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Biopolitical Laboratory and the Genetic Modification of the Psyche

SUMMARY

In the era marked by the universal fascination and the naïve, "mesianistic" belief in the salvationary and the utilitarian "demiurgistic" grasp of a genetic engineering and subsequent modification of the causal-natural cycle, arises an inevitable question of the critical consideration of the phenomena of the psyche in the context of the given metamorphosation. Namely, in this article, the author will observe the human psyche as a kind of relational, dialectical tangent that vitally connects the mind and body of an individual, both in the cognitive and the material sense. It will also be argued that genetic engineering of it does not require research laboratories in which scientists "play" with mental genes, instead of which the sufficient tools are the ones of "biopolitical laboratory", with an instrumental methodology marked by the marketing pressures and the media lobotomization, biopolitical manipulation, abiotic education and excessive use of medicaments in the psychiatric treatment of mental disorders. The above-stated questions dominate the discourse of the article, introducing the orientative knowledge and bioprotectionistic[1] teleology of discipline of integrative-bioethical paradigm as a potential scientific and social platform for rethinking and pragmatically overcoming the issues presented in the discourse of the article.

Keywords: Biopolitical laboratory, heteronomy of the self, pluriperspectivity, integrative bioethics, modification, psyche.

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1 Damir Smiljanić, "Problem pogledâ na svijet i integrativna bioetika", Filozofska istraživanja 122, Year 34 (2011) vol. 2, (245–253).

Introduction

Some hundred years after the release of Kjellen's famous coin "biopolitics"[2], and about forty after its theoretical elaboration and philosophical popularisation conducted by Michel Foucault, it seems that the reader's hype and academic interest in this ever-ongoing problematic is gradually lurking, being choked in the unbearable noise of the late modernistic "terminological onanism" semantic roaming and ontological insecurity[3] – which we could easily claim to represent the supreme product of this *postistic larpurlatory*[4].

The aforementioned loss of interest and a kind of amnesia towards the biopolitical results in doubts, I am observing as a kind of a paradox, according to the fact that the *biopolitical laboratory*, in which the majority of the civilized being's world is immersed, is now more current, present, invisible and suprematic than it has ever been before. Although he has given a lucid and prophetic diagnosis, Foucault could not, in his own active time, know the power of the mass media led by the Internet revolution and the »mania of the screen« that will emerge in the future, and settle and spread to all the domains of the civilization, encouraging, amongst other issues, selfie-mania narcissism and the supporting ones' own images in the frame of "screen narcosis".

Foucault could hardly even realize the strength of media's message[5] that global connectivity would bring to the knot of the alienation and ontical security of the epoch, accompanying a genetic modification of the psyche that emerges as a by-product. In other words – a perfectly measured and calibrated selling product of the capitalistic machine.

2 A neologism *biopolitics* is firstly used in 1905, in the Rudolf Kjellen's book *Great Powers* (Rudolf Kjellen, *Die Grossmächte der* Gegenwart, Leipzig; Berlin: Verlag und Druck von B. G. Teubner, 1917), and its transformation into the part of a *mainstream* philosophical was done by Michel Foucault through his lecture series held in 1975-1976, entitled *Society must be defended*. In brief, Foucault described biopolitics as a new technology of power that exists at different levels, and that aims in different directions, using various instruments. He argued that biopolitics is a controlling apparatus over the entire population. See in: Michel Foucault, *Society Must Be Defended: Lectures at the College of France, 1975-1976*, St. Martin`s Press, New York 1997, p. 242. Foucault's theses were further developed and expanded by various thinkers, with an emphasis on Antonio Negri and Giorgio Agamben, and in the Croatian area, the relevant interpreters are Marijan Krivak and Žarko Paić. Agamben writes: "In the last years of his life, while he was working on the history of sexuality and unmasking the deployments of power at work within it, Michel Foucault began to direct his inquiries with increasing insistence toward the study of what he defined as biopolitics, that is, the growing inclusion of man's natural life in the mechanisms and calculations of power." Giorgio Agamben, *Homo Sacer: Sovereign Power and Bare Life*, Stanford University Press, Stanford 1998, p. 119.

3 The syntagm of ontological insecurity was coined by R. D. Laing, the famous Scottish psychiatrist and the most philosophical representative of the "anti-psychiatric" movement, and emerged as a diagnosis through his existential-phenomenological therapies. R. D. Laing, Politika doživljaja, Nolit, Beograd 1977.

4 The game of words *laboratory* and *larpurlatory*. It points to the larpurlatistic modification, deprived of causal aims.

5 See in: Marshall McLuhan, *The Medium is the Message*, Gingko Press, Berkeley 2005.

If he could foresee the reality that would occur twenty years after his death, I guess he would be even more aggressive and prolific in his theoretical approach to the disclosure of the politically directed breeding of a finite man, who is being carved into the teleological direction of a certain obedience and stepping on a plane of selfishness of the capital amassing, from which there is no reason to turn, neither to critically question[6].

Also, he could not know that the obsession with the genetic modification would occupy all of the spheres of society. Emotions of modification, *enhancement*, progression which overlooks and overcomes the causality of evolution, and that the mania of scientific "playing with the genetics" – has reached such levels that could be psychoanalytically interpreted as a mania of overcoming or bypassing oneself, while the development and birth of one's own self is left to the always-foreign, strange force and causality[7]. All this points to a kind of *larpurlartism* of overcoming the existing, that is, overcoming just because of the overcoming of itself.

However, in this text we will not deal with the psychoanalytic analysis of the unconscious of human culture, nor with the analysis of Foucault's thoughts and theses, rather, the biopolitical issues shall be observed and evaluated in the bioethical key, with the teleological synthesis of the concepts of bioethics and biopolitics.

Mania of the modification

In the era of a modification mania, the most aporetic and technologically most advanced peak-pyramidal point presents a genetic modification of organisms, and the roots are the first station from the causal physical field to the mouth and the *cognimatone* of the species called anthropos. In the global and historical context, Jeffrey Smith threw a lot of sand at the genetically modified crops with his book *Seeds of deception*[8], and on the Croatian level, the bioethical concepts of the GMO problem were intensively considered and evaluated by Valerije Vrček and Ivica Kelam. Kelam dedicated the whole Ph.D. dissertation to the thorough and sharp analysis of the GMO issue, which has been published as the book titled *Genetically Modified Crops as a Bioethical Problem*. In the above-mentioned book, Kelam inter alia states:

6 My intention is not to determine the contemporary political order to the medieval prison type of society, but to emphasize certain points that are softly, unnoticeably directing people's acts, packed in the concept of free marketing and globalisation.

7 On this place is usefull to turn on Baudrillard's concept of simulacra, a simulated reality that is even more real than the empirical one. (see in: Jean Baudrillard/Sheila Faria Glaser, *Simulacra and Simulation*, Michigan University Press 1995).

8 Jeffrey M. Smith, *Seeds of deception*, Yes! Books, Fairefield 2003.

„The production of genetically modified crops shows us how strong the monopoly and the influence of biotechnology advocates is, led by biotechnology corporations, motivated by the desire for power and profit. Things like hunger in several African countries are exploited to promote genetically modified crops and stir up fears of the future food shortages that can only be solved with the help of biotechnology.“[9]

I emphasize the deceptiveness of the term "biotechnology" that at the first glance breathes with the vitality and the progress of the living ones, but if we go deeper to the pragmatics of the ultimate product of "biotechnological substrates", we notice that it is largely connected with the *thanatos* of the causal-evolutionary segments, representing a kind of a Demiurg of a genetic image of the world whose long-term benefit or damage to the planet is not sufficiently questioned, thereby causing bioethical attention focused to the inevitable direction of responsibility.[10]

In addition to the categorical question of the responsibility and morality of science that is struggling with the modification of crops, it is inevitable to refer to some critical notes about political authorities that tolerate and even emphasize the importance of GMO exposure. Regarding the political situation in Croatia, Vrček claims:

"A special form of conflict between science and the public is contained in the adoption of the GMO law. According to the dictates of the "knowledge society", laws must be based on the scientific results and evidence. So the law on GMOs was abducted by the public and handed over to the molecular biology and genetics. The GMO Act was passed without public participation, it does not take into account the public's views that are clear and measurable. It is a science act through which the issue of biotechnology and food is reduced to the work of several scientific subdisciplines. The law based on scientific research is conducted by the "scientific police" (scientific-expert organic structure for the law implementation). Such "occupation" of the legislation resembles the tyranny of science and profession or the dictatorship of experts from the Orwell's "fiction". (Army of the *Little Brothers*!). It is a warning from Hans-Georg Gadamer, claiming that the "society of knowledge" turns (reduces) into a "science society". In such a society, sanity or wisdom, which Aristotle finds as a *phronesis*, has no value or is even forbidden."[11]

It is obvious that science and public are on the opposite polarities, which automatically awakes the suspicion of the moral intentions of "scientific cuisine" that operates over the bounds of public, i.e. to which the health and well-being of the community are underpinned by the profits and the scienship *ideologems*. I would like to point

9 Ivica Kelam, *Genetički modificirani usjevi kao bioetički problem*, Pergamena, Zagreb 2015, p. 361.

10 On the question of responsibility, useful referential orientation is present in the work of Hans Jonas (Hans Jonas, *Imperative of Responsibility: In Research of Ethics for the Technological Age*, University of Chicago Press, Chicago 1984) and Hrvoje Jurić (Hrvoje Jurić, *Etika odgovornosti Hansa Jona*sa, Pergamena, Zagreb 2007).

11 Valerije Vrček, *GMO između prisile i* otpora, Pergamena, Zagreb 2010, p. 63.

out that any scientific act that does not have the moral or bioethical postulates in the teleological, deontological background automatically becomes a bioethical problem and a field worthy of discussion, elaboration, and criticism. At the same time, I am wondering whether the key point of science is manifested in affirming the existing dogmas and serving the corporations, or is it revealing the new knowledge paths and overcoming the present ones? And not in the context of overcoming the evolution causality by the genetic modification, but rather by the interdisciplinary, integrative relation with the cosmological environment[12], with integrative-bioethical methodology and subject sensitivity, whereby protection and accountability to life fulfill the top of the systematic *teleologram*[13].

Besides the laboratory biotechnical modification of crops and living organisms, eugenics and various aesthetic and athletic physical enhancements and advancements of a person, globally emerges a more hidden but paradoxically – universally speaking even more present problem. Namely, the issues of the genetic modification of the human psyche arise as the crown of a biopolitical laboratory, and within it, there is no need for chemical, but primarily social and psychological formulae, as well as the consumerist[14] ideology and neuromarketing as an instrument of implementation.

Genes, psyche, biopolitics

At the beginning of the critical penetration into the given issue, I would like to point out the difficulties and roamings in defining of the psyche and the arbitrarity of its use throughout history. Namely, there is evident terminological and semantic vacuum that mixes the terms of the spirit, the soul, the psyche, the mind, and mental, and the paradigmatic scientific confirmation of this confusion appears in the form

12 That kind of unified environment of cosmological life organism I am calling All-Onenes, and thoroughly evaluate it in the article: »Paradogma of Psychic Entropy of Evil and Palingenesis of All-Onnenes«, *Synthesis philosophica* 63 (1/2017) pp. 31–50.

13 Ante Čović notes: »Man's power over nature and over himself has grown to the point where it is revealed that science does not contain measures of its use, that it cannot set the goals of existence or set civilizational frameworks. In other words, science has lost its relevance for human existence and regulation for shaping the whole of life, reduced to the role of a powerful tool whose use must be conceived outside the profession and beyond science itself, precisely from the stronghold of bioethical pluriperspectivism. Namely, in the sign of a shattered faith in science, there is a turning point of civilization epochs, a transition from the new century, which marked boundless confidence in the leadership power of science, in a new, bioethical epoch, which emerges with a vision of a new goal and a different role for science.« Ante Čović, *Etika i bioetika*, Pergamena, Zagreb 2004, p.117.

14 Gilles Lipovetsky – Paradoksalna sreća. Ogled o hiperpotrošačkom društvu, *Antibarbarus*, Zagreb 2008.

of the philosophy of mind, whose representatives translate all mentioned terms with the word "mind"[15].

Above all, via the religious and romantic terminological use and semantics, in the process of transit from the Greek to Roman cultural thinking, the *psyche* is translated with the *anima*[16], which is translated as a soul, and which takes on a transcendental connotation and distances us from exact judgment of the true semantics and phenomenological structure, hence – from the scientific empirical evaluation and elaboration.

In order not to enter into deeper and wider analysis that would steal too much of the text space, we will keep walking the observation path of the psyche as a dialectical synthesis of one`s mind and body.[17]

Thus, every human thought and act represent the physical actualisation of the mind (*nous*) potential[18] and thereby become a subject of ethics, and furthermore – of integrative bioethics. I emphasize the moment of dialectical entanglement between the mind and the body[19] in order to avoid the dualization of external-internal, physical-metaphysical, which leads to epistemic bipolarisation, and also leads us towards the domain of foreign and unsuitable scientific research. In the context of the dualism aporia, Hrvoje Jurić notes:

"The change in *nature's image*, i.e., nature as the human cosmic environment, rests on a foundation of metaphysical situation that led to the modern *existentialism* and its *nihilistic* aspects. If the essence of existentialism is a certain dualism, dualism as the alienation of man from the world with the loss of the idea of a close cosmos

15 In this article, I do not plan to waste much time on philosophy of mind, but the given example can serve as an inspiration to rethink a general terminological aporetics, which is manifested on various levels. In this context, philosophy of mind is specific due to the fact that its representatives emphasize terminological purism and semantical cleanness as a cruciality of scientific and speculative behaviour. More about it, see in the article: Luka Janeš, „Semantički vakuum pojmova duh, duša, psiha, um", *Arhe* 29, (197-221), Novi Sad 2018.

16 *Psyche* semantically represents the blow, the cooling, and the living breathe, and the *anima* derives from a greek *anemon,* which refers to the wind. The modern term *soul* comes from the old English, coming from and belonging to the sea (or lake). (see in: Richard Swinburne, *The Evolution of the Soul.* Oxford University Press, 1997).

17 Generally speaking, soul, psychic, and mental life usually seem phenomenologically distant, and distinctive from the empirical world, fulfilling a kind of metaphysical space. In this article, I argue that metaphysical, dualistic, hence the bifurcated, transcendental perspective is completely wrong and fallible. I argue that the act of conscience is proved of its dialectical, living, hence empirical character. I recall Thomas Fuchs concept of brain ecology and the notion of conscience as the intentional resonant notion, which excludes premises of representationism. (Thomas Fuchs, *Ecology of Brain*, Oxford University Press, 2017).

18 Allusion on Aristotle's thoughts on the relation between the *dynamis* and *energeia*, translated as *potentia* and *actualis*. (see in: Jonathan Beere, *Doing and Being: An interpretation of Aristotle's Metaphysics Theta,* Oxford University Press 1990.; also in: Giorgio Agamben, *Opus Dei: An Archaeology of Duty*, Stanford University Press, 2013).

19 It is worthy to make a distinction between *Körper* and *Leib* — biological and experienced body. The given difference derives from Husserl and gets its highest interpretation in Merleau Ponty's *Phenomenology of Perception* (Maurice Merleau Ponty, *Phenomenology of Perception*, Routledge, London 2002).

(the dualism that Jonas immediately calls "anthropological acosmism") then is not a modern natural science the only one that can create such a condition. Dualism is anthropological acosmism, and that is, cosmic nihilism. Cosmic nihilism, whose beginnings Jonas sought at the beginning of the new era, created a condition in which modern existentialism could be developed."[20]

If we adhere to the proposed conceptualisation and pin the physical character to the psyche[21], it is an undeniable fact that the genetic modification, which is directed at the modification of the bodily DNA structures (which are inherent to the living organisms)[22], potentially and efficiently reaches and affects the human psyche[23], directing the human image of man in the desired direction of marketing, including the absence of critical thinking. Psyche as an integration or amalgam, therefore a synthesis of mental and physical, rational and sentimental, social and genetical, is highly susceptible to the genetic modification[24].

Yet, in this paragraph I will not outline the moments related to the activities of particular biotech scientific laboratories in which the scientists are dealing with highly sophisticated instruments, expensive technologies, pipettes, chemicals and similar apparatus, but will apply the image of a chemical laboratory to a macro image of the entire global community, which I will metaphorically observe as a macro-social "biopolitical laboratory" in which the instrumentality is expressed in social formulas, rather than by the chemistry ones that derive from a methodology of those laboratories, and which includes all the civilised human beings. In the said laboratory, the conditions and instruments needed to carry out the modifications are adapted to the global connectivity and uniformed accessibility to mass media information, and in the setup of the main instruments are included social formulas and neuromarketing, accompanied by the mass media messages and behaviour orientations for the life consumers. At this point, it is worth pointing to Baudrillard's idea of a *simulacrum*, that is, a kind of a "hyperreal" virtual world that occupies the empirical one, and which is in line with the production semantics of the biopolitical laboratory. Specifically, related to Mcluhan's thoughts on media Baudrillard claims:

20 Hrvoje Jurić, *Etika odgovornosti Hansa Jonasa*, Pergamena, Zagreb 2010, p. 31.

21 Argumentative addition to the given claim could be found in the Thomas Fuchs article: »The Interactive Phenomenal Field and the Life Space: A Sketch of an Ecological Concept of Psychotherapy«.

22 https://www.nature.com/scitable/topicpage/dna-is-a-structure-that-encodes-biological-6493050/. Last time accessed on 10.11.2019.

23 See in: Robert Plomin, Oliver S. P. Davis, "The future of genetics in psychology and psychiatry: microarrays, genome-wideassociation, and non-coding RNA", *The Journal of Child Psychology and Psychiatry 50*, 1-2, 2009 (pp. 63-71).

24 If the psyche is perceived in a transcendental religious context as a soul, then it is difficult to talk about genetic modification with regard to the transcendental categorical character inherent in genetics and genery that are dislocated from the empirical world, in the sphere far away from the scientific experimental reach.

"Behind this exacerbated mise-en-scène of communication, the mass media, the pressure of information pursues an irresistible destructuration of the social. Thus information dissolves meaning and dissolves the social, in a sort of nebulous state dedicated not to a surplus of innovation, but, on the contrary, to total entropy. Thus the media are producers not of socialization, but of exactly the opposite, of the implosion of the social in the masses. And this is only the macroscopic extension of the implosion of meaning at the microscopic level of the sign. This implosion should be analyzed according to McLuhan's formula, the medium is the message, the consequences of which have yet to be exhausted. That means that all contents of meaning are absorbed in the only dominant form of the medium. Only the medium can make an event - whatever the contents, whether they are conformist or subversive. A serious problem for all counterinformation, pirate radios, antimedia, etc. But there is something even more serious, which McLuhan himself did not see. Because beyond this neutralization of all content, one could still expect to manipulate the medium in its form and to transform the real by using the impact of the medium as form. If all the content is wiped out, there is perhaps still a subversive, revolutionary use value of the medium as such."[25]

The imposed models and "industrialisation of behavior" are the basis of a hypothetical biopolitical laboratory and the genetic modification of psyche. The message is sent, the audience is more and more hungry and thirsty for the imposed models, transforming into the ontic predicament of the straight line march of the modified "pawns" in the middle of a matrix for which, in empirical context, it can not be said that it belongs within a science fiction domain. The set image provokes concern and calls for caution, but surely not desperation and surrender, given that it is possible, and quite necessary to point out hope and aspiration in the bioethical alchemical shift of energy towards the point of knowledge of the media of the All-Onnenes, that is, the biotic community as the only plausible model and the paradigm of transmitting the perception of life energy.

Autonomy and heteronomy in the context of the biopolitical laboratory

I argue that the modification of the psyche is mediated by external, social factors, whereat in the foreground of discussion I emphasize the relationship between

25 Jean Baudrillard, *Simulacra and Simulation*, Michigan University Press 1995, p. 55.

the individual and society, and analogously - heteronomy and autonomy[26] of the person, which arises as an inevitable consequence, but in the direction of one's heteronomisation.

Namely, I claim that after a long time "treatment" in a biopolitical laboratory, a person has very high chances to be drowned into an artificially balanced equilibrium, state of peace and well-being, whereby each community micro unit achieves a state of fulfillment and normality by accepting the standards offered by cell phones, desktops, and newspapers. This offer is further expanded to the community relations with the fact that every being becomes a reflective medium, i.e. a disseminating subject that is taught through a biopolitical laboratory, which is furtherly expanding through the media of the social community.

Furthermore, I think that the influence of the biopolitical laboratory is reflected on the decisions of scientists working in micro-labs[27] in which they are working on genetically modified crops and organisms, and which follows from the logical causal nature of the general social mania of modification as a supreme scientific acknowledgment. And which, in turn, comes as the conceit derived from the inadequacy of autonomous self. Namely, in the logical context (and a slightly less difficult in moral one) it is even possible to understand the epidemic of modification larpurlartism, that is, the constant surpassing of the self and the nature's causality, but here is a case of a radical step skipping, that is up bounding of the self which has not even started its existential birthing. This refers to the heteronomous "magnetization of the self" in the direction of the else's idea, and another's paradigm, which, through the mass media, is being "dogmatised" and lent in the kind of through of the everyday addiction.

The issue of one's heteronomy opens up various questions, and it is unavoidable to mention its direct influence on the person's psyche, and in the form of the

26 On questioning the heteronomy and autonomy there is not more valuable and worthy reference than the Kant's second critique, in which he, in the 4th Theorem writes: "The autonomy of the will is the sole principle of all moral laws and of all duties which conform to them; on the other hand, heteronomy of the elective will not only cannot be the basis of any obligation, but is, on the contrary, opposed to the principle thereof and to the morality of the will.
In fact, the sole principle of morality consists in the independence on all matter of the law (namely, a desired object), and in the determination of the elective will by the mere universal legislative form of which its maxim must be capable. Now, this independence is freedom in the negative sense, and this self–legislation of the pure, and therefore practical, reason is freedom in the positive sense. Thus, the moral law expresses nothing else than the autonomy of the pure practical reason; that is, freedom; and this is itself the formal condition of all maxims, and on this condition only can they agree with the supreme practical law." Immanuel Kant, *Critique of the Practical Reason*, Hacket Publishing Company 2002, p. 48.

27 Remark: The exact scientific chemical laboratories.

development of anger and fear induced by the media *Leviathan*.[28] I claim that the given sentiment pair leads to the epistemological and ontological separation from the unified community of the biotic organism (All-Onnennes), hence the anthropocentric alienation which opens the potential for the development of the negative, destructive mental energy capacity[29], as well as the surrogacy of the self. I think that, on the one hand, they lead to the destruction of one's own psyche and, secondly, to the destruction of another psyche through selfishness and narcissism[30]. Jurić notes:

"... just with what a man is subordinated to all nature, his unique feature - spirit - results no more in a higher order of his being in the totality of the being, but in contrast it marks an insuperable gap that divides it from the rest of the reality. Man is in that way alienated from the collectivity of the being as a whole, his consciousness makes him a stranger in the world, and every true act of reflection witnesses this direction."[31]

We could say that the particular psyche definitely suffers due to the influence of disharmony, that is, the separation and division of the "atoms" that forms its substantiality, analogous to a disharmonized political community. As the counterpoint treatment tool and antithesis to the given, I suggest the methodological frame of integrative orientational knowledge rounded in the frame of the discipline of integrative bioethics[32]. I consider it as a useful orientation for overcoming psychological and mental difficulties and breakdowns caused by discrepancy and disharmonization of the mental elements and relations in the phenomenological field of the life space.[33]

28 Referring to the structured biopolitical power of the media, with the emphasis on social media. See in: Anca Dobrean, Costina-Ruxandra Păsărelu, "Impact of Social Media on Anxiety. A Systematic Review", in *New Development of Anxiety Disorders*, Federico Durbano, Barbara Marchesi (eds.), InTech 2016. Also in: Srivastava K., Chaudhury S., Bhat P. S., Mujawar S., „Media and Mental Health", *Industrial Psychiatry Journal*, vol. 27, (1), (pp. 1-5).

29 On the concept of mental openness and closeness, in the context of the problem of evil, I write in the previously mentioned article *Paradogma of Psychic Entropy of Evil and Palingenesis of All-Oneness*.

30 Ibid. p. 42. Also, I am evaluating the issues of narcissism in the article: Luka Janeš,"Tangents of Narcissism and Psychosis in the Context of the Actual Ecological Crisis", *Jahr* 19, (10-1), (49-74).

31 Hrvoje Jurić, *Etika odgovornosti Hansa Jonasa*, Pergamena, Zagreb 2010, p. 29.

32 The methodological apparatus of integrative bioethics is expressed by pluriperspectivity, integrativeness, interdisciplinarity, and transdisciplinarity. Regarding the disciplinary teleological perspective of integrative bioethics, Jurić states: "Therefore, it is more about promoting a bioethical view in different disciplines and approaches, rather than pushing different particular views into a single, bioethical disciplinary mold. Integrative bioethics could, in this sense, be understood as a solid body in a particular space, whose role is to permanently absorb energy, and to radiate it to other bodies in space that are receptive to that energy.", in: *Integrativna bioetika i izazovi suvremene civilizacije*, Vladimir Veljan (ur.), Bioetičko društvo u BiH, Sarajevo, 2007, p. 85.

33 See in: Thomas Fuchs, „Interactive Phenomenal Field and the Life Space: A Sketch of an Ecological Concept of Psychotherapy", *Psychopathology* 52, (1), 2019.

Interdisciplinary and pluriperspectivity, I take as the methodological keys for opening the "steel doors" of the aporia of the psyche, in the context of a disciplinary and perspective linking of the perspectives, and what we find in the methodological foundations of integrative bioethics. It is inevitable to emphasize that monoperspectivity and cognitive passiveness are some of the fundamental products of biopolitical modification, and the integrative bioethics imposes as categorical antithesis and a moral animosant to the mentioned perception.

It should also be noted that old Greek term Ψυχή (psyche) in Presocrates era above all presented a life-span principle[34], the extending and evolvingly advancing ones, which leads it to a close semantic link with the subject of the bioethics (to the *bios*). Also, it points to the analogy between life crampedness and destruction that is derived by the certain exact scientific dogmas[35], which are, above all, manifested through the thought, reflective crampedness, which annihilates critical thinking potential. Having already mentioned crampedness, I will also note that the psyche must first be considered as a special life energy whose value is transmitted from person to person and beyond to the entire biotic community of the Universe. I find an analogy within Jung's thoughts where he stated:

"If we place ourselves on the ground of ordinary perception and abstain from too broad philosophical considerations, then we will do our best to understand the mental process simply as a life-giving event. In this way, the narrow concept of psychic energy is extended to the further concept of life energy, which is called so-called psychic energy as a specification. We thus take advantage of this, that we are able to track quantitative yields and be called the narrow ranges of psychic, all the way to biological functions at all, which meets the indisputable existing and since ancient times the distrusted inseparability of the soul and body."[36]

Integrative bioethics in the first order deals with the merging, the amalgam of the perspectives related to the integrity of the life phenomena and the protection of various life forms, as opposed to the anger and fear that separates people both on personal and social scale, daily served through media[37] and bioetical educational doctrine. With the set propositions, I point to the exceptional teleological grasp of

34 Luka Janeš, »Semantički vakuum pojmova duh, duša, psiha, um«. *Arhe* 29, (197-221), Novi Sad 2018. Also in: »Paradogma of Psychic Entropy of Evil and Palingenesis of All-Oneness«

35 I claim that science becomes, in many ways, analogous to the religion in the context of rejecting new paradigms and approaches.

36 Karl Gustav Jung , *Dinamika nesvesnog*, Matica srpska, Novi sad 1990, p. 146 (author`s translation).

37 Nevertheless, media is connecting, but oftenly in the context of modularity that integrates society of beings into monoperspective plurified being of the forcly inflicted ontology.

the subject sensitivity and the methodological scientific value of integrative bioethics in relation to the aporia of the psyche.[38]

Instrumental modificatory apparatus

Through this work, there was a lot of talk about instrumental channels of the biopolitical laboratory in relation to the genetic modification of the psyche, and now we will try to systematize and bring them to the causal line through four basic segments: media lobotomy, marketing mania, excessively prescribing of psychopharma medicaments and a bioetic education.

Thus, media lobotomy represents the most direct and most efficacious "organon" of the given laboratory, since most of the brings are under the constant "fire" of the mass media that influence and penetrates the unconscious parts of one's psyche, with a greater emphasis on internet and TV, and lesser to the radio. I introduce a thesis that, if the being is not the medium of Logos[39], the self-conscious individual who understands the relation of sociology and cosmology, he enters the jaws of the mass media that consumes it and sets the genetic image of the "individual" labeled by the heteronomy of the self and neuromarketing operations. At the same time, a psyche of the being is being molded in "written" freedom, which spreads from generation to generation by shaping the DNA tissue of the species at desired gauge, while the potency of autonomy remains a dead letter on the paper and the engraved letter collage on the wall of the prison of the Köninsberg.[40]

"Political analysts regularly draw attention to the breakdown of the class politics and community politics. However, such a breakdown of former forms of solidarity goes hand in hand with a far more important and more fundamental process - the loss of the conviction that people can shape or change their life circumstances through political action. Rather than being perceived as political subjects, individuals are regularly experienced in objects in the process of making political decisions. The process of *breakdown of subjectivity* has increased the feeling of impotence and passivity of the public sphere. It is a form of self-consciousness that is evident even when citizens react against their own alienation from the political system. Such a reaction often takes the form of claims for obedience, substitution,

38 Within the syntagm "aporia of psyche", above all, I subsume the issues of cognitive access to one's psyche by him self, by society, institutional mental health treatment, and stigmatizing public approach to the psychiatric patients.

39 Logos in Heraclitus sense – as the language of the being of evolution, one, eternal and unchangeable. On the question of Heraclitus's thoughts, I recommend: Igor Mikecin, *Heraklit*, Matica hrvatska, Zagreb 2013.

40 Allusion on Kant's reflections on autonomy and heteronomy.

recognition or affirmation. Such an answer often reminds us of the reaction of a disappointed customer instead of a citizen directed at the defense of public interests."[41]

The price of being is regulated by the market relations, whereby one's autonomous characteristics are getting hard to grasp, although one can potentially "buy their freedom". This marketing system, made of purchasing and sales, directly sublimates with the market choice of the self that transmutes into the economic balance, through which it is considered that the one's self is something that can be bought and sold, and that, in this manner, the mode of self-birthing[42] is unnecessary, historically overwhelmed and teleologically futile. I conclude that marketing and heteronomy, in spite of the infinite offering of the product and the "freedom of choice", are quite inseparable[43], and the choice varies according to the imposed supply, quenching the power of imagination and style when choosing the own direction and characteristic self, in the phenomenological field of the mental life space.

However, in order that the thesis on the modification of the psyche would not remain solely in the sphere of metaphorical theorizing and speculation, I will also present a few examples of empirically confirmable modification factors.

Namely, the mass consumption of psychopharma medicaments[44] is a kind of a paradigm of the instrumental and consequential framework of the psychiatric branch (legislated and responsible for the treatment of the person's mental health). Furthermore, psychiatry represents just one mereological atom of the much broader biopolitical laboratory organism, and of gene modification system[45]. This means that it has difficulties with treating the one's psyche that constantly resides in the daily cycle of heteronomy of techno-scientific coercion to a determined number of items.

Psychiatric institutions represent a "service" of treating mental suffering and disorders, and do not cover the domains of the prevention beyond the walls of psychiatric institutions and their diagnostical system, and this is a field where those various mental breakdowns, disorders, and diseases are being incubated and develop.

I emphasize that the medicament therapy helps in many cases, but mostly through the obscuring the symptoms of the individual's psychic suffering – through the chemical

41 Frank Furedi, *Politika straha*, Antibarbarus, Zagreb 2008, p. 97.

42 Semantics of this syntagm is analgous to Jung's concept of individuation.

43 See in: Gilles Lipovetsky, *Paradoksalna sreća. Ogled o hiperpotrošačkom društvu*.

44 On epidemy of hyper-prescribing of the medicaments and issues of the institutional psychiatry, see in: Robert Torre, *Prava istina o psihijatriji: Kako zaustaviti planetarnu epidemiju konzumacije psihofarmaka?*, Profil, Zagreb 2014. Also, one relevant perspective is present in the frame of the article: Peter Conrad, Caitlin Slodden, "The Medicalization of Mental Disorder", in: *Handbook of the Sociology of Mental Health*, C. H. Aneshenshel, J. C. Phelan, A. Bierman (eds.)m Spinger 2012.

45 Itten and Roberts recall Erich Fromm's thoughts of the general attractiveness to the "machanised psyche". (Theodor Itten; Ron Roberts, *The New Politics of Experience*, PCCS Books, London 2014).

compounds aimed to transform and diminish the neural imbalances[46], but in the long run, it often does not represent a means of enriching one's life and vitality.[47] Also, the over-prescribement of the medicaments can by no means transcede the influence of the biopolitical laboratory, and I would say that the medicament treatment taken as a paradigm and the "only cure", represents a causal *status quo* of the given laboratorisation, and opens the doors of one's mental state genetic modeling.

As the last and by far the most intense, but at the same time the most easily transcendentive instrumental point, I recognize the improper education. Hence, the education that goes back to the earliest days of life and does not prepare us for the challenges of the *laboratory*. Through this education, I consider the preparation in the form of critical thinking development and teaching the morally responsible attitude in children not only towards the anthropos but towards the whole biotic community too. The education contrary to the aforementioned (improper education) I will call the abioethic education, that is, education that has no end in methodological instruments aimed for overcoming the destructive forms of anthropocentrism[48], philosophical cognition of the phenomena of life nor the awareness of environmental, but also the human psyche pollution[49], which emerges as a by-product of biopolitical laboratory community of the Universe, allowing the susceptibility to the influence of the biopolitical laboratory, and annihilating the development of critical thinking in children and young people.

Here, above all, I refer to the critical attitude towards the ideologically settled, and onticly intrinsic paradigm of anthropocentrism and the accompanying selfishness through which the non-human components are viewed as submissive slaves, servants, and an endless proving ground for excitement, destruction

46 With regard to the antipsychotics (medicaments intended to alleviate psychotic symptoms), Torre states: "The very name antipsychotic willfully is a tendentious, misleading, product of discerning marketing branding, because it suggests that it is a pharmacal which is an antidote for the psychotic disorders. The term psychotic gives the impression that it is a psychopharmacological antibiotic for the psychotic bacillus *schizophrenococcus*, i.e., that it effectively removes the cause of the disease. The old name of a great tranquilizer, as a drug that only suppresses rather than cures the great psychotic level of restlessness, used in the 1950s and 1960s, was much more precise and appropriate to the actual effect of the drug. However, the interest of pharmaceutical companies was still there, and today is too strong to change anything else."R. Torre, *Prava istina o psihijatriji*, p. 36.

47 It is important to emphasise that the medicaments are not an exact cure for various mental disorders, but the helping, assistant tool for psychotherapy, which most relevant grasp is in verbal, maieutic, the existential reach of the sufferer's mental state and existential position in the world.

48 Examples of the given could be found in various moments, but the main one, I would emphasise, is a lack of critical empathic approach within the school curricula, and at the same time – hyperpresence of *fah*, encyclopedic learning marked with the pluriperspective integrative grasp of learning. See in: Julian Willard, "Structuring Bioethics Education: The Question, the Disciplines, and the Integrative Challenge", *Ethics and Social Welfare*, vol. 9 (3) (pp. 280-296).

49 As a first step of the overbounding of the environmental crisis and pollution, I am taking a cleaning of one's psyches.

and proving of the superiority[50]. However, since the anthropos is only one atom of the mereological[51] community of a biotic organism[52], the speciesistic narcissism is a logical[53] deviation, but – by no means an evolutionary necessity.

Integrative-bioethics laboratory

I repeat that through bioethics, more precisely – through integrative bioethics, with its exquisite sensibility, but also with methodological versatility and precision, we can certainly make contributions in the direction of overcoming contemporary moral disorientation on the global scale. The very moment of pluriperspectivity opens up the possibility of accepting the others, and this is precisely the segment that has been bypassed in the education system since the earliest days[54]. Above all, here I consider the acceptance of the different and the secondary of myself, i.e., the recognition of the right to exist to the other and different from myself, as the first step to transcend the narcissism and to recognize the general authority of the phenomenon of life *per se* whose value is above the individual life[55] and the unstable psyche that tends to destroy itself and the others around it. After the aspect of acknowledging equally beingness to another, weaker and different, the moments of integrativeness and interdisciplinarity occur – core magnetism that corrects the moral "abyss" created by isolating into individual self "cocoons", which is not only present in the community of alienated beings, but is also present in the work of natural sciences.

Integrativity, therefore, is necessary not only for the sake of coming out of the realm of one's own self, but for the sake of engaging and accelerating the evolutionary spin and life process *per se*,[56] which is being stiffed and lowered by the pollution of the environment and the psyche of being. Pollution is the basic aporia and the argument that should be used against GMO crops, not only in relation to soil toxicity but also to the toxicity of the natural-causal one that persistently wants to be humanized and directed into the mill of waste anthropocentrism. I repeat that the cosmic community

50 Here, I recall Descartes's perception of animals as machines. (see in: Peter Harrison, "Descartes on Animals", *The Philosophical Quarterly 167*, vol. 42, pp. 219-227. doi:10.2307/2220217.

51 Mereology is a mathematical discipline that deals with parts and wholes, etymologically derives from Greek meros, which means *part*. I am using it in order to make the reader closer to the organismic unity of the whole biotic comunity, and to the context of the integrativity of the life energy, which connects a given organism. More on mereology in the context of Phenomenology, see in: Matjaž Potrč, *Pojave i psihologija*, Lara, Zagreb 2017.

52 I am evaluating the given thesis thoroughly in the article: Luka Janeš "Život kao medij smrti?" *In Medias Res 14*, (vol. 8), 2019, (2181-2194).

53 Derives from the *logos*.

54 This kind of intersocial, interclass, and interontical disconnectivity I see as a main treat of the biopolitical laboratory.

55 Yet nothing is neglecting it!

56 In opposition to the destruction of the environment and genetic modification of causal physical processes.

is far wider than the one species[57], and I consider the claims that millions of years of evolution have taken place because of our arrogant species and the accompanying selfish destruction and monoperspectivism of capitalism to be completely insane.

Namely, I claim that the most advanced and cost-effective goal of biopolitical laboratories is to suppress the reflection of the integrativeness of the biotic community of the Universe in the beings, so that they dwell in a pit of quasi-individuality that is highly divisible and fragile, which is being proven by a continuing increase in psychological and mental disorders[58], aporia, and illnesses that derive from the ontic cleft of an intentionally unconscious being, which concavely focuses on its selfishness and by the complete absence of mereological sensibility for the others, not only humans but also other members of the cosmic organism.

Conclusion

In this article, I set an argumentative platform for discussion on genetic modification, focusing on the issues of the human psyche, conducting the hypothetic concept of the biopolitical laboratory. After setting the arguments and thesis for existence and certain concerns regarding the dangers that derive from the empirical consequences of the above mentioned, I conclude that an effective tool for overcoming the imposed biopolitical heteronomy is the bioethical automodification of individuals, which can be, above all, implemented by the educational promotion of the critical thinking. And, in analogy – the self-birthing ethos, as well as thinking about the organisational unity of all life, and the eccentrically set mereology of the psyche – a simple method of helping own psyche by emphatically helping other representatives of organismic community of life, and in relation to the overall destruction which derives from anthropocentrism and the insatiable larpurlartist will to power.[59]

Finally, in the context of relation and potential categorical animosity between the bioethics and biopolitics, I will note that Marijan Krivak erroneously stated that

57 Here, I will mention the questionable religious interpretation of human as the final end of the genesis teleology.

58 See in: Veronica Tucci, Nidal Moukaddam, „We are the hollow men: The worldwide epidemic of mental illness, psychiatric and behavioral emergencies, and its impact on patients and providers", *Journal of Emergencies, Trauma and Shock*, vol. 10 (1) (pp. 4-7). Also in: Christopher J. L. Murray, Alan D. Lopez (eds.), *The Global burden of disease : a comprehensive assessment of mortality and disability from diseases, injuries, and risk factors in 1990 and projected to 2020*, Harvard School of Public Health on behalf of the World Health Organization and the World Bank, Harvard University Press 1996.

59 In addition to the emphasized, I will mention the „mania of transhumanism", which suggests the upbounding of the human's causality. I claim that our species is still far away from reaching the Cicero's *humanism*, and we are jumping through steps, or better said – running in the circle of unconscious intentionality with this transhumanistic streamings. One could ask – could we, through the transhumanism, reach the humanism?

bioethics is much less relevant and interesting than biopolitics[60], devoid of the realisation that it is precisely the philosophical nature of integrative bioethics what holds the keys for overcoming the biopolitical manipulations and the potential to take over the helm and contents of the "test tube" of the biopolitical laboratory. However, I argue that Krivak's cognition deviation is a symptomatic consequence of the influence of the late modern (postmodern) semantical roaming mentioned in the introduction of the article and at the same time, the product of a kind of heteronomous flow of the biopolitical laboratory. This points to the fact that the representatives of the postmodernist and the poststructurla have neither strength nor capacity for the pragmatic integrative overbounding of this biopolitical laboratory[61] - while arousing anger and fear by the nihilist antithetical sigh, terminological onania, and semantic repulsion, only confirming its power and stimulating the circularity of this all-devouring insatiable organism.

I summarize my thesis with the thought that we are in an era of deep ecological, critically oriented thinking and moral crisis, and as the first step in healing the polluted planet and redirecting the telos of the biopolitical laboratory, I repeat that I take the healing, purification, and harmonisation of a certain psyche that exists in accordance with the orientation of integrative bioethics.

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60 Marijan Krivak, in the footnote of the introduction of the thematic block "New Utopias?", published in the journal *Filozofska istraživanja*, stated: „While the bioethical discussion is oriented mostly around the sanctity of life on earth, biopolitics deals with the reflection and analysis of legal regimes in processes, examining the legal conditioning of life, and the return effect of life on the same process. Giorgio Agamben's theory - based on the late writings of Michel Foucault - seems more relevant to me in this respect than contemporary bioethical discourses, which seek to euthanize the problems of the world today, mostly medical ones." (Marijan Krivak, »Nove utopije?«, *Filozofska istraživanja* 98 (3/2005), p. 541). To this inaccurate and utterly erroneous assertion pointing to the authors complete „logical dyslexia", I add the assertion that biopolitics, as expressed by Krivak's argument, is only one atom of the mereological methodological-subject organism of integrative bioethics, as well as dealing with medical topics that Krivak takes as the most common, or exclusive bioethical area of interest. What motivated him to impelled into such a wrong path remains an open question.

61 Although they set some precise diagnosis.

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Biopolitički laboratorij i genetsko modificiranje psihe

SAŽETAK

U eri obilježenoj univerzalnom fascinacijom i naivnom, „mesijanskom" vjerom u spasonosne utilitarističke, „demiurgističke" dosege genetske modifikacije i popratne modifikacije onog kauzalno-prirodnog, nezaobilaznim se nameće pitanje kritičkog razmatranja fenomena psihe u kontekstu postavljenih metamorfoza. Naime, u ovom članku autor će ljudsku psihu razmatrati kao svojevrsnu odnošajnu, dijalektičku tangentu koja životonosno povezuje um i tijelo pojedinca, u kognitivnom i materijalnom smislu. Također će se argumentirati u prilog tezi da genetska modifikacija nad njome ne potrebuje klasične istraživačke laboratorije u kojima se znanstvenici „igraju" mentalnim genima, namjesto čega se kao dostatni instrumentarij nameće onaj „biopolitičkog laboratorija", aktualiziranog metodološkim instrumentarijem marketinških pritisaka, medijske lobotomije, biopolitičkih manipulacija, abioetičkog obrazovanja i pretjerane upotrebe medikamenata u djelokrugu psihijatrijskog tretmana psihičkih poremećaja. Naznačena pitanja dominirat će diskursom članka, uz uvođenje paradigmi orijentacijskog znanja i bioprotekcionističke teleologije integrativne bioetike kao potencijalne znanstvene i društvene platforme za preispitivanje i pragmatično nadilaženje problematika rasprostrtih diskursom rasprave.

Ključne riječi: biopolitički laboratorij, heteronomija sebstva, pluriperspektivnost, integrativna bioetika, modifikacija, psiha