SCIENCES, ARTS AND RELIGIONS: THE TRIAD IN ACTION FOR EMPATHIC CIVILIZATION IN BOSNIA AND HERZEGOVINA

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SUMMARY

From historical or traditional perspective sciences at one side and arts and religions on the other side are strictly divided epistemology fields with no much mutual engagement and understanding. Digital revolution is changing significantly all fields of science, art and religion changing regimes and methods of knowledge and values production, communication and relationships. Big Data approach promises to provide the scientific Holy Grail, a single overarching theory or multiple theories and models that unify all the scientific disciplines from biology snd neuroscience to music and spirituality. Brain is place where biological, psychological, social and spiritual mechanisms meet each other and interact. Global empathic civilization seems to be a key to the very survival of humankind and life on our planet. Spiritually integrated sciences, arts and religions in creative dialogues and synergy as allies can significantly contribute to the healing of our broken world and promoting compassionate society and empathic civilization

Key words: synergy – science – art – religion - brotherhood in humanity - compassionate society - empathic civilization

INTRODUCTION

All what is important come in triads

The science, art and religion are what we usually name as the cornerstones of the culture. However, science is not a monolithic field and "indeed there are great many "ships of science" (Rosnow & Rosenthal 1997). It is the same with art and religion. Furthermore, from historical or traditional perspective sciences at one side and arts and religions on the other side are strictly divided fields with no much mutual engagement and understanding. It is commonly forgotten that the religions, visual arts, literature, poetry and music are also methods for exploring the world, particularly our subjectivities. The way we understand and study individual, public and global world and life is changing rapidly. Digital revolution in our 21st century is changing significantly all fields of society, science, arts and religions. As Homo sapiens are a story telling or narrative beings, people think in stories and narratives in addition to facts, numbers, graphs and equations. All big stories from the 20th century have collapsed and new narratives are emerging with a shift from a homo centric to a data centric world view. Emerging techno-humanism argues that Homo sapiens have completed their cosmic task and high technology is going to create a much superior Homo Deus with upgraded physical and men-

tal abilities (Harrari 2017). Dataism is promising to give all scientists a common language that easily enables them to get insights across disciplinary borders. Big data algorithms informed by a constant stream of data from various sensors could monitor not only our technology and industry but also our behavior and social, political, spiritual and religious life.

Our global world dominated by narcissistic and paranoic psychocultures and characterized with competitive and confronting ethics and many political and war conflicts across the globe is broken and needs healing processes (Jakovljevic & Tomic 2016, Jakovljevic et al. 2019). We have become used to hearing that we are living in the selfish society in which self-interested and self-sufficient individuals forgot to love one another and made money instead (Gerhardt 2010). According to John Steinbeck "...the things we admire in men (indeed all of humanity), kindness and generosity, openness, honesty, understanding, and feeling, are the concomitants of failure in our system. And those traits we detest, sharpness, greed, acquisitiveness, meanness, egotism, and self-interest, are the traits of success. And while men admire the quality of the first, they love the produce of the second" (see Srića 2021). Knowledge, empathy, solidarity, cooperation and unity are the key factors to long-term survival and flourishing of humankind. The present COVID-19 syndemics is cruel but crucial lesson for the future of humankind (Jakovljevic et al.2020). The crucial message is that we should reexamine and improve our basic understanding of how human society and global world operate in health and disease from the multidisciplinary and transdisciplinary scientific, artistic, religious, philosophical and spiritual approach. Bringing together multiple disciplines and universities with knowledge sharing is the best way to provide transdisciplinary integrative approach to our understanding the world and life and creating empathic civilization giving us better chance for surviving. An important observation is that "geniuses perceive their work as either coming from or serving something larger then themselves" and that they have "mission beyond individual identity" to widen our maps of the world rather than to give the one 'right' answer (Dilts 1995). According Dilts (1995) geniuses help us to widen and enrich our maps of the world by discovering, creating and offering alternatives and different points of view taking all perspectives relevant to the system in which one is interacting as well as considering and aligning all levels of experience in relation to the system one is in. Geniuses usually think rather systematically than me-

chanically and fragmented and operate from dynamic models divided into three interactive parts, humorously named 'Holy Trinities' in Neurolinguistic Programing – NLP (Dilts 1995). Leonardo da Vinci used three perspectives; Walt Disney three roles or position of Dreamer, Critic and Realist; Sigmund Freud three parts of personality: Id, Ego and Super-Ego.

The present situation with blame games in Bosnia and Herzegovina reminds me on the story about four people named Everybody, Somebody, Anybody, and Nobody who wanted to change and to do something what Everybody could have done. So, Everybody said "I want change and Anybody can do it". Somebody said "If only Anybody would start to change and work, I will join". But Nobody said "I will change". Finally Everybody stayed same blaming Somebody for waiting for Anybody to start changing. So, Nobody changed. It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done. This little piece of humor is about leadership, taking responsibility, cooperating and fulfilling them. It is about people passing the bug onto others rather than taking their responsibility. The International Academy of Science and Art in Bosnia and Herzegovina (IASABaH) and it's journal Science, Art and Religion (SARjournal) are organized to change and be changed and grow on the principles of art and practice of transforming learning organization, concept of supermind, collective intelligence and culture of dialogue. Supermind, defined as a powerful combination of many individual minds, represent a group of individuals operating together in creative and intelligent ways, while collective intelligence is the result of groups of individuals thinking and acting together in creative and intelligent ways (see Malone2019). As more and more intelligent individuals are closely connecting and acting together serving a purpose larger than themselves the concept of the greatest good for the greatest people has chance to become reality in our COVID-19 age.

ALL WHAT IS IMPORTANT COME IN TRIADS

"It is sometimes important for science to know how to forget the things she is surest of – Jean Rostand (1958)

In our journal we want to connect in the reader's mind elements seemingly far apart such as science,

art and religion. Science, art and religion involve different systems of ideas, beliefs and practices (see table 1). They are distinct on the surface, but closely related in their deep structures. Science, art and religion produce different types of knowledge within different cultures and civilizations. Sciences are related to the search for the truths, arts for the beauty, and religion for the sacred. However, they all have their own truths because truth is a function of our conceptual system and it is predicated on our understanding (Lakoff & Johnson 2003). William Sheakspire claimed "there is nothing either good or bad but thinking makes it so". There are three good reasons to add religion to science and art in academy: 1.bridging world views and practices, 2.bridging methods of knowing the world and life; 3.mutual enriching, all for our better future.

The statements that all what is important come in triples, triads, trinities, troykas, trialogues, or threeness have been registered throughout history all over the world. Of course, this statement represents a belief. Beliefs and belief systems are frameworks for thinking, feeling and behavior. We can differentiate three types of beliefs: beliefs about cause, beliefs about meaning, and beliefs about identity. The Trinity Symbol is of universal significance, considered sacred and powerful throughout history in many cultures all over the world. It can be interpreted in many different senses: spirit-soul/mind-body in a circle of synthesis of health; past-present-future enclosed in the ring of eternity, art-science-religion in a circle of culture, unconsciousness, pre-consciousness and consciousness in the field of the individual, collective and cosmic (universal mind) mind. The symbol of the triad or trinity can be understood as a key to the integrity and interdependence of all existence. According to Pythagoras three is a perfect number, symbol of Deity. One or unity is God alone, two the diversity, and three, being the sum of 1 and 2 expresses important structures (Sartorius 2002). Classical mythology had three Graces, three Fates, three main Gods: Jupiter (haevens), Neptune (sea) and Pluto (hell), three form of love: Eros, Philos and Agape. In Christianity there is a Holy Trinity; the Father, the Son and the Holy Spirit. Psychoanalyst Melanie Klein defined the three basic human drives: Eros, Thanatos and Curiosity (the epistemic instinct). The triune brain (the primitive brain – reptilian complex; the limbic system - paleomammalian complex; and the new cortex – neomammalian complex) elicit different experiences and behaviors. The number three expresses important structures: the beginning, the middle and the end.

The trinity God, Man and Nature as well as becoming one with God, The Universe/Nature and Self (Ourselves) is essential for understanding the concept of this article. There are three fundamental categories in science, art and religion: the meaning of the truth, the meaning of the experience, and the meaning of the purpose (see Kurjak et al. 2018, Jakovljevic & Jakovljevic 2019a). According Arthur Schopenhauer all great new ideas go through three stages: the first they are ridiculed, then they are violently criticized and finally they are accepted as having always been 'self-evident'. Our statement that all what is important comes in triples is jus a belief and beliefs serve a different role in human discourse. Three major sources of different beliefs are science, art and religion. With regards to beliefs, it is important to make "distinction between conviction, as passionately held commitments to what is regarded to be of ultimate reality or ultimate in its importance, and assumptions, as more loosely held beliefs that are adopted strategically and only so long as they serve useful purposes" (Griffith & Griffith 2003).

Our world has become connected and united more and more by Infotech, like neurons in giant brain which is a fertile ground for collective thinking, learning, experience and strong collaboration at national, international and global level. The common experience leads to shared frame of reference and collective mental model. As the systems theory goes, the whole is more than the mere sum of its parts and the interconnections between them are interdependently dynamic as well as the mature of parts is determined by the whole and the parts cannot be comprehended independently of the whole

SPIRITUALITY ADDS A NEW DIMENSION TO LIFE, SCIENCE, ART AND RELIGION

> "I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element; I want to know his thoughts; the rest are details" – Albert Einstein"

> God is too big to fit into one religion – Newberg & Waldman (2010): How God Changes Your Brain

Sciences, arts and religions operate on different levels/dimensions, but spirituality may significantly affect each of them. However, spirituality is for sure one

Table 1. Some useful terms and definitions (adapted from Kuhn 1962, Corsini 2002, Huck 2007, The Concise Oxford English Dictionary 1964, Webster's New World College Dictionary, 4th Edition, 2010; Dictionary.com, The Oxford English Dictionary,, Krickel 2018; Wikipedia 2019, Harrari 2011

Science: an organized and systematic body of knowledge gained and verified through applications of scientific methods of empirical observations. *Normal science* works with paradigms whereas *revolutionary science* creates new paradigms

Meta-science: a theory or science of science; the systematic investigation of the scientific enterprise; the use of scientific methodology to study science itself

Philosophy of science: application of philosophical methods to philosophical problems as they arise in the context of science involving ethical issues, epistemological issues and metaphysical issues

Scientific method: a method of acquiring knowledge by observing a phenomenon, formulating one or more hypotheses, further observing and experimenting, and refining and re-testing hypotheses and discovering laws and principles that govern phenomena,

Scientific explanation: an account of some fact, phenomenon, or event based on combination of facts, observations, and logic subjects to further proof. *Etiological explanation*: a phenoenom is explained by the mechanism that consists of preceding causes of the phenomenon: *Constitutive explanation*: a phenomenom is explained by the mechanism that underlies or constitute the phenomenon.

Scientism: "exclusive reliance on a narrow conception of science": "an excessive readiness to accept as authoritative any claim made by the sciences and to dismiss every kind of criticism of science or its practitioners as anti-scientific"

Sciosophy: "any system of thought not supported by scientific methods such as astrology, phrenology, numerology, etc."

Scientology: "a controversial human-development system with a spiritual and religious dimension developed by L. Ron Hubbard"

Epistemology: the study of knowledge, branch of philosophy dealing with issues about origin and legitimacy of knowledge and truth. "What do we really know and what we don't know"? How do we know what we know? What is true and what is reality?

Episteme*: a philosophical term from the Ancient Greek which can refer to knowledge, science and understanding vs. **doxa** *- common belief or opinion.

Epistemics: The use of logic, philosophy, psychology, and linquistics to study knowledge and how it is processed by human beings

Epistemic: Pertaning to the need to know, often considered to be a fundamental drive or one of the basic motives of human behavior.

Epistemophilic learning is a collaborative knowledge building through distributed cognition, creative cooperation and shared understanding and vision.

Nomology: 1.the science of law or laws; 2.the science of the laws of mind. The branch of science and philosophy concerned with the laws or principles governing the operation of mind". *Nomological*: "relating to or expressing basic physical laws or rules of reasoning"

Mechanisms: "systems or sequences of causally interacting parts organized such that they produce the phenomenon to be explained"

Blind somebody with science - to confuse or overwhelm somebody by giving an impenetrable explanation using technical terms and concepts

Metaphysics: the branch of philosophy that studies the essence of things. This includes questions of being, becoming, existence, and reality.

Metatheory: 1. The science of theories; 2. A set of general rules governing the construction of a theory. 3. A theory about theory.

Meta-evaluation: The systemic evaluation of evaluation procedures including methodological rigor, utility, cost, relevance, scope, importance, credibility, and time-lines

Meta-analysis: "Integration of the findings of a number of research studies by means of statistical techniques focusing on the same research question leading to meaningful quantitative data".

Ethics: A branch of philosophy that deals with moral values and system of beliefs focused on the differences between right and wrong. The science of morals, treatise on this, moral principles or rules of conduct.

Art: 1.the creation of beautiful or thought provoking works, e.g. in painting, music or writing, 2.beatiful or thought-provoking works produced through creative activity; 3.creation by human endeavor rather than by nature; 4. Ability or skill to do something well

Arts: 1.forms of creative beauty, activities enjoyed for the beauty they create or the way they present ideas; 2.nonscientific and nontechnical subjects at school or university

Art therapy: the use of artistic activities such as painting, drawing, sculpting, clay-modeling, music, etc. in psychotherapy and rehabilitation to assist individuals to obtain therapeutic goals.

Religion: 1. an organized system of values and beliefs that serve as moral and social guides. Many cultures have developed their own religious systems. Most religions may have developed concepts dealing with the origins of life, moral right and wrong behavior, and assumptions about afterlife. 2. a system of human norms that is founded on a belief in a superhuman order.

Religiocentrism: the conviction that a person's own religion is more important or superior to other religions.

Religious experience: any event of importance to an individual that has spiritual aspects connected with it (e.g. a person feels transported to s state of tranquility).

Faithism: 1.discrmination towards a person or group of people solely dependent on their faith, beliefs or religion – used in place of racism when applicable; 2. belief that faith or religion is the primary determinant of human traits and capacities and that religious differences produce an inherent superiority of a particular religion of beliefs (https://definithing.com>faithism);

Fideism: exclusive or basic reliance upon faith alone, accompanied by a consequent disparagement of reason and utilized especially in the pursuit of philosophical or religious truth (Amesbury R: Fideism.Stanford Encyclopedia of Philosophy. https://plato.stanford.edu>entries)

Religious instinct hypothesis: a postulate that all humans have a tendency to want to believe in a religion, to practice certain rituals, and to act according to the principles of religion.

Religious identity: the sense of group membership to a religion and the importance of this group membership as it pertains to one's self concept (https://en.m.wikipedia.org>wiki).

Spirit: 1. The vital principle of life in a living entity which is said to enter the body sometime between conception and birth and exit the body at death. Most religions believe that, in unembodied state, the spirit can be a source of either benefit or harm to the living, Thus, prayers to and communication with such spirits are integral in many religious traditions. 2. A present mood or temper, such as being in low or high spirits.3. Attitude, such as school spirit, or the spirit of the law.

Spiritualism: 1. A metaphysical doctrine that the universe is basically nonmaterial, or incorporeal. 2. A belief that it is possible to communicate with the deceased through mediums.

Spiritism: Belief in communication with nonincarnate personalities or spirits.

Spirituality. 1. A quality of personality characterized by a tendency to be preoccupied with moral and religious issues rather than with affairs of the material world or intellectual pursuits. 2. The subjective experience of something sacred, numinous, or greater than self. Awareness of spirituality may be associated with religion or it may occur spontaneously anywhere, as in nature or in a deeply moving experience such as falling in love, or in a close encounter with death. Spiritual awareness is often characterized by feelings of awe, reverence, and love.

Sacred: Something to be revered, to be treated with the greatest respect, such as a religious statue, the name of deity.

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of the most misunderstood words with many different meaning for different people. The word spirituality comes from the Latin word spiritus, which means "breath" and refers to the animating and vital principle of life (see table 1). We live in multiple realities of the three worlds – 1. a material, natural world we know through the five senses, 2. a nonmaterial world of our individual inner mental life that involves our ideas, emotions, wishes, values, and self-reflection and 3. a nonmaterial spiritual world of self-transcendence, intuition, imagination and cosmic mind. Spirituality is related to the spirit and I am prone to define

the spirit as "the pattern which connects" all thinks together in "larger Mind" (Bateson 1972, Dilts & McDonald 1997) or Supermind, Global Mind or Universal Mind (Malone 2019). Spirituality is about how people think, feel, act and interrelate in their efforts to find, define, and transform the sacred truths and values in their lives. The term spirituality is bridging the three domains of science, art and religion.

Mind is programed or predestined to make beliefs, values and narratives because without them it can't connect up all perceptions, experiences and knowledge. We base our actions on what we think or

Table 2. Atheistic vs. Theistic Philosophy and Science (according Richards & Bergin 2004, Chopra & Tanzi 2017, Jakovljevic 2018 modified)

View of deity – *Monotheistic:* There is a God, a Supreme Being who created the universe, the Earth, and human beings. God is eternal, omnipotent, and all-knowing. God loves and assists human beings. *Atheistic:* There is no God or Supreme Being, nor are there any supernatural gods or transcendent forces of any kind. The universe was produced and is maintained by natural forces, processes, and laws (e.g. the Big Bang, organic evolution).

View of human nature – *Monotheistic:* Human beings are creations of God. Human beings have an eternal soul or spirit. Human beings have free will and the capacity to choose good over evil, and to obey God's commandments. *Atheistic*: Human beings are the end product of millions of years of evolutionary processes as theorized by Charles Darwin and evolutionary scientists. Life originated upon this earth through natural processes; there was no God or transcendent force involved in the creation of life. Human beings do not have an immortal spirit or soul. Human consciousness can be completely accounted for with biological and physiological explanations. Human beings may or may not have free will depending on the particular naturalistic theory.

Purpose of life - *Monotheistic:* There is a transcendent, divine purpose to life. Human beings are here upon the earth to learn to be obedient to God's will, to choose good over evil, and to prepare to live in a joyful and peaceful afterlife. *Atheistic*: There is no sacred nor transcendent purpose or meaning in life. The only purpose or meaning in life is that which human being construct or invent for themselves. Pursuing truth and knowledge and contributing to the betterment and welfare of humanity is seen as meaningful purpose for science.

View of spirituality – *Monotheistic:* Spiritual reality is the primary one. Human beings can communicate with God through prayer and meditation. They grow spiritually as they obey God's will, worship him, and love and serve their fellow human beings. Trust in God which is love and wisdom helps find significance and meaning in suffering and illness and has protective effects on mental health. Practical beliefs: God is always listening. We live in a conscious universe. The human mind is a reflection of cosmic mind. No prayer goes unheard. If you wish hard enough, dreams come true- *Atheistic:* Spirituality is just another word for naturalistic phenomena (i.e. psychological, physiological and cognitive processes). There are no transcendent spiritual realities. There is no sacred dimension of life and existence. Human beings cannot communicate with a God because there is no God to communicate with.

View of morality – *Monotheistic*: God has revealed laws and commandments to guide human behavior. Obedience to God's laws promotes spiritual growth, harmonious social relations, personal happiness, and prepares human beings for reward in afterlife. *Atheistic:* There are no moral absolutes or universals. Universal ethics does not exist. Societies and groups may construct moral and ethical guidelines to help regulate social functioning and protect the welfare of individuals, but such moral and ethical guidelines are relativistic and may only be suitable for that particular society and group.

View of life after death – *Monotheistic:* The spirit or soul of human beings continues to exist after mortal death. There is an afterlife of peace and joy for those who live righteously in mortal life. The wicked are punished or suffer for their sins in the afterlife. *Atheistic*: There is no life after death. When human beings die, they cease to exist.

View of truth – *Monoteistic:* There has been a pregiven, impersonal, universal Truth that has been independent of all subjective and cultural interpretations (Ferrer 2002). This the highest Truth, superior to all others, is exclusively capable of including and defining all other truths. *Atheistic:* Everything is relative, there is no such thing as the universal truth independent of subjective and cultural interpretations.

believe that is true. However, the truth is a function of our conceptual system and it is predicated on our way of thinking, understanding and in what we believe. Changes in our beliefs, values or narratives may help us to solve many our problems.

In our context what is important is the fact that "the way we think, what we experience, and what we do every day is very much a matter of metaphor" and that "the essence of metaphor is understanding and experiencing one kind of thing in terms of another" (Lakoff & Johnson 2003).

Today one can speak about secular or atheistic and post-secular or theistic science as well as about atheistic and theistic pseudoscience (see table 2).

Modern (secular) and post-modern (post-secular) sciences have quite different views on deity, human nature, purpose of life, spirituality, morality and life after death. The differences between modern and post-modern science (see Best & Kellner 1997, Sims 2007) can be represented in the following shift od emphasis: machine – organism; control nature - respect nature; alienation from nature - reintegration into nature; determinism - indeterminism (free will); universalism – contextualism; reductionism (atomism) – complexity (holism); materialism (mechanism) - transcendent spirit (soul); value free – value responsible; ethical relativism – universals (absolutes); ethical hedonism (egoism) – altruism; physical realism – theistic realism; empiricism – epistemological pluralism; mono-perspectival – multi-perspectival (complementarity). Science, art and religion are three arcs of a circle which unite to form a complete whole. We must leave the old-fashioned concepts which assert something to be true, but which is false or not evidence-based. Religion must also keep its mind continually open to new truth and there is no end to the truths of God which will be constantly revealed to the perceptive and meditative mind.

PSYCHIATRY: A MEDICAL DISCIPLINE WHERE SCIENCE, ART AND RELIGION MEET ONE ANOTHER

"If two individuals get together and exchange a dollar, they each walk away with one dollar. If the same individuals get together and exchange an idea, they both walk away with two ideas" - Thomas Jefferson

Psychiatry is an interdisciplinary medical specialty concerned with the study, diagnosis, treatment and prevention of mental disorders. It uses ideas, concepts and methods from sciences, arts and religions. Modern psychiatry utilizes insights from the most varied disciplines such as biology, neuroscience, pharmacology, physics, antropology, philosophy, ethics, axiology, psychology, sociology, informatics, etc. At the conceptual level contemporary psychiatry can be divided in four approaches: dogmatic, ecclectic, pluralist and integrationist (Ghaemi 2003). In practice most psychiatrists are still, more or less, dogmatic claiming to be eclectic in theory. The pluralist and integrationist concepts are the most challenging, particularly from the perspective of personalized medicine and person centered psychiatry. Psychiatry today is facing unprecedented challenges, old theories and concepts about mind and mental disorders are crumbling, and new ones emerging. The concept of predictive, preventive, precision, person-centered and participatory medicine (5PMed) is a new emerging paradigm in psychiatry. 5PMed promotes the paradigmatic shift from delayed interventional to predictive and preemptive psychiatry, from blockbuster to person tailored psychiatry, from palliative to preventive psychiatry, and from illness to wellness.

Divided self of psychiatry and fragmentary identities

Throughout its whole history psychiatry has always been characterized by different orientations in the forms of "schools", "fields", "branches" etc., some of which were dominating and fading during different periods of time. Theory and practice of current psychiatry are fraught with severe debate, conflicts of world-views and mutual annihilation. An unnecessary and unproductive polarization, mistrust and disrespectfulness between proponents of different disciplines contribute significantly to stigmatization of psychiatry and its divided professional identity. Psychiatrism, an injudicious and fallacious application of psychiatrics principles and methods in an unwarranted and uncritical way is significant problem. It is predicated on the fallacy of hypothetical concepts oversimplifying unscientifically complex problems of relationship, causality and synchronicity. From time to time situation in psychiatry, but not only in psychiatry reminds on the story about the blind men describing for the first time what an

elephant is like. One man holds the tail and says that an elephant is like a broom. Another holds a leg and says that an elephant is like a tree trunk. Others say an elephant is like a big pillow, a big hose, or a spear. Each blind man as well as fragmented discipline has an accurate portrayal from his specific vantage point but not the whole picture. Placed at the crossroads of biomedicine, the social sciences and the humanities, psychiatry has several partial or fragmentary identities related to its biologic, psycho-dynamic, socio-dynamic and culture subspecialties with many psychiatric schools (see table 3). Many of these schools, not only do not accept, but criticize and negate the most basic tenets and treatment principles of the others. Disparate psychiatric branches are rooted in different modern and postmodern philosophical and scientific view-points about the nature of human beings and the nature of psychiatric problems (see Jakovljevic &

Jakovljevic 2019). Their proponents are talking different languages, making different assumptions and theories, use different criteria and methods and practice different systems of values. When looking at the table 1. psychiatry seems as a clash field where science, pop-science, pseudoscience, anti-science, religionism and fideism confront one another.

There have been several models of interactions between varied fields and schools in psychiatry: 1. The Contact model: There is some overlap between the fields and schools in psychiatry which can interact into conflict or harmony; 2. The Conflict model: Differed fields and schools are in essential and principal conflict because they have used different information processing styles and methods; 3. The Independence model: the fields and schools operate independently as separate disciplines which are quite removed from each other because they operate from different

Table 3. Psychiatry in reality: Syndrome of divided and fragmented professional identity (Jakovljevic & Jakovljevic 2019)

Biological psychiatry – Medical psychiatry - Biopsychiatry – Pharmacopsychiatry – Biophysical psychiatry – Biometaphorical psychiatry - Circuits-based psychiatry - Organic psychiatry - Clinical psychiatry – Descriptive psychiatry - Bihevioral medicine, Neuropsychiatry -
Psychodinamic psychiatry – Existential psychiatry – Humanistic psychiatry- Narrative psychiatry, Personalized psychiatry – Patients-friendly psychiatry - Patient-centered psychiatry - Positive psychiatry -
Social psychiatry – Communal psychiatry – Transcultural psychiatry (Intercultural psychiatry - Cultural psychiatry) – Etnopsychiatry - Interpersonal psychiatry - Moral psychiatry - Ecological psychiatry – Public health psychiatry – Preventive psychiatry
Transdisciplinary integrative psychiatry – Multidimensional psychiatry – Systems psychiatry - Holistic psychiatry - Integrative psychiatry - Complementary psychiatry – Comprehensive psychiatry – Psychiatry based on mental health sciences
New brave psychiatry – Energetic psychiatry – Quantum psychiatry – Atomic psychiatry -
Spiritual psychiatry – Transpersonal psychiatry - Pastoral psychiatry
General psychiatry – Special psychiatry - Law (forensic) psychiatry – Military psychiatry – War psychiatry – Industrial psychiatry – Community psychiatry
Modern psychiatry - Postmodern psychiatry – Postpsychiatry – Client friendly psychiatry
Prenatal psychiatry – Child psychiatry - Adolescence psychiatry – Adult psychiatry – Developmental psychiatry – Gerontopsychiatry - Feminists psychiatry – Female psychiatry
Academic psychiatry – Experimental psychiatry – Scientific psychiatry – Evidence-based psychiatry -
Evolutionary psychiatry - Molecular psychiatry – Genetic psychiatry – Nutritional psychiatry - Metapsychiatry – Computational psychiatry - Theoretical psychiatry -– Comparative psychiatry -– Consultative (Liaison) psychiatry – Creative psychiatry – Dialectical psychiatry – Ecclectic psychiatry -
Telepsychiatry (E - psychiatry) - Virtual psychiatry - Avatar psychiatry – Digital psychiatry
Antipsychiatry – Official psychiatry - Alternative psychiatry – Political psychiatry – Radical psychiatry – Critical psychiatry - Liberation psychiatry – Toxic psychiatry – Fragmentary psychiatry – Marketing based psychiatry – Ortodox psychiatry – Private psychiatry - Folk psychiatry

positions; 4. The Dialogue model of pluralism: even the fields and schools are separated they communicate on the common ground of epistemology; and. 5. The Integration model: it refers to transdisciplinary unification of different perspectives and paradigms (Jakovljevic & Jakovljevic 2019). Although, many of the fragmentary psychiatric schools lack respect for, aggressively criticize, and negate the fundamental tenets and treatment principles of others, it is evident that there are common threads in many of these schools. The challenges of the present time push main-stream psychiatry to move beyond the narrow and fragmentary frameworks that characterized the discipline in the last century. It is wrong to pit biological, psychological, social and spiritual concepts of mental disorders against one another as well as therapeutic procedures related to them. As different risk and ethiopathogenetic factors may be complementary, rather than competitive excluding one another, so varied explanations and models may be interconnected and complementary because they are just different ways of talking about the same issue.

Transdisciplinary integrative psychiatry connects science, art and religion

Transdisciplinary integrative approach in psychiatry tries to create an overarching theory that unifies all the scientific and humanistic disciplines dealing with human mind, mental health and mental disorders. The idea is very attractive and challenging: to offer all mental health scientists and practitioners a common language, bridge over academic gaps and easily exchange insights across disciplinary borders. The systems approach suggests that the only way to understand the complex issues of mental disorders and human suffering is to approach them in a holistic multi-perspective and holodigmatic transdisciplinary way using different levels of explanation and both analytic-focused top-down processing and heuristic-global bottom-top processing (Jakovljevic & Jakovljevic 2019). The various paradigms, perspectives and dimensions are interconnected and interdependent, and cannot be fully understood separately. Transdisciplinary integrative psychiatry is unique in being a creative network of natural sciences and humanistic sciences in which both are essential for gathering and integrating relevant, but very heterogenous data, information and knowledge in order to

construct a coherent model of mental disorders and their possible treatment. According to systems thinking, the genome operate within the context of the body, the body within the context of the self, the self within the context of society, and the society within the context of the universe (Cloninger 2004). The phenotype of an organism is the joint product of the genotype and the environment. All systems are composed of various elements and their relations.

Four hierarchically related paradigms embodying different assumptions about phenomenological nature of mental health and mental disorders can be recognized: the body paradigm, the mind-body paradigm, the body-energy paradigm and the body-spirit paradigm (Tataryn 2002). *Body paradigm* is a framework in which an orthodox biological psychiatry and psychopharmacotherapy operate. The mind exists primarily as a by-product of brain activity and mental disorders are consequences of the disturbed brain functioning. Effective treatment of mental disorders works by modifying structural and functional neuroplasticity and abnormal brain functions. *Mind-body paradigm* is a framework in which the mind-body or psychosomatic/psychological medicine operates. The mental is real and irreducible to as well as it is non-identical with the physical/somatic, but it is physically influenced. Acute and chronic stress is associated with dysregulation of hormones, immune dysfunctioning and neurotransmitter imbalance that manifest as cognitive, affective and behavioral symptoms of mental disorders. *Body-energy paradigm* is based on scientifically validated forms of energy or information that are directed at the body/brain. Some recently introduced conceptual models assume that thoughts exist in fields, negative emotions are rooted in energy configurations, and psychological phenomena are fundamentally quantum physics events or processes (Gallo 2005). Representative energy-information treatment modalities that have been scientifically accepted by modern psychiatry are electroconvulsive therapy (ECT), transcranial magnetic stimulation (TMS), neurobiofeedback, etc. *Body-spirit paradigm* as well as body-energy is based on the beliefs that mind, body and spirit can be described in terms of putative subtle energies (Lake 2007). This paradigm is related to shamanic healing, reiki, qigong, and possibly homeopathy. Body-Mind-Spirit-Energy are four mutually interconnected ontological dimensions/ domains of human beings in health and disease. This approach relies on the body-spirit,

mind-body and body-energy paradigms integrating them. A proper model of the nature of human being should understand each person as a unified entity comprised of body, mind, and spirit who is inseparable part of various social systems as well as an all-encompassing cosmic order (Cloninger 2004).

Different schools in psychiatry have given rise to different perspectives of mental disorders and their treatment: the medical or disease perspective, the perspective of person, cognitive, behavioral, narrative, spiritual and systems perspectives (see Jakovljevic & Jakovljevic 2019). Each of these perspectives tends to analyze, understand, define and treat mental disorders in different ways, each with their own methods, albeit without enough success. Multidimensional profile from seven perspectives enables holistic and deeper understanding of mental disorders and may identify clusters of mechanisms that are amenable to treatment increasing probability of more successful treatment outcome. In fact it is word about three perspectives, the disease perspective, the perspective of person and the systemic perspective because the cognitive perspective, the behavioral perspective, the spiritual perspective and the narrative perspective are components of the perspective of person. As these four sub-perspectives are associated with well- defined disciplines in psychiatry and offer specific treatment methods they are described separately.

The disease perspective or medical perspective tries to work in psychiatry just as it does in somatic medicine. It rests on a logic that captures brain/mind abnormalities and includes this conceptual triad: clinical syndrome, pathological condition of brain/mind and aetiopathogenesis. However, there is no clear border between mental health and mental illness, mental health is not just absence of illness, nor mental illness is just the absence of mental health. This perspective focuses on identifying symptoms of the disease linking symptoms to specific pathophysiological process involved, and prescribing specific treatment. Searching biological markers biological psychiatry attempts to define mental disorders as „real" medical conditions. Treatment usually does not demand attention to the whole person and includes medications with neuropsychoactive actions. Some structural and functional changes have been reported in the brain of patients with mental disorders, but without diagnostic validity and specificity.

The perspective of person in psychiatry shifts from the strictly biological determinism to the appreciation of meaning and uniqueness of each patient. Patients are much more than diagnosis and object of treatment. They are decision-making persons, similar to other people, but unique as well. As a person, each patient is a unity of unique temperament and character traits and physical constitution. Personality dynamics and types have an essential impact in understanding and treating mental disorders. The perspective of person (lat. persona – human being, a part in a drama, assumed character) is related to what or who someone is, to their personality with vulnerability and resilience characteristics and specific way of being in the world. Personality characteristics may have important role not only in predisposing to mental disorders and response to diagnosis, but also they may have significant impact on treatment response and outcome. Mental illness and mental health are two ends of a one-dimensional continuum and they depend on a complex interaction of the three groups of factors: 1. „risk" or „vulnerability factors" (personality weakness and fragility) which enhance the likelihood of mental disorders, 2. „protective factors" that enhance the likelihood of recovery from trauma and stress, and 3. „generative or creativity factors "which increase revelatory learning, resource acquisition and development, accentuating personal growth. Treatment is focused on helping patients to use personality resources and strengths to increase their well-being and restore resilience and so that they can cope with stress more successfully. The focus in contemporary psychiatry is still on the pathological dimension while a tendency to approach mental disorders in terms of challenges, opportunities and posttraumatic growth, resilience and anti-fragility is of recent date. Resilience may be defined as a collection of protective and salutogenic factors that modulate the relationship between a stressful event, adversity or disease, and positive outcomes. Resilience is about the whole person, it includes biological, psychological, social and spiritual dimension of human existence. It enables individuals and communities not only to survive and adapt to challenges and adversities but also to be better off and to grow and thrive (post-traumatic growth) in addition to overcoming a specific adversity. Resilience is a very complex process ranging from surviving to thriving and anti-fragility. It includes positive transformation and personal growth, an indivisible part of mental

health and health in general, well-being and quality of life as well as recovery and treatment outcome. It is very important to note that "some resilience factors contribute to the development of other resilience factors, and, in consistency with a cascade model, together they contribute to predict personal recovery (Echezarraga et al 2018).

The cognitive-axiological perspective in psychiatry focuses on what someone is thinking about, perceives and learns about or assesses as valuable, i.e. which ideas and values in life should be followed. All that we are is a result of our thoughts and knowledge of ourselves and the world, and the defined values and goals we follow. What we think of us, that it is which determines or indicates our fate so that all psychological stressors are cognitively mediated. The basic tenet of this perspective is that much of mental disorder is result of errors, biases and aberrations in cognitive functioning. From *the cognitive perspective* mental disorders are results of dysfunctional and conflicting cognitive strategies, misinterpretations and misrepresentations. Some mental disorders may be related to the explanatory style how an individual interprets the meaning of what happens and how explains both positive and negative (adversity) events (McNally 2005, Reivich et al. 2011). Pessimists tend to attribute the causes of negative events to permanent, uncontrollable, and pervasive factors, while conversely, optimists tend to attribute the causes of negative events to temporary, changeable, and specific factors (Reivich et al. 2011). A negative cognitive style with deficit for retrieval of positive memories contributes to development and severity of some mental disorders, like depression, PTSD, etc. The negative cognitive triad about self (negative self-precept), world (hostile and demanding) and future (the expectation of suffering and failure) with the vicious circle of low mood contributing to negative thinking and vice versa, is essential characteristic of depressive disorders. The negative automatic thoughts that prevail in depression are sustained through systematic distortions of information processing. From *the axiological perspective,* mental disorders can be explained on the account of choosing a wrong life, social and spiritual values. Exposure to traumatic experiences often leads to thinking and asking about meaning, values and purpose within a personal and collective sense. Traumatic events commonly challenge one's core life values and beliefs about the world, safety, self-worth and the meaning of life. Individuals who are unable

to resolve challenges to their moral and value beliefs might find themselves in a state of demoralization, disillusionment, nonsense and social alienation. Demoralization associated with negative thinking and characterized by feelings of helplessness, hopelessness, subjective incompetence, and a loss of mastery and control, was found to be very common syndrome in depression, and PTSD. According to some opinions, PTSD results from „the shattering of basic assumptions" that people have about themselves and their world that is a consequence of „information shock" (see Orr et al. 2004). Beliefs, thoughts, attributions, cognitive schemas and general attitudes structure meaning of life events and influence emotional arousal. The art of living, in hard and traumatic life situations, is to reveal their true meaning, values and the purpose of life. Simply said, life places tasks before us, sometimes very painful ones, at other time incredibly difficult ones. The purpose of something dreadful happening to us is that something better in the future will happen. The good that comes from all bad things happening to us means that it helps us to achieve our best, our essence.

The narrative perspective in psychiatry is based on the narrative self, logic of narratives (illness, therapeutic, recovery, quest and restitution narratives), and distressed states of the soul, which are quite natural, understandable and the result of adverse impressions and experiences (McHugh & Slavney 1998, Jakovljevic & Jakovljevic 2019). One's ability to create, live and tell a coherent, hopeful and self-actualizing story of his or her life is a fundamental component of mental health and well-being. Life stories can reflect four contextual visions of reality: 1. a romantic vision, in which life is an adventure and the person as a hero overcomes all difficulties and becomes a winner; 2. an ironic version in which there is disappointment in romantic ideals and illusions with a consequential emphasis on life's difficulties and multiple perspectives; 3. a tragic vision, that is filled with disappointments and loses, where the emphasis is on the life's limitation and acceptance of a certain amount of despair that can lead to a life of wisdom, and 4. a comic vision, in which things go from bad to better, life can be controlled, conflict occurs between people and situations, and not between people, and the desired resolution is to improve an ability to play the social role (McAdams 1993, Hoyt 2005). Mental disorders often point to stories of lost love, faith, power, joy, identity or tragic story of „dread frozen in memory", ex-

istential despair and life irony. Through illness narratives patients form their own explanations about the causes of their illnesses, in useful or harmful way. All therapies in psychiatry involve a therapeutic narrative and start with therapist listening to the patient's story and then helping him to recognize a new perspective on the problem and gain new coping and resilience skills (Hamkins 2014). Deconstructing hopeless and harmful into hopeful and useful narratives may help in achieving treatment success. Therapeutic narrative refers to explanations how mental health medications or psychotherapy work. Deconstructing narratives that fuel mental health problems and treatment failures is essential whenever desired treatment goals are not obtained. The restitution narrative presumes the illness to be cured or overcome so that the patient becomes the same or healthy again. While restitution story „yesterday I was healthy, today I am sick, but tomorrow I'll be healthy again" may work for some illness experience, it can be problematic in the context of some other mental disorders for which cure, or return to previous health as it was once, may not be forthcoming (Frank 1995). So, patients with severe major mental disorders need alternative narrative resources to preserve or reinstate sense of self, meaning, identity, hope, well-being and mental health. The quest narrative is characterized by the patient's search for meaning and the idea that something can be learned or gained from the illness experience (Frank 1995). The recovery narratives involve the four component process: recognizing the problem, transforming the self through recovery narratives, reconciling with the system, and reaching out to others. Establishing a personal relationship with the patient should help the patient to find a new self as a person with a mental disorder who can recover from that disorder with a new perspective on life. Main focus is on the person, not on the symptoms and problems. This approach allows the patient to reconnect with his or her true healthy self. Finding a new, true self is associated with a re-authoring life-story, personal growth, self-actualization and reaching one's full potential. A new story gives the new meaning to life, but also fashions the relations with people. The story teaches how to behave and live in general as well as with experience of the traumatic events, discovers the true values that should be followed, and the meaning of life in adversary and happy times

The systems perspective in psychiatry integrates the fragmented identities of psychiatry and different classes of neurobiological, psychodinamic, social and cultural processes studied by different scientific disciplines into an organized whole. From the systems perspective mental disorders arise from various dysfunctions and interactions within and between complex systems that operate from the epigenetic molecular, cellular and neuronal networks level all the way up to the level of family, society and culture. Mental disorders in general and specifically may reflect the problems in many different, more or less related systems that can be considered on three levels. Macro level addresses broad societal and cultural aspects of mental disorders. The meso level is related to the family and social networks. The micro level refers to the level of the individual as the person. Mental disorders and somatic diseases/illnesses can be conceptualized within different body, energy, mental, family, social and etc. systems. Experiential and behavioral manifestations of mental disorders are predicated on their underlying multilevel neurobiological systems as well as to cognitive-interpretative, narrative, behavioral and interpersonal processes that are at play prior to the onset of mental disorder, during the pathogenesis, throughout the course of disorder and response to treatment (Kirmayer & Krafa 2014).

The systems approach suggests that the only way to understand the complex issues of mental disorders and human suffering is to approach them in a holistic multiperspective transdisciplinary way using both analytic-focused top-down processing and heuristic-global bottom-top processing (see Feist 2006) The various perspectives and dimensions are interconnected and interdependent, and cannot be fully understood separately. According to the systems theory the whole is more than the mere sum of its parts, and the interconnections between the parts add a specific and distinct quality and dimension to the whole.

Systemic approach enables integration of different perspectives and paradigms into a holistic coherent model. Each of seven perspectives presented here offers a different map which is complementary to others and all together outline the field of transdisciplinary integrative holistic mental health science and practice. All this perspectives can contribute to the formulation of clinical problem in a different way, so a simple one-to-one application of perspective to a case is not successfull enough. How much each will contribute depends on the clinical characteristics of the case as well as on the treatment phase. At each

particular case or phase of the treatment, the psychiatrist needs to select the primary perspective that best fits the patient and then integrate the other six perspectives into the formulation and treatment.

The spiritual, transcendental or transpersonal perspective in psychiatry

What distinguishes man is his spiritual life – Aristotle

This perspective represents a framework for the medicine of person and spiritual psychiatry with motto "there is no health without mental health as well as there is no mental health without spiritual health". The key terms are spiritual self, self-transcendence, finding a spiritual path and healing. The spiritual self is the higher self that aspires to rise above everyday conflicts and confusion in contrast to the other versions of the self – the outward, private, and unconsciousness self which are constantly in conflict (Chopra & Tanzi 2017). According to William Osler (1849-1919), the father of modern medicine, „faith has always been an essential factor in the practice of medicine. This is so whether we are speaking of faith in physician leading to compliance; faith in the efficacy of medical care, leading to the positive expectations and, perhaps, to a salutary placebo effect; or faith in a divine being, leading to the psychosomatic benefits, or – as the religious themselves might claim – a divine blessing, or an expectation of such. For Paul Tournier (1898-1986), pioneer of medicine of the person the twin pillars of medicine were science and faith and an integration of body, mind and spirit was necessary for health and wholeness (Pfeifer & Cox 2007). Medicine of the person and person-centered psychiatry offer a well grounded reason for incorporating spirituality and religion into psychiatrist assessment, diagnosis, case formulation, therapy, and as a component of psychiatric training and continuous professional development (Cox & Verhagen 2011). There are many ways to understand and define spirituality, as a human's characteristic and a personal experience. Spirituality can be viewed as „a distinctive, potentially creative and universal dimension of human experience arising both within the inner subjective awareness of individuals and within communities, social groups, and traditions (Sims & Cook

2009) as well as „ a facet of our individual humanity, linked to aspects uniqueness, meaning, identity, purpose, relationships, a sense of the holy, and the spirit and fire which drives us (Gilbert 2007). Ellison 1983) argues that spiritual dimension does not exist in isolation from the mind and the body and it is the spirit which synthesizes the total personality. Spirituality has been also argued as a belief system related to spiritual intelligence and transpersonal self providing a person with meaning and purpose in life, a sense of the sacredness of life, a vision of the better world and connection to that which transcends the self. This transcendental connection might be to God, a higher power, a universal energy, cosmic law, the sacred, or to nature. Spirituality can be defined as a quality of human beings who are concerned or preoccupied with higher meaning or purpose in life rather than with affairs of the material world (Slade 2011). It is an integrating force for physical, biological, psychological and social dimensions of human life and a potential source of strength and well-being. Spirituality may or may not be associated with a specific religion, but it is always related to the subjective experience of something sacred, transpersonal, transcendental and greater than self as well as to feelings of awe, reverence, and love. Transcendentality, vitality, meaningfulness and connectedness are essential elements of a spiritual experience which can be understood in either secular or spiritual terms (Slade 2011). Vitality is ability or powerful force of an organism to maintain its organic existence. It includes a creative attitude, being spirited, open to new experiences, and growing through inner exploration or meditation. Health, energy and enthusiasm are secular terms, while soul, grace and sanctity are spiritual terms related to vitality. Spirituality is associated with emerging of higher values and deeper meanings of life, frequently connected with a sense of mystery and awe. Art, science and literature are secular terms, while faith, scriptures and revelation are spiritual terms related to meaningfulness. Connectedness refers to a feeling of union or harmony with another being or thing which includes connection with a living, dead or imagined person, a cultural, ethnic or political group, humanity, nature or universe. Family, lovers and nature are secular terms, while God, fellowship and church are spiritual terms related to connectedness. Spiritual psychiatry has been medicine of the person, by the person, and for the person grounded on unconditioned love and empathy.

SPIRITUALLY INTEGRATED SCIENCES, ARTS AND RELIGIONS FOR THE BETTER WORLD, COMPASSIONATE SOCIETY AND EMPATHIC CIVILIZATION

„Consider from what noble seed you spring:
You were created not to live like beasts, but
for pursuit of virtue and knowledge" - Dante:
Inferno 26, 118-120

We live in the infodemic world divided into good guys and bad guys and people have a pro-us illusion of knowledge related to the relative truths, alternative truths and fake news, massive media manipulation and "we-they" schisms (Jakovljevic at all. 2020). There is a growing feeling associated with many evidence that things have got to change, but the question is how. Humankind has a dark side and a bright/light side and there is no strict dichotomy between the good people, the "we", and the bad or evil people, the "they" (see Simon 2008). Good people are far from perfect and we are neither all good nor all bad, we are beings of many sundry possibilities and combinations. The grand evils of humankind, such as the Holocaust, the Gulags, Srebrenica, etc. as well as atrocities of our everyday lives, reveal the fact that the most dangerous drives and act come from the "banality of evil" (see Hannah Arendt), from denying the evil part of our humanity and not overcoming of the "seven death emotions" (hatred, anger, fear, lust, revengefulness, jealousy, hubris/pride) and from following wrong beliefs and values and dark ideologies. Our world of ethical relativism, individualism, selfishness, global rivalries, free market where the well-being of future generations is commonly ignored seems to be floating over the abyss, in-between contradictions, instabilities and balance, war and peace, hatred and love, clash of civilizations and empathic civilization, dark anti-Utopia an Utopia... In the essence of the human condition is that we struggle against our dark demons that our spirits strives to harness these demons in the pursuit and the fulfillment of our human destiny (Simon 2008).

Fundamental questions here arise: 1.why culture of trust, compassionate society and empathic civilization is needed; 2.what are strengths and weakness, opportunities and threatens; 3.what kind of Bosnia and Herzegovina and world in general do we want, what kind of national and global leadership, local and global government and institutions; and 4.how can we achieve it; 5.is it science fiction and utopian dream (Jakovljevic et al. 2021). Trust, empathy and respect complementary to each other are key factors in building effective understanding, communication, and healthy and creative relationships in all human communities. Spirituality is related to the sacred dimension, trust/faith, empathy, respect, ultimate meaning and purpose of life and spiritual beliefs are of great importance for the bright side of humankind having a significant impact on our life, science, art and religion. It is very important to make distinction between sound spirituality and pathological spirituality, between healthy minded and distorted or sick faith. Healthy spirituality in its many forms is very important for promoting compassionate society and empathic civilization because it can bring us 1. a mission-discovery process, sense of meaning, personal integrity and purpose, 2. inspirations, values and the fuel to be good, do good and serve others, to cooperate, 3. a deep enjoyment of life, personal and collective growth and development, and synergy between sciences, arts and religions. Healthy spirituality has been linked with higher self-esteem and respect for others, more love, hope, positive thinking, positive mood states, forgiveness... According Ferrer (2002) spirituality is a basic transformative process that overcomes narcissism, self-centeredness, self-separation, self-preoccupation, and so on. According to some opinion religions make us more human (Newberg & Waldman 2010) and they may serve 5 purposes: 1. spiritual (meaning, purpose, hope); 2. self-development (positive identity); 3. resolve (self-efficacy, comfort); 4.sharing (closeness, connectedness to community); and 5. restraint (helps keep emotions and behavior under control) –(see Pergament 1997). Throughout the whole history religions have talked with greatest authority about ethics, community, meaning and purpose as well as they instructed people how to live, love and die well (De Bottom 2019) enhancing compassion and social awareness (Newberg & Waldman 2010). Christianity proclaims that returning good for evil has a way of winning even the most hardened hearts. Trust in providence which is love and wisdom, belief in power which is greater than oneself, which is source of significance and

hope, ability to find meaning in suffering and illness, gratitude for life which is perceived as a gift, ability to forgive have stress coping values and protective effect on mental health, personal and collective well-being. Love, empathy, mutual respect and trust create a light unto path to better future in better world. According to Newberg and Waldman (2010) for thousands of years the human brain has spontaneously generated spiritual and mystical experiences adding new dimension to human lives, cultures and civilizations.

It is very important to stress the very fundamental fact about ourselves: we are a species that has evolved to thrive on love, kindness, compassion and altruism associated with our interconnectedness and interdependency (see Jakovljevic & Tomic 2016, Jakovljevic 2018). Empathy is fundamental for establishing and maintaining all of our most significant relationships based on respect, trust, understanding, non-judging, partnership and friendship (Krznaric 2015). Love, empathy, compassion and altruism are the essence of humanism and human condition. Empathy is social glue that holds humans together which is very important for survival. With empathizing we see each other's humanity. Empathy leads to healthy, creative, flourishing and well-functioning families, communities, nations, societies and civilizations. Human beings are biologically wired to need connection, attachment, recognition, validation and belonging. Empathy is what enables us to extend our social affiliations and connect with other people in larger social, political, economic and religious units, blocs and cultures. People are encouraged to engage in conflicts and wars by those benefiting from them, so that one should work on developing immunity to warmongers (Staguhn 2007). Vengeance has been claimed to be the very essence of human nature, but it can also be overcome by virtue of forgiveness. Civilization represents an attempt to confine the aggressive and revengeful part of human nature; great religions have made it their mission, too. An operative faith, a faith that will move mountains, has been grounded in Love which practice patience in doing good. Loving what you are doing, and doing what you love with people whom you love and for the people whom you love is a key for wellness and well-being. Very few of us will do great things, but all of us can do small things with great love. Empathy is the invisible force that holds society and civi-

lization together. It involves empathy for difference and openness to diversity. Education for love, empathy and compassion are pillars and foundation of the better future for all. Compassion society as the final and the noblest result of empathy (Ferrucci 2007) is an esprit de corps of the empathic civilization of love and peace. Choice between clash of civilizations or dialogue among them leading to the empathic global civilization of love is the most fundamental issue from the public and global mental health perspective (see Jakovljevic 2016). Love, kindness, gentleness, and compassion are like basic food for our minds, they are intrinsically related to our well-being.

Global empathic civilization seems to be a key to the very survival of humankind and life on our planet. Good news from the latest neuroscience research is that empathy and compassion can be taught, learned and cultivated. To empathize means to civilize and humanize, to civilize and humanize means to empathize (Krznaric 2014). Empathy has cognitive, emotional and behavioral dimensions so that we can speak about compassionate (behavioral) empathy, cognitive empathy, and emotional empathy (Rahman 2016). Cognitive empathy is ability to recognize how and what other people are feeling. Emotional empathy is capability to feel what and how other people are feeling. Compassionate empathy is desire and readiness to other people deal with their problems and emotions. Trust is usually established when people understand, empathize, wish and try to help each other. Trust is related to credibility and it involves five dimensions and drivers: 1.competence: ability to meet challenges and goals and to achieve the wishful results and outcomes; 2.fidelity: reliability and consistency in pursuing interests of relevant parties; 3.confidentiality: protecting private information; 4.honesty and openess: disclosure, veracity, telling the truth and avoiding falsehoods, misinformation and fake news; 5.faith: to rely on, to believe in (see also Laugharne & Priebe 2006). Moral psychology shows that empathy and trust act as social glue, increases cohesiveness and cooperation between individuals as well as between communities and societies. Resilient and anti-fragile communities tend to foster a culture with shared values, a shared mission or goal, open and authentic leadership, use of consensus not force, enjoyment of work, a positive atmosphere, a safe learning environment, and honest and authentic conversations (see Sinay et al. 2016). Peo-

ple all over the world are beginning to recognize their common humanity and to agree that selfish societies and narcissistic psychoculture are not an option for better future.

Promoting dialogue among nations and religions and creating an empathic humanistic cooperative political psycho-culture may contribute to the development of global civilization of love and piece (Jakovljevic 2017, 2018). Envision a future in which nations and religions in Bosnia and Herzegovina are infused with more empathy and compassion transforming our world into brotherhood in humanity (see Hasanovic 2021, Palavra 2021) based on universal, integrative and humanistic ethics. In search for empathic civilization and compassionate society we need a critical mass of harmonious leaders in all segments of our life such as politics, science, religion, business, culture, education, sports (Srica 2018). According to Srica (2018) harmonious leaders see through the eyes of others, they are generous, love consensus and want everyone to win. We agree with Steven Pinker (2018) that "we will never have a perfect world, but there is no limit to the betterments" if we continue to apply epistemophilia with conviction that life is better than death, love is better than hate, health is better than illness, freedom is better than slavery, peace is better than war...

Global empathic civilization seems to be a key to the very survival of humankind and life on our planet. Bosnia and Herzegovina is a right place for applying Strategic Harmony model and promoting principles of empathic civilization. According to Kabbalah and Judaism, at the beginning of the time, the world shattered into many pieces, and our job on earth is to do work of tikkun olam – the healing of the broken world (Harra 2011). Spiritually integrated sciences, arts and religions in creative dialogues as allies can significantly contribute to the healing of our broken world and promoting compassionate society and empathic civilization.

CONCLUSIONS

Global empathic civilization seems to be a key to the very survival of humankind and life on our planet. Bosnia and Herzegovina is a right place for applying Strategic Harmony model and promoting principles of mutual trust, respect and empathic civilization. Brotherhood in humanity is a life philosophy that all human beings belong to a single family/community based on shared logos, thelos, pathos, ethos and mythos. This philosophy is fundamental for public and global well-being which is predicated on universal human rights, trust, love, reverence, empathy and compassion. Spiritually integrated sciences, arts and religions in creative dialogues as allies can significantly contribute to the healing of our broken world and promoting compassionate society and empathic civilization.

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SAŽETAK

Kroz povijest tradicionalno gledano znanstvene discipline s jedne strane a religije i umjetnost s druge strane su bila strogo odvojena područja kulture bez zajedničkih pothvata. Digitalna revolucija je značajno promijenila sva polja znanosti, umjetnosti i religije promjenom metoda rada, istraživanja i stvaranja novih vrijednosti, ali i način komunikacije i odnosa. Big Data je u potrazi za stvaranjem znanstvenog Svetog Grala, jedne/og ili više teorija i modela koji ujedinjuju sve znanstvena područja od biologije i neuroznanosti do glazbe i duhovnosti. Mozak je mjesto gdje su biološki, psihološki, socijalni i spiritualni procesi i mehanizmi u složenim interakcijama. Globalna empatijska civilizacija čini se da predstavlja ključ za preživljavanje čovječanstva i održanje života na zemlji. Duhovno povezane znanosti, umjetnosti i religije u kreativnom dijalogu i sinergiji kao saveznici mogu značajno pridonijeti iscjeljenju našeg ugroženog svijeta i promociji suosjećajnog društva i empatijske civilizacije.

Ključne riječi: sinergija – znanost – umjetnost – religija - bratstvo u humanosti - suosjećajno društvo - empatijska civilizacija