

ZOMBIE FACTOR

Luis Carlos Molina Acevedo

Title: Zombie Factor

First edition

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Review of Stile: Luis Carlos Molina Acevedo

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ISBN-13: 978-1530768400

ISBN-10: 1530768403

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I Want to Fly, From Don Juan to Sexual Vampirism, The Imaginary of Exaggeration, The Clavicle of Dreams, For Writers by Writers, The Modern Concept of Communication, Is There Anybody Out The Wall?, Dr. House Syndrome, and Zombie Factor.

Quiero Volar, El Alfarero de Cuentos, Virtuales Sensaciones, El Abogado del Presidente, Guayacán Rojo Sangre, Territorios de Muerte, Años de Langosta, El Confesor, El Orbe Llamador, Oscars al Desnudo, Diez Cortos Animados, La Fortaleza, Tribunal Inapelable, Operación Ameba, Territorios de la Muerte, La Edad de la Langosta, Del Donjuanismo al Vampirismo Sexual, Imaginaria de la Exageración, La Clavícula de los Sueños, Quince Escritores Colombianos, De Escritores para Escritores, El Moderno Concepto de Comunicación, Sociosemántica de la Amistad, Magia: Símbolos y

Textos de la Magia, ¿Hay Alguien Afuera del Muro?,
Síndrome Dr. House, y Factor Zombi.

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Presentation

ZOMBIE FACTOR is a study about the determinant factor of changing in people and society. In people are presented as indicative of a biological change in puberty. It is the transition from child to adult. In societies it occurs when human groups reach the top of the social organization and begins the decline until the dissolution of the social model.

This factor is essentially characterized by two readily observable characteristics, isolation and automation. Isolation is a psychic character and is marked by a complete apathy of the person towards everything and everyone. The automation instead is physical character. It is identified by a low mobility of joints and high stiffness when walking. The person seems an automaton when him move. In many cases drag his feet when walking. In addition to these two features, here we will study ten traits for a total of twelve toward characterization of Zombie Factor.

We make a trace of the features of Zombie Factor through the culture of the living dead. Then, we consider the features itself of Zombie Factor. And finally, we trait apply them to the study of historical transitions from Antiquity to the Middle Ages, from

there to Modernity and from there to Postmodernism. These periods of the history of mankind is characterized by a strong manifestation of Zombie Factor.

Part One: BASELINE

For some years I practiced Semiotic Modeling of Mind with groups and individuals. The application of this modeling began when I was a promoter of literature at the level of the Department of Antioquia, Colombia. I performed Modeling with groups of people who attended writers' workshops. In most of the cases were people with little experience in writing, and low educational level. They were encouraged to attend those workshops by the desire to write something aesthetic, like the one was written by some authors to their liking.

The workshops had four great moments:

1. Conceptual component: the different concepts of the literary work were defined.
2. The literary appreciation: stories of renowned authors were read and different literary elements of text were marked.
2. Relaxation exercise: it was an exercise about Semiotic Modeling of Mind to promote literary creation. People made an imaginary trip in alpha state (vibration of brain between 11 and 14 hertz, if it is

measured by encephalogram). The alpha state also occurs moments before falling asleep.

4. Creation process: people wrote a story, using the different elements provided during the workshop.

Then, some people expressed me their interest to experience Semiotic Modeling of Mind, not in a group, but individually. Then, I installed an office, where I attended, in most cases, professionals from different disciplines.

At the individual level, a project student office started in parallel, as a complementary activity to my work as a school teacher at that time.

In these scenarios, I faced some surprising cases, for which I have no rational explanation. I always worried but I there was no way to move towards a clarification of why happened those states of things in the minds of those people. For reasons of time, I stopped making sessions since 2008.

In 2015, by chance, I made a session of Semiotic Modeling of Mind with a child ten years old. When I find that state of affairs also in a child, it did surprise me more. It is perhaps this fact, the starting point for writing this book about the Zombie Factor. Next, I describe broadly the case of this child, whom I call “XZ”.

Semiotic Modeling of Mind

XZ child was ten years old. He was forced by his mother to go where the school psychologist. She was concerned about suicidal feelings expressed by the child. He had tried to take his own life, seeking to be run over by a truck. Additionally, he manifested not want to go to school. He did not want to continue studying.

The psychologist from her extensive experience in clinical, tried to awaken in the child a renewed interest in life and study. But none of her strategies worked with the boy. On the contrary, every attempt seemed to grow more apathy of the child. Concerned, she explained me the situation and asked me for consent to take him, the next time when he went to consultation. I agreed as if it were a routine matter of my duties, but without thinking about a real problem. Inside me, I felt the concern of the psychologist as an exaggerated act.

When the psychologist comes into my office with mother and boy, I start a conversation of routine with mother and boy. To my surprise, a child's disposition was more surprising than described by the

psychologist. The boy looked like a zombie in every sense of the term. He looked like a living dead.

I asked the permission of the mother and child to make a session of Semiotic Modeling of Mind. The one found, it was disconcerting. I always had seen many people, especially teenagers, behaving like zombies, but never a child. Besides trying to help the child, I was curious to know how was the mind of those who I had seen walking around like zombies.

After entering the child in alpha state, I positioned him on the stage of his suicide attempt. I expected, through semiotic resources, unravel the reasons of boy for suicide. To my surprise, there was no reason. The boy simply walked like an automaton toward the truck. The driver can see him at time and stopped before hitting him. I promoted to the child several semiotic elements to try to determine some foreign premeditation in the act and absolutely nothing surfaced. The guy just wanted to die without further ado, without any reason.

The assumption behind the alpha state is to achieve a communication facility from the subject with his subconscious. I do not know if something like the subconscious exists, but the observed is an act of the person to talk with his inner self, with something deep inside him. So, I hoped to discover in the child the reason for his determination to die. The subconscious is translucent in the alpha state.

When I did not find any reason for feeling suicidal in child, I tried to explore the emotional stage. I have brought to the child's mind, semiotic elements on which to project affective links with the mother, but

there was no affection from him to her. Her presence it was indifferent for him. He not experienced feelings of guilt for the pain caused to her with his behavior. With semiotic procedures, I conducted the image of the mother to the stage where boy had attempted suicide. I invited him to take the hand of the mother to return home imaginatively and refused.

By semiotic resources, I forced him to go home. I sat before the television. I wanted to know what his meaning of life through his favorite programs was. When I asked what he was seeing, he replied: Nothing. When I explore the reason for it, the TV turned out to be the black screen. I moved him with semiotic procedures for operating the television and then, it came the real disconcerting. All was in darkness. He was in the midst of darkness.

I asked him why that had happened. I'm locked in the closet, he said. I entreat him out of there. Despite his efforts, he could not. Then, I brought new semiotic resources to get out of there. With great effort he succeeded. I asked where he was now. The response was most disconcerting. He had left closure closet to another enclosure. Now he was in a dark hallway. I wandered all over the place looking for a door. There were no doors. Again, I brought him with semiotics elements to get out of there. He managed to make it through the roof.

When I thought had overcome the obstacle of the confinement, I asked if he had already got out. He answered affirmatively. I asked him where he was. To my surprise, he was again locked in another dark space. When I tried to explore the place where the child was, something startled him and left the alpha

state. I just threw a look of bewilderment to the psychologist and the mother. I left that session there. I had work for making. Since then, I have wondered a lot about the true meaning of that state of mind of the child.

I consider the psychic confinement, in addition to the automatic walking, are two characteristic features of Zombie Factor in people. The state of mind of the child XZ puzzled, because it is rare in children. At ten years old, the existence of a boy is yet governed by curiosity. One would not expect to find such a state of apathy.

In sessions of Semiotic Modeling of Mind made with some adolescents, who had features of the Zombie Factor, shown a similar state of mind. They usually in his imaginary travel fall to holes in the ground. These holes are dark and despite his attempts to get out of there, they do not. Here, it is inevitable to make the semantic association of dark holes with pits to bury corpses. Perhaps, teenagers fall into graves and are enclosed there without being able to leave. In that sense, they seem buried alive or living dead. They ask me what means that and I have not had an answer for them. In adolescents are more common traits of physical automatism and psychic confinement, compared to people of other ages. Even, we can say these features are typical of adolescence. It draws also attention an additional fact. These features occur most often among adolescents who live in areas with high rates of violent deaths in the city.

Another interesting case, to illustrate the state of mind of Zombie Factor, is the one YZ. She is a

woman of 31 years old. She, from the beginning of the alpha state, was locked in a bucket of thick steel. She was all the time surrounded by an impenetrable darkness. None of the semiotic resources provided during the session, managed to get her out of there.

And finally, WZ is a man of 38 years old. When he started the imaginary journey, he encountered a wall. He tried to get through to continue his journey, but surprisingly, was trapped in the middle of the wall until the end of the trip. He could not go back or forward. He was not sandwich. It was embedded in the wall. He had merged with the mole. All other companions were able to make the trip, but he does not. He left the wall when I gave the semiotic order to return. Startled, he asked me the meaning of his experience. I should answer honestly: I do not know what it means. That occurred twenty years ago. Even today, it remains the same answer: I do not know what it means. I can only say these psychic closures appear to be a key factor herein called Zombie Factor.

Route map

We have named Zombie Factor a certain factor of the dynamics of change in individuals and societies, registered in a continuous evolution of personality development in the people and a historical development in societies. It is certain disposition towards life by people and societies over time. This arrangement is characterized by a psychic confinement and physical automatism, among other features, as a way of existence. The Zombie Factor has essentially two expressions:

1. In person.
2. In society.

The Zombie Factor can be conceived from the following points of view:

1. It is a factor of the dynamics of change in individuals and societies, as stated.
2. It is a particular arrangement of participation towards life by individuals and societies.
3. It is a state of mind marked by the psychic enclosure.

4. It is a psychosomatic condition marked by psychic confinement and physical automatism.

5. It is an attitude towards the recognition of the world and society as disappointing.

6. It is an instrument to predict changes in people and society.

7. It is a behavior of people, marked by apathy towards everything and everyone.

8. It is a mental illness characterized by the decline of rationality, emotions and feelings.

9. It is a means of psychological immunization against the absurdity of the world and society. It is a kind of psychic vaccine to counter the abuses of decadent society.

All these definitions about Zombie Factor and many more are valid, which shows the great potential of its study. Throughout the development of the theme, the Zombie Factor will be considered as a factor in the dynamics of change in individuals and societies to facilitate exposure and reading, but the reader can extrapolate what is said to the other eight definitions presented before without loss in the scope of the explanation.

When we consider the feature of psychic confinement in people with Zombie Factor, it is better understood the growing fascination of people with the culture of the living dead. Perhaps this is due because everyone in greater or lesser degree, at some point in our lives, we have experienced the Zombie Factor and we fully identify with the archetypes of the living dead. Perhaps the culture of living dead is an

expression of our experiences under the Zombie Factor. The rationale for the monsters of the living dead begins with Zombie Factor, so common in adolescence.

Zombie Factor in person

As already I mentioned, perhaps the origin of the culture of the living dead is found in Zombie Factor experienced by people in their teens. In this age factor it may be strongly marked or slightly marked. Here, we focus on the Zombie Factor full manifestation in individuals and societies. If the monsters of the living dead, are rooted in our minds, from the characteristics of these monsters we can reconstruct the distinctive features of Zombie Factor. That will be our next task.

At the individual level, the factor can be traced back in history through mythical, religious and folk elements. Art has also contributed to the creation of cultural archetypes for identification of this factor. At the level of the individual, it can be reconstructed characterization of Zombie Factor from the following cultural events:

1. Myth of Sisyphus
2. Lazarus
3. Frankenstein
4. Dracula

5. Eupiros
6. Nosferatu
7. Zombies
8. Clinical cases

At the level of society, the factor can be traced back in history through the events of a historical transition from age to age. The Zombie Factor can be identified in the transition from the following historical periods:

1. Old Age (classical Greek and Roman Empire)
2. Middle Ages
4. Modern Age (Renaissance and Enlightenment)
6. Postmodern Era

We are interested here to study people and societies when they live as if they were dead. We are not interested cultural underworld of the living dead as such. This underworld only matters by reference to characterize the Zombie Factor.

This analysis seeks to characterize herein referred to as Zombie Factor. To do this, we consider the eight cultural events and four historical events, as stated. After considering the demonstrations and events, we will advance to the characterization of Zombie Factor as an element to facilitate the interpretation of certain cultural, social, political and economic situations. The Zombie Factor can become an element to facilitate the identification of continuity in the transition process from an individual to another age and another historical period. These processes will no longer appear for us as delimited sections, but

as a continuum entirely logical and coherent. Social processes can be easily understood as the sum of some internal processes on people and projected on a social level.

In addition to what has been said so far, it is considered the Zombie Factor as characterized by the following features:

1. The enclosure
2. The automatism
3. Immortality
4. Indifference
5. Anguish
6. The absurdity
7. Silence
8. Fate
9. Freedom
10. The disease
11. Failure
12. Devour

For extension of the concepts developed here, the reader can refer to the bibliography at the end of this book.

Part Two: LIVING DEAD

Throughout the history of mankind, man has projected a desire for immortality on the most diverse human creations. The desire for immortality has taken the form of myth, religious miracle, and monstrous beings. Folklore is an inexhaustible source of creatures almost human, full of immortality. They managed to control the passage of time and taunted to death.

All this fascination of humanity immortal after death, has taken the form of different cultural products. They have expressed through myth, of religion, of artistic creations and folk elaborations. It is surprising to note how in modern times, a human age of the triumph of reason as a foundation for understanding reality, be a time perhaps with the increased production of monsters able to cheat death. How we can understand this without reason of the reason at the apogee of science.

The Zombie Factor is a dynamic factor for change at the level of individuals and society. It goes from individual provisions to collective provisions and again to individual provisions, marking the dynamics