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# Psychopolitics, artificial intelligence and culture of emphathization in transdisciplinary integrative psychiatry

**Miro Jakovljević**

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In our century of mind it seems that we live in an era of psychopolitics, artificial intelligence and infodemia. The relationship between psychopolitics, mental health, artificial intelligence (AI) and mind cultivation is an important topic in transdisciplinary integrative psychiatry (Jakovljević, 2025a). Psychopolitics defines mental health not only as a medical or personal issue, but as a social and political one too. People are told they are entirely free, masters of their own destiny, and "entrepreneurs of the self", but in reality this freedom is illusory and manipulated. Political power no longer just controls the citizens through physical measures, coercion, and discipline as it was in the age of biopolitics. It captures the psyche/mind and mental states of people, so it seeks more and more to control human thoughts, desires, emotions and behavior via digital technology, algorithms, social networks and neoliberal productivity.

Our world has been transforming from coercive, punishing and forbidding biopolitics of "You must not" to seductive, permissive and encouraging "You can do anything" psychopolitics, which is associated with toxic cultures of mind: cultures of narcissism, manic hyperactivity, depressive tiredness and paranoidism (Jakovljević, 2025b). However, psychopolitics in surveillance capitalism seems to transform mental health from a personal and public good into a quantifiable, commercialized and self-exploitative commodity market where everything has its price. Psychopolitics produces a lot of paradoxes of our time: media killed the truth, capital killed the ethics; the more information and knowledge, the less wisdom; the more wealth, the less moral values; the more experts, the less right solutions; the more talk and conferences about human rights and peace, the more conflicts and wars around the world; the more experts for public relations, the less dignity and respect in public relations; the more calls for reason, the less rational behavior in public relations and politics.

Psychopolitics, AI, public mental health and cultivation of mind is a challenging intersection from a psychiatric perspective. Mental health problems should not be treated only as individual, chemical or personal failures because socio-psychopolitical issues require collective healing and mental health promotion through the empathic cultivation of the human mind. A culture of empathization as an ethical framework for developing and using AI promotes human dignity, emotional literacy, and positive and creative social and political relationships.

## ARTIFICIAL INTELLIGENCE, CULTURE OF ETHICAL EMPATHIZATION AND MENTAL HEALTH

Artificial intelligence and the culture of ethical empathization have emerged as transformative forces in psychiatry that could improve diagnostic accuracy, treatment personalization, and early intervention. For example, AI applications focusing on EEG brain wave analysis and ECG data analysis, speech analysis of emotional states, natural language processing (NLP), blood marker integration, and social media data utilization are very promising and noteworthy in psychiatry (Baydili et al., 2025). A culture of ethical empathization is not one in which machines simply learn to sound compassionate, but one in which AI helps people build healthier relationships, social trust, autonomy, dignity, belonging and access to appropriate care. At the individual level, AI can support the development of emotional literacy, self-awareness, ethical empathization and the ability to seek help when needed. At the social and institutional level, AI can help build supportive schools, workplaces, families, and healthcare systems that enable psychological support, well-being and positive mental health. At the global level, AI can support the promotion of empathic civilizations instead of the clash of civilizations. The culture of ethical empathization is an axiological and ethical psychosocial system of values in which people tend to understand the emotions, experiences, and perspectives of others but also one's own, have respect for diversity and respond positively with solidarity and altruism. The culture of ethical empathization, grounded in bionomia, bioempathy and biophilia, is an essential force to transform fragility into antifragility (resilience), conflict into cooperation and war into peace (Jakovljević & Bevanda, 2025). It has the potential to improve mental health and well-being at all levels, from the individual and family level to the community, public and global levels (Jakovljević, 2024a, 2024b).

## ARTIFICIAL INTELLIGENCE AND PSYCHOPOLITICS IN PUBLIC MENTAL HEALTH

Psychopolitics, AI and social networks increasingly influence the way citizens think, feel, decide, communicate and understand themselves and the world. Every person has a psychopolitics of their own as a way of governing their life and shaping their mental well-being or, in opposite, leading them into mental health problems and collective madness. AI is transforming the conditions under which the human mind and psychological life are experienced, understood and governed. Through algorithmic prediction, behavioral monitoring, personalization and data extraction, AI may extend the mechanisms of psychopolitical power into the domain of mental health. Consequently, mental health becomes not only a matter of individual well-being and clinical care, but also a question of autonomy, privacy, social control and human freedom. It is important to have in mind that AI may be a tool for psychological empowerment and resilience, prevention and improved mental health care, but also as a mechanism of psychological surveillance, behavioral influence and the commodification of human emotions. AI and psychopolitics are interconnected frameworks that help to understand how human emotions, thoughts, behavior, identity, and mental health are shaped and governed in contemporary society. Psychopolitics encourages people to constantly optimize themselves, become more productive, monitor and evaluate themselves, compare and compete with others, share personal information, internalize social expectations and seek validation through digital recognition. Algorithmic empathization anticipating what citizens want to see, hear, feel, and do serves as both a tool of control and a political remedy for widespread psychological distress. There are three aspects of psychopolitics, "psychopolitics of time: keep busy, psychopolitics of tiredness: stay hyperactive, psychopolitics of vanity: stay visible with final ties of the illusion of enjoyment and the exhaustion of people" (Leite, 2024). AI is used more and more as a psychopolitical tool. The benefits and risks depend on who has access to psychological data, who interprets it, and who has the power to influence citizens through it. Potential benefits of AI for mental health care include early identification of psychological fragility and mental disorders, greater access to therapeutic support, personalized psychological help, monitoring patterns of sleep, mood and behavior, greater access to mental health information, support for clinicians in diagnostics and treatment. Potential negative consequences refer to psychological surveillance and loss of privacy, algorithmic discrimination and stigmatization, overdependence on AI for emotional support, increased anxiety through constant self-monitoring, reinforcement of social comparison and perfectionism, misinterpretation of complex emotional experiences and commercial exploitation of psychological vulnerabilities.

Psychopolitics defines mental health not only as a medical and personal issue, but as a social, cultural and political topic. AI and psychopolitics intersect in public mental health with positive and negative effects and consequences. Psychopolitics tends to translate mental processes into data, process them by means of algorithms and then use them to predict and model behavior. AI supports and shapes psychopolitics in public mental health by shifting power from external coercion to internalized algorithmic governance of the individual and collective human mind.

## DIETROLOGY AND PSYCHOPOLITICS OF PUBLIC MENTAL HEALTH

Psychopolitics, dietrology and public mental health is an interesting intersection for explaining how political power, social media, digital platforms, social environments and systems of governance shape individual and collective psychological well-being and public mental health. Dietrology ("the science of what is behind and who benefits") and psychopolitics, two sides of the same coin, analyze how power, control and manipulation exist in modern digital society. As a cultural phenomenon from Italian political culture, dietrology is focused on covert operations and on recognizing unconscious, hidden, or conspiratorial motives behind official events, and psychopolitics as a philosophical concept analyzes how modern liberal capitalism controls citizens by capturing their minds (Jakovljević et al., 2020). Dietrology is more than just "conspiracy theorizing"; it is also a critical lens for understanding psychopolitics, looking for the hidden architects who are pulling the strings of psychocultures and public relations such as AI agencies, tech billionaires and secretive behavioral psychology. According to Byung-Chul Han's concept, psychopolitics is a digital power regime where control does not happen through external coercion, but through the illusion of total freedom and self-optimization. Psychopolitics as modern management of human minds, emotions, thinking and behavior shapes citizens' psychology, self-evaluation, and mental health. Psychopolitics involves the illusion of freedom,

smart power and big data as a tool. Instead of prohibitions and physical restrictions, psychopolitics encourages citizens to optimize themselves, to be productive, to share their life online, to connect and express their feelings, and turning their inner life into valuable economic data. Social media platforms mimic empathic connection, using algorithms to target the emotional vulnerabilities of citizens, transforming their need for validation and community into data commodities and outrage loops. The language of care and inclusivity is used as a marketing strategy (performative aesthetic empathization). Dietrology and psychopolitics meet each other at the intersection of modern alienation. Citizens living under modern psychopolitics become exhausted by self-exploitation and drawn into digital information and, through dietrology, try to make sense of a world that feels incredibly controlled yet impossible to understand.

From a dietrological perspective, empathization is crucial not only to positive social forms of bonding and understanding but also to social forms of seduction and trickery, to both the social hypocrisy that maintains „normal" sociality and the hostile deception that is commonly involved in violence (Bubandt & Willerslev, 2015). The Dark Side of Empathy refers to the emotional and cognitive projection of oneself into the perspective or situation of another for deceptive purposes. In biopolitics, autocrats rule through brute force, fear and open demands, while in psychopolitics, dark empaths are ideal operators because they operate power softly. Dark empaths are toxic persons characterized by high empathy and the dark personality triad: machiavellianism, psychopathy and narcissism (Heym et al., 2021). The most dangerous personality types are skillful predators and great emotional manipulators; they are very social, highly extroverted and good at guilt-tripping people, enjoy malicious humor and hunger for power, and are usually talented in certain aspects of life. The same psychopolitical tactics used by toxic persons to control partners or coworkers are scaled up by modern technology and political systems to manage and control entire populations.

Political power, economic structures, government systems, social structures and political ideologies shape and are shaped by psychology, public mental health, and the practice of psychiatry. Collective and public mental health may be endangered by different toxic psychopolitical processes through gaslighting, chronic suspicion, victim mentality, grandiosity, emotional draining and chronic burnout. Toxic persons consistently inflict emotional harm, manipulation, or exhaustion on those around them, and toxic psychocultures are characterized by destructive dynamics in relationships fueled by narcissism, paranoidism, grandiosity, nihilism, etc. (Jakovljević, 2025b). Public mental health shifts attention from treating individual mental disorders towards understanding and improving the psychological well-being of entire populations.

# CONCLUSION

Psychiatria Danubina promotes a new architecture of mental health understanding and care. Transdisciplinary integrative psychiatry is a developing field connected to the new spirit of the time, knowledge and technology. Empathology, axiology and ethics are more and more important frameworks to counteract the negative mental health impacts of toxic psychopolitics, conspirative dietrology and AI abuse. Mental health at all levels will be more and more influenced by the balance among these three forces: ethical psychopolitics, AI and culture of ethical empathization. AI and computational tools make psychiatry and mental health sciences more efficient, while a robust culture of ethical empathization ensures that AI and psychopolitics remain anchored in universal human rights, dignity, and collective well-being. Empathization should provide the axiological and ethical foundation, AI offers new tools and possibilities for communication and support, and ethical psychopolitics and mental health are important areas in which benefits and limitations of these tools become recognizable. AI can make supportive conversation more accessible, yet greater reliance on automated interaction could also reduce opportunities to practice empathization in human relationships. AI should complement, not replace human care, and ethical empathization should be cultivated as a social skill, not delegated entirely to technology. The fundamental challenge is to ensure that AI and technological progress promote and strengthen our capacity to understand, support, and care for one another and promote mental health for all. Recognizing that the human mind is both a product and operator of psychopolitics, transdisciplinary integrative psychiatry stresses the importance of ethical empathization in psychopolitics and public mental health.

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*Correspondence:*
*Miro Jakovljević, Professor Emeritus*
*University of Zagreb School of Medicine,*
*Šalata 3, 10000 Zagreb, Croatia*
*jakovljevic.miro@yahoo.com*

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