GLOBAL MENTAL HEALTH ENLIGTENMENT2.0 IN ACTION FOR GLOBAL SUSTAINABILITY, PEACE AND EMPATHIC CIVILIZATION

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Summary

    Mental health as a crucial global public good requires action of all scientific, political, social and cultural disciplines and sectors in our VUCA (volatile, uncertain, complex, ambiguous) world. Empathy based on love as life philosophy and a way of being in the world is the most essential and basic core element in human communications which leads to healthy, creative, flourishing, and well-functioning families, communities, nations, societies, and civilizations. Culture of empathy is an essential part of the new 2.0 Enlightenment which is a mental, social, spiritual and political movement that inspires aspiration towards global human spirit, collective mind and humanistic self, public and global mental health, cosmopolitism and empathic civilization.

Key words: *Culture of empathy, psychopathology of wars, enlightenment 2.0, public and global mental health, global security*

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INTRODUCTION

> *„Either Man will abolish war,*
> *or war will abolish Man"*
> Bertrand Russell

These are challenging times for our ANTROPOCENE world sustainability and quality and meaning of our public and global mental health. We are living in VUCA (volatile, uncertain, complex, ambiguous) world in a time of unprecedented intellectual, technological, political, social changes that we should ask ourselves "Quo Vadis Homine", what does the near future hold, what it means to be human, are humans hard-wired for war, what is proper definition of individual, public and global mental health. Despite the intensive although now fragmented globalization and an attractive idea of global humanistic mind, brotherhood in humanity and empathic civilization our world is becoming more and more divided in rival civilizations, nations, religions, states and alliances with confronting ethics, empathy erosions and deficits, empathic gaps and dyspathy. Unfortunately, many people feel less empathy for strangers who belong to a different racial, political, social or religious group in comparison with strangers who belong to the same group (see Cikara et al. 2014). Due to the lack of empathy, empathy gaps, dyspathy and antipathy, people tend to traumatize each other, enter into conflicts and lead bloody wars, which today can threaten the survival of humanity (Baron -Cohen 2011). Sad to say, many have still believed war is glorious both in itself and in its aims and the important source of war is the view is either of the need for self-defense or that conflict cannot be peacefully resolved through agreement, compromise or cooperation (see Staub 1989). What is more pathological is intergroup dyspathy manifesting

in feeling pleasure in response to out-group members' adversity (Schadenfreude) and displeasure in response to their success (Glueckschmertu) and which is commonly associated with discrimination and readiness to harm the others (Cikara et al. 2014).

    The end of the last century was, in a prophetic way, marked by Luddist apocalypticism and phenomena of endism. There was talk of "the end of history", "the end of ideology", "the end of industrial society", "the end of logocentrism", "the end of science", "the end of psychiatry", and even "the end of man". Unfortunately, our VUCA ANTHROPOCENE world is entering a new phase of ruthless competition, great divisions and conflicts between cultures and civilizations with very harmful consequences for mental health, both individual and collective and global mental health. Cold War stopped in 1990s, but Hot War is rolling on the horizon. "Dark Anti-Utopia" mentioned by Russian President Vladimir Putin in his speech at the Davos summit in 2021 is not impossible. "Man seems to float above the abyss of opposites: war and peace, hate and love, power and impotence," as Staguhn (2007) vividly puts it, but also between egoism and altruism, material and spiritual, banal and sublime, between the clash of civilizations and the building of an empathetic civilization (Jakovljević 2022a, 2023). When human beings and people are divided into the "good" and the "bad" both are prone to lose their humanity and life is treated as a zero-sum game. Cultural and political differences are not seen as an opportunity for growth but rather as a battleground for selfish interests: the gain of the one is the loss of the other, "there is only one truth, namely ours", "guilt is always on the part of others", war criminals have become national heroes…

    Psychiatry is a medical discipline, but it is more than that. Therefore, it must not be closed in on itself, but

must be present in the local and global community where psychological problems and mental disorders arise and manifest, and act there in order to prevent them, correctly recognize them and treat them successfully and on time. Just as there is no health without mental health, there is no mental health without a culture of empathy, compassionate society and global peace, and vice versa. Should psychiatry as crucial element of the mental health disciplines be involved in the promotion of public and global mental health, compassionate society and empathic civilization or should psychiatry only be a medical discipline that studies, prevents and treats mental disorders of individuals – that's the question now. We are to choose between clash of civilizations and transformative idea of empathic civilization that sounds as utopia (Jakovljević 2016, 2017, 2022b,c) between mental health illiteracy and global mental health enlightenment 2.0 as a part of the strategies for sustainability of the Earth system (see Klinke 2022, Vogt 2022, Wernecke 2022).

WARS AND COLECTIVE PSYCHOPATHOLOGY

> "The fact that millions people share the same vices does not make these vices virtues, the fact that they share so many errors does not make the errors to be truths, and the fact that millions of people share the same forms of mental pathology does not make these people sane"
> Erich From: *The Sane Society*

Wars, hate and mass killings of the Dark Ages appall us but continue to take its toll (see Beck 2000) more and more. With the war in Ukraine, and now between Israel and HAMAS our VUCA) ANTROPOCENE world has fundamentally shifted into the zone of higher risk and dangers affecting our mental health at all levels. Here it is sensible to remind us on the words of Viktor E. Frankl at the end of his book Man's Search for Meaning: "So, let us be alert – alert in a twofold sense: Since Auschwitz we know what man is capable of. And since Hiroshima we know what is at stake". Wars all over the world are the significant source of mental health problems and disorders, but also results and consequences of the diverse collective psychopathology in different ways (Jakovljevic 2016, Jakovljevic & Tomic 2016). Over 200 million people were killed in the 20th century, the century of mega-death, as a result of the sick political mind and

collective psychopathology. Former Secretary-of-State Zbigniew Brzezinski states that the Twentieth Century was dominated by the „politics of organized insanity". According to Friedrich Nietzsche „ in individuals, insanity is rare; but in groups, parties, nations and epochs, it is the rule". Wars could be a "toxic cocktail" induced by personality type of political leaders, psychopathological political ideology and religious beliefs which demonise and dehumanize others, governmental systems fighting control of or access to resources and so on (see MacLennan 2023). Pathocracy (Greek pathos –evil, pain, suffering; kratos – rule) or kakistocracy (Greek kakistos – worst, superlative of kakos – bad; kratos – rule) is an illness of some political, social and religious movements followed by entire societies, nations, and empires. Pathocracy, kakistocracy and kleptocracy feed back on each other. According to Lobaczewski (2006) all pathocracies of the world are, and have been so similar in their essence. Ponerogenesis (Greek poneros – evil), the process of the genesis of evil is usually associated with dark tetrad personality features, sense of being better than others, having historical right to rule over them, and political ideologies that identify and create enemies (Staub 1989). The people with dark tetrad personalities are characterized by self-aggrandizement (narcissism), manipulative behavior and taking advantage of others (Machiavellianism), impulsivity and lack of empathy (psychopathy) and sadism (cruelty for pleasure). Although these four personality characteristics describe persons who are prone to cruel behavior and abusing others, each one has a distinct profile. Narcissism is characterized by grandiosity, pride, egotism, and a lack of empathy. Machiavellianism is characterized by manipulation and exploitation of others, and absence of morality, unemotional callousness, and a high level of self-interest. Psychopathy is characterized by impulsivity, selfishness, lack of empathy, callous and unemotional traits and remorselessness. Spellbinders are powerful speakers, very talented at charming and leading large ponerogenic groups of people and indoctrinating the public (Lobaczewski 2006). A pathocracy is created when an ever-strengthening network of psychopaths takes over control of a society or state, and during the history, pathocracy has affected different social, political and religious movement with tragic consequences (Lobaczewski 2006). In order to promote individual, public and global mental health and prevent tragedies during periods of identity and social/political crisis, understanding the ponerogenic factors and ponerization processes is fundamental.

Psychology of evil and dyspathy

> "Human nature is complex. Even if we do have inclinations toward violence, we also have inclination to empathy, cooperation, to self-control"
> Steven Pinker

Svendsen (2011) claims that four types of moral evil should be distinguished: demonic evil, instrumental evil, idealistic evil and stupid or banal evil. *Demonic evil* is the least widespread evil, and it is autotelic evil for evil's sake, which is self-sufficient, and the torturers are often perverse sadists who are told by the screams of the victim that they have power over others. *Instrumental evil* is evil that is done to achieve some goal with full awareness that what is being done is evil. The goal may even be good, but the means to achieve that goal are evil, and the pleasure is not so much in the act itself, but in the goal to be achieved. The desired goal can be good, evil or neutral. *Idealistic evil* ("us and them", "they are evil") is evil that is done with the belief that it is done for good, for some ideal. For idealists, those who oppose their ideals embody evil that needs to be eliminated. Many Nazis and Communists were idealists who were convinced that through genocide and mass murder they were creating a better human race or a better world. For them, doing evil is not only morally permissible, but also a moral obligation. *Stupid evil* is evil that is done without the perpetrators even thinking about what they are doing, whether it is good or evil. What Hannah Arendt describes as banal evil could also be counted here. According to Svendsen (2011), it is not easy to determine which of the 4 categories a perpetrator or crime falls into, and many crimes contain elements from different categories or can be transformed from one category to another. For example, idealists can become fanatics who do not think about particular circumstances and slavishly follow the given forms of action , and thus idealistic evil turns into stupid or banal evil. Doing evil is not reserved only for fanatics, psychopaths and sadists, and it seems that "normal people" often take part in doing evil as well. The fact is that in every human there are potentials for both good and evil, of course in different proportions, and circumstances also play an important role in what will prevail in us. Man should be defined as a being capable of both good and evil, and not as exclusively good or evil. Evil and the psychotrauma that accompanies it are often the result of an empathic deficit, an empathic gap and toxic empathy, antipathy, dyspathy , psychopathy, egopathy , egotism... The relevance of culture of empathy shows itself particularly where there is pain, suffering and despair (Jakovljević & Jakovljević 2021).

CULTURE OF EMPATHY FOR PEACE SOLUTION: UTOPIA OR TRANSFORMATIVE IDEA?

> *Empathy is the medicine the world needs"*
> Judith Orloff

With the beginning of the 21st century, the concept of empathic revolution, empathic culture and empathic civilization found itself at the center of interest in many neuroscientific and humanistic disciplines (Rifkin 2010, Krznarić 2014, Jakovljević 2016, Jakovljević & Tomić 2016, Jakovljević 2022, 2023). Global culture of empathy is an ideal that has the power to initiate an educational and spiritual revolution and thus transform and reshape our lives, uncertainty and insecurity, and lead to deep and positive social and civilizational changes. According to Rifkin (2009) human empathy is extending to all of life in the biosphere, giving rise to the prospect of truly "global consciousness". Empathic civilization is an attempt to curb the psychopathic, violent and vengeful side of human nature, and this is the task of both science and art and the great religions. That's why culture of empathy should be an important feature of a new enlightenment for sustainability of the Earth System (see Klinke 2022, Vogt 2022, Wernecke 2022), solution to fixing our broken world and transition from VUCA realities to a PEACE reset (see also Srića 2021, 2022) .

Empathy based on love as life philosophy and a way of being in the world is the most essential and basic core element in human communications which leads to healthy, creative, flourishing, and well-functioning families, communities, nations, societies, and civilizations (Jakovljević 2018, Jakovljević & Jakovljević 2021). The human tendency to care about and share other people's mental experiences is very important in the dialogue, peace-making, negotiation, mediation, education, cooperation and creating social networks, communities and identities. Through culture of empathy, we discover our joint humanity, we are aware of who we really are, we are aware of other peoples, our and their mental states, inner experience and identity. Human beings are biologically wired to need connection, attachment, recognition, validation, coherence 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. It always involves empathy for difference and openness to diversity.

Empathy in human relationships is not something ready-made. We live in the world of ideas and narratives so that we are creatures of ideas and narratives which provide impetus for our behavior. We grow up with different

narratives about life, love, friendship, war, justice, and courage and through narratives we discover truths about life and learn about different value systems (Jakovljević 2022). Culture of empathy begins as an idea or principle or story which human beings must somehow develop and live up to in their life-views, behavior and communication. Establishing a connection between empathy, mirror neurons and brain neuroplasticity indicates that empathy, empathization, and emotion-sharing abilities as qualities can be learnt. We live in five different realities 1. material reality or the world of things; 2. psychic reality, the world of ideas, feelings and stories; 3. social reality, the world of interpersonal communications and social relations; 4. spiritual reality, the world of invisible forces and entities, and connections into wholeness, and 5. virtual cyber-reality which may be a. the good, the optimal or healthy; b. the bad or maladaptive; and c. the ugly or criminal (see Kumar, Krishnamurthy & Dhruve 2021). All these realities can influence on empathy development in positive, creative and salutogenic way or in negative, destructive or pathogenic way resulting in empathic gaps, dysempathy, antipathy, dyspathy, psychopathy. Empathy has cognitive, emotional, behavioral, moral and narrative dimensions so that we can speak about cognitive empathy, emotional empathy, behavioral (compassionate), moral and narrative empathy (see Rahman 2016). Cognitive empathy is the ability to recognize and understand how and what other people are feeling, ability to see and understand situations from their perspective. Emotional empathy is the capability to feel what and how other people are feeling. Behavioral empathy is desire and readiness to help other people deal with their problems and emotions. Empathy drives many behaviors that enable us to gain and endure love, power, trust, respect, to benefit from wisdom of others (Keltner 2017). Trust is usually established when people understand, empathize, wish, and try to help each other. Narrative empathy represents the one's ability to enter and tune another's frame of reference, mental model or inner/mental world and life story. Empathy is an essential determinant of moral behavior and a fundamental corner stone in creating moral communities, strategic harmony (Srića 2021, 2022) and global ethics.

Empathy is a basic human capacity, disposition, ability, skill, mental and spiritual state which manifests itself in different ways in different cultures, contexts, life scripts and stories. It is a way of creative, sensitive and meaningful being in the world, a vital quality of civilized life and a powerful agent of positive transformation when practiced daily. Empathy as a psychosocial and spiritual glue is an invisible force that connects people, societies and civilizations (Jakovljević 2017, 2018). To empathize means to civilize and humanize and conversely to civilize and humanize means to empathize (Krznarić 2014). However the sad fact is that intergroup empathy bias is still common and many people feel less empathy for people who belong to a different racial, political, social or religious group (see Cikara et al. 2014). When we cross cultural, national, or political boundaries we enter into strange territory where new languages are spoken, new epistemics are practiced, different values are followed so the possibility of misunderstanding, miscommunication, alienation and conflicts is high. Intercultural empathy or interpathy is a transcendental expansion of empathy that relates to 'empathic thinking with', 'empathic feeling with' and 'empathic cooperating with' those whose cultural context is very different from one's own. Education for love, empathy, and compassion are pillars and foundations of a better future for all and promotion of mental health at all levels (Jakovljević 2018, 2023).

Promoting and practicing a culture of empathy, especially transgenerational and intercultural empathy, can help us not only in creating a better future for generations to come, but also a better today for us. In this light what we need now is empathy PEACE reset. It is an English acronym for 1.*Purpose*: transformative global vision of the better future that foster strategic harmony, Peace and genuine alliance; 2.*Empathizing*: as the core of humanity help us create better outcomes in all walks of human life and promote mental health at all levels, from individual to public and global mental health; 3.*Agility, Authenticity, Altruism, Assertiveness*: dealing with changes rapidly, flexibly and ethically; 4.*Cooperation/Collaboration*: at all levels guided by empathic transformative leadership based on the joint vision, core values and aims, mutual understanding, respect and trust; 5.*Ethos universalis*: enhancing dialogue, coherence, creativity, collective intelligence, global consciousness, global humanistic self. Culture of empathy includes positive cognition (basic belief: we are OK, others are OK, together we are smarter, stronger and healthier, the world may be a beautiful place, only together we can preserve it, life may be magnificent), positive affectivity (love, forgiveness, gratitude), altruistic motivation (it is good to do good, the reward for good is in the good deed itself, we are better and worth more if we help and give to others) and cooperative behavior (we are all connected in some way, win-win behavior strategy, avoidance psychopathological roles of "victim", "savior" and "persecutor"). According to the World Health Organization, there is no health without mental health, but there is also no mental health and a healthy society without a culture of empathy. Society is healthy to the extent that it helps human beings in their development, well-being and health, and ensures respect for human rights and freedoms, social security and justice,

solidarity and peace. A good or healthy society protects the rights of the individual on the basis of a universal, principled and humanistic ethical orientation, it is based on a healthy connection and there is no hostile division into "them and us". Culture of empathy is an essential determinant of moral behavior and a fundamental corner stone in creating moral communities and global ethics. In our world much more connected and interdependent than ever before human's success relies more and more on large scale cooperation among a diversity of cultures (Decety 2021) and political systems. Interpathy as empathy for different cultures, ideologies and politics, even for enemies is crucial for humankind's survival, peace in the world and global mental health..

CONCLUSIONS

Empathy is defined in many ways, but its essence is a basic human respect, recognition or resonance with a deep awareness of the situation of oneself and other living beings, coupled with wish and action to help and support each other. Humans are social beings who survive and thrive on empathy. 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. Empathy is the invisible creative force that holds family, society and civilization together. It involves empathy for difference and openness to diversity, intercultural empathy, and even empathy for enemy. The choice between the 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. Homo empathicus within each of us may quell the savage beast that dwells within all of us. When we practice culture of empathy we send a message „we are all in this together, we need to take care about each other because we are all now walking the same tightrope over the deep abyss so that we need to keep our balance and harmony together for our better future". Culture of empathy drives our common values, wisdom, trust, cooperation, resilience, coherence, human rights, and humanistic self, and so bridges individual, public and global mental health. We should all be driven by the vision of psychiatry and other mental health disciplines for a better world and promotion of mental health for all as a part of the Global Enlightenment 2.0 for Sustainability of the Earth System.

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