

Theses on the cultural premises of pseudoscience



Giordano Bruno burned to death by the Inquisition

Marcello Ferrada de Noli

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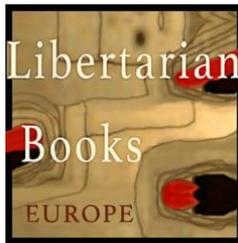
Cover: Giordano Bruno. Philosopher of sciences, sentenced in 1600 by the Inquisition to be burn to death –on the charge of heresy. By Arte de Noli, Bergamo

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Marcello Ferrada de Noli

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Foreword

Religion is to believe in the unbelievable, to accept as true what is not proven, to render human dignity to powers of fantasy amid despair. In this wining war of the rich against the poor, of the oppressor's religion against the religion of the ruled, in this war of the smart against the ignorant – the cast in power needs priests, psychologists, therapists, and segments of the medical establishment that can make us believe that what is wrong around us it is something else than the unfair status resulting of devastating deterioration of social justice.

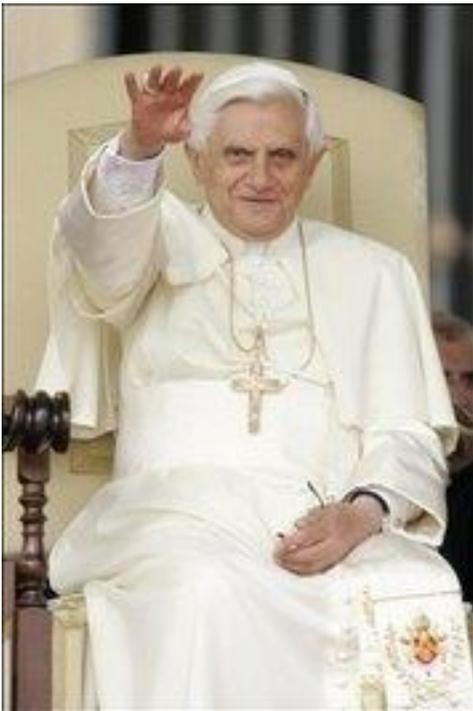
In other words, several politically correct stress researchers or therapists risk with their public interventions to be taken as the ultimate pro-alienation ideologists, meaning mental professional assisting in the goal of making public opinion to shift from the huge, real macro problems in society, to ego-inwards micro situations.

They seem wanting to convince the individual that his/her sufferings are reduced to a supposed weakened mind and body eroded by a stressful emotional burden, to a wrong stress coping, or a "too much" altruistic engagement towards others.

The question is, what on earth does exist in terms of scientifically verified evidence to sustain the fashionable nonsense that the "stress" a person "suffers of" is only job-related? What are the political and ideological premises for the cultural presence of this pseudoscientific trend?

I. Pseudoscience in a macro-political context

Regensburg, Bavaria, September 2006. Pope Benedict XVI publicly opposes to Islam the means of western Catholicism, right at the time of the geopolitical conjunction of USA-European troops occupying Iraq and Afghanistan. But can this apparently war for the souls-and-minds against the fundamentalist followers of Islam hide with any elegance the one and only conquering agenda? Can anybody with a brief two centuries retro-glimpse doubt an aim in the easy capturing of natural resources in territories belonging to developing-countries with low military response?



Already since Cristoforo Colombo was discovered by the Indians in America, they realized that nearly close behind the formations of Spaniard swords, a line of Christian crucifixes was there to conquer the gold of their “heart and souls”. No South American booting would have ever been possible at that scale without the alienating help of the peoples’ opium. The pope of the time, Bonifacio, had

even through *bula pontificia* declared that the overseas enterprise

was aimed at a religious redemption. But the aim was gold, no matter how vast the genocide inflicted to the redeemed.

The thesis here is not that Bush or some staunch European allies - and the hyper industrial/finance complex they represent - are personally “eviler” than Reagan or Thatcher or Pius XII. It is not there where the qualitative change in the all-out strategic offensive is to be found. But rather in the fact that West governments have not any longer in front of their NATO tanks – unlike their predecessors - a strong enemy block equipped itself with a huge deterring potential.

In the main, only the parity-vacuum resulted from above, known as Détente, could corollary serve to the threatened developing countries during the cold war times, as a geopolitical buffer against invasions such as the today in Iraq.

A world focused in the high vicissitudes of nuclear war *ad portas* among the industrial nations, and of intense anti-colonialist liberation movements among the emergent nations, it is a world in which life is at the stake and tasks of physical survival a priority. Amid this primal perspective of the society we lived in, duties of solidarity from the part of every decent citizen were the self-evident ethical leitmotiv.

For every such individual his/her *main focus* was naturally *ego-outside*. For the individuals instead living in the opulent society deprived itself of the perils of war and the need of ontogenetic solidarity for the accomplishing of phylogenetic survival, the centre may turn to himself, the *main focus* becomes eventually *ego-inwards*.

From there, to accept we are “stressed” by the mere other’s

existence, or stressed by a work that is not any longer regarded as vital, human, and necessary. In other words, from there to regard as “unnatural” and “stressed” or even “pathological” (being the normal in this construction a “non-stressed” life) nearly everything societal around us, there are only few steps.

But, as the modern consumers we are, we need the road asphalted, otherwise we forgot how to walk, and we need the “professional” guide as in every other thing, and we need the stress-license and the stress-diagnosis, and the stress-cure. Read: massive stress cure, rehabilitation for "hundreds of thousand" that would be financed by public means. Here is when pseudoscience comes in, and some stress *entrepreneurs* make their academic profit.

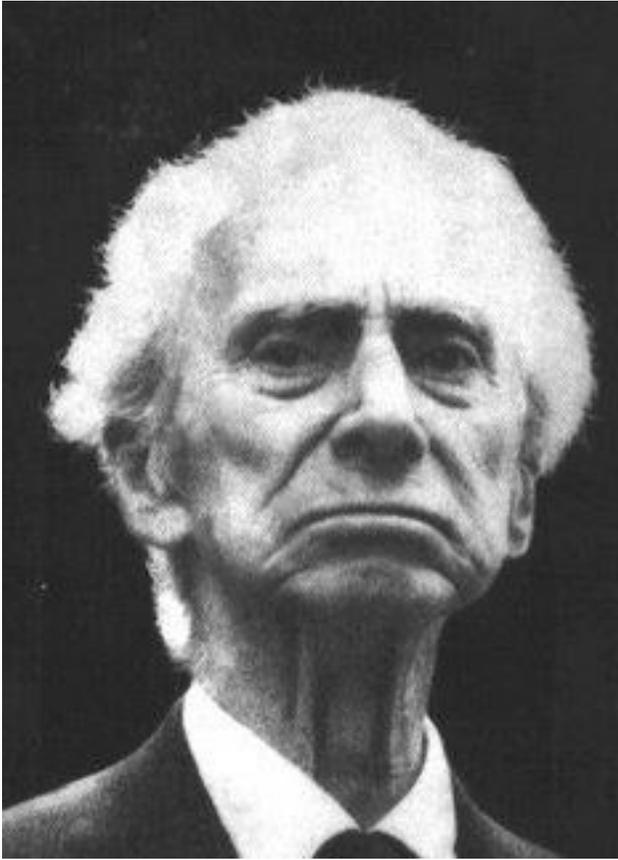
II. Scientific rationalism retreats. Religious thinking and pseudoscience filling the gap

The world decimation of the nearly entire former socialist block conveyed as well a tremendous debilitation of the political positions of leftist parties and trade unions in every country of the west. Many among these organizations had to trade ideology for political survival. Principally, discussions are no longer about Athena or Ideology – in whose hands the destiny of science ultimately rests – but confined to matters of percentages, ounces or millimetres in the distributing of a delusional wealth.

The historical forum in which Liberal organizations played their role as defenders of empiricism and anti-dogmatism went also decimated. The political alliance of liberalism with the more conservative right was already a well advanced societal phenomenon of the last decades, and the ideological line that separated their positions (i.e., religion versus free thinking) slimed from tiny to invisible.

Already by the mid-nineties, it seemed that practical nobody from either classical Left philosophy or Liberal ideology militants (in the line of the great Bertrand Russell) was there to warn the increasing intellectual advancing, the new historical offensive, of obscurantism. The last abandoned trench of rationalism become filled with semi-occult, tabloid friendly - and per definition deprived of empirical base and self-criticism – “new age” pseudoscientific propositions.

It may be so that many theoretical positions of the progressive left and of the progressive social-liberalism were militantly associated



Bertrand Russell

(as in my particular case) with political organizations that also collapsed with the victorious emergent neo capitalism/militarism in for instance Latin America, or by the cautious centre politics characterizing the Post Pinochet democratic era.

Following this line, it may be that the political and military defeat of our revolutionary organizations were also viewed as the defeat of those theoretical barricades our generation built up in confronting religion, bad science and the pro-alienation discourse

(See my articles on the Chilean Church in *Punto Final* 1970-1972, officially on the Web since 2006).

As in Europe, particularly in Scandinavia, philosophers seem to have devoted their intellectual output in the debating of whatsoever Anglo-Saxon like (often silly) "ethic" problem instead of fulfilling their job as state-appointed critical analysts of societal central and most relevant intellectual problems. In this line, debate articles from the philosophic arena criticizing pseudoscience are hyper scarce, while philosophical writings giving operational-conceptual support to the formulations of the new fashionable diagnoses have been various.

Summing up, the qualitative changes in the macro arena of international politics (and that had a significant impact in the management of a domestic ideological /epistemological debate) and the insufficient intellectual fighting from the part of rationalism amid the above, have - in quite broad terms - constituted the following dialectics:

The political context (*partly* described above) producing the ideological vacuum, that enabled the cultural clime which have allowed in today modern society the renewal of religious and pseudo-scientific intellectual trends.

We have got back several pre French revolution esoteric clichés. At times, we have even got straight revivals of scholastic mummies from the middle Ages. The old Catholic Church / Augustinian or Thomasine hermeneutics somehow re-enacted under propositions of ethnographic "qualitative" investigations, have seemly acquired academic patent without any resistance.

Subjective opinions of a few interviewed individuals become general conclusion for the characterization of all mankind behaviour, or at the best of vast population cohorts. Fables told at the time of the Inquisition become inspiration for modern research content in a segment of the new gender movement, doctoral dissertations of the like, etc. Fashion and trends supplant research, and pseudo diagnoses - a central theme of this essay - start to replace scientific medicine.

III. Scientific proof

One common denominator for the examples above is the drastic lowering in the demand for empirical and scientific validated evidence about the “conclusions” offered.

In Sweden for instance, the National Board of Health (Socialstyrelsen) - up to best of my knowledge - neither seemed to have asked nor got any hard, extensive epidemiological and/or clinical published analysed material (in the sense of a sufficient number of peer-reviewed international publications) when decided to put the official seal to one of those diagnoses more or less equivalent to work-related burnout. This is a reflection based solely in the reference list included in the corresponding *Socialstyrelsen's* publication.

Another is that the burden of the proof of the phenomenon is shifted from its objective measurable characteristics to subjective and often “emotional” confirmations of the individuals.

“Emotional exhaustion” is for instance based in the individual anamnesis rapport without verifiable standardized parameters.

A third aspect is that the ascribed diathesis of some diagnostic propositions departures from everyday episodes (pseudo scientists call those “symptoms”) that are experienced by nearly every single individual in society, become easily popular and integrated as well in the vulgar conversation as in the corresponding evening tabloid jargon.

One typical example of the above is the inclusion of “oro” (a Swedish noun for preoccupation), in the sense of asking people in

questionnaires “have you ever felt preoccupied about something during the last six month”? Who could ever answer, No, I have not!

A fourth common aspect is that, under such diffuse subjective parameters, the individuals can be – as they often are - subtle to bias manipulation (the reverse placebo effect). To this added the fact we can choose the “belief” or the “state of emotions” that better matches our interests and states of mind and/or objective existence at the moment.

Lastly, as corollary of its nearly domestic simplicity and low conceptual description, the ”syndrome” is extremely easy to mimic or fake.

IV. Historically, whenever science had retreated alienation made its advance

The economic class in search of our planet's surplus value and securing their profit design do not need more – apart of nuclear threat - than some technicians at media spots, some priests by the corner, and rather a psychologist in every factory. Why?

a. Media technology bombardment has come to replace true journalism.

As seen in Sweden, the vast majority of research reports in line with the status quo here described is not subject of critical analyses – with some few exceptions - by the media that reproduces them. In Sweden, the clearer example of this servile accommodation of the media to the ideological perspectives of the new status quo is the National Television new program design aimed to replace information & education for entertainment in order to get to more sectors of the masses, instead of contribute to their education and intellectual development.

b. The re-enacting of religion

The re-enacting of Christian religion to “oppose” Islam and thus making us believe that their conquer-war for oil it is our spiritual crusade. This is an aspect in the new ideological war that already has horrible consequences for the advance of science. In the first place because religious way of reasoning brings about any reasoning which “true” may rest solely in believes, “*upplevelser*” (feelings, ‘perceptions’), and from there to opinions.

The peril is not in the religion-thinking itself as practised by a believer, as he is certainly free to do so. The problem starts when religious thinking becomes a cultural phenomenon, a way or fashion in relating with our experiences both in regard to outer phenomena or to our own everyday existence.

This is the vivid re-enacting of doxa versus episteme, a clash on perspectives of what real knowledge really is a sine qua non for the development of science. But this happened already at the times of old Greece for two thousand and half years ago!

c. Gurus serving alienation

In this warring war of the rich against the poor, of the oppressors' religion against the religion of the ruled, in this war of the smart against the ignorant – the cast in power needs priests, psychologists, therapists, and segments of the medical establishment that can make us believe that what is wrong around us is something else than the unfair status resulting of devastating deterioration of social justice.

In other words, several politically correct stress researchers risk with their academic and public interventions to be taken as the ultimate pro-alienation ideologists, meaning mental professionals assisting in the goal of making public opinion to shift from the huge, real macro problems in society, to ego-inwards micro situations. They seem wanting to convince the individuals that his/her sufferings are reduced to a supposed weakened mind and body eroded by a stressful emotional burden, to a wrong stress coping, or a "too much" altruistic engagement towards others. And that all it is the own individual's problem, if not even the fault.

“javisst, jag kunde ha sagt ifrån denna överbelastning, men nu är det för sent”. ”Doktorn sade att Jag kanske var för snällt”. ”Nu är det så att Jag gick i väggen”. ”Nu är jag sjuk”. ”Jag orkar inte”.

[“Of course, I could have said no to this congestion, but now it's too late.” “The doctor said I might be too kind.” “Now I went to the wall.” “Now I'm sick.” “I cannot take it”.]

The question is however, what on earth does exist in terms of scientifically verified evidence to sustain the fashionable nonsense that the "stress" a person "suffers of" is only job-related? What are the political and ideological premises for the cultural presence of this pseudoscientific trend?

V. For a successful burn out strategy

The first step in a successful “utbrändhet” (burn out, Swedish type) strategy aims to convince the individual that he/she has a work related disease, no matter how intangible or medically unverifiable that status can be.

The second one is to convince him/her that recovery starts with the immediately separation from his/her peers at the work: the “patient” has to accept the reality of being sick listed at home.

When objective signs of alienation increase in society, the dream of its prophets of having confirmed their theses in a macro-mass form come true. In fact, only apparently true. It is then when they start to talk about burn out epidemics, or “*utbrändhet as a main folkhälsoproblem*” [burn out as a main public health problem] on the basis of counting the number of stress-related diagnoses or an eventually increasing trend.

But the number of diagnoses, or the number of sick leaves, is NOT the same than the number of individuals actually being ill. The first reflects only the number of individuals that have accepted that their problem can be called that way by the examiner, irrespectively if the diathesis of their symptoms does have another source. This is the bluntest of all the epidemiological confusions most media-folks or politicians incur about this issue.

Burn out “symptoms” – in the main a series of subjective statements or state of feelings (“upplevelser”) reported by the individual are those absolutely easiest to induce either by cultural or “clinical” means, not to mention fake. Further, the expression

of the so called symptoms is at hand in the most common of terms.

With all, one of the worst flaws from the part of burnout propagandists is that they ascribe to work situations some real stress-related symptoms which may very well have its origin in another sphere of the person's existence. This is vital in the bluff for the reason that "utbrändhet" is per definition work-related. For if the stress is for instance caused by unemployment and the socio-economic sequelae by that implied in the individual and his/her family, the solution is not "rehabilitation" in therapeutic clinical terms, but to find to that person a decent job. But again. would this task (*arbetsförmedlingen*, as it is called in Sweden) be considered a clinical intervention?

The third step is to secure the adscription of the patient to organizations of interest ruled or influenced by the clinic business. Please notice the impact of the new social context, the "burnout" individual meets only "burnout". His/her subjective claim will be "objectively" confirmed echo-wise by "all".

These organizations have eventually become a robot-weapon in the lobbying and securing the flow of public funds towards their "rehabilitation" programmes. These funds thou actually go – that was the all idea - to the clinics.

This simply conceived bluff has – much due to its simplicity – bought the mind of thousand of people both within the ranks of proto-alienated, non-critical "masses", in the need of "a hook to hang their problems at", as well as in the cohorts of politicians on the side of the "victims" of modern stress. The "stress" of a society in darkness guided by those same politicians blinded in the chaos of mass alienation. The society of entertainment and not of

information, the philosophy of bread and circus instead of education, the fate of critical awareness defeated by religion.

VI. Religion and pseudo-science

Religion is to believe in the unbelievable, to accept as true what is not proven, to render human dignity to powers of fantasy created by those without dignity.

This pseudoscience reductionism - leading to convince public and politicians to consider as *diseases* those often induced emotional-related states of mind, beliefs, or "insights" which in fact represent just one more "cry of the oppressed creature"- was nearly unthinkable in the sixties-seventies.

But their success in penetrating the academic Swedish market (in its turn heavily financially depending of public funds and politically made decisions) has other main explanations than the slimming or re-organization of enterprises and services, or a tougher occupational climate. I shall develop on this in a next chapter.

Nevertheless, those thesis have been lately regarded in Sweden - thanks to an unfortunate public confusion- even as the "official truth" of otherwise reputed scientific institutions with long empirical traditions such as the Karolinska Institute. I refer here concretely to the discourse propagated from a stress-clinic (*Stressmottagningen*) run by researches which - even if academic associated with the KI - wrongly may have highlighted or may give the impression of an organizational tie between such a private enterprise (*Stressmottagningen*) and the Karolinska Institutet.



Statue of heroic philosopher Giordano Bruno, at Campo de Fiori,
Roma

This is a situation that Karolinska Institutet - which in fact has nothing to do, I have been told, with that enterprise - should make pristine clear to the Swedish people. Otherwise the prestige of this unique medical university risks of being misused in a massive campaign aimed to accept as medical real in the mind of many, what was from the beginning only in the empresario fantasy of a few.

In fact, those deplorable confusions take much help in the apparently personal opinion certain KI co-workers have on the matter. For instance, one top officer at the Information Department at Karolinska Institute told me in April 2005 that *utbrändhet* (the burnout thesis) "it is the official, and not else, at Karolinska Institutet".

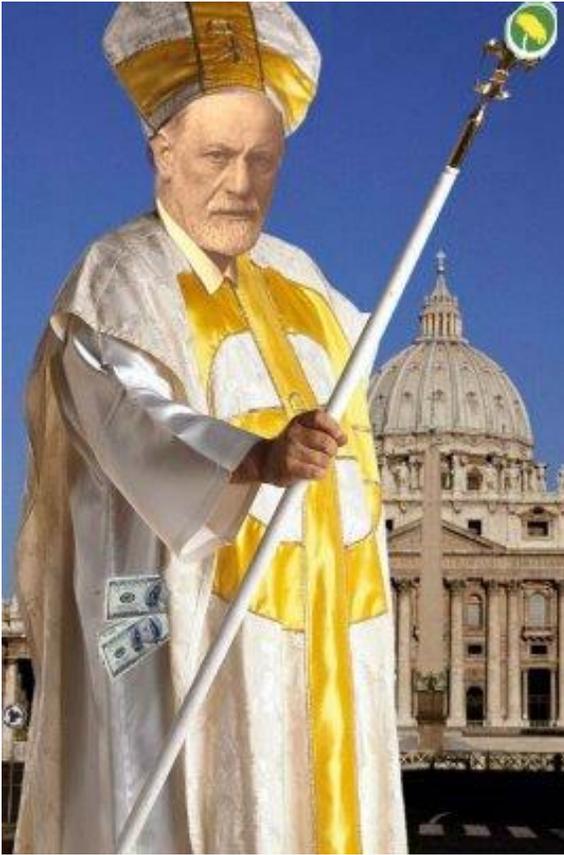
In this panorama, as a Swedish citizen, as a scientist, as a human been carrying blood that belong to centuries in the struggle against obscurantism, as a true social liberal, in the name of true equality, true social justice and true freedom, I will here quote the words of my Italian hero Giordano Bruno, a prominent Copernican philosopher and central gestalt of the European Renaissance - burn to death by the Christian Inquisition in 1600:

“It is proof of a base and low mind for one to wish to think with the masses or majority, merely because the majority is the majority. Truth does not change because it is, or is not, believed by a majority of the people.”



Giordano Bruno Burning. Painting by [André Durand](#)

VII. The Freudian faith and the Swedish fake diagnosis of burn-out



A tiny, but effective superstructure of psychologists, masseurs, Freudian professors, fortune readers, researchers, psychotherapists, alternative "medicine" practitioners, etc., have made fortunes by convincing normal individuals in disarray, that they –as individuals– suffer of serious "illnesses" such as "over-occupational guilt", "low occupation guilt, "grief", "empathy loss", "worries of getting cynical", etc. And of course, that only those professionals

can effectively cure them, or "rehabilitate" them –as the trick has nowadays been renamed.

As its set of propositions has never scientifically proven, Freud's theses are to be equalized with a simple faith. Ergo, Freudanism

has been converted in another religion, and its gospel in the new 'opium of the people'.¹

In my opinion, few single individuals have caused a more devastating impact in people's mental wellbeing than the psychiatrist swindler Sigmund Freud. The unscientific dogmas and myths spread by Freud and his followers are behind thousands of thousands of human tragedies. These would have been well averted with the use of scientific medicine, or in very many cases just with the use of common sense, logics, love, empathy and human solidarity.

Freud's religion of hate and ungrounded determinism has killed more family relationships than any other faith on earth. Parents against their parents, children against their mothers, fathers against their nature of true fathers. But destroying families is far the only kind of human catastrophe that Freud the pope - and his devoted priests - have fashioned and turned out to lucrative business.

In nearly every situation in which a system of oppression - political or economic, or occupational - harasses a person (commonly already battered by other existential problems), there enter Freud. Not to suggest a change of the structural situation that abuses the person. Not to strength the psychological resources for the person to fight against the situation that oppresses him or her. None of that. The post-Freudian teaching and practice, and their book-

¹ "Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people." / Karl Marx, (1843]), *A Contribution to the Critique of Hegel's Philosophy of Right*. Cambridge University Press.

selling enterprise, aims to convince the individual that all it is in his/her little own navel, and encourages its contemplation as main source for wisdom. He or her, the individual, is according the Freudians the one who is "ill", the psychologically unfit, and a subject for a "psychiatric diagnose" such as *utbrändhet* –a Swedish diagnostic denomination to a special kind of self-perceived ailment attributed to a combination of ‘work-related stress’, ‘burn-out’ notions, and ‘occupational-depression’.

The “patient” –mostly a woman around 45-50 years old– is not advised to seek in the work environment the understanding and possibly the solution of her situation. And therefore, try proactively to change things for her and other co-workers.

Not at all. She would be instead, encouraged by Freud to regard himself as a victim of his own inadequacy, diminished empathy, or physical impairment and tiredness. Otherwise, how come that "stress at the job" only affects her and not the rest of the individuals working in the very same place?

But of course, Freud's prophets have already the solution:

Take a long sick-leave and go home (be separated from your colleagues, and from the working place.)

- Take these antidepressants (do not mind if they do not help, or feel worse of the side effects),
- Stay at home until we call you for "rehabilitation cure" (as soon we convince the government and politicians to pay us for it.)

It is so absurd. And so painful, that the politicians, the media, and the vast majority of their uncritical recipients have not reflected upon this unique strategy:

1. Working environments the one and only “cause”

The Freudian stress-professionals started advocating loudly - with no whatsoever epidemiological evidence - about the working environments being the *only cause* of increasing stress and burn-out, and even sudden deaths! I have debunked that notion in an article in the Journal of the Swedish Medical Association. ²

In the message they used to deliver in public forums to the potential customer (the prospective "patient") to obtain understanding and positive contact, the main argument is that we are facing a full scale "epidemy" of bad working places, new organizations at the working sites, etc., all which result in that the working persons get burnout. This in its turn would have resulted in a national epidemy of this "syndrome" (question that also resulted to be false).

The first approach towards the single individual could summarize as in this illustration:

"Feeling blue and tired, problem to fell sleep? Well, It is not your fault, it is the stress situation at the working conditions. You are just affected by that. Otherwise you are a good and healthy person, and even very good, in the sense that you are more work-committed than others!".

[Är arbetsrelaterad stress primär orsak till plötslig död?](#)

Läkartidningen, Volym 97 ?NR 51-52 2000.

2. An individual-oriented solution

As time goes, and people learn how to "identify" what they believe they suffer of (*utbrändhet* as a container-term in which quite diverse symptoms, feelings, or personal situations, would find a place), the same Freudian stress-professionals start to favour an individual-oriented solution (not structural-oriented).

This in no way touches upon the responsibility the working environments and its management is supposed to have in the causation of the problem (according to the previous Freudian's claim).

This is the moment of the "psychiatric diagnose", and which entails automatically a long sick-leave *for the individual* and the corresponding antidepressant-drug treatment. All this, independent if the person is actually ill or not, in medical terms. It would be enough that he/she regarded him/herself as inadequate or self-rated "ill".³

3. Self-perception of the feeling you are ill, "it means that in fact you are ill"

As time goes even further, many have answered the call of also "having perceived the feeling" (*upplevelse*) about getting "in fact, ill". And, concomitantly, that "situation starts really getting out of control". Very much because the GP physicians sick-list people, actually in most of the cases, in the absence of a medical situation!

³ See "*Utbrändhetsdignoser på reträtt*", in my book *Kejsarens utbrända kläder* ("The Emperor's burnout clothes").

"Is Sweden really that sick"? ask the rest of Europeans, and the pressure on politicians gets harder. The exaggerated number of sick-listed persons resulting from above poses the imperative of getting people soon back to work, and gets those figures down as soon as possible.

The moment for the real payoff has come for the Freudian strategists: Rehabilitation services. Worth a million-deal, each.

But, rehabilitating what? And for how long?

What the problem consist of, however:

a) Much of the problem arisen by a proactive agitation made by Freudian professionals –as they continue in the media magnifying the so called ‘new phenomenon’ of increased stress in society.

b) More that than the actual levels of stress in society, what it has increased is our awareness of the stress-problem. This helped at masses-level by the uncritical megaphone effect of the media.

c) In other words, we do not have enormously more stress than, say, ten years ago, what happens is that we are now enormously more focused on everything which might be stress-related.

We have culturally learned these concepts, and cultivated thereafter this social helplessness behaviour.

We have been mass-convinced we are inadequate to survive and live as normal individuals. Whereas the first requisite for the individual survival in society is the struggle for changing that society, not the collective and self-destructive giving-up.

d) The very same academic and professional sectors which have agitated, deformed, exaggerated, or even lied to the public about the effects of stress in the people's health, are those which may have obtained substantial economic or academic gains with their research and treatment enterprises.

e) In the treatment of this absolutely unclear and scientifically unconvincing Freudian inspired "syndrome", have other sectors also had an enormous economic profit at the expenses of public means. This is the case, for instance, of the pharmaceutical industry engaged in the sale of certain. No wonder, the drugs did not work as expected, regarding treatment of the so called burnout.

Concluding

The individual-focused solution commented above (long sick leaves for the individual, argued on discussable psychiatric diagnoses) it is clearly not a solution to "the epidemy" of occupational-related burnout, with regard to its purported structural causes that.

Neither it has been scientifically established that the diathesis of those manifested symptoms are caused only by endeavours at the working place.

In addition, the cultural narrative of the Swedish Freudian psychiatrists and psychologists has now done a new pirouette:

It is the individual - and not the work - the one making the problem. It is not any longer "stress in society", particularly, or solely, at the working sites, what increases so huge. That, they

used before as main argument, but it is now gone. What they now do say is that certain psychological features some individuals have, make them unavoidably vulnerable for the possession of such diagnose –“utbrändhet”.

And just how many they are?

"30 percent of the Swedish population. Of these, 15 percent because they work too much, and the other 15 percent because they work too little" ⁴

But they, the Freudian priests, have the cure. So they say. So, if you are among the 30 percent of that population, you are one of the three Swedes which will probably need "rehabilitation" for some months in the near future. If you do not have the money, no problem. Your Health Insurance has.

In Sweden that simply means we –you and me, the taxpayers. And we pay also for the antidepressants, and for the parasites that profit on poor people that most likely were not ill in the first place.

For perhaps they just reacted to an ill, too Freudian, society.

As things have evolved, the core matter of this debate appears no longer to ascertain whether there is more stress, or just how much more, out there in the working-life. And if so were the case, what would be the real cause of that increase-

⁴ Free quoted from an interview with psychologist Alexander Perski, Studio 1, Swedish Radio 19/12-05).

<https://sverigesradio.se/artikel/757501>

For my part, I have always maintained that what has increased is the collective - subjective- appraisal of the phenomenon, not the phenomenon itself.

None of those things seems to be of importance any longer. Even the acknowledgement that the cohorts of sick-listed due to "the problem" have shown a stable statistical decline has not deserved a fair comment. Who cares?

What seems to be the matter now is that we have managed to produce huge numbers of long-time sick-listed in Sweden (the largest figures in Europe), of course, "due" to that intangible stress.

The bottom line nowadays stressed by the burnout apostles is that there is today an objective need for "rehabilitation" of those persons, arguing also that only their rehabilitation method succeeds in putting people back to work.

The threat of epidemics has now been traded for the incitement of "problem-solving", towards an easing in the burden of the National Health Insurance system. That is why, in their recent PR-offensive, the Freudian priests put forward so vehemently the emphasis in the "problem of rehabilitation".

Here it is where the real fat buck is waiting, and the rest it is purely and forgotten "academic" discussion.

But it is not. And it should be also a discussion about ethics.

In this Freud revisited, we find a similarity with the Mafiosi in Manhattan in the 1920's. First they went, covered by the night, and smashed the windows of numerous shops in the street. The

day after they went to the same shop-owners to offer both to repair the windows using their own "convenient prices" and methods, and protection "to solve the problem".

If it is so that religion is a kind of narcotic of the people, these Freudian priests are the dealers.

Let's feel sorry for the poor "utbrändhet" and bur-out victims. But implacable against the pseudo scientists for profit.

**Theses
on the
cultural
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