

REVIEW

Doctoral dissertation on the topic: SOCIAL ROLE STRUCTURE AS A PHENOMENON OF COLLECTIVE PROJECTION

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Alexander Petrov's dissertation "The Social Role Structure as a Phenomenon of Collective Projection" is markedly unconventional, challenging, but with the potential to be useful for a wide range of psychologists and doctors, administrators, leaders of public spheres, members of the social group who are curious and inspired to actively participate in the processes of reorganization of the way of life in the social community. Petrov is a psychiatrist who works in the field of pathology and functional social maladaptation in the family and group of individuals, with excellent training in the field of clinical psychology, psychoanalytic and analytical paradigms, extensive experience in psychotherapeutic approaches of interventions for reorganization of psychoses and personality disorders, personal education in contemporary philosophical concepts, ambition and persistent pursuit of his professional goals.

The dissertation is written on 213 pages, contains three main chapters, a conclusion, and a bibliography of 61 contemporary sources in Cyrillic and English specialized on the topic.

Already in the introductory part of the dissertation, Petrov puts his long-suffering "motive" for developing a scientific study and proposing a solution "how to compensate for an impossibility, a deficit of capacity, a weakness", in which he refers to his personal dissatisfaction with the individual's lifestyle, conflicts in the family and today's social reality and the resulting "negative psychic energies" in adolescents with the subsequent failures in their behavior. A generalized analysis of contemporary societies in terms of autonomy is made: low-differentiated, where there is relative autonomy in the extended family, short ties within the family, where the individual is formed in the primary "pre-Oedipal and Oedipal models of identification of the personality and social roles. There, "violence preserves the status quo and cohesion of social roles, but with suppressed affectivity or outbursts of aggression, confrontation with others". The "serious risk" is brought out that each

subculture of the small social group will not be able to preserve its values - "mythology, rituals", which is experienced as violence and often motivates a retaliatory response to an attack with aggression on the rules of the dominant culture. The doctoral student poses the even more complex question of the "accumulated negative energy within the personality", escalating into suicide, auto-aggression, domestic violence, drug addiction, but preserving the dual relationship with the social role. A large part of the psychological processes that accompany and determine this maladaptive behavior are unconscious, in the aspects of destructive mental tension and behavior, associated with castration conflicts, Oedipal aggressive fixations, borderline personality disorders. Here he interprets how the social structure can be interpreted as protective behavior and destructive reorganization. Thus, Petrov accepts his work as "the beginning of a professional, philosophical and psychological discussion for understanding and building a strategy for change, based on working with the individual and the small social group - the family".

The first chapter of the dissertation contains an overview and theoretical analysis of the structuring factors of the community. Petrov presents "processes related to the construction of relations in the community, with its organizing as structure, capable to "survive" and to surrender his/her own model in next generation". The dynamics and differentiation of these psycho-social - economic processes in the social group are traced. Here the doctoral student introduces his interpretation of the dynamics of the processes of catechesis from the biological to the psychic in the social discourse. He makes very interesting interrelationships between psychoanalysis, psychology, social categories and associations, individual behavior and social community, where conscious and unconscious psychic mechanisms of transformation and regression, symbolic differentiation, autonomy of the personal structure and connection with a suprapersonal structure in the social community are intertwined. In the subsection on instinctual energy, a review and analysis of sexual energy and incest, restrictions on sexual contacts in the lineages from the positions of socio-economic and biological survival is made. On the other hand, there is the deployment of the eroticization of relations in the subcultural plan of ritualized communities. Here the doctoral student inserts an interpretation of his personal experience as an expert psychiatrist, in cases of gender change, "the surrogate mother", the homosexual parental couple, where the modern trend gives priority to the social role in the community, over biological determination and

inheritance. In these parts of the dissertation, the doctoral student analyzes the relationship between mother and child, the transmission through non-verbal behavior and language of messages stabilized in culture with unified meanings, which are primary and basic regulators of the behavior of the individual in the social group. Psychological, ethical and semantic messages and functions of factors penetrating the themes of sameness, equality, freedom, confrontation are discussed. Factors related to the concepts derived in the last century for identification, frustration, traumatization, castration, object relations, conscious/unconscious and the important psychopathological personality organizations: neurotic, psychotic and perverse structures are discussed in detail. Very serious and well-motivated are his psychoanalytic interpretations of the symbolism of language, faith with cultural religious models, the values of the Enlightenment, the arts, diverse models of education, manifestations of group creativity and their influence both in the development of the mental and behavioral world of the individual, and similarly in the development of the mental and cultural world of social communities. The doctoral student emphasizes that "the struggle for identities, observed in modern times us, the subcultural identities, it seems, never no are had such quick dynamics in the entry them in the general valuable system on community". Here the doctoral student makes a comparison with the dynamics of the mental process in the therapeutic group and the formation of a leadership position, going through autonomization, opposition, competition, pairing, formation of coalitions and finally a common group goal and structure. The harmonious, disharmonious and psychopathological unconscious mental processes in these stages of formation of the group organization in different cultural communities are analyzed. As analogous examples, he describes his personal experience of participation in psychodramatic and psychoanalytic groups, where socio-role aspects are formed, analogous to social roles in the community, with a similar interweaving of personal and suprapersonal roles in social identity.

The second chapter of the dissertation analyzes pre-psychic, psychic and post-psychic structures. Here Petrov compares material and metapsychic structures, anthropocentric levels of construction of these structures of society, types of discourse of formation, tied to attitudes, values, goal setting, action, intentions that are implanted in social reality. The chapter on the neurotic, psychotic and perverse and supra-individual structure of the personality and social group is extremely

interesting. Here an analysis is made through the psychoanalytic thesis of the role of frustration , castration in the formation of the psychic structure of the individual, the complex aspects of metaphor in the meaning and understanding of desires, the action of defense mechanisms in neurotic, harmonious, psychotic and perverse personality structures. Petrov makes a magnificent overview and analysis in historical terms of the state organization of institutions, their function and the types of roles that individuals form in order to survive, to become autonomous , to dominate, to realize more successfully the libidinal energy of their life drive, to interact with others, to realize themselves and to rule in the group. For all his interpretations, the doctoral student assumes that " the ability to mentally action is from one side is an intrapsychic phenomenon that connects the objects as intrapsychic organization on the individual , and from another , represents process on communication with the Other . And here in the dynamics of personal development and maturation, through the eyes of psychoanalytic phases, the interaction of the Self-Other, the family and social groups with a variant of harmonious, disharmonious process and pathology are analyzed. The doctoral student very correctly uses the symbolism and content of psychoanalytic concepts, process interactions at the level of conscious and unconscious emotional and behavioral actions, role interactions that determine the intensity of social processes and structure-forming models of society. At the same time, he skillfully weaves his personal professional experiences into the interpretations, but again correctly takes into account the subjectivity that also brings the possibility of being confronted. Interesting and significant for therapeutic practice are his interpretations of the formation of role positions in social interactions through aggression, the variants of building personal identity, the role of significant parental objects and state institutions as "role niches" for training. Throughout the dissertation text, there is an abundance of relevant information and comparison with processes of social structuring and interpretations of great philosophers, psychologists, social analysts from past historical eras, who compared the personality and society as psychic systems in interaction. In a separate subsection , the doctoral student analyzes factually and phenomenologically the "projection" of the individual potential of the personality in the structures of the community, as an unconscious and conscious process. Here, the doctoral student proportionately, in my opinion, recognizes that the very differentiated psychotherapeutic directions and techniques had a strong positive impact on individual development and differentiation, but were poorly implemented on social processes, which led to the "

emergence of psychoticism in a couple , psychedelia / postpsychic reality and role-playing structures in the Public being ". He analyzes the serious and painful topic of the redistribution of means and living conditions, the economic inequality caused by the market, managed by small groups, and the individual remains forced to obey. Data are presented for other countries and in our country, for negative events in adolescents, psychiatric morbidity in the local population and migrants , specific unhealthy psychological changes discussed through the "drive for survival of the genus and generation".

In the third chapter of the dissertation, Petrov attempts to analyze self-differentiating role structures on the basis of the “taking over” and redistribution of the personal capacity transferred from the individual to the public subject. Here, the power-political models of influence are discussed, the problems of “enjoyment, castration in the individual meaning of life, survival, frustration with changes, the framing of the personality in the community and the way of life, education and the new requirements for the Enlightenment and the sociocentric aspects of community structuring. In a subsection, the doctoral student discusses the options for self-organization of the community itself as a role structure, to which the individual’s psychic investments related to the drive to live and the satisfaction of desires and his cultural values are directed, a place where “the individual can be heard and respected”, as well as spontaneous civic initiatives and movements. In this section, the doctoral student succeeds in analyzing the different models of the individual-social community relationship to derive his thesis that a public structure can yes cease yes operates in the way it was built , only if the individuals who compose it withdraw the intentions you from her. So on practice the public structuring loses his/her own potential and energy . One aggression to the community can yes scatter available role-playing organizations and models and it yes stop yes functions . And if individuals from the community are kept the intentions you are in it , you again will restore on practice the same or similar social role-playing structure on redistribution . Conversely , “ communities that is consist of from individuals who no recognize the transpersonal space as place for intention on personal you capacities , or more initially no can yes is structure sustainable , then in one subsequent moment the existing one community is falls apart completely or partially " . Very strong is the interpretation of the "enjoying subject, who invests only for himself and, like the authoritarian type, creates relations of "perverse discourse" with features of public

sado -masochistic relations. In the last subsection , the doctoral student offers his recommendations for the new model of structuring communities, with three types of social roles, problems within the boundaries of freedom and unfreedom, social-role interactions, which should be systematically studied and corrected in the process of implementation.

In his final part of the dissertation, Petrov presents four contributions that are well structured in relation to his original theses, derived from the serious overview, thematic and qualitative analyses from his personal professional research experience working with individuals and groups, in the field of mental health, personality disharmony and pathology. The generalizations of the analyses are extremely valuable, "that the social space " opens " and draws its energy no from itself myself you are , but from the persistent needs on the individual yes realize their own goals and desires in one diversity from opportunities , avoiding the loss on wishes object or reducing probability for failure and all this he defines as "drive for life ". Petrov constructs a " symbolic relationship between individual and society as attitude between the subject on the individual and his relationship with the object of desire and the subject on the community , which operates as metaphor on society ". Here, in proportion to his socio-psychological analyses and interpretations, he brings out a neurotic, psychotic and perverse discourse of the community. The text continuously interweaves and cites positions of authors from strictly specialized classical and contemporary scientific sources, which correspond to his scientific research analyses of the dissertation hypotheses. I have no critical notes on the latest revised version of the dissertation, my recommendations from the preliminary review are in line. The abstract reflects the most essential parts of the dissertation.

In conclusion, I believe that the dissertation work on Alexander Petrov is a complex socio- psychological -psychiatric analyst and presents his exceptional erudition, professionalism, creative courage and scientific research skills for analysis and new practical and applied concepts!

I propose to the members of the Scientific Jury in Psychology to vote for Alexander Petrov educational and scientific degree " Doctor " in professionally Field : 3.2. Psychology , Social psychologists .

04/08/2025 Reviewer:

Sofia

Assoc. Prof. P. Petkova