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The ontological measuring of disease's phenomenon: philosophical reflection of anthropological component

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Abstract

The article discusses the possibility of metatheoretic synthesis of established natural science and socio-humanitarian ideas about the phenomenon of disease. To date, there hasn't been theoretical integration of private science approaches to disease into one whole through a common language of description and terminology. Therefore, it is proposed to use the principle of complementarity of medical and philosophical methodologies, as well as interdisciplinary synthesis, as the basis for further research. In the system-parametric analysis of periods of human life, the instrumental meaning is the system approach and the category "state." For the first time in the broad ontological plan inherent in the existence of personality, the substantive basis of the phenomenon is demonstrated. It is designated based on a broad initial basis of philosophical cognition as a connective reflexive information causality with specific mechanisms manifested in the interaction of spiritual and bodily, somatic and mental in humans as a social-historical subject. The creation of a new practical-oriented platform for understanding the phenomenon of disease, its anthropology, is epistemically linked to natural scientific achievements in the field of the study of consciousness as its procedural basis. The social distribution of the phenomenon is proposed

to be understood through the convergence of applied and theoretical approaches, which will subsequently bring additional potential to the field of meta-paradigm research.

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Keywords

Disease, society, social environment, human body, worldview, system approach, semiotics approach, information approach, synergetic approach, philosophical technologies, cybernetic approach, inter-subjective communication.

Introduction

The phenomenon of disease historically has a pronounced social, symbolic and sacral meaning and complex specificity, and is not only medical in nature. His consideration is dominated mainly by private scientific approaches, which have not yet been combined into a single whole by common terminology and language of description [Albegov, 2014; Danilov, 2009; Heuer, 2017]. Man's desire for life without illness and pain is a desire for what he would like and should be as an ontological whole. The desire of a man to live without disease and without pain is the desire for what he would like and should be as an ontological unity. Ontologization of modern anthropological knowledge means deep comprehension of the substratum and phenomena of a man. Human contour resides in several worlds, including the virtual one. At the moment of human illness, corporal world becomes more important, than other worlds. As a result, real world is actualized and becomes more valuable.

Contexts

The problem of defining the "disease-health" concepts is referred to the eternal problems of medicine in general and to the problems of specific medical areas in particular. Paradoxically, that long history application of healing and much shorter history of special knowledge from different fields are focused on the object of disease and patient, nevertheless a universally agreed definition of these categories has not been worked out yet. The centuries-old desire to reveal substantial essence of the disease, to give a quantitative assessment of this complex social category has not yet become successive. Since ancient time and modern civilization development "Disease" has been interpreted as a clinical thing, and later as clinical and anatomical complex.

The supernatural beginning of disease in religious medicine reflects its occurrence by divine will, as a result of punishment, God's mercy, or trial. It can also arise as a result of God's indulgence. Disease is regarded as one of the essences of being, of means, of redemption, of knowledge, or as a step to bliss. It is a form of overcoming sin. The religious model of disease in various religious pictures of the world retains static understanding of disease phenomenon which does not contradict to the humanistic tradition in science.

By the XIX-th century the disease has been understood as a dissonance or dissociation of the normal functioning of the body. The basis of such a representation is based on changes in material components, which could be influenced upon by biochemical means. In the 20-th of the twentieth century the result

of the basis ideas about the disease and its existing models (mystical, religious and natural philosophy), natural science model was formed. In the same period, the idea of the integrity of the organism (in relation to its somatic content) was used, later – the idea of system in the understanding of the phenomenon was introduced.

Modern classical medicine can not affect the entire system of human organization, and therefore it is not able to rid humanity of diseases. There is a period of gradual replacement of existing approaches to the disease. The disease as an uncertain and multidimensional category has been complicated by the following categories: "pre-pathology", "volatile processes" and "pre-pain".

In the 80-s of the XX-th century methodology of medicine interprets the disease as a thing emerging from the idea of consistency, which theoretically determines the Russian medical and diagnostic practices within the framework of the current natural science disease model. Modern scientific picture of the world as synthesis of the doctrine of global evolutionism with synergetics characterizes the world development as the change of the structures having been born from chaos, temporarily gaining stability, and then striving for chaos again.

Value of accidents dramatically changing scenarios of treatment increase, in this connection the ideas of the phenomena dynamics are changing, as the result, generative role of human being, his consciousness and worldview are increasingly becoming the causation of the disease.

We share modern authors' point of view to disease as a complex result of historical human interaction with the environment, including social its social aspect [Habulava, 2016].

Evaluation of disease concepts within the framework of paradigmatic knowledge of a person means referring either to scientific or non-scientific model of a person as a carrier of this phenomenon. Differences of anthropological concepts within paradigms of scientific and extra-scientific knowledge have been investigated in detail [Pesotskaya, 2018]. Each of the concepts is not universal and methodologically limited. These paradigms need complement approach in description of the world properties within universal attitude. Ignoring these properties discredits the concepts themselves.

Evaluation of human models within the paradigms of scientific and extra-scientific knowledge allows us to identify the limits of their instrumental capabilities. Concerning personalized concepts of human being, it should be stated that the concepts combining philosophical and medico-biological aspects of representations of human being are being investigated [in the same place]. The attitudes of Russian geneticist and anthropologist N. P. Dubinin are treated here as a variant of human being scientific concept, while personal views of E. P. Blavatskaya and her disciples from the sphere of practical medicine are treated as extra-scientific concept

The development of medicine specific area and the development of disease treatment methods are determined by general theoretical ideas of human being, norm and pathology. Directions of official medicine have long functioned in a concreat environment, as modern doctor must accurately represent the essence, capabilities and techniques of different medical spheres, formed in conjunction with philosophical methodology as a universal method of knowledge of human nature.

With the growing interest to the multidisciplinary aspects investigation of the disease, actualization of social conditions interactions and symbolic nature of the psychics in norm and pathology, their impact on the integrity in human being has become updated. Thus semiotic approach to the disease was formed, which in the present belongs to one of the most important explanatory functions in the General medical and anthropological methodology. This approach is focused on the consideration of pain as a symptom, in registered ancient sources it was called "semiona", which gives rise to the name "semiotics" to as the science. As a holistic doctrine of the signs of the disease and their diagnostic significance semiotics sets the task of comprehensive informative evaluation of symptoms in diagnosis. In the semiotics of the disease, symptoms and signs of general characteristics of the patient are studied. The place of the pain factor as a result of dynamic interaction of biosocial, psychological and cultural

characteristics is considered in the bio-psychosocial concept by J. P. Angela playing an integrative role in the end of the XX-th century, The development of the system integrative approach as a descriptive one touches upon this issue as an interdisciplinary attitude. In the treatment of the disease, the impact on psychological, cognitive processes, emotional characteristics of the person's consciousness and communication are actualized in speech. Buddha, in the context of the famous eightfold path of salvation, was the first to mention correct speech as a process of abstaining from lies, slander, dirty words, meaning a step to truth and a guarantee of health. Thus, the heritage of ethical and philosophical ideas about the causal relations of the spirit and bodily, mental and somatic things in man is set. So, the convergence of material levels of reality and cognitive levels of human experience are realized semiotically, through sub molecular processes in the generation of signs, phenomena and inter subjective communicators. The causality of diseases is located at this nana scale and is anthropologically related to the effects of meaning. This gives reason to consider the phenomenon of disease trans disciplinary and socially distributed.

The phenomenon of a man includes into itself information and substratum of reality, where the methodologies and languages of the description of person's condition are overlapped. The same affirmation can be applied to the category of disease. Thus, the study of information and information storages in the living as a basic form for the existence and manifestation of semiotic systems potential, contributed to the allocation of information approach to the disease at the turn of the XX-XIX-th centuries as General scientific, this meant that disease could only be understood in terms of dependence: "information-energy-matter." Language is interconnected with different semiotic systems, which means that it is possible to consider the complex impact of communication on the human substrate through cognitive schemes. The system-forming role of language synthesis in concepts and conclusions, developed evolutionarily, is constantly present in the reflex schemes of conscious regulation of personality activity. Consequently, while analyzing the role of the semiotic approach, we adhere to the psycholinguistic concept, interpreting the text as communicative-cognitive and functional unit, and define it as an external focus mental formation. Owing to this synthetic unity of personal qualities is social, and the phenomenon of disease is also distributed socially. This formation carries a functional sanogenetic and physiological load. Having belonging to the worldview of the individual, semiotic systems become functional systems of his body, associated with a certain ethno-and socio-cultural potential. Assessment of the nature of the disease is complemented by the research of the object of study in the hermeneutic plane, representing an information failure, and health as a proper response to any information.

Sociality is organically connected with anthropological component. The anthropological approach to the disease [Siluanova, 2011], historically reflecting the dependence of the medicine level on religious anthropology, solves the problem of understanding the disease through the fixation of its true causes-violations of the integrity of the human structure, deformations of life . This causality in terms of technological deformations of medicine resulting from its isolation from religious anthropology, in the context of philosophical-anthropological approach to illness, is relevant to understanding the ontological essence of the disease as violations instinctive spirituality. The need to analyze the psychophysiological status of the organism through the functional sphere, the dynamics of its development as a nonlinear system complexity leads to consideration of the above-mentioned concept of "information" or a measure of order.

In the essential scientific paradigm of the beginning of the XXI century, the category of information is related to the syntactic, semantic, pragmatic and physical description of its carrier, code structure in the theoretical unification of the existing terminology of integrity description. This solves the problem of explaining the nature of complex biosocial phenomena, the field of study of which is located in the plane of natural science, social and humanitarian sciences and medicine at the same time.

Information medicine can be characterized as a necessary complement and development of the field of official classical medicine. Information medicine as a set of studies on the border of medical and information concepts supports the relationship of signal communication processes at all levels of the body both within it and at the level of interaction of information flows with living components of the external world.

In medicine, the basic principle of the mathematical approach is effectively used – modeling, creating a model for the subsequent study of a specific scientific signal model of Nature, and in this case — an information model. The meaning of studying information and information medicine in the context of disease analysis is the same as mathematics-instrumental and staged at the first stage of its education and practical work, and, systemic and General scientific – in the subsequent activities. The generation of information, its convergence ensures the existence of nature and a man as open quantum systems, the existence of which is possible only in the context of interaction.

In the concept of information exchange, which forms the idea of information as a tool of interactive social communication, the disease is interpreted as an information failure in the activity of the organism. The producing beginning of disease information cause is a specific structure of the brain neuron dynamic code, in which information is embodied, e. i . "the effect of the soul influence on the body." Thus, information medicine serves as a basis for adaptation, mental and physiological harmonization of human individuality to Informatization of society.

The perspective of convergence of information, biological, nano- and cognitive technologies (as NBICS-process in the Humanities [Faiola, 2016]), creating means of transformation of human nature and at the same time risks for it, is directed from applied to socio-humanitarian technologies. The creation of new, including hybrid substances as a form of control of biological processes at the sub molecular level forms a new social and technological way of life with new values and ideas of human nature. The place of philosophical technologies as socio-humanitarian is an instrumental application of worldview approach to the disease with its practical implementation as a means of self-regulation, actualization of a person through his/her self-knowledge and biosocial adaptation.

The philosophical category of state is a logical unit for the system analysis of specific moments and periods of ontogenesis. In a broad paradigmatic sense, it should include operational characteristics of words as elementary structural units of mentality or thinking process. In the cognitive aspect, the category of "state" is closely connected with the category of singularity (individual). In physiology, as in private scientific knowledge, the state category serves as an integral characteristic of bio systems and is of interest in methodological terms: the process of education, which takes place in time, the characteristics of which are measured and recorded, loses uncertainty and can be described by a number of successive states (as the initial level of information, or the primary amount of information that changes over time). Summed up signs of subjective and objective assessments characterize the well-being of the individual, and in clinical practice are designated by the term "state". In theoretical natural science, however, the category "functional state", which carries a probabilistic meaning, is widely used. The applied aspect of the use of the category state (functional state) is present in the medical sciences and in the systemic approach to disease. Actually, it is used to obtain a set of descriptive characteristics of the past state, in particular, the manifestations of pathos in dynamics. This fixes a certain time "slice" of the investigated functions in qualitative and quantitative terms and is traditionally significant in theoretical and practical terms.

There for, connectly with about written the conclusion will be the following.

1. The role of the state of consciousness as a system parameter, which plays a decisive role in the understanding of the disease, confirms paradigmatically new scientific and philosophical positions in non-contiguous areas of knowledge [Pesotsky, 2018] for the development of ideas about the disease process. Its research is promising through quantum and synergistic approaches that carry additional

research potential.

2. Turning of medicine to personal identity and application of the theory of connective-tissue biology and medicine to the analysis means incorporating into the problem of the ontological argument and the relevance of the ontological approach to disease as a link onto of the individual and all connective reality.

The concept of connective tissue mechanisms of life activity provides a fundamental theoretical basis for the conclusion that the state of functional complexes of the organism in ontogenesis determines the motivational connective tissue mechanism of human substratum. The mechanism reflects the essence of the disease, based on the nature of pathological connective tissue reflection and memory. Thus, it is possible to form general model of the producing beginnings principles of information causality in therapy.

The influence of the psychic, ideal component on the material (physiological) sphere is seen in the fact that mental component as the information content of neural codes of the brain, controls brain activity in the same way as information manages the control.

3. In connective tissue medicine, treatment as an effect of the physician's intellect is an epistemic action in the field of connective tissue reflection. Diagnostic cognition is a conditioned field [Alekseev, 2005], which epistemically affects the hierarchy of homeostatic processes from information to tissue and the intensity of the motivational-connective tissue mechanism. The emergence of models of structured stable systems of homeostatic type gives grounds to use them in order to build models of the human body in the paradigm of systemic medicine [Albegov, 2014]. The introduction of parameters that comprehensively characterize instability in the period of illness deepens the cybernetic approach to the phenomena occurring in the living. In connection with the above mentioned interactions the epistemic approach to the disease is settled within the boundaries of the established idea

4. The disease phenomenon is socially distributed and can be effectively considered in the convergence of applied and socio-humanitarian approaches, natural science and socio-humanitarian paradigms. The substantial basis of the phenomenon in the ontological dimension is a connective tissue reflexive informational causality, the mechanisms of which exist and manifest themselves in the system of interactions of the spiritual and bodily, mental and somatic in a man as a social subject of history.

Conclusion.

Forming theoretical approaches to the understanding of disease, having been developed in science, can be combined only on the basis of specific ideas concerning a human being existing in anthropology. This presupposes interdisciplinary analysis of reflections in therapy, which should be considered empirically as an epistemic action.

The research potential of approaches based on the principle of complementarily attitude will ensure the completeness of the attributive analysis of the phenomenon in order to create its general metatheoretic model.

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Онтологическое измерение феномена болезни: философская рефлексия антропологической составляющей

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Аннотация

В статье исследуется возможность метатеоретического синтеза сложившихся естественнонаучных и социогуманитарных представлений о феномене болезни. До настоящего времени не произошло теоретического объединения частнонаучных подходов к болезни в одно единое целое посредством общего языка описания и терминологии. В связи с этим предлагается использовать принцип взаимодополнительности медицинской и философской методологий, а также междисциплинарный синтез в качестве основания дальнейших исследований. В системно-параметрическом анализе периодов человеческой жизнедеятельности инструментальное значение носит системный подход и категория «состояние». Впервые в широком онтологическом плане, присущем бытию личности,

демонстрируется субстратно-субстанциональная основа феномена. Она обозначена, исходя из широкого исходного базиса философского познания как соединительнотканная рефлексивная информационная причинность со специфическими механизмами, проявляющимися во взаимодействии духовного и телесного, соматического и психического в человеке как социально-историческом субъекте. Создание новой практико-ориентированной платформы осмысления феномена болезни, его антропологии, в эпистемическом отношении связывается с естественно-научными достижениями в сфере изучения сознания как его процессуальной основы. Социальное распределение феномена предлагается понимать через конвергенцию прикладных и теоретических подходов, что в последствии привнесёт дополнительный потенциал в сферу метапарадигмального исследования.

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Ключевые слова

Болезнь, социум, социальная среда, организм человека, мировоззрение, системный подход, семиотический подход, информационный подход, синергетический подход, философские технологии, кибернетический подход, интерсубъективная коммуникация.

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