

S ponosom nosim tetovažu Vrapča

/ *Proud to Have a Tattoo of Vrapče*

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Tetovaže su prisutne u gotovo svakom dijelu svijeta, kao i u gotovo svakom razdoblju povijesti. Njihova se uloga mijenjala tijekom povijesti, od funkcije obilježavanja pripadnika preko omogućavanja međusobnog prepoznavanja pripadnika određenih zajednica do konačne uloge ukrašavanja tijela i popratne ekspresije emocija i stajališta. Premda su nositelji tetovaža nekoć bili izrazito stigmatizirani, taj se trend znatno promijenio te trenutno svjedočimo naglom porastu popularnosti tetoviranja. Opisani su brojni razlozi za tetoviranje, od potrebe za uljepšavanjem, iskazivanjem individualnosti ili ekspresijom emocija do označavanja pripadnosti različitim društvenim skupinama ili pak izražavanja otpora prema autoritetu. Tetovaže su povezane i s nekim psihijatrijskim poremećajima. Među tetoviranom populacijom veća je učestalost disocijalnog poremećaja ličnosti, zlouporabe droga i alkohola te graničnog i drugih poremećaja ličnosti. Ipak, one dopuštaju pojedincu izražavanje osjećaja, vrijednosti i stavova, kao i održavanje pozitivne slike vlastitog identiteta. U ovom je radu opisan bolesnik s brojnim tetovažama, njihovo značenje u tijeku liječenja pacijenta te važnost koje tetovaže imaju za njega. Posebna je pažnja obrađena tetovaži zgrade Klinike za psihijatriju Vrapče, gdje je pacijent hospitaliziran u više navrata, kojom je nastojao izraziti zahvalnost za pruženo liječenje.

Tattoos are present in almost every part of the world, as well as in almost every period of history. The role of tattoos has changed throughout history, from marking offenders and enabling the members of a particular community to recognize each other to the ultimate role of adorning the body and thus expressing certain emotions or attitudes. Although tattoo wearers were once highly stigmatized, this trend has changed significantly and we are currently witnessing a sharp rise in the popularity of tattooing. Many reasons for tattooing have been described, ranging from the need to beautify, express individuality or emotions to the need to mark one's affiliation to various social groups or to express resistance to authority. Tattoos are also linked to certain psychiatric disorders. In the tattooed population, the incidence of dissocial personality disorder, drug and alcohol abuse, and borderline and other personality disorders is higher. Yet, tattoos allow the individual to express their feelings, values and attitudes, as well as to maintain a positive image of their own identity. This paper describes a patient with numerous tattoos, their meaning during the treatment of the patient as well as the importance that tattoos have for him. Special attention was paid to the tattoo of the building of the University Psychiatric Hospital Vrapče, where the patient was hospitalized on several occasions, since this tattoo was the patient's attempt to express gratitude for the treatment provided.

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Povijest tetoviranja stara je gotovo koliko i povijest čovječanstva. O tome, s jedne strane, svjedoče sačuvani ostatci mumija, a s druge strane pisani spisi u kojima su tetovaže opisane. Charles Darwin je rekao da ne postoji gotovo nijedan dio svijeta u kojem barem u nekom obliku nije postojao običaj tetoviranja ili nekog drugog oblika ukrašavanja tijela (1). Najstariji poznati primjer tetoviranja datira iz 3000. godine prije Krista, a pronađen je na mumiji naziva Ötzi, koja je otkrivena u blizini talijansko-austrijske granice 1991. godine. Na tijelu mumije Ötzi izbrojana je čak 61 tetovaža, a većina ih je nastala na dijelovima tijela ispod kojih se nalazila osteohondrotična kost zbog čega mnogi smatraju da je tetoviranje zapravo pokušaj ublažavanja boli (2). Brojne tetovaže pronađene su i na egipatskim mumijama, a smatra se da je tetoviranje provođeno uglavnom na ženama te da je tematski većinom bilo vezano uz ples i glazbu. Tetovaža je imala vrlo važno mjesto u plemenskoj kulturi, gdje je redovito označavala ulazak u svijet odraslih. Postupak tetoviranja bio je dio rituala, odnosno procesa inicijacije koji je označavao početak punopravnog sudjelovanja u životu zajednice. S druge strane, Rimljani i Grci na tetovaže su gledali kao oblik barbarizma, stigmatizirajući nositelje tetovaža, a tetovirani su u to doba bila uglavnom robovi, gladijatori ili zatvorenici. Tetoviranje je u kršćanskoj kulturi u početku bilo široko prihvaćeno, jer su njihovi pripadnici tetovirali kršćanske simbole kako bi se međusobno prepoznavali o čemu svjedoče i zapisi u Starom zavjetu. Međutim, s vremenom su na tetovaže počeli gledati posve drugačije. Rimljani su, primjerice, krajnje negativno reagirali na narod na koji su naišli na prostorima današnje Škotske, a koji su ih preplašili tijelima ispunjenim brojnim tetovažama, prema čemu su i dobili ime – Pikti (3). Prelaskom na kršćanstvo, car Konstantin u potpunosti je zabranio tetoviranje, naglasivši da je čovjek slika Boga i kao

The history of tattooing is almost as old as the history of mankind. This is on the one hand evidenced by the preserved remains of mummies, and on the other hand by the writings describing the tattoos. Charles Darwin wrote that there was no country in the world that did not practice tattooing or some other form of body decoration (1). The oldest known example of tattooing dates back to 3000 BC. It was found on a mummy called Ötzi discovered near the Italian-Austrian border in 1991. As many as 61 tattoos were counted on the body of the mummified Ötzi the Iceman and most of them had been made on parts of the body below the bone affected by osteochondrosis, which is why many believe that tattooing had actually been an attempt to alleviate pain (2). Numerous tattoos were also found on Egyptian mummies and it is believed that the tattooing had been performed mainly on women and that thematically tattoos had been mainly related to dancing and music. Tattooing played a very important role in tribal culture where it regularly marked the initiation into the adult world. The process of tattooing was part of the ritual, i.e., the process of initiation, which marked the beginning of full participation in the life of the community. On the other hand, the Romans and Greeks viewed tattoos as a form of barbarism. They stigmatized tattoo wearers and those who were tattooed at the time were mostly slaves, gladiators, or prisoners.

Tattooing was initially widely accepted in Christian culture, as Christians tattooed their symbols in order to recognize each other, which is evidenced by the Old Testament. However, they started looking at tattooing completely differently over time. The Romans, for example, reacted extremely negatively to the people they encountered in what is now Scotland as they frightened them with bodies covered with numerous tattoos, which is why they got the name - the Picts (3). By converting to Christianity, Emperor Constantine completely banned tattooing,

takav ne bi smio biti obilježavan (4). Unatoč tome, tetoviranje u Europi nikada nije sasvim iščeznulo, provođeno je tajno, primjerice u Svetištu Loreto, gdje su redovnici nastavili praksu tetoviranja (5).

Početak kolonijalnog osvajanja tetovaže su ponovno postale dio europske kulture. Posjećujući polinezijske otoke, gdje su obitavali narodi Samoanci, osvajači su imali priliku upoznati se s njihovom nerijetko iznimno bolnom tehnikom tetoviranja, u kojoj su za izradu tetovaža korišteni dijelovi kosti, oklopa kornjače i drva. Najpoznatiji oblik tetovaže s kojim su se susreli jest Pe'a, tetovaža u obliku paralelnih crnih linija koje su se prostirale od donjeg dijela abdomena do koljena, čija je izrada znala trajati i do nekoliko godina (6). Od haićanske riječi tatau što znači obilježiti, dolazi i engleska riječ za tetovažu – *tattoo* (7).

Dio europskih osvajača je čak dovodio tetovirane pripadnike na europsko tlo, čime se i ostatak stanovništva imao priliku upoznati s običajem tetoviranja (8). Članovi plemenskih zajednica često su koristili tetovaže kako bi označili pripadnost vlastitim plemenima. Stoga su europski osvajači na tetovaže tamošnjih stanovnika gledali kao na otpor prema novim vladarima. To je jedan od razloga i zašto su tetovaže zadobile negativan prizvuk te zbog čega su povezivane s manjkom kulture. Slike prirode koje su autohtoni narodi oslikavali po tijelu tumačene su kao odraz njihova primitivnog života koji se bazira na instinktima. Možda odatle dolazi i današnje viđenje tetoviranja kao primjera nekonvencionalnosti i oblika otpora prema autoritetu.

ULOGA TETOVAŽA TIJEKOM POVIJESTI

Uloga tetoviranja u društvu značajno se mijenjala tijekom povijesti. Iako je oduvijek postojala skupina ljudi za koje je tetovaža bila odraz

emphasizing that man was created in the image of God and as such should not be marked (4). Nevertheless, tattooing has never completely disappeared in Europe but it was carried out in secret. For example, in the Sanctuary of Loreto monks continued the practice of tattooing (5).

At the beginning of the colonial conquest, tattoos once again became part of European culture. Visiting the Polynesian islands, where the Samoan people lived, the conquerors had the opportunity to acquire a knowledge of their often extremely painful tattooing technique, in which parts of bones, turtle shells and wood were used to create tattoos. The most famous form of tattoo they encountered was the Pe'a, a tattoo in the form of parallel black lines that stretch from the lower abdomen to the knees, which can take up to several years to make (6). The English word for tattoo originates from the Haitian word "tatau" meaning "to mark" (7).

Some European conquerors even brought tattooed individuals to European soil, giving the rest of the population the opportunity to learn about the custom of tattooing (8). Members of tribal communities often used tattoos to indicate affiliation to their tribes. For that reason, European conquerors viewed the tattoos of the locals as resistance to the new rulers. This is one of the reasons why tattoos acquired a negative connotation and why they were associated with a lack of culture. Images of nature that indigenous peoples painted on the body were interpreted as a reflection of their primitive life based on instincts. This is perhaps the origin of today's view of tattooing as an example of unconventionality and a form of resistance to authority.

THE ROLE OF TATTOOING THROUGHOUT HISTORY

The role of tattooing in society has changed significantly throughout history. Although there has always been a group of people for whom a

vlastite želje, značajan dio tetoviranih na to je bio primoran. Kod tih posljednjih tetovaža je bila način – obilježavanja. Robove i osuđene prijestupnike vlasti su žigosale vrućim željezom, a u ranu se potom stavljala tinta kako bi ostao trajni ožiljak. Kod Rimljana je pak česta praksa bila obilježavanje kršćana, čime su bili obilježeni kao skupina odmetnika naspram ostatka populacije, a s druge strane te su tetovaže samim kršćanima omogućile međusobno prepoznavanje (9).

Tetovaže su imale značajnu ulogu kao oblik kažnjavanja prijestupnika. U Srednjem vijeku, oblici kažnjavanja uključivali su paljenje dijevoja kože vatrom, štibanje hladnim željezom, bušenje kože iglom, a to mjesto na koži potom bi se ispunjavalo ugljenom. Time je omogućeno i raspoznavanje prijestupnika – ovisno o vrsti ozljede, pa se moglo zaključiti koje je kazneno djelo prijestupnik počinio.

Dobrovoljne su tetovaže pak došle do izražaja tijekom križarskih ratova, kada su križari po sebi ocrtavali kršćanske motive, čime su htjeli osigurati kršćanski pogreb, u slučaju da poginu u stranoj državi. To je jedan od prvih primjera gdje tetovaže nisu bile bitne isključivo kao način označavanja pripadnosti zajednici, već i kao oblik osobne identifikacije. Na sličan su način i majke u siromašnim tirolskim zajednicama tetovirale vlastitu djecu koja su napuštala selo zbog obrazovanja, što je služilo kao oblik identifikacije (9).

Početak 20. stoljeća popularnost tetovaža naglo je porasla među europskom aristokracijom. Poznato je, primjerice, da je carica Elizabeta Austrijska, poznatija pod nadimkom Sissi, imala tetovažu sidra na ramenu, što je primjer tetovaža kao nakita ili svojevrsnog modnog dodatka (10). Iako su od 30-ih godina 20. stoljeća tetovaže bila zabranjena u Njemačkoj, praksa tetoviranja nastavila se dalje u Francuskoj, SAD-u te u Japanu, gdje su tetovaže imale specifičan razvojni put.

tattoo was a reflection of their desire, a significant proportion of the tattooed were forced to do so. In the latter group tattooing was a way of marking. The authorities would stamp slaves and convicted offenders with hot iron and ink was then applied to the wound to leave a permanent scar. Romans on the one hand very often marked Christians as outlaws different from the rest of the population. On the other hand, these tattoos allowed Christians to recognize each other (9).

Tattoos have played a significant role as a form of punishing offenders. In the Middle Ages, various forms of punishment included burning parts of the skin with fire, pinching with cold iron, and piercing the skin with a needle after which that spot on the skin was filled with charcoal. This also enabled the identification of offenders, i.e., depending on the type of injury it was possible to conclude which criminal offense the offender committed.

Voluntary tattoos, on the other hand, became important during the Crusades when the Crusaders tattooed themselves with Christian motifs in order to secure a Christian funeral in the event of their death in a foreign country. This is one of the first examples where tattoos were not only important as a way of marking that a person belongs to a particular community but also as a form of personal identification. Similarly, mothers in poor Tyrolean communities tattooed their children who had to leave the village for education also as a form of identification (9).

In the early 20th century, tattoos suddenly became very popular among the European aristocracy. For example, Empress Elizabeth of Austria, better known by the nickname Sissi, had a tattoo of an anchor on her shoulder, which served as jewellery or a kind of a fashion accessory (10). Tattooing was outlawed in Germany in the 1930s but the practice continued in France, the United States and Japan, where tattoos developed in a specific way.

Kao i na Zapadu, u Japanu su tetovaže isprva bile sredstvo kažnjavanja ili obilježavanja neželjenih pripadnika zajednice, s vremenom postavši zaštitni znak pripadnika niže društvene klase, kriminalaca i prostitutki. Tetovaže su čak svojevremeno bile posve zabranjene u japanskom društvu. Međutim, u 18. je stoljeću, iz nepoznatih razloga, naglo porasla popularnost tetoviranja, kada je i nastao prepoznatljiv japanski stil tetoviranja. Riječ je o „irezumi“, obliku japanskih tetovaža s motivima narodnih drevnih priča i mitova, čije slike su nerijetko prekrivale čitavo tijelo. U novijoj su povijesti tetovaže u Japanu ipak zadržale uglavnom negativnu konotaciju, ostavši prisutne pretežno na nepoželjnim članovima društva, npr. pripadnicima japanske mafije – yakuza (11).

MOTIVACIJA ZA TETOVIRANJE

U posljednjih nekoliko desetljeća svjedočimo naglom porastu popularnosti tetovaža. Razlozi za to su višestruki, s jedne strane snažna motivacija za tetoviranjem potaknuta je komercijalizacijom tetovaža u medijima, a s druge strane postoji tendencija smanjenju stigme tetoviranih pojedinaca s obzirom da tetovaže nisu više isključivo vezane uz određene subkulture. Nositelji tetovaža opisuju različite razloge za tetoviranjem, a Wohlrab i sur. motivacijske su čimbenike podijelili u deset skupina (12). Jedna od skupina motivacijskih čimbenika jest želja za uljepšavanjem tijela, dio tetovaža nastaje kao potreba za modnim dodatkom ili umjetničkim djelom. Sljedeći važan razlog za tetoviranje jest potreba za individualnosti, kreativnosti, odnosno za potvrđivanjem vlastitog identiteta i osjećajem posebnosti. Tetovaže služe i kao kanal za osobnu katarzu, ekspresiju vlastitih vrijednosti i doživljaja. Fizička izdržljivost je također opisana kao jedan od motivacijskih čimbenika za tetoviranje. Tetoviranje je način za prevladavanje vlastitih granica, naročito granica podnošenja boli. Premda ne u tolikoj mjeri

In Japan, as in the West, tattooing was initially used as a means of punishment or marking unwanted members of the community only to eventually become the hallmark of the lower social class, criminals and prostitutes. Tattoos were once completely banned in Japanese society. However, in the 18th century, for unknown reasons, the popularity of tattooing rose sharply. At that time a distinctive style of Japanese tattooing emerged. “Irezumi” is a form of Japanese tattoos with motifs from ancient folk tales and myths. Such tattoos often covered the whole body. In recent history we see that tattooing in Japan has retained a largely negative connotation given that it is popular predominantly among undesirable members of society, such as members of the Japanese mafia, or the yakuza (11).

MOTIVATION FOR TATTOOING

In the last few decades, we have witnessed a sharp rise in the popularity of tattooing. The reasons for this are multiple: strong motivation for tattooing is one the one hand driven by the commercialization of tattoos in the media and a tendency to reduce the stigma of tattooed individuals on the other given that tattooing is no longer exclusively linked to certain subcultures. Tattoo wearers give different reasons for tattooing and Wohlrab et al. established ten broad motivational categories (12). One of the motivational categories is the desire to beautify the body where tattooing arises as a need for a fashion accessory or work of art. Another important reason for tattooing is the need for individuality, creativity, or confirmation of one’s own identity and sense of uniqueness. Tattoos also serve as a channel for personal catharsis and the expression of one’s values and experiences. Physical endurance was also described as one of the motivational factors related to tattooing. Tattooing is a way to overcome one’s personal limits, especially the limits of pain tolerance. Although

kao prije stotinu godina, tetovaže i dalje označavaju pripadnost određenim subkulturama i socijalnim krugovima pa je pripadnost grupi označena kao zasebna motivacijska kategorija. Usko povezan s prethodnom kategorijom jest otpor autoritetima i roditeljima, što dio ispitanika navodi kao bitan razlog tetoviranja. S druge strane, značajan broj nositelja tetovaža navodi da se na to odlučio upravo zbog očuvanja kulturne tradicije i ekspresije vlastite duhovnosti. Smatra se da tetoviranje ima određen ovisnički potencijal, vjerojatno zbog lučenja endorfina pri bolnoj penetraciji igle u tijelo, odnosno da se neki odlučuju na taj čin upravo zbog ovisnosti o tetoviranju. Postoji i seksualna motivacija tetoviranja s obzirom na široku rasprostranjenost genitalnog tetoviranja. Na kraju, dio ispitanika navodi da nisu imali nikakvu posebnu motivaciju, odnosno da se radilo prije svega o impulzivnoj odluci.

TETOVIRANJE I PSIHOPATOLOGIJA

Povezanost tetovaža i prisutnosti psihičkih poremećaja i simptoma psihičkih bolesti višestruko je proučavana, a smatra se da je ona rijetko jednoznačna. Psihijatrijski poremećaji poput dissocijalnog poremećaja ličnosti, zlouporabe droga i alkohola te graničnog i drugih poremećaja ličnosti, često su povezani s tetoviranjem (13). Stoga Raspa i Cusack smatraju da pregledom uočene tetovaže trebaju upozoriti liječnika na mogućnost postojanja podležeg psihijatrijskog poremećaja. Prema Williamsovoj studiji, koja je proučavala zastupljenost tetovaža među novoprimljenim pacijentima na odjel psihijatrije, oko 16 % pacijenata imalo je tetovaže. One su bile značajno češće prisutne među muškim pacijentima, čak četvrtina primljenih muških pacijenata bila je tetovirana (14).

Uobičajeno se tetovaže povezuje s određenim karakteristikama ličnosti, rizičnim ponaša-

not as much as a hundred years ago, tattoos still signify that a person belongs to a certain subculture and social circle. For that reason, belonging to a group is a separate motivational category. Resistance to authority and parents is closely linked to the previous category, and some respondents state that resistance is an important reason for tattooing. On the other hand, a significant number of tattoo wearers state that they decided to get a tattoo because they wanted to preserve their cultural tradition and express their spirituality. It is believed that tattooing has a certain addictive potential, probably due to the secretion of endorphins during the painful penetration of the needle into the body. In other words, some choose to get a tattoo precisely because they are addicted to tattooing. Tattooing can also be sexually motivated given the prevalence of genital tattooing. Finally, some respondents state that they did not have any special motivation, i.e., that their decision to get a tattoo was primarily impulsive.

TATTOOS AND PSYCHOPATHOLOGY

The interdependence between tattooing and the presence of mental disorders and symptoms of mental illnesses has been profusely studied, and it is considered that it is rarely unambiguous. Psychiatric disorders such as dissocial personality disorder, drug and alcohol abuse, and borderline and other personality disorders are often associated with tattooing (13). Therefore, Raspa and Cusack believe that by examining an observed tattoo, they should warn the doctor about the possibility of the existence of an underlying psychiatric disorder. According to the study on the prevalence of tattoos among newly admitted patients to a psychiatric ward conducted by Williams, about 16% of patients had tattoos. They were significantly more common among male patients: as many as one quarter of all admitted male patients were tattooed (14).

njem, antisocijalnim poremećajem ličnosti, te samoozljeđivanjem. Studija Swamija i sur., na uzorku od 450 ispitanika iz središnje Europe, pokazala je da tetovirani pojedinci u odnosu na netetovirane u testovima ličnosti češće pokazuju znakove ekstrovertiranosti, traženja novih iskustava i potrebe za osjećajem posebnosti (15).

Slične karakteristike ličnosti među tetoviranim pojedincima pronađene su i u studiji Tatea i Sheltona na populaciji studenata, koja je pokazala da su studenti s tetovažama, za razliku od svojih netetoviranih kolega, u testovima ličnosti češće pokazivali crte otvorenosti i potrebe za jedinstvenosti, a mnogo rjeđe karakteristike savjesnosti (16). Prema Postu, postoji korelacija između posjedovanja tetovaža i poremećaja ličnosti, premda on naglašava da je nemoguće prema dizajnu ili vrsti tetovaža zaključivati o karakteristikama poremećaja ličnosti (17).

Studija Požgaina i sur. istražila je razlike između tetoviranih i netetoviranih pacijenata oboljelih od PTSP-a nakon sudjelovanja u Domovinskom ratu, a koji su bili liječeni na Odjelu za psihotraumu u KBC Osijek. Pacijenti s tetovažama nisu se razlikovali od netetoviranih prema intenzitetu simptoma PTSP-a, ali su pokazivali značajno veće razine impulzivnosti, avanturizma, empatije i neuroticizma (18).

Tetovaže su naročito popularne među određenim skupinama ljudi. Gittleson i sur. su, proučavajući opću mušku hospitalnu populaciju, pokazali da je među tetoviranim pojedincima tri puta veća vjerojatnost da su bili kazneno gonjeni nego netetovirani pojedinci (19). S druge strane, Romans i sur. proučavali su učestalost tetovaža u ženskoj populaciji i utvrdili da je prisutnost tetovaža kod žena povezana s anamnezom seksualnog zlostavljanja u djetinjstvu te prisutnosti nekih poremećaja ličnosti, poglavito graničnog poremećaja ličnosti (20).

Measey je pokazao da vjerojatnost prisutnosti poremećaja ličnosti kod nositelja tetovaža ra-

Tattoos are usually associated with certain personality characteristics, risky behaviour, anti-social personality disorder, and self-harming. Swami et al. conducted a study on a sample of 450 respondents from Central Europe and found that in personality tests tattooed individuals were more likely than non-tattooed individuals to show signs of extroversion, seek new experiences, and express a need to feel special (15).

Similar personality traits in tattooed individuals were found in a study conducted by Tate and Shelton on the student population. This study found that tattooed students, unlike their non-tattooed counterparts, in personality tests expressed more openness, greater need to feel unique and much less characteristics related to diligence. (16). According to Post, there is a correlation between having a tattoo and personality disorder, although he emphasized that it was impossible to infer the characteristics of personality disorder by the design or type of tattoo (17).

Požgain et al. investigated the differences between tattooed and non-tattooed patients with PTSD after participating in the Homeland War, who were treated at the Department of Psycho-trauma at the Osijek Clinical Hospital. Patients with tattoos did not differ from non-tattooed patients in the intensity of PTSD symptoms, but they showed significantly higher levels of impulsivity, adventurism, empathy, and neuroticism (18).

Tattoos are especially popular among certain groups of people. Gittleson et al. studied the general male hospital population and found that tattooed individuals are three times more likely to be prosecuted than non-tattooed individuals (19). On the other hand, Romans et al. studied the incidence of tattoos in the female population and found that the presence of tattoos in women was associated with a history of childhood sexual abuse and certain personality disorders, particularly borderline personality disorder (20).

ste s brojem tetovaža, pogotovo ako se tetovaže nalaze na licu ili na dlanovima (21). Ferguson-Rayport i sur. usporedili su karakteristike tetovaža koje nalaze kod pacijenata s poremećajem ličnosti i onih sa shizofrenijom. Pacijenti koji boluju od poremećaja ličnosti češće su imali više od jedne tetovaže, i to češće na rukama, prsima ili nogama, a sadržaj je uglavnom bio vezan uz unutarnje konflikte i nepoštivanje socijalnih normi. S druge strane, osobe sa shizofrenijom uglavnom su imale samo jednu tetovažu, i to na skrivenim mjestima, redovito simboličnog značenja, vezanog uz otuđenje od svijeta (22).

Smatra se da osobe koje imaju tetovaže češće konzumiraju alkohol i droge (23,24). Carrol i sur. su proučavajući rasprostranjenost tetovaža među adolescentima pokazali da je prisutnost tetovaža povezana s povećanim rizikom od zlorabe droga, seksualne aktivnosti u adolescentnoj dobi, razvoja poremećaja prehrane i suicidom (25). Pirrone i sur. istražili su karakteristike i praksu tetoviranja kod ovisnika o drogama te zaključili da oni uglavnom preferiraju velike tetovaže, nerijetko imaju velik broj tetovaža te počinju s tetoviranjem u ranijoj dobi. Također su pokazali da za njih tetovaže ne odražavaju toliko osobine ličnosti, koliko imaju funkciju iluzornog održavanja samopouzdanja i osjećaja kontrole (26).

Tetovaže su često povezane s disocijalnim poremećajem ličnosti. Cardasis i sur. ispitali su učestalost antisocijalnog poremećaja ličnosti među populacijom pacijenata na forenzičkom psihijatrijskom odjelu. Znatno više pacijenata s disocijalnim poremećajem ličnosti bilo je u skupini tetoviranih pacijenata nego netetoviranih. Među tetoviranim bolesnicima, oni s disocijalnim poremećajem ličnosti obično su imali veće tetovaže te veći dio površine tijela koji je bio prekriven tetovažama. Tetovirani pojedinci s disocijalnim poremećajem ličnosti ili bez njega češće su imali povijest zlorabe droga, seksualnog zlostavljanja i pokušaja suicida (27).

Measey showed that the likelihood of a personality disorder in tattoo wearers increases with the number of tattoos, especially if the tattoos are on the face or palms (21). Ferguson-Rayport et al. compared the characteristics of tattoos in patients with personality disorder and patients with schizophrenia. Patients suffering from personality disorders more often had more than one tattoo on their arms, chest or legs and the content of the tattoos was mostly related to internal conflicts and non-compliance with social norms. Patients suffering from schizophrenia generally had only one tattoo in hidden places, usually with symbolic meaning associated with alienation from the world (22).

It is also considered that tattooed individuals more frequently consume alcohol and drugs (23,24). Carrol et al. studied the prevalence of tattoos in adolescents and showed that the presence of tattoos is associated with an increased risk of drug abuse, sexual activity in adolescence, development of eating disorders, and suicide (25). Pirrone et al. investigated the characteristics and practice of tattooing in drug addicts and concluded that those individuals generally preferred large tattoos, often had a large number of tattoos and started tattooing at an early age. They also found that for them tattoos did not reflect personality traits as much as they had the function of maintaining illusory self-confidence and a sense of control (26).

Tattoos are often associated with dissocial personality disorder. Cardasis et al. examined the incidence of antisocial personality disorder in the patient population at a forensic psychiatric ward. Significantly more patients with dissocial personality disorder were found in the group of tattooed patients than in the group of non-tattooed ones. Among tattooed patients, those with dissocial personality disorder usually had larger tattoos and a larger portion of the body covered with tattoos. Tattooed individuals with or without dissocial personality disorder were more likely to have a history of drug

Ako je čovjek sam refleksija onoga što se događa oko njega, možemo reći da je njegova koža ogledalo u njegov unutarnji svijet. Tetovaže su način na koji drugima dopuštamo da vide što mislimo, osjećamo ili kako doživljavamo sami sebe. Može se reći da je koža tzv. prijenosnik svog iskustva koje je pojedinac doživio tijekom svojeg života (28).

PRIKAZ BOLESNIKA S TETOVAŽAMA I NJEGOVA PRIČA

Pacijent XY rođen je 1970. godine u Italiji, Rom je, otac je šestero djece, živi sa suprugom i djecom u Zagrebu. Bez formalnog je zanimanja i naobrazbe, a uzdržava se od socijalne pomoći i povremenih poslova u prodaji tekstila oko kojih je angažirana supruga. U višegodišnjem je psihijatrijskom tretmanu, uz česte hospitalizacije u Klinici za psihijatriju Vrapče, a pod dijagnozom: Poremećaj ličnosti - granični. Na bolnička liječenja u Kliniku za psihijatriju Vrapče često se zaprima u okviru suicidalnih i parasuicidalnih namjera koje se prema heteroanamnestičkim podacima iz medicinske dokumentacije kreću od intoksikacije medikamentima do prostreljivanja potkoljenice. Od somatskih bolesti pacijent boluje od dijabetesa, gastritisa, a kolecistektomiran je.

Bolesniku je naglas pročitano pisano dopuštenje da se objavi ovaj prikaz s fotografijama, te se s tim složio i svojeručno ga potpisao.

Pacijent na svom tijelu ima oko 50 tetovaža, za koje nije posve siguran kojim slijedom su nastale. Odmah se primjećuje da su među motivima vrlo česti religija, obitelj, život i smrt. Premda je pacijent nepismen, ima ispisana četiri dulja teksta, koja naziva životopis (slika 1.). Radi se o njegovoj životnoj priči, a napisao mu ju je pacijent kojeg je upoznao u Klinici za psihijatriju Vrapče. U navedenim tekstovima opisani su trenutci u kojima se pacijent osjećao izgubljen, bespomoćno i napušteno od drugih: „...srce

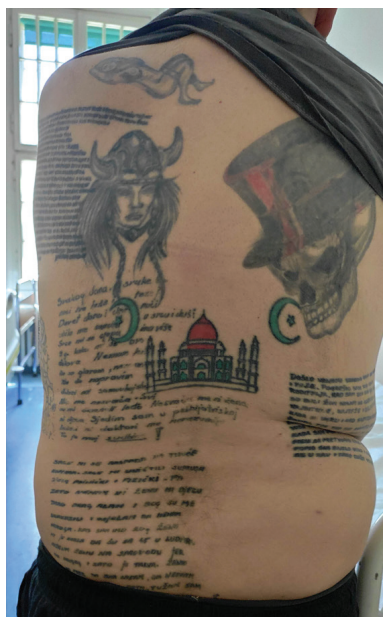
abuse, sexual abuse, and suicide attempts (27). If a person is a reflection of what is happening around them, we can say that a person's skin is a mirror to their inner world. Tattoos are the way we allow others to see what we think, feel or what is our experience of ourselves. It can be concluded that the skin is the so-called conveyor of a person's life experience (28).

REPRESENTATION OF THE TATTOOED PATIENT AND HIS STORY

Patient XY was born in 1970 in Italy. He is a Rom and a father of six children. He lives with his wife and children in Zagreb. He has no formal occupation or education and lives on social assistance and from what he earns working occasional jobs in textile sale in which his wife is engaged. He has been undergoing psychiatric treatment for many years and has been frequently hospitalized at the University Psychiatric Hospital Vrapče. He has been diagnosed with borderline personality disorder. He has been admitted to the University Psychiatric Hospital Vrapče due to suicidal and para-suicidal intentions, which, according to heteroanamnesic information from medical documentation, range from drug intoxication to shooting the lower leg. The patient's somatic diseases include diabetes, gastritis, and cholecystectomy.

A written permission to publish this description with the photos was read to the patient and he agreed and signed it in his own handwriting.

The patient has about 50 tattoos on his body and he is not entirely sure in what sequence they were created. It is immediately noticeable that very common motifs are religion, family, life and death. Although the patient is illiterate, he has four long texts tattooed, which he calls his biography (Figure 1). The texts are about his life story and they were written by a patient



SLIKA 1. Tetovaža četiri dulja teksta na leđima bolesnika koja on naziva životopis

FIGURE 1. Four long texts tattooed on patient's back, which he calls his biography

mi se cijepa, ne znam što ću, ne shvaćaju me ni žena ni djeca, dolazi mi samoubojstvo..“ U tekstovima je opisan i njegov odnos sa suprugom i roditeljima, navedeno je da mu žena predbacuje da je s 45 godina završio u Vrapču te da ne želi da ona bude na njegovu sprovodu. Dotaknuo se i toga da mu je u nekoliko navrata obitelj okrenula leđa, a u drugim prilikama je on obitelji okrenuo leđa, naročito majci.

Mnogo je religioznih motiva iscrtno na tijelu našeg pacijenta. Na leđima između četiri teksta koje je pacijent nazvao životopis, nacrtana je džamija te polumjesec i zvijezda, iz čega možemo zaključiti da religija predstavlja centralno mjesto u njegovu životu, s obzirom na to da je i na tijelu bolesnika crtež džamije u središtu između nekoliko tekstova. Nekoliko je citata iz Kurana na tijelu bolesnika kao i crtež svete knjige (slika 2.). Prisutno je više molitvenih kuglica, a simboli polumjeseca i zvijezde nalaze se na nekoliko mjesta na tijelu bolesnika. Među tetovažama ponavlja se motiv smrti, o čemu svjedoče natpisi „Jednom se umire“ i „Do života stalo mi nije.“ Nekoliko je crteža grana-ta i lijesa, a posebno se ističe tetovaža pištolja

he met at the University Psychiatric Hospital Vrapče. The texts describe moments when the patient felt lost, helpless and abandoned by others: “my heart is broken, I don't know what to do, neither my wife nor my children understand me, I'm thinking of suicide...” The texts also describe his relationship with his wife and parents and state that his wife was reproaching him because he ended up in Vrapče at the age of 45 and that he did not want her to attend his funeral. He also touched on the fact that his family turned his back on him on several occasions, and that on other occasions he turned his back on his family, especially on his mother.

The patient's body is covered in many religious motifs. In-between the four texts that the patient called his biography, there is a tattoo of a mosque and a crescent moon and a star. This can lead us to a conclusion is central to his life, given that the tattoo of a mosque is positioned in the centre between several texts. There are several quotations from the Koran as well as a tattoo of the holy book (Figure 2). Also, there are several beads and symbols of a crescent moon and a star in several places on the patient's body. The motif of death is repeated several times as evidenced by the inscriptions “You die once” and “I don't care about life.” There are also several tattoos of grenades and a coffin where a tattooed gun with the date 20 May 2012 stands out in particular (Figure 3). The patient explained that



SLIKA 2. Tetovaža s religioznim motivom
FIGURE 2. Religious motifs on a tattoo



SLIKA 3. Tetovaža pištolja
FIGURE 3. Gun tattoo

na kojoj je ispisan datum 20.5.2012. (slika 3.). Bolesnik objašnjava da je toga dana pokušao suicid tako što je pištoljem prostrijelio vlastitu potkoljenu.

Nadalje, naznačen je i motiv podvojenosti, koji je vidljiv iz tetovaže tužne i sretne maske (slika 4.) te iz jedne od najzanimljivijih tetovaža – anđela i vraga ispred Klinike za psihijatriju Vrapče, uz koji je napisana godina 2006. (slika 5.). Objašnjava da je tetovaža nastala nakon jednog od hospitalnih liječenja, otprilike desetak dana nakon otpusta iz bolnice. Opisuje da se na tu tetovažu odlučio zato što je „čitav život u bolnici Vrapče“, referirajući se na učestale hospitalizacije u Klinici. Dodaje da je njemu lijepo u Bolnici te da je to jedan od razloga zašto se odlučio baš na tu tetovažu. Godina 2006. nije godina kada je nastala tetovaža nego označava godinu kada se prvi puta počeo liječiti u Bolnici. Nikada nije liječen ni u jednoj drugoj bolnici niti bi to htio. Ispred bolnice su nacrtana dva anđela, za koje navodi da je jedan dobar, a drugi loš, jer „to tako obično biva u životu“. Vezana uz pacijentovo psihijatrijsko liječenje jest i tetovaža u kojoj je nacrtana kocka za igranje u plamenu, ispod koje piše „Kocka je zlo.“ (slika 6). Dio je to pacijentove ispovijesti, objašnjava da je „nekoć mnogo kockao, a već dulje od deset godina ne kocka“. Upravo zbog ponosa što je uspio prestati kockati, odlučio se baš za tu tetovažu.



SLIKA 4. Tetovaža tužne i sretne maske
FIGURE 4. A tattoo of the happy and sad face mask

he had attempted suicide on that day by shooting his own lower leg with a gun.

Furthermore, the motif of dichotomy is present, which is apparent from the happy and sad face mask tattoo (Figure 4) and from one of the most interesting tattoos, i.e., the angel and the devil in front of the University Psychiatric Hospital Vrapče with the year 2006 inscribed next to them (Figure 5). The patient explained that the tattoo had been created after one of the hospital treatments, about ten days after his discharge from the hospital. He explained that he decided on this tattoo because he “had spent his whole life in the Vrapče Hospital”, referring to his frequent hospitalizations at the Clinic. He added that he had a good time at the Hospital and that this was one of the reasons why he decided to get this tattoo. The year 2006 is not the year when the tattoo was created, but it marks the year when he was first treated at the Hospital. He has never been treated in any other hospital nor would he have wanted to. There is also a tattoo of two angels in front of the hospital for which he stated that one was good and the other bad because “that’s how it usually happens in life”. The tattoo of a dice in flames with an inscription saying “Gambling is evil” is also related to the patient’s psychiatric treatment. (Figure 6). In his confession, the patient explained that he “once gambled a lot, and has not gambled for more than ten years”. Because he was proud of being able to stop gambling, he decided to get this tattoo.



SLIKA 5. Anđeo i vrag ispred glavne zgrade Bolnice Vrapče
FIGURE 5. Angel and devil in front of the main building of Hospital Vrapče



SLIKA 6. Kocka za igranje u plamenu
FIGURE 6. A dice in flames

ZAKLJUČAK

Premda postoje brojni razlozi tetoviranja, svima koji se odluče na tetoviranje zajednička je želja za eksternalizacijom važnih osjećaja i vrijednosti, koja tetoviranima pomaže u stvaranju i održavanju vlastitog identiteta. S obzirom na sveprisutnost tetovaža, neovisno o zemljopisnom položaju ili razdoblju u povijesti, jasno je da motivacija za tetoviranjem proizlazi iz kolektivnih težnji koje nadilaze osobno iskustvo. U zapadnoj kulturi tetovaže služe kao svojevrsna „psihička štaka“, čiji je cilj pružiti nadu, ispraviti narušenu sliku sebe i smanjiti diskrepancu između vlastitih očekivanja i realnih mogućnosti (29).

Tetovaža je pokretač, posrednik u komunikaciji simbola. Kako navodi Wilson, tetovaže su aktivne, u trenucima izloženosti drugima one projiciraju simbole drugima. Pojedincima tetovaže ne znače samo oznaku koja je u tom trenutku bila ideja ili želja, već dio identiteta njih samih (30).

Opisani obrazac motivacije za tetoviranjem možemo vidjeti i na temelju prikazanog pacijenta, kojem su tetovaže pomogle pri ekspresiji religioznih vrijednosti, ali i pri izražavanju najdubljih strahova, kao što je strah od smrti ili strah da će ga napustiti obitelj. Istovremeno,

CONCLUSION

Although there are many different reasons for tattooing, everyone who decides to get a tattoo shares a common desire to externalize important personal feelings and values, which helps tattooed individuals to create and maintain their own identity. Given the ubiquity of tattoos and regardless of geographical location or period in history, it is clear that the motivation for tattooing stems from collective aspirations that transcend personal experience. In Western culture, tattoos serve as a kind of “psychic crutch” whose goal is to inspire hope, correct the distorted image of oneself and reduce the discrepancy between one’s own expectations and real possibilities (29).

The tattoo is the initiator and the mediator for communicating symbols. According to Wilson, tattoos are active as they project symbols at moments when one is exposed to others. For individuals, tattoos do not only represent a mark for something that was an idea or desire at the time, but also form part of their identity (30).

The above described pattern of motivation for tattooing can be observed on the patient presented in this paper, who used tattooing to express

na leđima je imao ispisan čitav životopis u obliku četiri tetovaže. Jasno je da su mu tetovaže pomogle povezati fragmentirane dijelove osobnosti, kao i podijeliti sa svijetom njemu značajne ideje i vrijednosti. Posebno je zanimljivo da je pacijent u jednoj od tetovaža uspio izraziti osjećaj pripadnosti i povjerenja koji je stekao prema instituciji u kojoj se liječi već dugi niz godina. Ovo je, koliko je nama poznato, jedini slučaj u 140-godišnjoj povijesti bolnice Vrapče da je netko nakon otpusta istetovirao glavnu zgradu bolnice Vrapče na svoju ruku i na taj način izrazio zahvalnost.

his religious values as well as his deepest fears, such as the fear of death or the fear of being left by his family. At the same time, the patient has four tattoos on his back that function as his biography. It is clear that tattoos have helped him to establish links between fragmented parts of his personality and to share the ideas and values that are important to him with the world. It is particularly interesting to see that with one of the tattoos the patient managed to express the feeling of belonging and trust in the institution where he has been treated for many years. As far as we know, this is the only case in the 140-year history of the Vrapče Hospital that a patient upon discharge tattooed the main hospital building on his arm, in order to expressed gratitude.

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