

“That is why We ordained for the Children of Israel that whoever takes a life of an innocent, it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity” Qur’an 5:32.

Almost every individual strives to find the answer on the question: “What is the purpose of human’s life”. The interest in Global Health (GH) has increased in the last decade. The interest for the Global Mental Health (GMH) increased particularly after COVID-19 Pandemic and war in Ukraine. The information about GMH is diffuse and limited, with a greater focus on clinical aspects. Besides clinical aspects there are cultural, historical and religious/spiritual perspectives that we need to properly understand to achieve the best GMH today and in the future.

The aim of this paper is to give the Islamic perspective on GMH.

Through belief in God who created everything and everyone equally from His Mercy and Love, believers are invited to show the human fraternity and empathy in order to preserve security of creatures and universe and to be of help to all people regardless their political, racial, religious/spiritual backgrounds, especially to the children, poor, weak and elders. In order to give contribution to the fostering of peace and stability in the world we need rethinking of our positions in the modern world and try to give diagnosis as well as the cure for the modern illnesses. Fraternity through humanity is a guarantee for the better mental health and better and peaceful future on global level. Healthy spirituality, sound religiosity and normal nationalism may contribute significantly to public and global mental health and promotion of empathic civilization.

Key words: Global mental health, empathic civilization, Islam’s perspective, nationalism, qur’anic verses and prophet’s hadiths, religiosity

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SPIRITUALITY AS THERAPY FROM THE PERSPECTIVE OF THE CATHOLIC FAITH

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Integral anthropology teaches that man is a physical, psychological (emotional), social and spiritual being. According to his spiritual dimension, man surpasses himself. Spirituality is a person’s openness to the absolute, to transcendence. The author approaches the phenomenon of spirituality from an existential and therapeutic perspective. Spirituality, as the main mark of personality, helps a person to design his life and answer the fundamental questions that arise: “Who I am? Where I come from? Where I am going? What is the meaning of my life?” The right answers to these questions bring peace and joy to the soul and thus contribute to a person’s mental health, i.e., it has a therapeutic effect. Spirituality helps a person to better understand her/himself and the world he lives in and helps him to find a way towards the ultimate goal of his life’s journey, to find happiness, love and joy that will never end. In this sense, spirituality serves as therapy because it motivates the person to be more empathic, less selfish. Spirituality enables person to be united with God, the source of love. “With the decline of spirituality or religious practice, neuroses increased,” claimed the great psychologist and psychotherapist Carl Gustav Jung. This means that by activating the spiritual dimension in a person, neuroses will be significantly reduced or disappear. Numerous scientific studies have indeed confirmed this. There are such difficult situations in life that you cannot get out of them without faith in God. The author presents the characteristics of authentic faith from the perspective of Catholic theology.

Key words: spirituality, empathy, therapy, faith, love

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HEALING OF THE SOUL: IN SEARCH OF “COMPLETE WELL-BEING”

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Introduction: The well-being is one of the key words in the definitions of health from the World Health

Organization. Even though this term is observed through three dimensions: physical, psychological and social well-being, there is an inability to reach consensus regarding its unique definition, and there exists a universal agreement that “well-being” includes at least: the presence of positive and the absence of negative emotions, life satisfaction, feeling of fulfillment and positive functioning. This clearly shows that the physical and social dimensions of health, in the end, comes down to psychological and spiritual dimension because the “physical” and “social” well-being are conditioned by emotional relationships (psychological dimension), satisfaction and feeling of fulfillment, the meaning of life (spiritual dimension) and positive functioning (cognitive-behavioral dimension). If we also take into account that the word “well-being” is given in the phrase “complete well-being”, then a logical question is asked: how is complete well-being possible when a person is faced with the inevitability of disease, injury, old age, dying and the uncertainty of existence after death—unavoidable questions, on which secularized medicine, does not have any answers even though it comes from such a universal and ambitious definition.

Aim: The aim of this paper is to illustrate the spiritual dimensions of this definition of health through the analysis of the term of “mental wellbeing”, which have their roots in modern secularized medicine need to compensate, to the certain extent to human, something that faith and religion has always given to him.

Methods: Historical, religious, psychiatric, sociological and psychological analysis of the term “psychological wellbeing”.

Results: It is shown: 1. that psychiatry as a medical discipline starting from such a definition of health, while confronting to the religious understanding of the mental life, in the secular, materialistic society took over heavy burden of the spiritual function of religion; 2. that such an impossible mission has been condemned to failure since the very beginning, since the spiritual dimension of human existence is neglected; and 3. that the renaissance of religion and religious influence on world events at the beginning of the 21st century, as well as and the post secular atmosphere, triggered the process of desecularization of psychiatry.

Conclusion: Knowing that, we can expect psychiatry to come out of rigid secular frames in the future and thus become more humanistic and closer to human without losing anything of its “scientific component” because the effects of spirituality, beliefs or religious practices on mental health can be scientifically investigated without crossing the boundaries between the natural and spiritual sciences.

Key words: Mental wellbeing, definition of health, spirituality, religiosity

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RESEARCH ON THE OPTIMIZATION OF COLLEGE STUDENTS’ MENTAL HEALTH EDUCATION AND PSYCHOLOGICAL COUNSELING PROGRAM

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Background: As an important group supporting social development and reform, college students are actually under great pressure, which is mainly from the aspects of study, life, emotion and employment. More and more college students drop out of school due to psychological problems, and even abnormal or malignant events such as suicide and murder are frequently exposed on the Internet. A series of problems caused by college students’ mental health problems have attracted the attention of social and educational scholars. Combined with the relevant research reports of many scholars, the psychological problems of college students can be divided into common psychological problems and unusual psychological problems. Common psychological problems can be understood as a kind of growth psychological problems. Generally, students with these psychological problems will have different degrees of psychological obstacles, which is also the main psychological problems of students. People with unusual psychological problems usually have relatively serious psychological disorders. With the gradual increase of students’ psychological problems, colleges and universities need to actively optimize and improve the mental health education program and psychological counseling program. Students’ psychological problems are closely related to their psychological adaptability and environmental changes. If students’ psychological problems are not intervened in time, it will produce psychological and behavioral deviations for students’ self-recognition, self-cognition, emotional control, and ultimately have an important impact on students’ sexual psychology, love, interpersonal communication, etc. At this stage, the problems of mental health education are as follows: the form of mental health education is monotonous, the pertinence of mental