiev

Personal Identification Number: 6608136763
Enrolled under order: RD-20-781 from March 22, 2021
Individual doctoral study

Sofia, 2025

The dissertation entitled "The social role structure as a phenomenon of collective projection, contains 247 standard pages (excluding spaces), of which 240 are the main text, contains two graphic images, 63 sources are cited, of which 56 are in Cyrillic - 43 in Bulgarian and 8 in Russian, as well as 6 in Latin, all - in English.

The main text includes: introduction, 3 chapters and Conclusion.

Scientific jury:

Professor Doctor of Psychological Sciences, **Vania Lukova Matanova** , Sofia University St. Kliment Ohridski

Associate professor Doctor of Psychology **Nikolai Georgiev Dimitrov**, Sofia University St. Kliment Ohridski

Associate professor Doctor of Psychology, **Pavlina Petkova Petkova** Varna Free University "Chernorizets Hrabar"

Associate professor Doctor of Psychology, **Natasha Virmozelova Angelova** South-west University Neofit Rilski

Associate professor Doctor of Psychology, **Biliana Boikova Iordanova**, South-west University Neofit Rilski

The defense of the dissertation will take place on 09.05.2025 at 11.00 in hall 63 of Sofia University "St. Kliment Ohridski" at an open meeting of the selected scientific jury.

The materials for the defense are available in the office of the specialty "Psychology" Faculty of Philosophy, room 60, floor 3, South wing, Rectorate of Sofia University "St. Kliment Ohridski", as well as on the university website: www.uni-sofia.bg

TABLE OF CONTENTS OF THE ABSTRACT

GENERAL CHARACTERISTICS

The text entitled "The Social Role Structure as a Phenomenon of Collective Projection" suggests a commentary on the usage of the word "collective." The main reason for this is the psychoanalytic discourse of the exposition. When we speak of collective projection here, it does not refer to some imaginary collective "body" that "projects" its desire into the "overcollective space", but it rather refers to the phenomenological order of the sum of individual projections in a "subsequent" of the individual psychic structure. This "subsequent" to the structure is presented as a newly formed one in a "supra-individual space". This new structure has a direct connection to the operative acts of the individual, which bring it into being in the discourse of their intention toward the Other. The main line of research and analysis followed in the text is how the psychic structuring of the individual, understood as an interaction between the formation of an image of the body through language and a "neighbour" / "nebenmensch" (neben – beside, Ger.) leading to the achievement of psychic integrity (or its failure), is projected into the supra-individual space, structuring it through the formation of a symbolic order of relationships that can be described as a structure of role relationships. Practically, this reflects the shift from the mode of the real to the mode of the symbolic, which, in this case, operates through individual and social role figures, thereby structuring the supra-individual, social space. Thus, the symbolic order of language, which forms the individual psychic structure, is continued in the symbolic order when forming the social-role structure as well.

This understanding of the relationship between the individual and the community is not absolutized. Rather, attention is focused on such an aspect of social structuring. Without overlooking the socio-economic factors of social differentiation, the focus is on a basic level of functioning of the individual's psychic structure – that which concerns the realization of their desire, while examining the dynamics of this transfer into the supra-individual social space as a factor in structuring the latter. On the other hand, the dynamics of the psychic processes related to the "Law" in Lacan's concept, referring to the so-called "Oedipal situation," are also considered a factor in the process of structuring the community. To the extent that the primordial situation of the baby and its object is related to the psychic structuring in its initial phase of "pre-Oedipal" identifications and Oedipal castrations (rejections, frustrations of the desire toward the object), its dynamics, outside the psychoanalytic lexicon, can also be seen as the recognition of the emergence of "competition" for the desired object. This is another object that competes with the individual's desire, toward which "competition" identification processes develop, but also aggression, anger, envy, and a desire to destroy the "competition" – a situation known as the Oedipal phase. This primordial figure of relationships is directly related to the psychic

structuring of the individual, but thought through the Lacanian concept of the "Names of the Father" and the action of the "Law," thus its action can also be traced in the field of a space beyond the one of the individual psychic structure, in the field of the supra-individual space of society. The way this is realized is precisely through the formation, in symbolic order, of role structures, which, practically, represent "places in society" that the individual loads with the expectation of having their desire fulfilled through them, first in the discourse of the unconscious, but also their conscious needs related to identity and social realization. Role structuring is seen as a place in society from which capacities are shared and opportunities are realized. The focus is primarily on the fact that role positions in the community do not just distribute socio-economic capacities, but mainly (and as a preceding process) the redistribution of individual psychic capacities occurs. Thus, the psychic and also the physical limits of the individual can be overcome (completely or more often partially) precisely through the role structures in the community, which allow the use of a capacity external to the individual, which is given in the supra-individual space by other individuals, and thus shared within the community.

In this way, the action of instinctual factors, early identifications, primary frustration of desire, and the role of language, which determine the individual psychic structuring, find their continuation in the symbolic role order, in which they are either unconsciously projected or consciously "given" for sharing within the community. In this sense, the supra-individual "communal" space is organized in a way similar to the individual psychic structure, representing, on the one hand, its unconscious projection, realized in the supra-individual space as a role structure, and on the other hand, the conscious development of the ever-increasing potential of the community to satisfy the desires of the individual. It is an interaction between structures. The dynamics of the emergence of roles are described in detail, as ascending (from the individual towards society), descending (from society towards the individual), and institutional (the place where they meet), and circumstances related to aspects of knowledge are also discussed. The latter is considered in relation to the question of truth—how concepts are validated in such a social space—in relation to something third, in relation to the person as the "measure of all things," or in relation to "society as the measure of all things." Based on this principle, three tendencies in the community are distinguished - theocentric, anthropocentric, and sociocentric.

Within the current hypothesis, the relatively autonomous self-regulation of the community's role structure is also backed with arguments. Although devoid of its own "social instinct," the projection of the instinctual energy of individuals plays the "role" of driving the processes of the autonomization of the social space as a relatively self-sufficient structure. This "self-sufficiency" is expressed in the constitution of a symbolic space within it, charged with the expectations of the individuals from this place, which is assumed to "be able" to satisfy desires and needs. This symbolic space is constituted as the "Social Subject" (the place of the expected social action toward the individual). Thus, with the constitution of the Social Subject on a symbolic level, subject-object interactions between the individual and society become possible by analogy.

Similarities between different psychic structures and the relationships between the individual and society are discussed from this perspective. The possibility of a "true" inscription of the Other as Other, and not as similar, is examined.

The relevance and continuity of the proposed hypothesis in this work are also referenced to Bulgarian authors such as Nikolay Tilkidzhiev, Zhivko Oshavkav, Blagovest Georgiev, and Lyudmil Georgiev. This is particularly true for the concept of "supra-individual" in the works of Lyudmil Georgiev. In the text of the dissertation, the concept of "supra-individual" is derived autonomously in the discourse of structuralism and analysis, and is conceptualized in relation to an ontology of events, generated by the active nature of man in the world as pre-psychic, psychic, and post-psychic structures. It is precisely the post-psychic/supra-individual structures that, in their symbolic field, structure the role-based social organization, which in turn partially and, in some cases, almost entirely, determine the behavior of the individual.

CONTENT OF THE DISSERTATION

The text consists of an introductory section, three chapters with several subsections, a conclusion, contributions, and references.

The INTRODUCTORY SECTION introduces the idea of the presence of socially significant phenomena that go beyond the explanatory framework of individual psychology and psychopathology, pointing to the existence of processes generated by the community itself. An example is given with the manifestations of a particular type of violence that seems to lack a specific target, yet at the same time has the characteristics of a purposefully aggressive action, which is gaining increasing significance as a social phenomenon. These are the

frequent destructive actions linked to attacks, often with a fatal outcome, directed at groups of people rather than an individual (with the respective individual criminal or psychopathological motives). It is pointed out that these actions are often committed by adolescents. A migration of violence is outlined, moving from the domestic environment to the public one, which also requires an analysis of the phenomenon.

In CHAPTER ONE, a sort of "review" of the structuring factors of the community is made. A brief overview is provided of the classification and description of communities according to various criteria and characteristics—socio-economic (Durkheim, Marx), socio-cultural (Weber), and structural-functional (Parsons, Hristo Todorov, Zhivko Oshavkov). The concept of Nikolay Tilkidzhiev is discussed, which proposes a structure of public space where social communities can be described by the degree of real connectivity among community members. Thus, "Social categories," "Social aggregates," and "Social unions" are differentiated, with "Social categories" having the lowest degree of connectivity. The work "Communities - Our Home. Classes, Castes, Ethnoses" by Blagovest Georgiev is also reviewed, where he writes: "From the fact that we define the community as a self-sufficient and autonomous functional unity, as a system of mutually complementary functions, it does not mean directly that we have reached the grounds of collectivity. We are still not far from the 'cybernetic' image of the community, which says absolutely nothing about the true social life of the people in it, and does not explain the most important thing—how the community, as a collective person, determines and changes individual behavior." The idea of the "collective person" here is also interpreted as a surprising continuity between Blagovest Georgiev's discourse and the psychoanalytic discourse of the current text. In the works of Lyudmil Georgiev and his proposed "critical psychological approach," a concept is found that is most closely related to the hypothesis of this dissertation. In "Critical Psychology of Politics and History" (Lyudmil Georgiev, 2014), it is said: "... The direction I propose through my own consistently applied critical psychological approach here contains within itself the need for a radical transformation of the traditional psychological paradigm through emphasis on the *supra-personal* psychological regulators of thinking and behavior, both on an *individual* and *community* level." It is precisely the factors that structure public space from a social-psychological, and in the text, from an analytical, structuralist point of view, that are described as "supra-personal." The main thread of reasoning regarding structuring is the differentiation of labour. However, here this is considered from a psychological point of view as the differentiation of mental capacities. The subsections describe as relatively specific the instinctual factors for structuring, socio-economic factors, and factors resulting from identification. Identity is defined as a phenomenon of the interaction between the self-image and the social role. Special attention is given to the works of Claude Lévi-Strauss with the Mundugumor and Lele tribes. Basically, these are descriptions of how the incest taboo works "on the ground." The introduction of the incest theme in the hypothesis, which also refers to the Oedipal situation, gradually unfolds as an argument for transferring the driving force of the individual instinct from the person to the transpersonal

social space and its role as a structuring factor of the community. It is noted that in these examples, what is regulated by the community is not just and only sexual behavior. In practice, inheritances are being regulated. These inheritances become the initial factor of social differentiation, and they are regulated within a primary social dynamic. Inequalities as a structuring factor are also discussed. The Lacanian discourse is introduced as an aspect of social dynamics related to the action of the "Names of the Father" and the action of the "Law" in the Lacanian sense. Concepts like "unification," "equality," "sameness," "values," and "social contract" are discussed. It is argued that in the societal community, what is regulated is what is structurally defining for it. This is also the first "manifestation" of a tendency coming from society to the individual. A comment is made on the contemporary tendency in culture for role inheritances to be more relevant to the structuring of the community itself than to biological inheritances. And this is precisely in response to the individual's desire to align with their own self-image through the possibilities of society. Thus, the parental function is also provided as a role, regardless of the specifics of the body, showing a clear tendency toward primarily regulating role behavior—structural for society in a given culture—and deregulating the sexual actions of individuals, which seem to be less and less tied to the structuring factors of the community. The tendency in social dynamics towards moving from determining biological factors for survival/structuring of the community, which are mainly personal in nature, to factors with predominantly supra-personal contents, which reflect the striving for the "missing" caused by inequality, is discussed. This fits into the symbolic order of organizing supra-personal social structures, which "borrow" their driving forces and foundations from the individual. In this sense, what structures the community is the individual's striving to obtain the missing (in all of its aspects). The "movement" of ways to obtain what is necessary from authoritarian possession to consensual-legal possession is traced. Thus, it can be said that a "reification" of mental capacities is recognizable as a process going off from the individual to the community. A parallel can be drawn once again with the consideration of labour and the professional role as a sharing of mental capacities, which in turn lead to the alienation of the result of the mental action through the professional role (also, Parsons, "role of employment," 2005, p. 201, 202), something similar to what early Marx described as the alienation of the results of labour and its reification. But if what Marx described is considered as the final result of psychological processes and dynamics of the individual, the same can be attributed to these processes, at the core of which are instinctual needs connected to desire (at an unconscious level) and the needs that reflect it, as a conscious search in the field of the pragmatics of the interaction between the individual and the community.

In the subsection concerning the factors related to identification, a distinction is made between identification – unconscious, and identity – conscious. The introduction of this distinction pertains to the argumentation of what is significant for the social structure – here, this is identity. Identifications are important and reflect processes related to the mental structuring of the individual, while identity is important for the

structuring of the community, and identity itself is considered to be the interaction between the self-image (the result of intrapsychic processes) and the social role (the result of processes occurring in the supra-personal space of society). The introduction of language here is through its significance as one of the structuring factors of the identity of national communities. "A nation is the aggregate of people who speak the same language" (Habermas, 2004, p. 20). And also there (p. 33): "Furthermore, the community of people who speak the same language could form a single state, a multitude of states, or a union of states... or, in the end, it could disperse without political existence and homeland." However, tracing the role of language from an analytical point of view, in the discourse of Lacanian analysis, the operating of language in relation to mental structuring is of even greater, crucial importance for the formation of the individual's mental structure. Here, too, it can be described how it is precisely through language that the early differentiation of the mental structure occurs – through the language of an Other. Of a Neighbour. In 1896, Freud introduced the concept of the "Neighbour," "neben mensch." Someone who "comes" from outside to the baby – from the social space. And the early frustrations of desire that accompany this structuring. Wundt will also direct his own view of the nature of language as primarily psychologically conditioned, as well as the idea that language "comes from the other." And not just from anyone, but from "nannies and wet nurses." Thus, the operating of language is constituted as a foundational factor for both structurings – the mental and the social. While, with regard to mental structuring, it can be said that language has an absolute character, with respect to the social, the same cannot be said, as it is not the only structuring factor of society. However, if both structures are considered as results of the simultaneous operating of both object and linguistic interactions, then at the process level, the two structuring processes come close to one another. Thus, the hypothesis for structuring the supra-personal space in the manner of structuring the individual mental "space" is introduced. This is done through projection, driven by the desires and needs of the individual.

The latter is also the main content of the subsection "Need, object desire, and coercion." Here, an example from my personal practice with groups is provided, where the analysis of group dynamics illustrates the transition from the expression of desire and identity through role behaviors of the participants that are unsanctioned by the leaders, in their quest for satisfying the desire. It is commented on the fact that in the "augmented reality" and space within a psychodramatic work format, unsanctioned, unstructured role interactions lead to the exclusion of the Other's desire and result in manifestations of aggression in the pursuit of each participant's satisfaction, which caused the collapse of the role structure of the vignette and also led to deroling in some of them.

At the end of the first chapter, the definition of "self-coercion" introduced by N. Elias is discussed as a particular form of coercion in highly differentiated communities. A sort of parallel is drawn between coercion in authoritarian communities and self-coercion in those considered democratic communities. This will later be

discussed as the operating of the limits of the fulfillment of the individual's desire. In one case, these limits are conditioned by the dominant and empowered desire of the "tyrant," the authoritarian figure, and in the other, by the desire of the Other-near-us.

It is concluded that in the supra-personal structure, what is structurally defining for it at a given moment in the social dynamics is regulated. In turn, it exerts pressure through its role figures on the individual to develop behavior that results in the preservation of this specific existing formation of society at a certain point. Of the status quo. This 'pressure' is carried out through the individual's capacities for self-realization, protection, justice, well-being, and biological and social survival that are given to the public space. This giving of individual/mental/labour potential generates dependency relationships and leads to a partial loss of the individual's autonomy in favour of the relative autonomy of the social structure. These relationships are bidirectional, they imply dialectical interaction, and they determine each other.

The SECOND CHAPTER focuses on the operative acts of the individual as a result of his psyche, of his psychic intention in the broadest sense. It is precisely the intention, the goal-setting of an intention that has emerged, and the undertaking of actions in this direction that is a key characteristic of the psyche as a phenomenon related to living itself. "As for the boundaries of the psychic, they coincide with the boundaries of life in general" (Scheler, 1991, p. 41). The intentional character of psychic functioning (psychicness) is considered definitive for it. As a part of psychicness and its intention, the psychic structuring of the individual is addressed. The intervention of the individual in what surrounds them ("the world") necessarily generates consequences, and these are not exhausted by the simple satisfaction of the individual's needs, desires, and instincts, but they also generate the supra-personal organization necessary for their fulfillment. Thus, one structure, in this case the psychic one, generates another structure — the social one. However, at the same time, the psychic structure does not exist in "nothingness," it is, in turn, generated by preceding conditions — the existence of a biological structure and its interaction with the social one. In this last pair of prerequisites, the biological structure is the one that exists autonomously and independently from the psychic one and precedes it. Thus, when referring to the individual's psychicness, one can conditionally define pre-psychic, psychic, and post-psychic structures. The text develops the hypothesis of continuity and mutual conditioning, as well as the relatively autonomous functioning of these structures. Thus, existence and psychicness are viewed as part of a series of realities embedded within each other. As an interaction of structures. To the extent that the structuring of "existence" and its intentional character are in the theological and philosophical discourse, they are mentioned but abandoned, in order to focus only on psychic structures and further justify the hypothesis of the "movement" of social structuring. References are made to Lacan's conceptualization of the existence of neurotic, psychotic, and perverse structures. The definitive boundaries of these conceptualizations are briefly outlined, taking into account their relativity. Emphasis is placed on the dynamics of relationships coming from society to

the individual, in the sense that there is great potential of these relationships resembling the perverse structure. The potential of the "community" to desubjectify the individual in a way similar to the so-called "complete objectification" (desubjectification) of the object of desire, known as inherent to perversion, is considered.

A "cross-section" is made, tracing the process of formation of structures that, on the one hand, are related to the psyche and behavior of the individual, and, on the other hand, to the formation of a structure in which interpersonal, communal - social functioning occurs. From the structuring of the biological based on molecular and organ differentiation, which serves as the biological prerequisite (coming from "the world") for the structuring of the mental, through unconscious psychic work, which "works" directly with the body and forms the psychic structure in interaction with the Other through language (that is, the unconscious is always directed towards the Other, including the Other that represents one's own body), and conscious psychic activity, which pragmatizes the individual psyche's relationships with social communication, to the structuring of society itself as a supra-personal, post-psychic structure. A society in which differentiation is once again the main structuring factor – differentiation of the desires projected by the individual and the capacities projected into a supra-personal space for their realization.

The role-based nature of this organization is justified, with attention given to the fact that this actually represents the operating of the symbolic order of the psychic organization, "transferred" in this way – through its "objectification" into roles – in the field of social and role dynamics. Three types of "dynamic" role figures are distinguished: the **"role"** itself with its internal dynamics, the **"role position"**, and the **"role niche"**. This dynamics arises from the interaction between the individual (in particular, the subject) and social roles. Two types of role positions are described: the first concerns the consequences of early deprivation (tearing off/separation from the provider of care) of the child, leading to "contamination" with socially suggested roles. Such intrusion of environmental factors during the early stages of maturation is discussed as an example of the development of a role-based ego position, or rather the *learning* of "who I am," rather than the construction of ego-consciousness, ultimately leading to the structuring of a false ego. The other type of role position, perhaps the truly creative integration of a social role, is described as occurring after the consolidation of the ego, at which point social role relationships become possible. Essentially, such a position reflects both the already established ability to perceive the Other as an individual, and the ability to accept social positions that are integrated as roles. Role niches are defined as a phenomenon of social dynamics, not of individual dynamics. They are part of processes in society through which society differentiates itself with a specific shape, values, and ultimately structures itself as a supra-personal figure with its own role organization similar to personality. That is, role niches represent already existing roles in the community, which the individual can only occupy or not occupy, or be "placed" in them. They are the result of the already projected in society potential of the community as a social tool for achieving the individual's goals and desires. This type of social dynamics, i.e.,

when there is strong "pressure" from the environment on the individual to occupy a social space, preconditioned or entirely provided by the social process, is hypothesized either as an intrusion towards the individual or as the "borrowing structure" (the borrowing of structure of the society to serve the individual, often observed in psychotic functioning), rather than as true role positions built by a mature ego in its interactions with the environment. In practice, the permanent occupation of a role position as a result of environmental pressure is more often observed when there is a weakness of the ego due to the specific developmental characteristics of the individual. Role niches can be recognized in the roles of the sick, roles related to migration when there is a significant cultural difference, and roles of subordination in the social hierarchy. But it is precisely here that the positive aspect of role structuring in the community can also be seen – as a field for the redistribution of available capacities of individuals in the community.

At this point in the text, an example from personal therapeutic psychodramatic practice is also given – in this case, it concerns sociometry in a small group, which "led to" a peculiar offering of role niches. The reaction of a participant in the group is described when the group process places them in a role that is not of their choice. In this case, the role niche was not desired by the individual. The constitution of the role as a subject of a process group action can place the individual once again in a dominant discourse of the master, but this time – impersonal, as authoritarian or as a dictate. A discourse in which the individual is anonymous/desubjectivized. However, not every such niche is undesirable. This is precisely how the assistance from the community to an individual in need can operate, when individual capacities are temporarily or permanently compromised – for example, due to illness, chronic dysfunction, or socio-economic reasons.

In the subtitle "Relative independence of the structuring of the supra-personal figure/structure," the fact of the shared role space of society (the supra-personal space) is commented on as also possessing its own dynamics. The initiating force behind this dynamic is the intention of the individual, projected outside of them into the supra-personal space, and the "striving" of the already existing structuring of the community to self-preserve. The institutional role is defined as already presupposed by the necessary meeting of the individual role with the social role. That is, before it is formalized, it already operates as a need in the social space. There is an open "empty space" for it.

Here, the text draws attention to the fact that in this way, society functions as a "social being." Not only is the human being a "social being by nature" (Aristotle, "Politics"), but by creating a supra-personal structure around themselves that expands the individual's potential for realization, the community itself acquires the traits of a "being," something with which individuals interact to enhance their well-being ("In fact, they are united by common benefit, as each is entitled to a share of the good life," Aristotle, same source). The necessity of accumulating more and more information, representing pragmatic interest in the same direction – improving

well-being – is also discussed. The difference between "awareness" and "knowledge" is problematized. In this context, the process of projecting needs into social space and the increasingly complex paths for their realization are argued, leading to the complication and higher differentiation of the supra-personal structure, burdened with the expectations to satisfy them. This, in turn, leads to the formation of a highly differentiated role-based social organization. The hypothesis of the phenomenological presence of the unconscious in society as a process based on the individual's unconscious is also introduced, as it also determines behaviors of the individual that result in the burdening of expectations for the desire to be satisfied from another place, from the Other of society. The concepts of "signified" and "signifier" are introduced, with an attempt to understand how they operate in the social space. Arguments are presented that similar dynamics to individual psychic defenses can be observed in social space, which here "serve" the self-maintenance of a social role structure, participating in the tendency to preserve the social-role status quo.

In the course of the logic presented in the text, a tendency toward an increasingly present relationship between the individual and an anonymous place in society, burdened with expectations, is also referenced, replacing the personal connection "I - You." There is a growing presence of role relationships instead of personal, individual interaction.

In the fourth subtitle: "Structuring the community based on the individual "projection of the potential of the person into it - giving personal capacity to the community", the paths are defined through which, based on individual projections of desires and needs, individual structuring is partially "repeated" as a factor organizing the supra-individual/social space. The phenomenological "quality" of the social structure to have a reciprocal effect on the individual as a "social intention" is formulated, and aspects of communication between these constituted objects are described. The emergence of the problem of the true, the actual, and the real, as well as the question "Who validates what is true?" are acknowledged.

In the next subtitle: "Redistribution and partial loss of autonomy in the giving/projection of social and biological capacities as a process of differentiation and structuring of the supra-personal space – of the Social 'being' (Collective personality)," the specific paths through which this transfer of structure from the individual to the social occurs are pointed out. From the psychic (personal) to the post-psychic (supra-personal/social) space. This happens through the redistribution of the given individual capacities: means for living; of places to live; of coping capacities, particularly professional roles; and also, especially recently, the redistribution/giving of biological functions in the community. This redistribution also places the individual in a state of dependency on the supra-personal structure, as it, and not anything else, is burdened with the expectations for realization. This dependency acts as a driving factor in the relationship between society and the individual, as at a societal, social level, it mirrors the relationship of a small child with its caregiver. This dependency is also directly

related to the extent to which the individual has projected their expectations onto the shared supra-personal space. It is also a fundamental factor in the continuing differentiation and complication of the social role structure.

The text also mentions my personal experience from fieldwork as a psychiatric consultant for refugees in the camps of Busmantsi, "Ovcha Kupel", "Voenna Rampa", and Vrazhdebna. Within the discourse of the hypothesis, the significance of the change in the role behavior of the individual when confronted with a community that "offers" another role structure, unknown or partially known to migrants, is discussed. It is described how migrants from completely different cultural backgrounds, migrating under duress and self-coercion, "merged" into a culture that was distant from their own, a culture with a different "set of role repertoires", but they also assumed this role – to unify, in this case seemingly (role-wise), with the foreign culture. The issue is raised of how their descendants, in the second generation, will either be assimilated or marginalized in separatist communities. This problem stems from the question of the "Other." Whether the Other can be integrated as a truly "Other" and truly "foreign". The view is presented that the "Other" can only be integrated insofar as they are "the same" as the environment into which they are integrated. The rest either gets assimilated or confronts the environment.

In the text, regarding migration from the Middle East to Europe, a table is provided showing the reasons for migration, illustrating the social phenomenon of the redistribution of places to live on a more global scale (here considered as types of coercion and self-coercion), based on a study conducted in Norway. ((Jakobsen Marianne, *, Melinda A. M. Demott1 and Trond Heir1 Bentham "Open Prevalence of Psychiatric Disorders Among Unaccompanied Asylum-Seeking Adolescents in Norway" Clinical Practice & Epidemiology in Mental Health, 2014, 10, 53-58 Norwegian Centre for Violence and Traumatic Stress Studies, Postboks 181 Nydalen Oslo, Norway; University of Oslo, Institute of Clinical Medicine, Oslo, Norway. Laban Cornelis J., Komproe Ivan H., Hajo B.P.E. Gernaat. Joop T.V.M. de Jong "The impact of a long asylum procedure on quality of life, disability and physical health in Iraqi asylum seekers in the Netherlands" Soc Psychiatry Psychiatr Epidemiol (2008) 43:507–515).)

In this context, it is postulated that the supra-personal structure does not take on cultural traits. It is hypothesized that this is likely due to the fact that the community is structured when personal capacities are given to it, and here, we are talking about identities. The personal capacities of refugees are used by the community, but their identity is not. It cannot be redistributed in the supra-personal space of the social-role organization of the host community. In this way, cultural essences do not appear in the differentiation of the public structure. This, to some extent, problematizes the existence of true multiculturalism, unless such is

accepted as the specific aesthetic vision of separate cultures. Which is not true integration, but merely an appearance.

The redistribution of biological functions, at least in the scale in which it is "gaining momentum" in contemporary times, is an open question. Perhaps this is the most current event concerning the structural defining factor of the community. Because here, this is considered precisely as a specific manifestation of the action of inheritances as a structuring factor. The possibility, through the use of the shared role potential in the supra-personal structure of society, for inheritances of family lines to occur without sexual interaction or birth, further illustrates both the nature of biological redistributions (they are not limited to this example alone) and the growing significance of a social role as such. A differentiation in terms of role, rather than any other form of differentiation. Because, in practice, the social structure, through the redistribution of personal potential within roles, also has access to the biological capacities of the individual.

In CHAPTER THREE, the investigation into the process of self-differentiation of the supra-personal structure continues. A distinction is made between the terms "transfer" and "delegation". The first refers to the unconscious processes of the individual, with their influence on behavior and, thus, on the operative acts of the individual, resulting in their participation in the structuring of their supra-personal space – that of society. "Delegation" refers to the conscious "giving" of personal potential through the development of individual social roles, which, through their distribution in the community, form the role structure of society. Both concepts are generalized as a phenomenon of "giving" this personal psychic potential to the community. This can happen through external coercion, self-coercion, or a true voluntary and conscious delegation of rights to the community to act upon the individual in response to their desire to improve their prosperity as a social being. The emergence of individual psychic structuring is justified based on the inscription of the body image, on the one hand, and, on the other, on the inscription of the pre-psychic reality surrounding the individual. A similarity is hypothesized in this process regarding both inscriptions, referring to their equal value as objects and events external to the individual's psychic structure. At a later stage, the concept of a "repetition" of the processes structuring individual psyche in the relationships between the individual and society – between individual psychic structure and supra-individual/supra-personal structure – is justified. In the subsequent field of structuring, that of society, similar processes can be recognized in the construction of the role continuum of the community, where the role structure is placed within the symbolic order of supra-personal social interactions. It is precisely the possibility of "resorting" to the symbolic order that underlies the individual's ability to form a psychic structure, but also the social structure, in order to autonomize itself, also operates in a symbolic order – that of role interactions. The dynamics of such a process are traced, starting from one of direct interpersonal processes of community dynamics, which may, at their negative pole, correlate with authoritarian structures, and which, as a rule, are characterized by a lower level of differentiation as a social structure, moving toward

communities with a higher level of differentiation based primarily on role relationships. For example, if an authoritarian type of leadership can often be replaced by the physical removal of the one who embodies it or by their physical killing, in communities with a developed symbolic order of role organization (the so-called democratic communities, imagined in an "ideal" form), this "killing" is only that of a role. For example, democratic elections in the community, in their ideal (often wishful) form, actually result in the "killing" of the role of the rulers among those who participated in power – which was delegated to them by the individuals of the very same community.

Such a dynamic reflects the result of processes of conscious delegation/giving of personal potential. This is not only the case, as seen in the example regarding power, but also in relation to professional roles, social statuses, and types of redistribution. Regarding the unconscious aspects of this phenomenon, the operation of society is once again referred to as a place expected to fulfill a desire or need. By loading this supra-personal space with the qualities of an Object in this way, an expectation is necessarily implied that a given individual situation will be resolved from this place. This loading of society with the qualities of "something that knows how and has the ability" establishes the symbolic order in the community on a phenomenological level, attributing to it the qualities of a subject – the Social Subject. In this order, it is the Social Subject that operates as a metaphor for society. It is within the symbolic order of the relationships between the individual and the Social Subject that the transfer relationships to this space become possible. It is also noted that the projections/cathexes of individuals onto this symbolic place can be thought of as a collective projection, individually for each individual, rather than as a projection of some "collective body". However, it should be noted that it is not claimed that all individuals in the community have made such a type of transfer that intentionally establishes the community. Each transfer is toward an "empty place." This place is certainly not the subject of the individual. In any case, this transfer is "outward", outside of the individual.

Thus, the role organization of the community, in a certain sense, repeats in the post-psychic space of society what "happens" at the psychic level of the individual – a "reflection" of processes in one structure on its way of structuring the next one.

Along this way, as well as through the expectation of the individual to receive something from the Social Subject, their two-way interaction is based. This two-way interaction results in the maintenance of the supra-personal structure (because it is burdened with the expectations of the individual), giving it that relatively autonomous dynamic. A dynamic that it has from the position of metaphorical representation of the hopes and expectations of the individual, which they have placed upon the Social Subject, establishing a space for the community's action towards the individual. This differentiation of the supra-personal/social structure objectifies its functionality through role figures and their dynamics in the community. It is in the interaction between the

individual and the community as structures, possessing their own space of action – their own subject – that the role relationships that structure the supra-personal space are differentiated.

Two types of role structures in the community are distinguished. Basic roles, or those necessary for the individual's existence as an individual and biological being. These are structures that have a direction from the individual subject to the subject of the community. These role structures represent the projected qualities of the individual within society, ensuring their sustenance, protection, and reproduction. These are roles that reflect the operative acts of the individual toward the Social Subject, forming the role spaces for the redistribution of individual capacity, based on an individual expectation.

Secondly, as a manifestation of the action of the social subject towards the individual in the community, roles are structured that are connected to the actual result of the two-way relationship between the individual and society. These are the primarily social roles connected to the emergence of specific needs and values particular to each distinct community. Here, the aspect of the role most often represents the action of role niches. Unlike the first types of roles, which have their foundation in the a priori needs of the individual for existence and survival, and in this sense are imperative and unconditional active role positions of the individual, the second type of roles – arising from the action of the social subject – have a conditional character. They are, in practice, the social product, and as such, they have a conditional nature, redistributed in the community as a form of social commodity through role formations. This occurs through the formation of role niches in social dynamics – that aspect of the role connected with the passive taking of a "proposed" role by the individual, which comes from the supra-individual dynamics. What is not necessary for biological survival but is needed for social survival becomes a need. A need that, ideally, is distributed between the individual for their satisfaction of desire, and the social subject, allowing it to "continue to exist". This, for example, includes role models for living a certain way, building a social image in a certain way, or acting and even speaking a certain way. The needs of society, which have gained particular significance for the community, turn into and become generally accepted as "values". Thus, socio-political roles and socio-cultural roles, role positions are formed, and it is here that this aspect of the role, conditionally called a role niche, can be illustrated.

The emergence of the institution is discussed from a socio-psychological perspective as a place where social role interactions are actually carried out, where they "begin". This is an interaction where two intentions meet – that of the individual and, in fact, again that of the individual/individuals, but now as a phenomenon of the collective cathexes – of the social subject. In this way, the interactions of the individual role with the social roles establish the institutional role. The institutional role is examined as a place of the social subject's action toward the individual, but also as the place from which the individual receives the fulfillment of a "request". Thus, if the social subject is considered a metaphor for society, the institutional position is the place of

objectified action of the supra-personal structure toward the personal structure. If the social subject is "that from which action is expected", then the institutional role is the very place of action. In practice, the institutional role is a determined role niche.

Thus, three types of social roles are defined: **The first type** is based on the transfer to the "empty place" of the social subject of a potential that is similar to a need. These roles primarily operate as a metaphor for the instinct, as they are connected with the redistribution of capacities to fulfill the needs and desires of the individual. These are all of those potentials of the individual that they have "given away", shared in the supra-personal space, and which ensure their shared use for the individual's basic biological and social survival. **The second type** of social roles again concerns the individual's desire, as here they may have actions of a substantial nature, but this occurs indirectly through the reflection of this action by the social subject, forming social role figures connected to "needs" and "values". This type of social role also operates as a metaphor for the Law. **The third type** represents roles related to the meeting point of the individual with the social role as two role structures practically interacting. These are "the institution" and its institutional roles on one side, and the individual with theirs, on the other. Or perhaps this is just one institutional role – to carry out the practical interaction between the individual and social role continuums. Here, too, the social role operates as a metaphor for the Law, but processes of interaction between aspects of the first type of social roles – instinctively filled – can also be identified.

In the second subsection of the third chapter, the concept of "freedom" is introduced. Here it is done solely within the discourse of the hypothesis regarding the role structuring of the supra-personal space of society. It is introduced to the extent that it refers to the impossibility of freedom being constituted as a role. Since there is no such role behavior, there is no such role-of-being-free. It is seen as the individual's potential to take actions in opening their own space for the Other. As that action of the individual that is not and cannot be a social role, since it does not undergo "redistribution". This freedom of the individual is capable of making a cut and interrupting an extreme self-validation of the social structure and can even introduce new roles, enriching the role continuum of the community in the future. On the contrary, any attempt by the community to **define** what freedom is becomes a direct path toward introducing a totalitarian discourse. A total socio-centrism, resulting in the desubjectivation of the individual. Defining freedom – what it is, how it relates to the person and society, and "what is freedom", in relation to large communities, and especially to the hypothetical global community, is, in fact, defining the boundaries of the totalitarian community.

In the third subsection of the third chapter, titled "The Epistemological Perspective, 'The Mirror Box' – The Signifier, Recognized as the Signified", the meaning of a role interaction between the individual and the community, related to the capacity for knowledge, is discussed. It is noted that issues regarding knowledge, and

more specifically the human perspective of the relationship between the subject, knowledge, and its veracity or "objectivity", can be examined in different discourses. In this discourse, the relationships between the subject of the individual and the subject of the community are the focus. The text addresses how concepts are validated as true and real, and attention is given to the dynamics of this validation – whether the field of validation is "shifted" more toward the individual or toward society, and whether something "third" is introduced into this dichotomy. This forms the basis for discussing several more aspects of the community. Based on the above, arguments are added for distinguishing theocentric communities, in which something "third" predominantly operates in the relationship between the subject of the individual and the social subject; anthropocentric communities with a reduction of validations through "the third" and the social subject; and sociocentric communities, where the dominating validating factor is the public consensus or public doctrine. Here, too, the absolute dimensions of the independent and separate existence of such communities are not discussed. It is about aspects in the functioning of the community at a specific moment, a specific culture, and social organization.

In any case, this is also about signification. Signification of that which represents the object of intention of the individual's psyche. Intention, as a striving for knowledge of the existent, in contrast to the cathexis, which is the transfer of libidinal "energy" to the object. Or the realization of the desired knowledge in the form of some commonly accepted fiction related to the concept of "truth". In this sense, the presence of the Signified is assumed, representing everything that can be observed and for which it can either be claimed to be present or assumed to exist. It is emphasized that the boundary, at which an absolute Signified is assigned specific Signifiers in language, through which it becomes understandable to the observer, also outlines a limit to knowledge. At this point, only what is understandable to the observer is structured. For example, the individual establishes language to "signify" that which is in their scopically perceptible field, in the field of the Other. That which has a separate and independent existence from the existence of the individual. Regarding the action of the social subject, if the signified is accepted as valid only through "value" role figures/concepts, such validity would only outline the boundaries of society. The boundaries of a post-psychic phenomenon. Of the post-psychic space. The signification of the pre-psychic world in the conceptual apparatus of the symbolic field of language refers to the operation of something "third". This is "the world" in its objective totality as it was before the constitution of the observer as the observing subject. Here, signification is the signification of the third between the subject of the observer and the phenomenological order of the post-psychic reality. The signification of the post-psychic reality (the world after the intervention of the individual's intention, specifically the generated supra-personal structure) is, in fact, the signification of something that is produced by the observer themselves. Thus, the signified and the signifier originate from the same place as the double reflection of a referent whose place cannot be determined. As the reflections of a single referent/signified in a

mirror box. The risk of this is discussed, that instead of the signifier, which is in the symbolic field of language, directly reflecting its signified, which is in the field of the existent outside/unaffected by the mental ability, it is attributed as such to another signifier. Thus, we have only a single conceptual apparatus of signifiers, with the presence of what they signify being "overlooked" or "forgotten", or the interest in it is withdrawn. This is a tendency that can be recognized as operating in the socio-centric aspects of supra-personal structures. To think of the burdening of meanings on the very concept, without taking into account that this concept is no more than a creation of language and represents the symbolic representation of something that it signifies, but does not exist.

Thus, although language has a key role in the establishment of both the individual's psychic space and the post-psychic space, it can hinder or complicate the knowledge of the pre-psychic.

THE CONCLUSION reviews the main arguments for the role-based structuring of the community, based on the phenomenological order of the projected unconscious desires and the conscious needs of the individual in a supra-personal space, which is expected to "know". Thus, the establishment of the place where community life will occur in the form of the redistribution of psychic capacities in the symbolic role space is, in its essence, the result of a transfer, a projection, and interaction of structures, but at the same time, it is also a conscious "delegation" into the post-psychic, specifically – the social space, which thus contains both the conscious needs of the individual and, necessarily, their unconscious desires.

CONTRIBUTIONS

1. Argumentation for the expansion of the boundaries of the basic triangulation of relationships between the "desiring subject - desired object - frustration of desire by a third party" (commonly known as the "Oedipal situation"). From one that develops solely between the primary objects and the child, to the continuation of its operation in society as a result of globalization processes and the altered status of the family. The path through which this occurs is its persistence in the symbolic order of the operation of "the Law" ("The Names of the Father" in the Lacanian discourse).

2. Defining the boundaries of the concept "Social Subject" as the symbolic place in a supra-personal space, invested with the expectation of the individual that the community will take action towards them and for their benefit.

3. Concept for structuring the supra-personal (social) space as a role continuum of relationships, on a phenomenological level, possessing its own dynamic and intention for action towards the individual. Defining the role structure of the community, as well as the aspects of role interactions as representations of the individual's intrapsychic dynamics, unconsciously projected or consciously given/delegated into the supra-personal space.

4. Distinguishing "theocentric", "anthropocentric", and "sociocentric" aspects of the community.

PUBLICATIONS ON THE TOPIC

Petrov, Alexander, "Social Role and Subject," **e-Journal VFU,** Issue 21, 2024

Petrov, Alexander, "Social Intention," **e-Journal VFU,** Issue 21, 2024

Petrov, Alexander, "Globalization and Unification", **e-Journal VFU** Issue 23, 2025

Petrov, Alexander, "Sex, Gender, Society", **e-Journal VFU** Issue 23, 2025,

REFERENCES

1. **Aristotle** (2015), "Politics", Open Society - Sofia

2. **Buber, Martin** (1992), "I and Thou", Varna, "Steno"

3. **Berne, Eric** (1992), "Transactional Analysis and Psychotherapy", "Brotherhood"

4. **Wund, V**. (2001), "Problems of the Psychology of Peoples", Moscow, 2001.

5. **Georgiev, L.** (2014), "Critical Psychology of Politics and History", University Publishing House "St. Kliment Ohridski"

6. **Georgiev, L.** (1999, 2013), "Critique of Ethno-National Rationalism", University Publishing House "St. Kliment Ohridski"

7. **Georgiev, B.** (1990), "Communities - Our Home", Sofia: University Publishing House "St. Kliment Ohridski"

8. **Durkheim, E.** (2002), "On the Division of Labour in Society", SONM

9. **Elias, N.** (1999), "On the Process of Civilization, Volume 1", Atika

10. **Elias, N.** (2000), "On the Process of Civilization, Volume 2", Atika

11. **Kant, I.** (1992), "Anthropology from a Pragmatic Point of View", University Publishing House "St. Kliment Ohridski"

12. **Lacan, J.** (2002), "The Formation of the Unconscious", BOOK 5, Gnosis/Logos, Moscow

13. **Parsons, T.** (2005), "The Evolution of Societies", Critique and Humanism

14. **Lévi-Strauss, Claude** (2015), "Structural Anthropology (1, 2)", Sofia, "Zahariy Stoyanov"

15. **Tilkidzhiev, N.** (1989), "Social Groups", Science and Art

16. **Fromm, E.** (1992), "Escape from Freedom", Publishing House "Hristo Botev"

17. **Habermas, J.** (2004), "The Postnational Constellation", Critique and Humanism

18. **Freud S. (1950 [1895]) "Project for a Scientific Psychology"** *(1950). Standard Edition, (1):281-391*

19. **Scheler, M.** (1991), "The Place of Man in the Cosmos", "Eurasia Abagar"

20. **Jakobsen, M., Melinda A., and Trond B.** (2014), "Open Prevalence of Psychiatric Disorders Among Unaccompanied Asylum-Seeking Adolescents in Norway", Clinical Practice & Epidemiology in Mental Health, 10, 53-58, Norwegian Centre for Violence and Traumatic Stress Studies, Postboks 181 Nydalen Oslo, Norway; University of Oslo, Institute of Clinical Medicine, Oslo, Norway

21. **Laban, J., Komproe, H., Hajo, G.** (2008), "The Impact of a Long Asylum Procedure on Quality of Life, Disability, and Physical Health in Iraqi Asylum Seekers in the Netherlands", Soc Psychiatry Psychiatr Epidemiol, 43:507–515

22. **Lacan, J.** (1961–1962), "IDENTIFICATION", THE SEMINAR OF JACQUES LACAN, BOOK IX

23. **Lacan, J.** (1956–1957), "The Object Relation and Freudian Structures", Seminar IV