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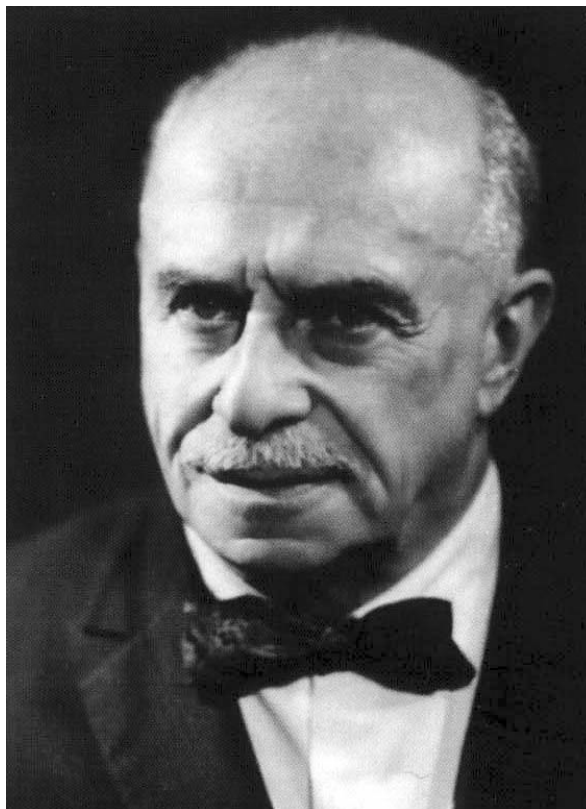
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JULIAN ALEKSANDROWICZ AND MODERN SCIENCE OF HEALTH

Alina Bernadetta Jagiellowicz
(Radom, Poland)

It is worth noting the problem of human nature from the dawn of time in philosophy was regarded in the context of fear, pain, suffering, sickness, health, life and death. In the ancient times the physicians philosophize, and philosophers not only laid the foundations for development of modern medicine and medical ethics but often possessed medical education. The modern medicine was curbed in narrow specialization and advanced technology and turned back from ancient humanism. In the meantime the problems emerging in the times of recent civilization development indicate urgent need to go back to the roots in the fields binding philosophy of human with ethics, axiology, ecophilosophy, dialogue philosophy, aesthetics, methodology and knowledge referring to the problem of essence of health and sickness [7, 16]. In the literature of the subject the experts indicate the question is open and most definitely requires redefining the notions like: "health", "care" or "sickness" and revival of holistic way of thinking about human and Universe [25]. They also stress the main academic aim of above mentioned analysis should be development of definitions modulating basic categories on health sciences and to point on controversial issues emerging in the process of modernization of health systems and also distinction of healthcare and pro-health upbringing criteria adjusted to life in social-economic conditions of 21st Century [4, 24].

The medical paradigm should include civilization transformations. As an accessible initial premise of study, I argued that every environment is distinguished by characteristic entanglement of stimuli reflecting dependence of degree of pathogenic factors susceptibility on civilization transformation. The analysis of the problem of nature of health and sickness – carried on the level of systematic and historical-philosophical reflection - will reveal the basic links between civilization development, morality, the level of individual morbidity and social pathologies. Besides, the results of experiments of various branches of exact science, I think, can be interpreted fully and



Julian Aleksandrowicz

profoundly only when they will be cross-referenced with philosophical concepts with consolidated canons of philosophical thinking. Thus in academic-research work regarding the problem of health we account, therefore, information diversity: I bind an issue together with a bracket of philosophical knowledge and I submit the way of thinking to the achievements of analyzed historical period. The health science understood this way (philosophy of health) I do not restrict to the knowledge from professional physician's ethic and bioethics since it includes these branches and surpasses them. The philosophy of health characterizes itself with interdisciplinarity – systematic philosophical knowledge is integrated with elements of particular disciplines – developed on various study platforms in a compliance with historical-philosophical thread of the matter [1, 6].

Thanks to the Descartes formula - on differentiation of substances on thinking and extensive – starting from the modern time, the human body was treated as an object of philosophy of nature and studied as an organism. The tradition allows us to keep the distance towards our body and study its character by means on anatomy and physiology. Body per-

ceived as an organism was originally described in classically mechanistic categories. Further on scientific and technological development allowed us to use more subtle interpretation of body issues including molecular genetics. The development in natural and medical sciences cannot be questioned since it turns out to be cognitively valuable but also fertile regarding its use in medical practice. That radical body and soul division led to certain issue characteristic for modern times regarding the understanding of harmony of two different substances referring to holistic way of thinking about widely understood health concept [8]. Modern times bring new, not sufficiently discussed yet, interpretation of body problem and resulting from it a new paradigm of medicine. So I modern philosophy there are areas poorly explored on which the problem of the nature of health and sickness gains axiological, ethical, aesthetical, ecophilosophical, dialogical and methodological value.

I notice the notion of "care" is marginalized and in contemporary debate of intellectuals is condemned on philosophical non-existence or peripheral attention. The effort to write this category into areas of particular medical disciplines or system of thinking seems to confirm the argument. While the problem of protection, preservation and increase of health, both individual and social fits in the human strategies open to traumatic experiences, often risky because exceeding beyond "the known", referring also to the phenomenon of cultural infiltration. The spectrum of preventive-therapeutic activities is an excellent exposition of operational-functional values of notion of "protection" – once understood as care, protection and preservation and in other cases treated as an invasion. It also marks the area of definition elaboration regarding the content of notions: "sickness", "health", "fear", "death", "life", "suffering", "pain" [10, 11 and 14].

The opposition "old medicine" – "medicine of tomorrow" seems to me as a conflicted alignment of powers around which a dilemma arises – to follow Hippocrates [18] principle and according to rules of deontology search the ways to ease the suffering in every realm of life [5] or follow the localism and reductionist doctrine and neo-positivistic rules of pragmatic medicine, where the professional does not perceive a man in his environment in which he got ill, but only a deficient organ, which deficiency often leads to death [13]. In considerations on moral and axiological dimension of life I refer

to symbols of fear of modern civilization [2, 20 and 21]. I also ponder how in cognitive optics categorizing reality by argued by J. Aleksandrowicz checker division on good and bad [2, 3], one can direct the search of philosophy of healthcare of human moral recovery and solution of ecological and health problems of modern societies.

The issue of aesthetization of environment selected from semiotic theory and from phenomenology and moved onto the platform of overaesthetic functions of artistic creation and art. In reference to question of health it was developed in the following theories: education "through art", diagnostic value of works of art of mentally ill, psychopathological creation, art-therapy [15], Pythagorean interpretation of music [22], use of music in medicine [9], aesthetic upbringing. According to these theories in modified reality emerges a dynamic picture of a process forming creative subjectivity spring up over mediocrity of sick individuals prone to suffering and pathological.

Free flow of knowledge and consistent reform of pro-health and medical education are the factors which can stimulate creative life, and also overcome the problems of "resistant patient" displayed by the representatives of psychoanalytic movement. Paying attention to social-cultural aspects medicine I refer to ethical-axiological reinterpretation of the problem by Julian Aleksandrowicz bringing back ancient humanism ideals to the contemporaries. According to Aleksandrowicz healthcare seems to be a particular realization of "upper forms of medicine" propped up on idea of "global prevention of illnesses". Defining "health" in ethical-axiological categories and referring I to "subjective feeling", and "Illness" as objectified, he stressed the need to search for a new language and tools of cognition in non-illness-centric, non-localization-centric and non-reductionist-centric medicine, thus going beyond neo-positivistic paradigm. In distinction between "objective illness" and "subjective health" occurred the move of issues interesting from the quantitative to qualitative level. Aleksandrowicz put the notion of "protection" to dictionary of philosophy allocating it in health category, he also made terminus technicus out of it in the language of medicine sciences. Aleksandrowicz was developing the idea of a mind undergoing transformations, reforming stereotypical patterns and paradigms, overcoming incurable diseases, creating works of art and using its

creativity in the process of recuperation, searching more ideal forms of existence and experimenting, communicating with society [12, 17, 19, 23].

From historical documents it is known, the fundamental concepts of health were formed on the field of philosophical inquiries. The term “valeology” from Greek means a science about Health. It was created in answer to needs of modern times in which health was declared as an important axiological-ethical value. The science aims to study the essence of health and also carry out an valogenesis (establishing causes, factors and mechanisms of health). It is by nature interdisciplinary science [12]. Only these academics who understand the complexity of modern problems and perceive it in wide cognitive spectrum can do the research. It turns out that internally integrated philosophical thought including in its

range methodology, axiology, philosophical anthropology and ethics is a base of study of science on health. That is why it is used in valeology – it organizes, defines and solidifies the basic research tools; assigns aims; marks the borders and points out the possibilities of crossing them; exposes limitary situations. The searching of a new discriminatory medical paradigm is an important link I valeology research, especially because of character of entanglement of health problems in development process of societies and Space. That is why my academic-research work is frequently used by valeologists (especially in an aspect of methodology of medical sciences). Philosophy, therefore, is not only the alma mater of other scientific disciplines, which have emerged from it. It is inspiring, ordering and integrating rational view of the world the foundation of social pragmatics.

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