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Philosophy of Health Within the Metamodern Worldview Paradigm

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Abstract. The issue of human health is one of the most pressing social crises facing humanity. This article reevaluated health as a manifestation of overall human well-being, drawing inspiration from the philosophical and anthropological principles of metamodernism. It involved identifying characteristics of anthropo-being during metamodernism, exploring changes in the philosophical understanding of "health" and "illness" across historical periods, and determining the influence of the metamodernist worldview on the "health-illness" system for forming human wholeness. Methods of historical analysis, structural analysis of the metamodern stage, and modelling, based on metamodern oscillation and the causal-systemic approach was used in the paper. The research results revealed that metamodernism features oscillations between opposites without negating either, forming a new quality of life based on synthesising previous intellectual traditions; seeking life's meaning by returning to individuality; and uniting spiritual and material modes of anthropo-being. The perception of "health" has shifted in accordance with the changing worldviews throughout history. In the era of metamodernism, merging opposing qualities to form harmony offers a fresh outlook on the

"health-illness" dynamic, paving the way for personal development by transcending spiritual challenges and imperfections. This philosophical study of health through metamodernism highlighted illness's potential as an integral health system mode, stimulating individuality search, past experience transformation, and evolutionary spiritual growth. This approach offered new perspectives for revising contemporary medical paradigms, complementing treatment with psychological transformation practices. Metamodernist perspectives view the "health-illness" system as a fusion of the holistic health system's opposing elements. Illness is seen as a companion in the quest for deeper existential meaning. The oscillation of "health-illness" systems creates transformative flows, birthing new experiences, opening new life values and perspectives. This allows self-improvement and internal growth as individuals and parts of larger systems: collectives, society, and the planet. The result of internal spiritual growth consequently leads to physical healing.

Keywords: oscillations, holistic health, meaning of life, social health, health, illness, philosophy of medicine.

Introduction

In the era of metamodernism, individuals find themselves in a state of self-discovery within the world. They feel lost amidst the oscillations between the idealisation of values and sensibilities of the modern era and the irony and critique of modern ideals in the postmodern era. This generates a need for the restoration of a holistic understanding of the human world, reflected in the comprehension of human health as integrity. Researchers of metamodernism observe specific characteristics in worldview during this time period. Ukrainian author Shabanova (2022, p. 90) emphasizes that the new paradigmatic dimension is focused on holonomy - seeking wholeness. This perspective takes into account the ideas of previous eras, while also critiquing postmodernism, in an effort to reestablish itself with a fresh sense of meaning.

The consideration of the "health-illness" system as a model of internal transformation and existential choice opens up a philosophical approach to health as a response to the anthropological crisis, which includes a health crisis. Despite advancements in pharmacology, microbiology, genetic engineering, and surgical practices, modern medicine only temporarily alleviates symptoms, leading to the emergence of chronic illnesses and the weakening of nations. The main cause of the crisis lies in individuals' refusal to take responsibility for their health and the loss of integrity both within themselves and in the unity with the surrounding environment. Restoring health necessitates a deep philosophical investigation of these matters that goes beyond just a medical viewpoint. Researchers of the phenomenon of health incorporate anthropological, epistemological, and axiological approaches into its understanding, but the phenomenon of health from the perspective of metamodernism is insufficiently explored.

Contemporary scientific studies concerning the philosophy of health predominantly examine the philosophical discourse of health, which occurs mainly between two theories: the Biostatistical Theory of Health (BST) and the Holistic Theory of Health (HTH). "The BST posits

that a person is healthy if and only if, all natural organs function normally given a statistically normal environment. The HTH posits that a person is healthy if and only if (given standard circumstances) he/she has the ability to attain their vital goals ", as stated by Saad and Prochaska (2020). There is also a hybrid model - Harmful Dysfunction Analysis (HDA), which combines the two previous ones, but only in the concept of disease, not health. The authors' main idea is that health and human integrity cannot be considered separately from larger systems, such as society or nature. The importance of interaction between different levels is highlighted – from cells to social systems. At the cellular level, the biological immune system supports the system; at the individual level, it's the behaviour of the individual; at the societal level, it's the social system (Saad & Prochaska, 2020). This encourages an understanding of each individual's responsibility for their own health, as it affects larger systems. Researchers point out that the greatest impact on shaping health comes from higher levels (social, societal), rather than the lower biological level, and emphasise the necessity of interaction between inter-level processes in the system. Such a view contributes to the modern revival of the concept of medicine as caring for the "whole person," which has a spiritual component and interacts with its environment (Odynets & Shabanova, 2022, p. 40).

However, any integral system, including the holistic system of health, requires qualitative internal changes for its preservation and development. The author sees the possibility of modelling these changes through metamodern tendencies. The aim of the article was to reconsider the phenomenon of health as a reflection of human wholeness, based on the philosophical-anthropological trends of metamodernism.

Literature Review

The modern philosophical thought in the post-postmodern era manifests in the direction known as metamodernism. Metamodernism combines elements of both modernism and postmodernism but distinguishes itself with a dialectical nature that seeks to reconcile opposites. The specific characteristics of metamodernism remain a topic of debate; however, a review of the literature indicates that metamodernism has emerged as an independent direction within post-postmodernism.

At the end of the 20th century, postmodernism experienced a crisis state: the ecosystem was dangerously disrupted, the financial system was uncontrolled, the geopolitical structure was unstable, and the rapidly spreading digitisation exacerbated individual isolation. The greatest crisis of postmodernism emerged in the late 1990s against the backdrop of fatigue from the infertility of criticism and irony of postmodernism. In the early 2000s, the fatigue from postmodernism reached its peak, and many researchers sought to justify contemporary culture in new terms. Canadian postmodernism researcher Hutcheon proposes finding a name for the new stage: "Post-postmodernism requires its own new label, and I conclude: I challenge readers to find it for themselves and give it its own name in the twenty-first century" (2002, p. 181).

During this time, a vigorous exploration for the title of the upcoming stage commences, including proposals like hypermodernity (Lipovetsky, 2005), automodernism (Samuels, 2008), cybermodernity, or pseudomodernity being put forward (Kirby, 2009). Vermeulen and van den Akker (2010) find a name for the new trend, which emerged in response to postmodernism and

was characterised by simultaneously embracing both modernist and postmodernist ideas – metamodernism. Metamodernism researcher Shabanova defined it as follows: "The very concept of 'post-postmodernism' is a general designation for new trends in the cultural space... In the broad spectrum of cultural realities, metamodernism confidently leads and displaces the term 'post-postmodernism' from the cultural-philosophical discourse" (2020, p. 2). Etymologically, theorists of metamodernism link the prefix "meta" to the Greek "metaxis," which means the interaction of polarities inherently connected to each other (meta - between), thus implying oscillation between two opposites while they simultaneously participate. However, the conclusion of the modern and postmodern periods does not signify the end of the manifestation of their qualities. Hutcheon (2002, p. 6) argues that in the current twenty-first century, postmodernism is no longer relevant, despite the fact that its methods of discourse and critique of ideology are still alive and well, much like modernism". The continuation of discourse between modernism's optimism and postmodernism's critique becomes the ontological basis for the oscillating fluctuations of metamodernism: "It is among the more prominent among numerous attempts to map and analyze the elusive and volatile landscape of the presently still emerging post-postmodernist sensibility and perceived to be ontologically oscillating"(Šporčić, 2023, p. 261).

As a legacy of postmodernism, the period of metamodernism is marked by processes such as the simplification of organisation, the degradation of structures and formations of the world, and the loss of meanings and orientations. This increase in entropic processes and chaotic elements aligns with the second law of thermodynamics. According to the processes of creating complex self-organizing systems, increasing entropy precedes a transition to a new level of system development (Klapchenko et al., 2023). During this transition, the system acquires the property of emergence—transforming into a fundamentally new quality that differs from the quality of the system's components. This transformation is facilitated by the simultaneous absorption of the optimism and pursuit of ideals characteristic of metamodernism, along with its polar manifestations in postmodernism.

Contemporary theorists of metamodernism, Rudenko and Kharkov (2023), point to the influence of metamodernism on bio-ecological and economic conditions. Metamodern tendencies also impact social processes, as noted by Bekh et al. (2021) and Pylypenko (2021). Under the influence of metamodern tendencies, culture and art give rise to a wave of architectural and visual creations that integrate diverse directions (Shabanova, 2022). The specifics of anthropological changes during the metamodern period are explored by Seth Abramson, who perceives human disorientation amid constant changes (Abramson, 2015). Miroshnychenko (2017) and Drozdovskiy (2018) also highlight the dependence of human development on metamodern oscillations. According to Shabanova (2020), these oscillations, along with feelings of lostness and despair, generate a human need for spiritual perfection.

Simultaneously, modern society demands attention to human health concerns, as the ongoing health crisis continues to be a major social issue. Despite the achievements of metamodernism researchers, there has not been sufficient focus on the changing understanding of the concept of holistic human health under the influence of metamodern concepts.

The contemporary philosophical quest to address the health crisis ranges from purely medical advancements (Chiodo, 2022) to pushing boundaries and redefining conventional beliefs about health and its maintenance, with the goal of creating a holistic understanding of well-being. The holistic approach considers health as a complex phenomenon that includes physical, mental, social, and emotional aspects. Advocates of the holistic approach, such as Relmen, Gordon (1982), and Callan initially emphasised the unity of various health manifestations but eventually lost the spiritual dimension of health. Today, the holistic approach has narrowed to the consideration of comprehensive digitalisation of health (Gutruf, 2024). Therefore, there is a need to add a focus on the existential dimension to the contemporary understanding of the holistic approach and to call this approach causally holistic, making it most suitable for studying whole health.

Researchers in health ethics and bioethics examine the practical and moral aspects of medicine, where controversial issues exist. Some researchers, like Kataoka et al. (2024), advocate for genetic engineering, abortions, animal experimentation, and research on human embryos. However, others like van der Linden and Schermer (2024), Ormandy et al. (2019) criticize experimental medicine, genetic modification, and other biotechnologies. Hofmann (2019; 2022) investigates the nature of disease and suffering, shaping the understanding of their meaning and significance in human life and their moral implications.

Social aspects of health are studied by researchers such as Bratanich et al. (2022), Saad and Prochescu (2020). Their works are demonstrated not only the influence of society on health but also how societal health is shaped by the holistic and multi-level health of individuals. The important impact of psychological and spiritual well-being on health is examined by Oades and Mossman (2017) and Vehmanen et al. (2022), which significantly complements the question of health integrity. Bilanov (2020) proposes not to separate the mode of health from illness, but to consider both as an integral system of "health-illness".

Existential philosophy of health explores the importance of life goals and perspectives on well-being and health, as well as how health influences personal development, self-expression, and the search for meaning in life. This issue has been considered by George Berkeley, Carl Jung, Albert Camus, Victor Frankl, and others. The concept of value as a key notion in the healthcare system is proposed by Marzorati and Pravettoni (2017).

However, despite powerful research and the formation of various perspectives on the phenomenon of health, there is still no understanding of holistic health from a metamodern worldview perspective. The transition from "health" to "illness" and vice versa reflects metamodern oscillations that complement each other as modes of a holistic system. According to the author of the article, the process of individualisation and spiritual determination against the backdrop of the oscillatory system of "health-illness" will lead to a new perception of the value of illness in human spiritual growth and, consequently, to social, psychological, and physical well-being not only of the individual but also of the systemic complex: collective - society - planet. Therefore, there arises a need to consider the phenomenon of health from a worldview position of the metamodern, and to model a holistic health system both for individual personalities and for larger social structures.

Materials and Methods

According to the author's opinion, the question of the integrity of health can be addressed if the health model is considered from the perspective of metamodernism, which encompasses the opposition of worldviews epochs. This will make it possible to propose a contemporary oscillatory approach to identify the meanings of modern human existence, which can serve as a methodological basis for revising the philosophical view of the phenomenon of health. To achieve this, the article used methods of structural analysis of metamodernism as a contemporary stage of post-postmodernism, historical philosophical analysis of the phenomenon of health, and modelling method applied to the contemporary concept of health. The methodological basis of the research was provided by metamodern oscillations and a causal-systemic approach, which allows transferring the principle of a pendulum to the vertical dimension of constructing values of individual-collective-societal-planetary. The personality-oriented approach enabled the focus on the search for internal individualisation and finding a way out of illness by changing lifestyle in accordance with new value orientations.

Result and Discussion

As a result of the research, two main findings were established. Firstly, contemporary components of health included not just the three components - physical, mental, and social - as stated by the WHO definition of health, but also a fourth component, "spiritual," as suggested by researchers Antonovsky, Donev, and others. In the author's opinion, the components of health include physical, mental, and spiritual-social aspects. The spiritual-social component involves inner human growth and external social expression. It plays a key role in the development of illnesses. Secondly, the article provided a rethinking of the concept of health from the perspective of metamodernism. It is argued that the "health-illness" system becomes a system that, through oscillations between its poles, stimulates individuals to seek the task of the spirit and evolutionary growth. From the perspective of metamodernism, the illness is not an absolute quality but a mode of integrity, which gives impetus to human growth along the axis of values and corresponds to the worldview demands of the metamodern era. Using the "health-illness" model as an example, it is possible to create other polar systems that will contribute to the internal growth of individuals and the evolutionary growth of human communities.

One of the leading causes of the health crisis lies in individuals' refusal to take responsibility for their health due to the loss of understanding of integrity and unity within themselves and with external life systems. Therefore, the holistic worldview paradigm becomes the most relevant for shaping the human worldview and revising approaches to health. The most conducive conditions for forming a holistic human worldview are found precisely in the period of metamodernism, which emerges as a discourse of oscillations between the optimism of modernism and its criticism by postmodernism. The dialectic of oscillations in metamodernism becomes the basis for seeking meaning from the chaos of diverse perspectives and the multidirectional vectors of thought: truth-falsehood, light-darkness, good-evil, spiritual-material, oscillations between the positives and negatives of past experiences, which, when interacting, create a new quality of understanding reality that stimulates individuals to search for truth within themselves. "The oscillation between modernism and postmodernism

creates a dynamic tension that redefines reality, giving rise to the emergence of the holistic individual in metamodernism (Shabanova, 2020, p. 7). Such a disruption of reality, creating chaos that allows for the simultaneous integration of opposing forces, imbues the system with the essence of emergentism - a shift towards a completely new quality that transcends the individual qualities of its components. "Now movement must be provided by oscillations between positions with diametrically opposed ideas, acting as pulsating polarities of a colossal electric machine driving the world into action," says Luke Turner in his "Metamodernism Manifesto" (Turner, 2011).

The oscillations between the polar poles of the electric field create a state of disturbance, the flow of the stream of life, thanks to which the aspirations for improvement, completeness, and integrity are achieved. The vortex, the flow movement in which the metamodern person is revealed, is also indicated by Seth Abramson in his article "Ten Basic Principles of Metamodernism": "We find ourselves in the centre of a whirlwind of identity and faith, which we only occasionally feel we control" (Abramson, 2015). A similar process of creating a vortex, a flow, or "shakes up," is metaphorically described in the Puranas (Vishnu Purana, Chapter 8) as the "churning of the Milk Ocean" – the stirring of the ocean waters, performed by the gods and demons pulling a rope wrapped around a mountain. This creates a rising water flow, from which emerge marvels, including the elixir of immortality - amrita. Metaphorically, this imagery is compared to the oscillation between the positives and negatives of past experiences, which, when interacting, give birth to the truth that lies in between - the "amrita," which is the potential force for a new era of life - "immortality." Metamodernism has the task of synthesising all of humanity's experiences, finding a new level of development, like a sip of "amrita" that opens up new life, a new level of wholeness.

For metamodern anthropology, a dynamic balance between the spiritual and the material is characteristic, which are not opposed to each other but are simultaneous manifestations of objective reality. In creating their worldview, a metamodern person is forced to find a new self, one that absorbs the multipolarity of thoughts and personal experience of the world and oneself. The world of a postmodern person has a much more complex structure than the world of individuals in previous epochs. This has been influenced by significant isolation from relationships due to digitisation, immersion in the world of internet networks, and the forced isolation during periods of global epidemics. In the conditions of digitisation, individuals have the opportunity to see an unlimited variety of opinions, and under the influence of the ability to express themselves anonymously, they themselves remove their social masks and limitations. Metamodernism, on the one hand, brings the absence of boundaries and censorship, the freedom of choice characteristic of postmodernism, thus implying the absence of a defined social position for individuals; on the other hand, it imposes limitations in the form of value frameworks inherited from modernism. Being beyond the confines and ties of social "castes," the metamodern individual finds themselves outside social roles, professions, and sometimes even gender. They feel driven to tune into their inner voice, uncover their core beliefs, and seek out their authentic identity in the here and now. They trust in their internal compass, moral compass, gut instincts, and heartfelt aspirations. The return of individuals to their true selves leads to unity with their soul and spirit, revealing the leadership of their self, utilizing the "awareness of oscillatory potential as a means of perpetual (re)creation of perfection" (Šporčič,

2023, p. 262). Therefore, individuals have the full right to rely on their potential for spiritual growth. Individuality becomes a point of bifurcation, capable of unpredictably altering the course of reality, thereby facilitating the choice of the development vector of the system. The individual preserves their individuality, which enables them not to isolate themselves from the external world but, conversely, to connect with it through self-expression. The unity of similar individuals in groups and intergroup ties create a new society where the unity of values and leadership change reality.

Thus, it is the period of metamodernity that allows looking at human health in a new way, as a reflection of its integrity, makes it possible, thanks to the fluctuations of the "health-disease" system, to trace the process of searching for one's individuality, one's true meaning of life, in the restoration of health transformation and co-creation with soul and spirit, simulated from within. Therefore, it was proposed to consider the "health-disease" system as one that emerges from the paradigm of metamodernity and becomes a modern model of the formation of human integrity.

The "Health-Illness" System in a Philosophical Dimension

Philosophy, thanks to the abstraction of meanings, allows us to understand a person is whole and restore the understanding of health as his harmonious state. When solving the issue of world understanding, forming a holistic concept of the picture of the world, philosophy turns a person's view to understanding himself as a part of a single planetary organism, requires taking responsibility for his life and health. As a result of rethinking the phenomenon of health, the desire for the spiritual development of humanity is revealed, according to which a person is responsible for the formation of the health of both the individual himself and the health of the collective, society, and the planet. "A philosophy that integrates biological, behavioural, and social determinants of health can benefit interdisciplinary discussions about a healthy society.

This higher level of abstraction leads to the conclusion that a healthy society is governed by an integrative function rather than individual (biological) structures. The philosophy of health provides a framework that can integrate existing theories, models, concepts, and structures» (Saad & Prochaska, 2020). Thus, "the philosophy of health" is a direction in philosophical anthropology that systematises general teachings about human health and illness, integrating scientific disciplines of medicine, neurophysiology, psychology, sociology, ethics, aesthetics, as well as directions close to the sphere of theology.

The etymology of the word "здоров'я" (health) in Ukrainian contains "сѣдорвѣ," formed from the components сѣ-, related to Old Church Slavonic su- "good," and dorv-, associated with the alternation of vowels from dervo "tree"; thus, the original meaning is "from a good tree," "resembling a tree, similar in height, strength, and solidity" (Etymological Dictionary of the Ukrainian Language, ed. Melnychuk, 1985). The same root contains the word "health" in other Slavic languages: Slovak, Slovenian, Croatian, Bosnian "zdravie"; Polish "zdrowie"; Belarusian "здараўе"; Russian "здоровье"; Serbian "здравље"; Bulgarian "здорове"; Macedonian "здравје". However, if we consider "resembling a tree" not literally, but metaphorically, then the symbol of the "tree" signifies the symbol of life, development, and evolution. "In the broadest sense, the symbolism of the tree denotes the life of the cosmos: its wholeness, growth,

reproduction, generative, and regenerative processes" (Cirlot, 2021, p. 345). The English etymological dictionary shows that the word "здоров'я" ("health") comes from Old English *hælp* – "wholeness, a being whole," which derives from Proto-Germanic *hailitho*, *kailo*– "whole, undamaged, with good omen," rooted also in Old English *hal* "healthy, whole," Old Norse *helge* "holy, sacred"; Old English *hælan* "to heal" – to make whole. The etymology of the word "здоров'я" ("health") in German "gesundheit" indicates the presence of the root "gesund" – strong, undamaged, "sunto" (with the higher degree *sūento*) – energetic, sunny, holy. The root "sunto" (sunny, energetic) is also found in the word "здоров'я" ("health") in languages such as Friulian *sanitât*, Galician *saude*, Raeto-Romance *lasante*, Ido *saneso*, Latin *sanitas*, Romanian *sănătate*. In a metaphorical sense, the sun represents new beginnings, vitality, and the essence of life, power, and the unwavering essence of humanity (Cirlot, 2021, p. 318). The root "sunto" meaning "holy" brings us in English to the word "holy," in German to "heilig," in Scandinavian to "heill," in Old Norse to "helge," and ultimately to the Old English meaning of "whole." Thus, the etymology of the word "health" in various languages of the world symbolically or literally signifies wholeness, energy, holiness, life, life force, the evolution of life, cosmic integrity. Based on this, "holism," "holistic," derived from the Greek *ὅλος* "whole" etymologically stands closest to the concept of health.

Exploring the meaning of the concept of "health" reveals its significance: according to the definition of the WHO, health is a state of complete physical, mental, and social well-being, not merely the absence of disease or physical defects. The understanding of health at different historical stages is directly linked to the worldview and the awareness of the place and role of humans in the universe.

In the period of antiquity, the concept of health emerges as conceptually grounded, occupying a certain place among other notions and categories. For example, in the Pythagorean community (7th-6th centuries BCE), the task of purifying the soul through the study of science and music was considered, while the purification of the body involved exercises and medical arts. Iamblichus (circa 242-306 AD) describes statements attributed to Pythagoras by the adepts of the Pythagorean School: "What is the wisest thing around us?" - "The art of healing," "What is the most beautiful?" - "Harmony," "What is the most powerful?" - "Thought," "What is the greatest?" - "Prosperity" (Iamblichus, 1818, p. 60). Drawing attention to the art of healing, it is important to remember that healing here implies not only the treatment of the body but also the healing of the soul, as according to the teachings of the Pythagoreans, the problems of the soul are the source of bodily illness. Moreover, in this context, the art of healing refers to restoring harmony to any disruption of the holistic system: the health of the body, soul, state, nature, etc. In the comments on this fragment, Hierocles (5th century AD) calls for moderation in food and pleasures, urging care for the body and not neglecting it if it suffers from illness. His goal is not just the body, but the body that serves the mind. This same concept was followed by Hippocrates, who created the doctrine of the influence of the environment and living conditions on health.

In the formation of the health foundation, ancient Greek philosophy sees a balance of the four elements: Fire, Earth, Air, and Water. This balance is created through the soul, which unites them. Imbalance and lack of harmony between elements can result in sickness. Based on knowledge of the four elements according to the cosmological theory of that time, the Ionian

philosopher and naturalist Empedocles (490-430 BCE) formulated the doctrine of the four bodily humours. Later, thanks to Claudius Galen (129-201 AD), the concept of the four bodily humours was complemented by a correlation to the four temperaments, which provided an interconnection between the physical, emotional, and spiritual aspects of human existence. Plato (4th-3rd century BCE) uses the concept of health, associating it with the notion of "good." Like the Pythagoreans, Plato attributed an important role to the concept of the unity of the soul and body. In his dialogues with Socrates in "Charmides," Plato wrote: "...a great mistake in the treatment of diseases is made when there are physicians for the body and physicians for the soul, since the two cannot be separated from each other... For wherever the whole is affected with disease, part must necessarily be affected too" (Plato, 2022). Regarding the question of health, Aristotle asserted that suffering is evil, so it should be avoided, and this is achievable through maintaining a healthy lifestyle. Overall, for the ancient Greeks, the concept of health acquires its own characteristic, which emerges from the natural qualities of the individual, their personal inclinations and preferences, and their inherent variability.

In the middle Ages, ancient cosmology gave way to theocentrism. Faith was considered the only way to comprehend transcendental reality. Humans were believed to be incapable of freeing themselves from illness; only God could save them. From the perspective of medieval worldview, diverging from Augustine of Hippo (4th-5th century AD) and other church fathers, illnesses and death were seen as God's punishment for human sins, and earthly life was merely preparation for another, eternal life. A shorter life may be beneficial as it means there are fewer opportunities to accumulate sins. During the middle Ages, the holistic view of the binary relationship between the categories of 'health' and 'disease' dissolves, and the spirit and body cease to be a unified construct. It is not the body but the soul that is treated. In the view of Vysotska and Romanenko (2021, p. 4), illness of the soul is attributed to sinful thoughts and actions, which are considered as the root causes of sickness.

One of the most important achievements of the Renaissance was the reevaluation of ancient sciences and arts, a reconsideration of nature and humanity, a return to the ancient understanding of the world as a single organism, a single living being, whose body is composed of stars, similar to how our body is composed of atoms. In the Renaissance era, "the pendulum of human development shifts from an emphasis on the Absolute towards the natural essence of humanity in such a way that the material nature of humanity, without losing its status, is filled with spiritual content, rising to a Higher principle" (Osypov, 2023, p. 62). Renaissance philosophers, much like their ancient counterparts, believed that every being possesses invisible bodies, distinct from atoms and molecules. For instance, Plato referred to these invisible bodies as the soul and spirit, Paracelsus as the astral body, and Jacob Boehme as the Holy Spirit, which connects humans with God the Father (Böhme, 2018). According to Paracelsus, all objects have a soul and a psychic essence, and everything in the world has a single foundation. The nature of the Universe's life is unified; it is an organism in which all natural things exist in harmony. According to Paracelsus, humans are part of the Universe, connected to the movement of planets and natural harmony (Kahn, 2020). Health depends on the balance of elements and internal harmony. Healing requires getting rid of excesses, balancing the body, and achieving internal transformation through alchemy, which Jung (2021)

later considered as psychology. This alchemy assists humans in connecting with the Divine (now referred to as the Spirit).

During the Industrial Revolution, the value of health was reduced to ensuring economic profit, which formed a mechanistic view of the relationship between the categories of "health" and "disease," leading to the loss of a holistic understanding of human existence. The need to restore a holistic view of health is relevant today because the discourse on the role and place of the individual in the world picture continues. The analysis of recent research on the concept of health indicates its ambiguous definition in scientific studies. Modern science considers health as a complex system that takes into account internal aspects such as the state of the soul, harmony of thoughts and emotions, genetic and immune factors, as well as external influences (biotic, ecological, social). Typically, three main components of health are distinguished: physical, mental, and social, corresponding to the WHO's official definition of health. However, some researchers add a fourth component - the spiritual dimension: for example, Antonovsky, Doniev, and others. American researcher Aaron Antonovsky proposed the theory of salutogenesis (from Latin "salutis" - health) (Antonovsky, 1996). According to A. Antonovsky, health is viewed as movement along a continuum axis between complete illness (disease) and complete health (ease), which arises under the influence of three types of factors: 1. Physical factors: genetic causes, inadequate or improper nutrition, lack of sleep, exercise, environmental hazards, hypothermia, etc.; 2. Psychological factors: stress, tension, fear, boredom, depression, shock states, dissatisfaction, relationship difficulties, and others; 3. Spiritual factors: lack of idealism, motivation, life meanings, enthusiasm, cultural development, inspiration. At any given moment, overcoming harmful factors or unhealthy tendencies leads to a new state of health. According to salutogenesis, the source of health should be sought among the factors that help individuals make sense of the situation as a whole and utilize available resources. Among these resources, Antonovsky suggests considering not only material resources but also those related to personality and its abilities, including the ability to manage stress and move in a direction of health.

Taking into account the manifestations of metamodernism, which inherit postmodern tendencies toward simplification of organisation and degradation of structures, loss of meaning and orientation, one can observe the growing chaos and entropy in today's world, necessitating a shift towards a fundamentally different system. The increase in entropic processes can also be observed in the manifestation of the "health-disease" system. If chaos and increasing entropy are inevitable for the transitional process (ascending to something more complex and newer), then the state of human disease can be most accurately attributed to such a condition. Disease is indeed a manifestation of "chaos," which is the opposite of the state of "health" – order. This chaos arises as a reaction of the body to psychological disharmony. Discomfort in the soul (psyche) arises due to chaos in consciousness, which, in turn, stems from a lack of experience in addressing the challenges of the spirit at this stage of human development. In this regard, the individual unconsciously seeks to transcend their own "self," manifested in a yearning for the transcendent, which reflects the spiritual essence of human beings. "Disease is a condition deforming the organism, which provokes deviations from the norm in the behaviour model, causes transition of consciousness to another mode of functioning (situationally, sporadically or longer)" (Yastrubetska & Levchuk, 2021, p. 18). The oscillation between the polarities of

patient-doctor, pain-absence of pain, harmony-disharmony, ability-disability, soul-body, and life-death becomes a field for human spiritual quest. The fluctuations of the "health-illness" system require seeking ways to transform one's attitude towards the negative manifestations of life, taking responsibility for the quality of one's life, and finding new paths to healing.

Physical health only partially reflects the fullness of the mode of health, which includes the psychological, social, and spiritual state of a person. Physical pain may draw attention, but it does not always reflect the true condition of the body. Many diseases can progress asymptotically, while increased attention to minor physiological changes can lead to unnecessary suffering. Often, a person does not notice illness until physical symptoms appear. However, physical suffering becomes an important catalyst for the inner growth of an individual. Illness, as one of the instruments of "chaos," stimulates a person to reconsider life and search for ways to alleviate suffering by changing their lifestyle according to new values. According to Buddhism, suffering is a stimulus for life; it is the will to live (in its lower, personal understanding) that gives rise to suffering, and Nirvana means the absence of all factors that determine personal existence, including physical suffering. Thus, illness, as suffering, being the opposite pole of Nirvana (which corresponds to well-being and health), stimulates a person to search for new values that contribute to the restoration of health, leads to internal transformation, and gives impetus to the growth of an individual along the axis of transcendence. Illness, viewed as a state of an organism, represents a defiance of the body, a trial, a transition to a different mode of being, even amidst healing. The spirit, likewise, rebels against the all-too-human aspects of existence. In both cases, this rebellion serves as a pathway to reaching new heights, a shift in perception (Yastrubetska & Levchuk, 2021, p. 20).

Since the methodology of this research employs a causal-systemic approach, it is possible to express the opinion that spiritual health emerges not as a separate fourth dimension of the health phenomenon but as an essential principle of human existence (an internal vertical based on a person's value system). This vertical axis depends on a person's worldview, the need to correspond to their value orientations, and the aspiration for spiritual perfection. This is supported by the opinion of Ukrainian researcher Kolesnyk (2020, p. 224), who believes that the methodological core of the modern worldview is based on natural causality and has an axis that "constitutes the hierarchical interdependence of the levels of organization of matter from macro- to microcosm," meaning that the transcendental growth of humans will have various levels of manifestation in the material world – from less organized matter to more organized. The realisation of the need for spiritual perfection, through a higher level of organization of life, will be carried out in social manifestation:

“Physiological health demonstrates a functional connection between our sense of self and our cells[...]biological functions emerge at the level of the cell; physiological functioning emerges as the cell-self connection; behavioural functions emerge at the level of the self; psychological/mental functioning emerges as the self-society connection; and social functions emerge at the level of the society” (Saad & Prochaska, 2020).

From this follows that achieving spiritual needs at a certain period of time will be felt by individuals as the harmonization of their psychological state, which, in turn, will affect the

normalization of physical well-being. Therefore, contrary to the opinion of Simona Chiodo (2022, p. 1669), who considers the patient's state of well-being as "epistemological anarchism," and the doctor's question to the patient "how do you feel" as a "non-experts' approach," I believe, on the contrary, that the psychological state of the patient and their inner sense of harmony or disharmony will be leading in the further development of physical health and will guide health digital data. Thus, spiritual and social factors of health emerge not as separate two factors, but form two parts of a single spiritual-social health factor. In this regard, it is proposed to consider health as a dynamic, spiritually determined state that is formed according to the balance of the individual's meaningful spiritual task (the task of the spirit) and internal experience of individuality at the current stage of their development, leading to the harmonious manifestation of the individual in the social environment and, as a result, to harmony in the psychological state of the individual and balanced homeostasis of the physical body. Thus, illness may be seen as a result of straying from the core spiritual aim of human existence or failing to adequately navigate this path, leading to internal disharmony and psychological conflict, resulting in bodily imbalance. Illness serves as a crisis factor, a subconscious instrument of self-discovery through one's body. It represents a "chaos" in the body's homeostasis that requires the consciousness to transition into a new quality. Individuals seek new values, experiences, and realizations that bring them back to their spiritual purpose. This contributes to the resolution of internal conflicts and, consequently, to the achievement of health at a new level of consciousness.

The concept of health is not limited to the physical condition of an individual. It also encompasses interaction and behaviour in various social contexts, including relationships with communities, society, and even the planet. Health is shaped by social processes that determine the quality of life for both individuals and social groups. The interaction between individuals and society is mutually reinforcing: societal issues can impact individual well-being, while individual problems can affect societal processes. Healthy individuals contribute to improving the social environment and fostering a healthy society.

Thus, the philosophy of health in the metamodern era manifests through several key characteristics: the transition from health to illness, facilitated by psychological discomfort due to a loss of meaning, purpose, and role regarding the tasks of the spirit at a particular period in time. This motivates people to explore deeper layers of their identity, prompting a search for meaning and a sense of self. It encourages individuals to take ownership of their spiritual growth and embark on a personal journey towards realizing their full spiritual potential. The "illness-health" system itself becomes a model of oscillation, reflecting the metamodern human task: to integrate all experiences of the rational and irrational and find their own way to fulfil the tasks of the spirit in order to return to a state of health at a new, higher level of wholeness. Thus, the "illness-health" system becomes a model that corresponds to the worldview demands of the metamodern era and serves as a necessary factor in human internal evolution. The "illness-health" model can serve as an example of a stimulator of human evolutionary growth, where any negative factor in an individual's life can take the place of the "illness" component, and its opposite positive pole can occupy the place of "health". The period of metamodernism encourages the formation of a worldview in which individuals take responsibility for their own lives and health, signifying a rebirth of the individual as the creator of their own life.

Research Limitations

Since the research is based on the methodology of oscillation within metamodernism and the causal-systemic approach, it may have limitations in its applicability to other approaches or contexts. The use of historical analysis and modelling methods may involve subjective interpretations by the author, which could impact the objectivity and reliability of the obtained results. The practical validation of the theoretical reconceptualization of the health phenomenon within the context of metamodernism may be complicated, as the theories may not account for all aspects of real human behaviour and social groups.

Conclusions

Reevaluating the notion of health through a metamodern lens challenges traditional perceptions that view illness as chaotic and fear-inducing. Instead, it highlights the significance of illness and its capacity for personal growth, acknowledging it as a natural part of the ebbs and flows of the "health-illness" spectrum. Such a system can serve as a model for the transitional process from chaos to a qualitatively new order of a complex system, aimed at promoting spiritual development and restoring human integrity. The spiritual-social component of health correlates the vertical axis of human spiritual growth with the horizontal axis of their social manifestation and is a leading component of health along with mental and physical factors.

Such an approach to health could lead to the formation of a new medical paradigm, where primary focus is on preventive health preservation through the cultivation of holistic, spiritually healthy individuals; secondary emphasis is on psychological or psychosomatic assistance to return to one's purpose, as revealed through illness; and tertiary priority is medical support for the body, taking into account the previous factors. This shift in medicine provides the prospect of shaping a comprehensive healthy individual and their meta-systems: the collective-society-planet.

Suggestions for Future Research

Prospects for further research on this issue may reveal the need to view the "illness" not as a physical condition to be fought against, but as a spiritual task assigned to humans for the purpose of uncovering their path to perfection. This entails the necessity of establishing a hierarchy of values that corresponds to the levels of internal human growth, as well as reflecting on the psychological and physical state of the individual on their path to spiritual growth. Therefore, philosophical, sociological, psychological, and medical research will provide the opportunity for the direct practical use of illness as a factor in human healing.

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