

# How to Develop a Supportive, Friendly Worldview Promoting Positive Public Mental Health and Helping the Psychotherapeutic Counseling

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## Background

Creating yourself a supportive, friendly worldview is essential for well-being and health. Having such a worldview facilitates the effectiveness of own actions and establishing favorable relations with fellow citizens. Elaboration of a supportive worldview that gives meaning to one's life is important not only for particular individuals. If the majority of citizens in a given community have a friendly, uplifting worldview that gives meaning to their own actions then the state of public mental health is beneficial. It helps to maintain good general public health in a given community. Until recently, the quality of widespread worldviews has not been considered greatly. What's more, it was thought that ideological views resulting from upbringing, acquired education and the ideology dominating in a given area are a personal, private element of the personality (psyche), which is not subject to conscious, deliberate transformations. Only recently the comparison of different worldviews been started in terms of their consistency, scope and personal usefulness. The worldview may be of a religious, scientific or philosophical nature. The distinguished worldviews, however, can satisfy the needs of individual people to varying degrees. It is postulated recently that it is possible to work out a coherent and comprehensive philosophical or theological worldviews. I try to quote in this article, the proposed principles for the assessment of various types of worldviews and the ways to obtain such a worldview, which is coherent, versatile and supportive.

## How can we compare different worldviews and assess the strengths and weaknesses of a scientific, religious or philosophical worldviews?

Clement Vidal argue that both scientific, religious worldviews have complementary strengths and weaknesses [1]. He maintains that we all need a worldview to interact with our surrounding and to provide themselves a meaning to our lives. Therefore it is necessary to propose a set of criteria and even a battery of tests which allow us to evaluate a particular worldview. Vidal proposes for assessment of the worldviews three kinds of criteria: (I) Among objective criteria he proposes: the assessment of range of the theory (scope), its consistency, and harmony with science. (II) For the subjective criteria he propose: evaluation of the consistency, personal utility and accordance with own emotions (III) Inter subjective criteria are composed from "inter subjective consistency, collective utility and narratively". Subjective consistency exists when the worldview accords with knowledge and own former experiences. Personal utility is assured when the worldview announces beneficial personal events. Accordance with own emotions occurs when the worldview is in harmony with usual, present personal experiences. Inter subjective consistency happens when the worldview diminishes social conflicts. Collective utility occurs when the worldview promotes positive remembrances from own life and stimulate individuals for social cooperation. The worldview is narrative when it presents its ideas in the form of easy stories. It is possible then to evaluate what happens when a particular criterion will be violated. Vidal states that "one worldview is 'better' than another, when, other things being equal, it better fulfils objective, subjective and inter subjective criteria"

[1]. It is not difficult to notice that actually disseminated scientific worldviews often do not meet the criteria of personal utility and emotionality. They often don't reduces "conflicts between individuals" and don't "encourages individuals for what is socially ... beneficial". Vidal and Carvalho argue that this problem would have been overcome if: (1) A religious worldview was more objective, consistent with scientific findings or (2) A scientific worldview will be completed with subjective and inter subjective perspectives [1,2]. The quoted authors are convinced that both directions are on purpose the formulation of more versatile and general "comprehensive theological worldview" or "comprehensive philosophical worldview" [1,2]. These two endeavours have a similar aim; however they use different starting points and put a slightly different emphasis on the different mentioned criteria. Both kinds of "comprehensive worldview" has not features of scientific theories. To be versatile they should be speculative, however the speculations should be of "good quality". These speculations must not contradict existing scientific knowledge and must constitute a coherent logical inference. Clement Vidal illustrates his considerations related to the evaluations of worldviews by his very specific "comprehensive philosophical worldview". His worldview fits in with the increasingly popular views of contemporary cosmologists and philosophers who maintain that the appearance of human life and consciousness is not accidental. Extrapolation of these ideas leads some these thinkers [3-7] to formulation of the thesis that, as James Gardner writes: "intelligent life is the architect of the universe" [4]. Just, it happened that I, the undersigned, formulated a theory with the same meaning [8-12]. The formulation of this theory is accessible on line [10-12]. It can serve as an example of a mentioned kind of a "comprehensive philosophical worldview".

## The summary of the "Theory of necessity of people's participation in re-occurrence of sub-Universe"

The review of contemporary cosmological theories as well as anthropological and psychological condition indicates that probably people have to realize a very important task on the cosmological plane. The formulated "theory of necessity of people's participation in re-occurrence of sub-Universe" assumes that the occurrence of people's self-awareness and fast, permanent drive to understand everything, as well as rapid progress in scientific research and technology is not

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**Received** January 31, 2018; **Accepted** February 19, 2018; **Published** February 22, 2018

**Citation:** Brodziak A (2018) How to Develop a Supportive, Friendly Worldview Promoting Positive Public Mental Health and Helping the Psychotherapeutic Counseling. Int J Pub Health Safe 3: 146.

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random. The presented theory incorporates mentally the phenomena of life and people's consciousness to the present cosmological models of the Universe. There are many arguments that the descendants of people living in the Universe will want to initiate the next "Big Bang" to create the offspring new sub-Universe and to tune its essential features [13]. Such a task requires acquiring knowledge about the laws of physics governing the structure of matter and understanding of the essence of biological life. It fact is requires of the understanding of everything. The code representation of all objects should be determined. The more and more realistic models of possible universes will be simulated on developed computers. Probably all people involved in scientific endeavors agree that in fact the trial of the understanding of everything has already began. Those observations and an attempt to explain the visible, astonishing human drive led to the formulation of "Theory of necessity of people's participation in re-occurrence of sub-Universe". In another words this thesis can be expressed that: "People will create a new sub- Universe" or "People go to be the new Demiurge". Our "Theory of necessity of people's participation in re-occurrence of sub-Universe"-is opposite to the concept of "Intelligent Design". Here the new version of the Universe (or its part) is designed by the inhabitants of the former Universe. The cyclic model of the re-occurring Universe is assumed. Such concept is in harmony with the natural principle, that the object of "n" generation is created usually by action of the similar object of "n-1" generation, like the child ("n") comes to the world in the result of the mother's (n-1) actions. It solves the logical problem, that the "designer" cannot be simpler that his product. The theory moreover overcomes a metaphysical controversy. Instead of accidental occurrence or the creation by indisputable God the possibility exists that the Universe was created by powerful intelligence of inhabitants of former version of the Universe, who performed the role of Demiurge, conceived as in Plato's metaphysics. The relation of the creation of sub-universes to more general frames of reality can be considered as in the pantheistic theories [14] (see Baruch Spinoza) or according to Ervin

Laszlo concepts [15]. The details of rational basis for the presented theory are determined and accessible on line [10-12]. The essence of the theory can be illustrated symbolically with (Figure 1).

### Importance of the theory for psyche of people and social condition

I am convinced that the popularization of the presented theory could improve the average meaning of the sense of human life and influence the mean feelings and therefore promote health of the population. The considered theory indicates the cosmological sense of the people's life. The meaning arise from the trial of the answer to the question: "What is the intuitive task of people and anticipated actions necessary for assurance of their positive fate? The theory explains why the endeavors of human race are necessary on the cosmological plane and by this reason valuable. Moreover, the theory formulates what will be the reward for their efforts, because it promises the possibility of re-occurrence. The meaning of the discussed theory relay on the fact that it is one of a few known hypotheses trying to explain the sense of existence of human race life. The presence of conscious people is necessary for an essential process of the maintenance of the chain of life. Similar theories related to the possible influence of people on the fate of our Universe was presented recently by some thinkers [3-7] Any of these theories involving people to cosmological processes assume that humans act as a result of unconscious drives implemented by the "designer" of conscious beings. The mentioned unconscious urge of people to gain knowledge and develop technology constitutes the challenge for psychologists. Today's people need well justified challenges which point out their important mission and create ideological motivations of their endeavors. As one of the reviewers of mentioned Ervin Laszlo's book wrote: "Much of the chaos and social dislocation that we observe daily, is not something that is 'just happening', but is a result of our own lack of coherence and vision".

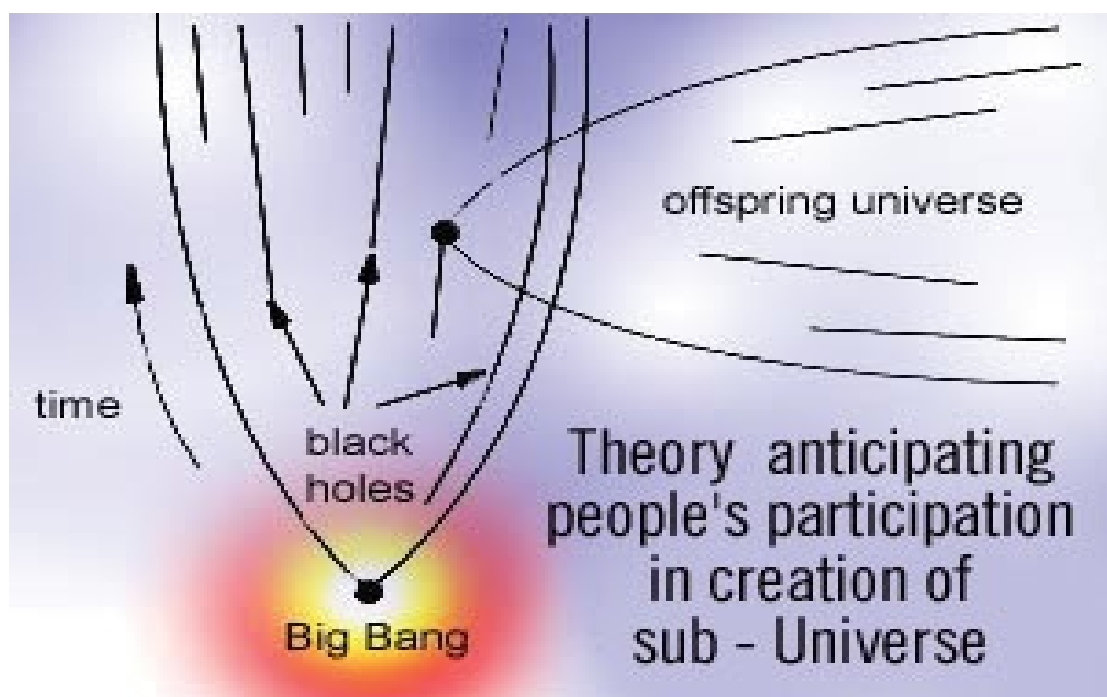


Figure 1: Theory anticipating people's participation in creation of sub-Universe.

## **The formulation of supportive, friendly worldviews is the challenge for public mental health domain**

Paying attention to the quality of widespread worldviews seems to be a new trend in public health research. This is important for the effectiveness of improving the average well-being and thus health. I believe that representatives of various fields of knowledge should be involved in the work on new wording of worldviews. Such efforts should be supported by psychologists, theologians and representatives of all natural and medical sciences.

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