

On the Problem of Demarcation of Health and Disease

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Abstract

Today, the undoubted successes of medicine are side by side with the negative consequences of its triumphant march. It is becoming more and more clear that not only medicine, but also a number of other practices is responsible for human health, that without a radical revision of the concepts of "health" and "disease", further development of "health science" is hardly possible. Health and illness are not natural biologically phenomena (natural states of the body and psyche), but rather complex artifacts caused by both modern cultural discourses (concepts, worldviews, knowledge) and, to no less extent, social institutions and technologies. It is important to cultivate a new understanding of health, which implies not only medical care, but also the work of a person on himself, the development of individual concepts of health, the subordination of the work of recovery and maintenance of health to the general context of a correct life.

Keywords: Health; Disease; Concept; Consequences; Knowledge; Science; Man; Personality

Health and illness in the context of medical and spiritual-ecological discourse

The distinction between deviant and normal relative to a person is made based on social criteria. This is most clearly seen when we try to characterize 'health' and disease». They are usually defined relative to each other. In the Explanatory Dictionary, a healthy person in one of its meanings is not a sick person, but a sick person is not healthy. In addition, health is the norm, and illness is a deviation from it.

"Health", we read in the "Explanatory Dictionary", "is the normal state of a properly functioning, intact organism". Disease - "deviation from the norm, disorder". However, Manu Kothari and Lopa Mehta write that «Medicine has not been able to determine what constitutes normal, be it blood sugar or blood pressure"¹.

I will return to the question of the norm of health, but for now I will note that despite the real difficulties in determining the norm, doctors must use such a measure, otherwise, as they would make practical decisions, for example, write out ballots, referrals to hospitals and so on.

Recovery in this scheme is understood as a return to normal, carried out with the help of a specialist, a doctor. At the same time, medical care implies the use of a special technology - treatment aimed at the body or psyche (soul) of the patient. It is assumed that the latter should first not interfere with the doctor who, like an auto mechanic, is looking for a breakdown in the car. D. Vithoukas, quoting Blum (1960) and Carlson (1975), formulates this approach as follows:

¹Vithoukas D. New model of health and disease. M.: Izdatel'naya gruppy "ARiNA", 1997 P. 49.

"The patient is seen as a passive object of intervention, preferably without interference or resistance, as the doctor is better off knowing".

"The patient is seen as a failed mechanism, and the job of a clinic or hospital is to classify, limit, and render immobile the 'patient'"².

The second meaning of the medical conceptualization of health was introduced by Michel Foucault in his famous book "Becoming a Clinic". Analyzing this work, I. Staf writes.

"Of course, this is only the most general, approximate scheme outlined by Foucault primarily on the French material; however, it already makes it possible to understand what social consequences the formation of clinical medicine had. The doctor's view is endowed with the power to distinguish pathology from the norm, health from deviation. From now on, medicine is not reduced to a set of medical practices, it carries knowledge about a healthy person, and its task is to spread this knowledge in society. Healing has a new hypostasis: health care. At the end of the XVIII century in France, the rules of a healthy life for each province were developed, these rules are read out during sermons, masses, festivals and other social rituals. At the very beginning of the Revolution, J.-J. Menure calls for the creation of a nationwide, state medicine that would be flesh from the social order. The revolutionary myth of the ideal society absorbed the idea of universal health, flourishing under the total and vigilant control of medicine. In fact, it became an important component of the ideology, displacing and partially replacing the former basis of public morality, religion: doctors acquired the status of "confessors of the body".

Particular attention is drawn to mental disorders: the most, if not entirely, social group of diseases, for which the concept of the norm is extremely vague. The Foucault Tribunal on the State of Psychiatry, held in Berlin in 1998 on the initiative of psychiatrist Thomas Sass and his associates (characteristically, the norms of generally accepted judicial procedure were observed), put forward the requirement to limit the range of "deviations" subject

to medical intervention as much as possible, and emphasized the direct relationship between medical and state control: "The greater the range of thoughts, emotions and behavioral characteristics is explained with the help of a medical model, the more the concept of personal responsibility is eroded in society. And the more eroded the ethics of personal responsibility, the stronger the state must be to control deviant behavior"³.

It is not difficult to point out the merits of the medical conceptualization of health and disease. First, it is a rational explanation of the disease and the ability to develop a treatment strategy. Medical conceptualization relies on knowledge (scientific) that allows the doctor to see through a person. In other words, medical knowledge makes the patient, so to speak, "transparent", naturally not in optical terms, but cognitive (let's call this installation the "principle of transparency"). On the example of psychoanalysis, K. Jaspers formulates this principle as follows.

"Psychoanalysis considers it possible to comprehend the last basics of mental impulses, psychotechnics considers it possible to direct their action along the desired path, Freud also masters the soul as Edison - dead nature"⁴.

Finally, the medical approach makes it possible to widely use not only knowledge (science), but also technology (technology as a means of treatment and prosthetics - glasses, artificial organs, etc.). In a certain respect, technology is the soul of medical conceptualization.

The achievements of medicine are enormous, and no one is going to dispute them. Unfortunately, however, these achievements are accompanied by many problems that are becoming increasingly intractable. Let's look at some of them.

The main problems here are as follows. A person becomes dependent on medical services. Medical treatment is not always effective: as a rule, there are unplanned negative consequences, quite often the doctor does not achieve the intended goal, his

²Ibidem. S. 38-39.

³Staf I. Medicine meedu vzglyad i discourse: diagnosing Michel Foucault (strana-oz. ru/2006/1/medicine-mezhdu-vzglyadom-i-discursom-diagnoz-mishelya-fuko).

⁴Jaspers K. Philosophy. Berlin - Gottingen - Heidelberg, 1956. Bd. I. P. 215

actions can even lead to the death of the patient. Medicine is not only help and services, but also a profitable business, and as such, often works against health. In pursuit of customers and profits, doctors and advertising form unreasonable needs in a person, involving the population in the funnel of medical consumption. In part, the latter problem is related to the issue of access to medical services. It is no secret that only a wealthy person can afford good medical care. Most of the population, especially the poor, are content with services that are far from those declared by the state.

At the very beginning of the XIX century, the creator of homeopathy, Samuel Hahnemann, sharply criticized the medical approach.

"She (the old school", he wrote, "considers external lesions to be exclusively local, exist independently, and believes in vain that she heals them by arranging these lesions by external means in such a way that it forces the internal lesion to manifest itself in a more significant and important part of the body. It seems that the immoral schools (allopathy) are aimed at making most diseases incurable, by their ignorance to translate them into chronic ones, constantly weakening and tormenting the already exhausted patient with the addition of new destructive medicinal diseases. And yet, the average old-school physician can find an explanation for all these harmful procedures, although they are based only on the far-reaching conclusions of his books and teachers, or on the authority of a recognized old-school physician"⁵.

But that already in our time only regarding the drugs used by doctors write D. Vithoukas, E. Martin, S. Marty and M. Veits.

"It has usually been the case that the researcher's assumptions about a drug have only remained valid until it is discovered that either that drug is a real disaster, or that in the long term its side effects are worse than the disease it was originally intended to treat".

"In the U.S. alone, approximately 15,000,000 of the 3,000,000 patients hospitalized annually are hospitalized due to a drug

adverse reaction. In some hospitals, up to 20% of patients are hospitalized due to diseases caused by drugs, and within a year from July 1. at Montreal General Military Hospital, 25 per cent of the deaths among members of the medical service occurred because of a negative reaction to drugs "1965 r" At least two out of every five patients receiving medication from their doctors suffer from side effects" and "one out of every twelve hospitalizations is due to side effects of treatment"⁶.

From a medical point of view, as can be seen from the statistics, today there are practically no healthy people, and the number of various diseases in the world is growing catastrophically. This is blamed on our age, technology, egoism of the authorities and man, and much more. But the very ideology of medicine (as a science and practice) is to blame. Scientists, having divided a person into separate "departments" (parts), discover more and more new deviations from the norms. The next step is to create treatments and medications that eliminate these abnormalities. The last thing left is to convince the population of both the first and the second. Behind this, the matter has not become, the techniques of mass suggestion (the media and so on) have long been worked out, and now we are discovering more and more new diseases, and we are increasingly involved in the funnel of medical consumption.

At first glance, it seems that medicine gives us true knowledge about the treatment and restoration of health, since a doctor relies on medical science, knows how man and disease are arranged. This is true, only partially. What are medical knowledge and theories? At first glance, it's a science like a natural science, so medicine should be as effective as an engineer. But in fact, the analysis shows that only a small part of medical knowledge is based on exact science. Most of it is of experiential origin. In addition, it is known that different medical schools often rely on different medical experiences. But also in the case of exact medical knowledge (physiological, biochemical, etc.) you can't talk about complete transparency. Firstly, because in medicine there are different competing scientific schools, and secondly, because medical scientific theories describe only some processes of functioning, isolated in a broader whole - a biological organism or psyche. However, that's not all.

⁵Hahneman S. Organon of medical art. M., 1992, Firma "Atlas". p. 14.

⁶Vithoukas. Cit. op. cit. p. 47

Today, medicine considers a person at least four levels - social functioning (for example, when it comes to infectious or man-made diseases and epidemics), the biological organism, the psyche and personality. At the same time, modern medical science is not able to accurately answer the questions of how these levels are interconnected and how the nature of the connections between the levels should affect the development of medical technologies (only the first steps are being taken in this direction). For example, it is unclear what specific factors of technogenic civilization contribute to the destruction of health, how the psyche affects the somatic of a person and vice versa, how personality attitudes and lifestyle of a person predetermine the state of the psyche, etc. Of course, many of these issues are currently being discussed, but more at the level of hypotheses, in general, we can only talk about the pre-scientific state of knowledge in this area.

But even without knowing exactly how these plans are connected, it can be assumed that the health represented in them cannot be considered as a closed system. Health is an open system: social conditions and health requirements are changing, new medical technologies and services are constantly being created, people's lifestyles are changing, and an individual's ideas about health or his place in life can also change. To summarize what has been said, then it can be argued that medical science is not at all exact knowledge, but a complex cocktail, or rather a mixture, of a variety of different types of medical knowledge, primarily experienced, secondarily scientific. Therefore, there can be no question of any transparency of a person and his diseases. This is an illusion, a myth, generated by the medical approach.

The analysis shows that it is the cultivation of the principle of transparency and the experiential nature of medical knowledge that cause unplanned negative consequences of medical technologies. But no less responsibility for the occurrence of this negative effect lies with the general civilizational technocratic discourse, of which the medical discourse is a part. The initial premise of technocratic discourse, as you know, is the belief that the modern world is a technical world (therefore, our civilization is often called "technogenic") and that technology is a system of means that allow solving the main civilizational problems and tasks, not excluding those that are generated by technology itself. Within the

framework of technocratic discourse, "technically" all the main spheres of human activity are interpreted: science, engineering, design, production, education, the institution of power.

According to V. Rachkov, an important negative consequence of technical development is the transformation of consciousness, immersing modern man in the world of dreams, illusions, games, entertainment. Even medicine, V. Rachkov believes, in modern culture can be considered as a form of entertainment, and such its appearance appeared on the canvas formed by modern medical technologies. But of course, it is more important that it is the technocratic discourse that forces modern man to solve problems related to health, primarily on the medical path⁷. Now the second discourse of health.

Even in ancient culture, Plato associated health and recovery not with the action of medicines, but with the correct, spiritual life and work of a person aimed at himself (this approach can be called "spiritual and ecological"). In the *Timaeus*, explaining the nature of diseases and the way they are healed, Plato writes that the first healing remedy and the most important is to live according to the divine calculating mind and to maintain a balance between internal and external movements in accordance with nature. How sustainable this understanding of illness and health is can be understood by reading Boris Pasternak's book *Doctor Zhivago*. At the end of the novel, Zhivago talks with his friend Gordon, released from the camp.

"I'm going to leave, Gordosha. We talked enough. Thank you for taking care of me, dear comrades. It's not a blessing on my part. This is a disease, sclerosis of the heart vessels. The walls of the heart muscle wear out, thin and one day can break through, burst. But I'm not forty yet. I'm not a drunkard, I'm not a life-saver.

You're going to sing your own funeral service early. Nonsense. You will live some more.

In our time, microscopic forms of cardiac hemorrhages have become very frequent. They're not all deadly. In some cases, people survive. This is a disease of modern times. I think its causes are moral. The vast majority of us are required to be constantly, in a

⁷Rachkov V.P. Technology and its role in the fate of mankind. Sverdlovsk. Uprinformpechat, 1991. S. 122-123, 130.

system of erect crookedness. You can't show yourself day in and day out without health consequences what you feel; to crucify in front of what you do not love, to rejoice in what brings you happiness. Our nervous system is not a simple sound, not an invention. It is a physical body composed of fibers. Our soul takes up space in space and fits in us like teeth in our mouths. It cannot be endlessly raped with impunity. It was hard for me to hear your story about exile, Innocent, how you grew up in it and how it re-educated you. It's like a horse telling how it drove around itself in the arena"⁸.

So, if a person lives wrongly, without spirituality, cannot realize himself, he gets sick and can die, as Dr. Zhivago and many people of our era died. If he tries to live correctly, spiritually or takes such a path (it is usually incredibly difficult to do and involves working on his own change), in this case, healing and health are possible.

The advantages of spiritual and ecological discourse are independence from medical services, self-reliance and the help of kindred spirits, that is, those who understand you and are ready to help. A disadvantage similar to homeopathic discourse is the lack of clarity of the nature of the disease and the healing process.

Health criteria as a problem

Usually, speaking of health, they mean that health is a natural phenomenon, that is, a special state of the organism or psyche given by nature. But, firstly, the preservation, maintenance and restoration of health in the ancient world and today necessarily involves medical services and technologies (treatment, rehabilitation, prevention, etc.). Secondly, the health standards on which medical technologies are oriented are also not a natural phenomenon, but rather an artificial one. Indeed, from a social point of view (which is what the medical discourse is focused on), healthy is someone who functions effectively. For example, a pilot or a military person undergoes a mandatory medical examination not because they feel bad, but because they must be healthy. Thinking about this fact, we begin to understand that the health of a specialist is determined not in relation to the natural, natural state of a person, but in relation to the social requirements for his functioning in a particular production. But the usual understanding of health -- a child, a woman, a man from a social point of view

bears the stamp of the same functional attitude. In medicine, the health of a child is determined not in relation to his ideal natural characteristics, but in relation to the future requirements for his social functioning: when the child goes to school, he must study effectively, then, when he grows up, effectively serve in the army, when he creates a family, to give birth to and raise healthy children when they go to work, to effectively perform their functions as a specialist, etc. We will call this understanding (conceptualization) of health "social». From a social point of view, a healthy person is someone who meets social norms of health.

But how to understand individual perceptions and ideals of health? Maybe it's a completely different phenomenon? Yes and no. On the one hand, the individual medical view of health is the same social normative image but transferred to the individual plan. With the formation of the new European personality, the idea is also formed that medical treatment is aimed at changing the state of a person, at restoring his health. On the other hand, since the personality has its own, often different from social ideas and values, on the basis of social ideas about health, significantly transforming them, it often develops individual, adapted to itself, concepts of health. Here, just begins to diverge the social norm of health and the individual ideal of health.

The fact is that for the individual, health is not only and not so much an opportunity to act effectively socially, but also to feel good and fully realize himself. That is why we are talking about the ideal of health: this is the state of a person to which the latter aspires and which, in which he is sure, allows him to feel healthy, to be in tune with himself. Within the framework of the medical approach, a person associates the achievement of this state primarily with medical services, in alternative medicine - with other practices. This second, personal understanding of health will be called "personalistic». Currently, the social and personalistic understanding of health do not just diverge, but quite often contradict each other.

A few words about other practices of «health», which include physical culture (primarily in the field of education), sports

⁸Пастернак Б. Доктор Живаго. University of Michigan Press, United States of America, 1958, 1959. С. 494-495.

(excluding sports of the highest achievements, where, as you know, under the influence of overloads, health only suffers), the media, and finally, partly, the social environment that sets patterns of behavior.

In attitudes and in words, physical culture and sports at school are focused on health.

"The main indicators of a person's physical perfection", we read in the textbook for universities "Physical Education", "is his health, that is, such a state of the human body that ensures the full performance of all vital functions and forms of activity in certain specific conditions. The physical condition depends on many factors, both natural (heredity, climatic conditions, etc.) and socially determined (living conditions, human production activity, etc.). Physical culture and sport are widely used as a means of protecting and strengthening the health of workers... Physical education solves the problems of strengthening health, comprehensive development of physical and spiritual strength, increasing efficiency, prolonging creative longevity and life of people engaged in all spheres of activity. When solving any special tasks of physical education (sports training, industrial gymnastics, professional and applied physical training, etc.), the healing effect should remain mandatory. The choice of means of physical education and the regulation of physical activity occurs in accordance with the principle of health orientation, therefore, one of the prerequisites for physical education and sports is careful monitoring of the health of those involved by the teacher (coach, sports instructor, etc.) and the doctor (medical and pedagogical control)"⁹.

However, it is easy to see that not so many people are involved in physical culture and sports in Russia. "Currently, 8-10 percent of the population is regularly engaged in physical culture and sports in the country, while in the economically developed countries of the world this figure reaches 40-60 percent. The most acute and requiring a radical solution is the problem of poor physical fitness and physical development of students. The real amount of motor activity of schoolchildren and students does not provide full and harmonious physical development and strengthening the health

of the younger generation. The teaching of physical education in general education schools does not meet modern requirements, and in some schools, there is no one. The number of schoolchildren and students with deviations in the state of health is increasing. In 2001, their number increased by 371 thousand people compared to 1995 and amounted to 1336 thousand people"¹⁰.

The question is why? Not least because the average person in our country does not see a direct connection between sports or physical education and their health, as well as between health and their lifestyle. In addition, for many Russians, services in the field of sports and physical culture (stadiums, swimming pools, sports grounds, etc.) are simply inaccessible (or they are located far away, or poorly equipped, or expensive). And how can he see these connections and generally focus on a healthy lifestyle, if in school they talk about it indistinctly, the media promotes mainly hedonistic and extreme values, in movies and novels the characters are all smoking and drinking, and in real life every second, third Russian either smokes or drinks, and some even inject.

Some processes of our time also added fuel to the fire: the explosive development of technology, the crisis of culture, the processes of globalization. Against their background, distinguishing health from disease often becomes very difficult. Indeed, let's think over the following rather typical cases.

Can a person resembling Dr. Zhivago be considered healthy? That is, a person who lives not in tune with himself, cannot realize himself, does not see the prospects for his future life, is forced to constantly lie, dodge or is afraid of everything. . By the way, today in Russia almost every second, third gets into such a company.

Can a person be considered healthy, completely unprepared for death (and who, frankly, is ready for it?) or less inevitable and more common things - violence, divorce, death of loved ones, dismissal from work, injustice, etc. Everyday experience shows that such unpreparedness is likely to lead to mental or ordinary diseases.

⁹Physical education. Tutorial.

(http://window.edu.ru/window_catalog/pdf2txt?p_id=24113).

¹⁰Health concept

((E)http://www.businesspravo.ru/Docum/DocumShow_DocumID_28111.html)

Is a healthy person aging, and therefore losing teeth, vision, strength, energy, increasingly sick? On the one hand, aging, old age are a common, natural and in this sense - not a disease, on the other - deteriorating well-being and growing diseases - a typical sign of ill-health.

Is a person suffering from chronic diseases - stomach ulcers, hypertension, schizophrenia, etc.- healthy? At first glance, the question itself seems strange: what kind of health we can talk about if a person is chronically ill. However, I suffered from a stomach ulcer for many years in severe form and was already preparing to go to surgery. But about fifteen years ago I was advised to try a new medicine (ranisan). Now I take one pill at night, And I'm practically healthy -- I eat everything, I don't have exacerbations, I feel good. However, it's enough for me not to take this medicine for two, three days, as the exacerbation begins. So, am I healthy or not?

Twenty years ago, male infertility was considered an incurable disease. Today, a doctor tracks under a microscope among the millions of dead one or two live spermatozoa and transplants them into a woman's egg. Is the man healthy or not? Does it turn out that human health is closely related to the development of technology. With one level of development of technology and accessibility, a person is sick, with another healthy? And here is another example, already from the field of psychotherapy. In this case, we can talk about psychotechnics.

The founder of Russian clinical psychiatry S.I. Konstorum described the following interesting case.

"At the end of 1935", he writes, "Mr. N., born in 1907, came to my apartment. She came to me to hypnotize her and make her forget what had happened to her. It turned out that in August-September 1935 she was in the Don Hospital, after which she turned to a number of Moscow psychiatrists with the same request as to me... The patient quite thoroughly and intelligently gave me anamnestic information, reported about her relatives, about her life before the illness, casually mentioned an unsuccessful marriage, but categorically refused to give any information about the mental disorder that led her to the Don Hospital, saying: I came to you in order to forget about all this, and you make me talk about all this. All my efforts are to convince her that this is necessary, that without knowing the essence of her illness, I obviously will not be able

to help her, etc. -- All this led to nothing. The patient stubbornly, bluntly, somewhat infantilely rejected all my arguments and did not report anything, literally nothing, about the nature of her mental disorder, about the reasons for the stationing.

I must say frankly that it was this persistence that touched my psychotherapeutic curiosity. I could not help but say to myself that such a pronounced desire to forget everything psychotic is a positive factor that, perhaps, will really be the key to the mental restitution of the patient. In addition, there could be no diagnostic doubts already at her first visit: it was quite clear that in front of me was a schizophrenic who had recently suffered a procedural outbreak. Not only the desire for oblivion in itself spoke for this, but the whole appearance of the patient also spoke for this.

S. Konstorum not only began to conduct suggestion sessions with her, but also helped the patient to get a job. «For several months, the patient carefully came to me for suggestion sessions; she came very precisely at the appointed time and, if she had to wait, sat on a chair in the front, always in the same position - with a straightened body, arms crossed on her knees and a gaze pointing forward. Everything is going well: the patient not only works well, but becomes more active in her life, begins to visit theaters and cinema, very vividly shares her impressions with me, visits. The patient is very pleased with the results of treatment. By about the end of 1937, - writes S. Konstorum, - the patient is so compensated that hypnosis sessions cease. There is no need for them, for the patient obviously has neither conscious nor automatically depersonalizing memories of the disease; the latter, as if, is completely detached and does not violate the full life of the patient. But the patient remains my patient and until the beginning of the war regularly visits me once a week to share with me all the joys and sorrows of her life, tells me about the plays that she watched in the theater, about the books that she read, about her colleagues, employees of the Polytechnic Museum, which she serves with her, mainly graphic, exhibits, etc. She also talks about her fans, with whom she is not averse to flirting, but only flirting. And every time I half-seriously, half-jokingly ask her, Ninotchka, why don't you get married? she invariably replies, And mom? How am I going to leave her, because the three of us can't live in the same room, and I won't move anywhere from it".

And suddenly, at the end of 1946, Ninotchka disappears. In February 1947, writes S. Konstorum, intrigued by her long absence, I finally call her flat mates on the phone and find out the following: the other day the patient's mother had just died. On the same day, Ninotchka left home, and it's been a week since she's gone... And now she came to me in order to raise the question head-on - what should she do next, without her mother she cannot live. After my mother's death, I am the closest person to her. She expects an answer from me, I am obliged to give her an answer. All this is pronounced in a completely categorical, ultimatum form... She makes it clear to me that there is nothing to help her, that she needs only one thing from me - the answer to the question about the possibility of communication with her mother. One day, in response to some of my heated tirades, she throws the phrase: Haven't I been sick all these twelve years, wasn't my love for my mother a disease, didn't I love anyone but her, did I live not only for her alone?.

Then the events unfolded as follows: Ninotchka gets to the Preobrazhenskaya hospital, she has a serious condition: severe headaches, voices, her company - Joseph Vissarionovich, Mary Pickford, famous writers and artists. Basically, the fantastic statements of the patient go in three directions: first, she can treat everyone with hypnosis even from cancer; secondly, she communicates with the dead, and thirdly, she is going to marry Joseph Vissarionovich. After a course of insulin therapy, there is a slight improvement in the condition, but then the disease intensifies and Ninotchka after severe poisoning (luminal or veronal) dies in the Rostokino hospital.

S. Konstorum's article ends with an attempt to understand what happened. The main, main question that arises in relation to our patient in the psychotherapeutic aspect should be formulated as follows: what, in fact, took place during the twelve years of her almost full-fledged - and in the social sense, absolutely full-fledged - vital activity: compensation or restitution? It seems to me that this is about her emotional sphere, because her intellect, in the narrow sense, has certainly not suffered from any side... The mother was the only emotionally colored stimulus in life, the mother was the only screen on which everything was projected. Everything was

for the mother and through the mother. As long as my mother was alive, it was possible to pretend, to deceive myself and me about good poems, cute or funny people, etc. But when the mother was gone, then what to pretend for, what to deceive. I can't interpret that ironic smile on her face any other way when I talked about her coming back to life as a reminder that all those twelve years of her seemingly complete health, I was still a psychiatrist for her, and she was crazy. So it was more likely to be some kind of compensation than restitution. Or, simply put, it was an adaptation to the defect and, to put it bluntly, a perfectly brilliant adaptation¹¹.

So, brilliant adaptation to the defect, isn't it an amazing formula! It turns out that a person can adapt to such a defect as schizophrenia, live perfectly with it for twelve years, successfully create, and all you need to do is to undergo a course of suggestion and receive human support. Therefore, maybe a person suffering from chronic diseases, but brilliantly adapted with his defects due to psychotechnics - is still healthy?

In general, from the point of view of the social norm of health, many unhealthy people behave very strangely. It is known, for example, that even in his early youth Franz Kafka was haunted by insomnia, but he always refused to follow the advice of doctors.

To some extent", writes Kirill Faradzhev, a researcher of Kafka's work, "the matter becomes clearer after acquaintance with Kafka's statements that for him insomnia is inextricably linked with the creative process. More than once Kafka repeatedly, "Without these terrible nights, he would not have been engaged in literature at all. Probably, in an ordinary situation, Kafka could not achieve the degree of detachment that suited him, and was capable of it, only being on the verge of self-destruction. Insomnia caused Kafka constant headaches, similar in sensation to «internal leprosy». Insomnia is continuous: exhausted by dreams, as if they are scratched on me, as on inappropriate material¹².

I wonder how Franz Kafka understood what health is. Didn't health merge with literary creativity for him, and ill health with the impossibility of such? Here's another example. The famous esoteric

¹¹Konstorum S. Katamnez odnosheskaya casea schizophrenia // Moskovskiiskoi psichoterapicheskii zhurnal. 1992. No 1. S. 170-193.

¹²Faradzhev K.V. Desperation and hopes of Franz Kafka // Man. 1998, N 6. p. 496.

John Krishnamurti at the age of 28 experienced a life-changing spiritual and physical experience, after which he periodically experienced severe pain in the head and spine. However, despite this, Krishnamurti did not take any medication or resort to drugs. At the same time, he was a vegetarian, did not drink, did not smoke, took care of the body and spirit. Why didn't Krishnamurti heal, try to get rid of the pain? Is it because against its background Krishnamurti passed, broke through into other true realities?

Suddenly", he writes in his diaries, there was a flash of this inaccessible with power and strength that caused physical shock. The body froze in immobility, and I had to close my eyes so that fainting would not occur. It was amazing, and everything that existed seemed to cease to exist. Both the immobility of this force and the destructive energy that came with it scorched all the limitations of sight and sound. It was something indescribably majestic, its size and depth beyond comprehension¹³.

Increasingly, psychiatrists and doctors find it difficult to determine the health of a large class of antisocial persons - esotericists, alcoholics, murderers, marginals. What is not clear in the behavior of this category of individuals, whose number is estimated at many millions. On the one hand, they seem not to be crazy and in ordinary life are not much different from other people, on the other hand, they are murderers, rapists, strange, antisocial people and so on. If they are normal people, how could they, for example, kill or persuade people to wait for the end of the world, which also entailed sacrifices? A couple of years ago, a terrible story was shown on TV. Quite a normal person by ordinary standards, a good producer and comrade, as it is written in his production characteristics, dug a deep cellar in his garden, disguised and equipped it with the latest technology, then caught two girls and kept it in his prison for many years and raped it. At the same time, from the point of view of psychiatrists, he is quite sane, understood what he was doing, can be responsible for his actions before the court.

Is the murderer or rapist a healthy person?

Discussing the modern cultural situation, S. Neretina writes.

The processes currently taking place can be called post-Christian and because we have entered a different world of ethics, or rather non- or extra-ethics, if only because the twentieth century is the century when killer became a profession. And this cannot be ignored. The desire for death, which was interpreted by postmodernists, is confirmed by the fact of the emergence of such a profession¹⁴.

A killer who kills another person for money does it calmly, without worrying about what he has done. Do not worry about their criminal actions and the hero of the documentary novel by D. Keys. The book by Daniel Keys (The Multiple Minds of Billy Milligan) describes the story of multiple personality, with pronounced violations of early socialization (his father committed suicide, his stepfather was a sadist, his mother for the sake of peace in the family» did not protect Billy)¹⁵.

Milligan was arrested in late October 1977 for raping and robbing three women and found not guilty at trial because of the defendant's mental disorder in the form of a plurality of his personality (this was the first such precedent in U.S. history).

Billy Milligan had developmental disorders of two kinds: on the one hand, his dreams and hallucinations became programs for controlling behavior in the waking state, on the other hand, the family did not create conditions for the formation of a socially significant constitutive instance. Billy and his personalities probably distinguished between dream, reality and works of art, because, for example, his two personalities Allen and Tommy drew well. But at the same time, Milligan often took hallucinations for reality, and also insisted that his personalities are real people, family members.

Dr. George explained this method to Allen (one of Milligan's personalities. - V.R.) during the therapy session (the method

¹³Rozin V.M. Travel to the country of esoteric reality. Selected esoteric teachings. M.:URSS, 1998. S. 280-281.

¹⁴Neretina S.S. Points on vision. Saint Petersburg. Izd-vo Rus. Christians. humanitarian. akad., 2005. p. 230.

¹⁵Keys D. Multiple Minds of Billy Milligan. M. – Sankt-Peterburg: izd. Eksmo, Domino, 2003. 108 s.

consisted in the fact that when Billy denied any of his actions, he was refuted the testimony of the nurses who observed him. - V.R.), indicating that other patients are confused when they hear different names of his personalities.

Some people call themselves Napoleon or Jesus, Allen countered.

But it's a different matter when I and other employees have to call you Danny today and Arthur, Rageon, Tommy or Allen tomorrow. I suggest that for staff and other patients, all your personalities respond to Billy's name, and during.

- They are not personalities of Dr. George. They're human.
- Why are you insisting on this?
- When you call them personalities, it turns out that you don't consider them to be real people¹⁶.

What is the mechanism of Milligan getting into a particular personality? If human development is normal, the main role of dreams is to ensure the realization of unfulfilled (blocked) desires that crystallized during the waking period during the day or in the preceding days. Dreaming is, strictly speaking, events spied in a dream (with incompletely turned off consciousness), the construction and living of which forms the realization of blocked desires¹⁷.

Only in rare cases, the so-called prophetic dreams» can a memorable dream act as a program (scheme) of ordinary perception and behavior. At the same time, as I show, the psyche transforms the perceived situation (omits unnecessary elements and completes the lacking images in the form of hallucinations) as if it wants this situation to be exactly the one that was spied in the dream. In fact, there is no teleology here, the recognition of the situation occurs automatically due to the action of the identification mechanism. The fact is that the processing of information and comprehension of reality is based on certain semiotic schemes, and here a convenient scheme is turned up^{18,19}- a dream (convenient in the sense that it describes the perceived situation well). Daniel Keys says that initially little Milligan sees a complex hallucination - a boy who plays with him. This is a typical dream-like state, that is,

the realization of a dream during the waking period. But then, on the basis of a dream-like state with a special plot (Billy dreams of himself as another person), the first personality (Sean) is formed. To understand the possibility of such a development of events, remember, reader, some dream where you are doing something unusual. For example, when I was young, I often dreamed that I was flying. Billy could well have had a dream where instead of himself, who broke the pot (this is how the first person appears, Sean), he turns out to be another boy who is not involved in what happened. If this dream comes to the surface, in wakefulness, and if, moreover, Billy's psyche completes the perceived situation so that it does not contradict the plot of the dream (Billy does not recognize his mother; he sees that some strange woman shakes him and screams), then here you are Sean. By similar logic, a number of other Milligan personalities arise.

If we analyze the case of Sean's appearance, we can assume that Milligan's personalities appear in response to functional requirements; you need to get away with it, please, Sean. Indeed, a number of Milligan personalities clearly have functional origins. This is the very first person - Christine (3 years old, shoulder-length blonde hair, blue eyes, child for the corner),. as can be seen from the name Christine, she always stands in the corner instead of Milligan. Such is David (8 years old, very sensitive, but absent-minded, keeper of pain), who takes on the pain and suffering of all Milligan personalities. Such is the personality of Reijen (23 years old, Yugoslav, speaks English with a noticeable Slavic accent, reads, writes and speaks Serbo-Croatian, wields weapons, has exceptional power); his purpose is to defend, though chosenly, Milligan's personality. That's it, Tommy. These are Mark (16 years old), Steve (21 years old), Jason (13 years old).

But judging by the case of Arthur (one of the main personalities of Billy), then it should rather be about a cultural plot. Arthur is an intellectual Milligan for 22 years, independently learned physics and chemistry, fluently reads and writes in Arabic. He leads the rest of Milligan's personalities. He appears as a kind of reincarnation of Sherlock Homs, Dr. Watson and other English literary characters

¹⁶Ibidem. p. 93.

¹⁷Rozin V.M. On the nature of dreams // The world of psychology. 2008. N 4.

¹⁸Ibidem.

¹⁹Cm. below is the fifth chapter on the author's concept of dreams.

(before his appearance, Milligan watched TV series based on the works of Conan Doyle). For example, he is a firm conservative, considers himself a capitalist, nevertheless openly expresses atheistic views. The same group of Milligan personalities includes lesbian Adalan (19 years old), urban criminals Philip and Kevin (20 years old), hunter Walter (22 years old), Jew Samuel (eternal Jew, the only one of all personalities who believes in God), dreamer and dreamer Robert (17 years old), snob and braggart Martin (19 years old), clown and comedian Lee (20 years).

It turns out that Milligan's personalities are schemes and programs of his behavior created by himself? Not exactly, and Billy does create these schemes and programs, but the plots and structure of these schemes, as can be seen from the material in the book, are borrowed from culture. And where else could Billy get them? It is no coincidence that Milligan's personalities reflect the core values of mainstream American culture. If Allen, Christina, Adalan and Samuel (partly Tommy) personify art (they draw well, compose poems, play musical instruments, cut wood), then Arthur, Tommy and Ragen are more inclined to engage in science and technology. Adalan manifested herself as a lesbian, and the rest of Milligan's personalities adhere to the usual sexual orientation. Arthur considers himself a capitalist and an atheist, Ragen a communist, and Samuel an orthodox Jew who believes in God. Milligan's good personalities gain access to his body and consciousness and, consequently, to the light, and the undesirable ones must spend most of their lives in an unconscious state and darkness (although this is only in theory, in practice they capture the beachhead without asking the general manager, or how Adalan steals the life time of others)²⁰.

In other words, the development of Billy Milligan was the creation of an internal environment (set of personalities) corresponding to the external social environment of mass American culture, of course, as it was to a person of a certain type. The circumstances of His life and the level of development of Billy made him a typical representative of the American bottom and partly of the criminal environment. At the same time, Billy was an exceptionally capable person and therefore could live as a normal person for a relatively long time. However, since the general trend of Billy's evolution was directed in the criminal direction, sooner or

later he had to break the law. Which is exactly what happened. He began to systematically rob people (in the person of Reigen) and ended up raping (Adalan did).

Now let's think about whether Billy could have developed a personality. At first glance, it developed in the person of Arthur, who tried to establish rules of social behavior for other personalities of Milligan. However, doubts can be expressed about the origin of these rules: are they not Billy's later fantasies, which arose in response to the desire of psychotherapists and lawyers to collect his personality and make it acceptable to society? In addition, from the book periodically and the further, the more Arthur loses control over other personalities: then he himself disappears somewhere and often for a long time, then his power is seized by other personalities, for example, like Adalan, who «steals time», or Phillip and Kevin, when they need to realize their criminal intentions.

The conclusion is obvious - Arthur is trying to become a person, but none of this comes of it. And it couldn't, in fact. Who is Arthur? One of Milligan's programs and cultural scenarios, namely the concept of intelligence in the Sherlock Homs version. This program, firstly, is not correlated (not coordinated) with other programs and scenarios of Billy, and secondly, is not adjusted socially, since Milligan's family and his life experiences were themselves antisocial. Finally, amnesia did not contribute to the formation of personality. If a person does not remember his various states (and Billy could not remember them, since the switching of his personalities occurred through the mechanism of falling asleep without dreams), how he could enrich and expand his life experience, without which neither the normal development of a person nor the formation of his personality is possible.

Billy's behavior as a whole was characterized by the following three points: 1) partial amnesia (the transition from one personality to another occurred in Milligan through the mechanism of falling asleep; one personality fell asleep and the other appeared), 2) antisocial behavior and 3) incompatible multiplicity (that is, the presence of forms of behavior, each of which was perceived as belonging to a separate independent personality).

²⁰For diagrams, see Rosin V.M. Introduction to Schemalogy. Schemes in philosophy, culture, science, design. M.: «LIBROKOM», 2011. – 256 p.

But the same three moments, to one degree or another, can be observed in a certain category of criminals, in alcoholics (starting from the second stage of the disease) and drug addicts, in schizophrenics and hysterics, and finally, in quite normal people in individual crisis situations. For example, an alcoholic (drug addict) during periods of severe intoxication (taking and acting on a dose), as a rule, does not remember anything, often behaves unusually, often violates social norms and laws. Hysteria is characterized by sudden mood swings and unmotivated (sometimes antisocial) actions, which he quickly forgets. Many crimes are committed in a state of strong passion, accompanied by unconsciousness. Finally, don't you and I forget what we really want to forget, do not often catch ourselves in behavior incompatible with our beliefs, do not violate laws in many cases, well, let it not be laws, but social norms?

When, after Milligan's arrest, the lawyers realized they were dealing with multiple personalities, they decided to turn to psychiatrists who had already encountered several similar cases. It was the doctors (Drs. Cornelia Wilburg and George Harding Jr.) who suggested to the lawyers the strategy for further action: to integrate Billy's personalities so that the accused could stand trial as a completely sane subject; and at the trial to obtain Milligan's acquittal, since as a plural person he could not be held accountable for his actions. Ultimately, this tactic led to success. That is, psychologists considered Billy a relatively healthy person. But is he healthy? It is easiest to attribute all this to a plural personality, they say, some individuals were killed, robbed, and raped, and others evoke sympathy as a product of time and sociality. It is on this basis that psychiatrists and Daniel Keys sympathize with Billy Milligan. But is it so, is Milligan himself not involved here, that he is just a product of our crisis time?

Conclusion

What is the whole about health? First of all, a correct life that satisfies us and society, then - the creation of conditions for such a life, one of which is a healthy lifestyle, finally, the restoration of shaken health, treatment, and so on. It is in this sequence, and not vice versa. Unfortunately, Russians today, firstly, are guided by values that are destructive to their life, spirit, psyche and health, and secondly, they arrange them in the reverse order that is desirable.

There are, so to speak, three types of diseases. One is "breakdowns" of the body and psyche, for example, incurable or chronic diseases (hypertension, heart disease, blurred vision, schizophrenia, etc.). To "cure" them, medications, technical prostheses (glasses, hearing aids, artificial stimulants, etc.), special technologies, more broadly, what the Konstorum psychiatrist called "a brilliant adaptation to defects" are needed. The second type of disease is "shifts in modes of functioning". These are common or chronic diseases that are treatable and cured, precisely by transferring the body and psyche to other modes of functioning of the body or psyche. This includes, for example, the treatment of common flu and homeopathic treatment. The third type includes "diseases" that can be cured only if a person works with his mind and changes his lifestyle.

One of the ideals of personal health is as follows: to be less sick with common diseases, if you are sick, then get better sooner, cope with chronic diseases (that is, try to brilliantly adapt to these defects), not feel aging, be ready for various stresses and extreme situations, live in harmony with oneself, to fully realize oneself. To implement this «health program», a person must exercise, try to live correctly, work on himself, go to doctors in case of common and chronic diseases, and so on. However, the health improvement program should not be the initial one, but the attitude towards the

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