

# The Anthropocentric Sozology of Julian Aleksandrowicz

## Juliana Aleksandrowicza antropocentryczna sozologia

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### Abstract

The article presents original concepts of *ecological conscience* and *prevention for human health by protection of the natural and social environment* by Polish physician and scientist Julian Aleksandrowicz (1908-1988). Both of them in general contain threads of environmentalism, sozology, axiology with highlighted value of health and proposed *medicine of tomorrow*. In detailed considerations Polish researcher concentrates on issues of ecological conscience, diseases of civilization and social deformations – partly resulting from the degradation of nature, pacifism and standards for the physician of the future. In the article this matters are presented in three points: 1 Environmentalism; 2 Ecological Conscience; 3 Deformation of social and human health. *Medicine of tomorrow*. The text emphasizes the anthropocentrism in sozological aspect of Aleksandrowicz views. A proposal to recognize them in perspective sozophilosophy is also presented.

**Key words:** ecology, medicine of tomorrow, nature protection, sozology, sozophilosophy, ecological conscience, health

### Streszczenie

Artykuł przedstawia oryginalne koncepcje polskiego lekarza i uczonego, Juliana Aleksandrowicza (1908-1988): *sumienia ekologicznego* oraz *profilaktyki zdrowia człowieka poprzez ochronę środowiska naturalnego i społecznego*. Są zawarte w nich na płaszczyźnie ogólnej wątki ekologii, sozologii, aksjologii z wyróżnioną wartością zdrowia i projektowanej *medycyny jutra*. Na obszarze konkretnym rozważania polskiego badacza dotyczą kwestii sumienia ekologicznego, chorób cywilizacyjnych, deformacji społecznych, po części będących skutkiem degradacji przyrody, pacyfizmu i wzorca lekarza przyszłości. Problematyka ta jest zawarta w trzech punktach: 1. Ekologia; 2. Sumienie ekologiczne; 3. Deformacje społeczne a ludzkie zdrowie. *Medycyna jutra*. W tekście uwypuklony jest antropocentryzm sozologicznego aspektu poglądów Aleksandrowicza. Wyłożona jest też propozycja ujęcia ich w perspektywie sozofilozofii.

**Słowa kluczowe:** ekologia, medycyna jutra, ochrona przyrody, sozologia, sozofilozofia, sumienie ekologiczne, zdrowie

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### 1. Introduction

Julian Aleksandrowicz<sup>1</sup>, a professor of medicine, a world-class specialist in haematology and research on leukaemia, was one of the most eminent Polish

scholars of the second half of the 20<sup>th</sup> century. He achieved recognition both at home and abroad mainly due to his research as well as organisational and popularizing work in the field of ecological prevention of diseases of affluence. His activity in

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<sup>1</sup> Julian Aleksandrowicz was born in Cracow in 1908. It was also in Cracow that he attended secondary school and graduated from Jagiellonian University Medical College, where in 1934 he defended his doctoral thesis concerning

research on bone marrow. In 1933-43 he worked in Cracow hospitals. During the subsequent years of German occupation he was involved in underground activities (assuming the pseudonym *Twardy/Hard*) working as a doctor for various groups of the Home Army. In 1947, he got

this area was based on his conviction about the fundamental unity of reality, manifesting itself in various correlated phenomena. The Polish scientist was especially interested in reflexive relations between the humans' social world and their natural environment. They constitute the starting point of Aleksandrowicz's reflection on the notion of nature conservation as well as on the protection of human health, which is put at risk by the increasing degradation of the natural environment and by the deformations of the social environment. His views in this respect, shaped from the 1960s and developed in the 1970s and 1980s, fit perfectly into the modern day zoology, so the science of environmental protection (Dolega, 2006, p. 1-23). Julian Aleksandrowicz's reflections concerning the ecological context of the health of the modern human (Jagiellovicz, 2011) are presented on three levels, which together provide the interpretation of his specific *philosophy of health protection*. They concern, in turn: 1. Ecologism, 2. The ecological conscience and 3. The effect of the deformation of the social environment on the state of human health; at the same time, they create the internal structure of the presented text.

## II. Ecologism

The fundamental assumption of Aleksandrowicz's reflection on the health dimension of the human existence is the ontological thesis which he termed *ecologism* (Aleksandrowicz, 1982, p. 12, 201). It proclaims the fundamental unity of the reality (monism), in which all its manifestations and phenomena are correlated and interdependent. This principle is best illustrated by the humans' place in the being, determined on the one hand by their inclusion in the social world (the world of culture), and in the world of nature on the other. The human, specified in this manner, evolves and is subject to historical processes, in which it is especially manifested that (...) *social development, conditioned by health, is the re-*

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postdoctoral lecturing qualifications at Jagiellonian University based on his work concerning haematology. In 1951, he became an associate professor, and five years later a full professor at Cracow Medical University. From 1950, he was the director of the III University Hospital of Internal Diseases in Cracow, and from 1971 to his retirement in 1978 – the director of the University Hospital of Haematology (created as the result of the transformation of the III University Hospital). His scientific research concerned mainly the ecological prevention of leukaemias and diseases of affluence. As the president (from 1970) of the Committee on Public Health of the Polish Academy of Sciences and a member of numerous pro-health associations, commissions and organizations, he was the initiator of the socially far-reaching programme of ecological prevention of diseases of affluence. In this respect, he attached particular importance to counteracting the negative effects of the destroyed environment on human health. Therefore, he was active in working for noise reduction, against industrial water and air pollution, against depleting soil fertility.

*lationship between sociosphere, technosphere and various forms of life which constitute biosphere, subordinated to the increasingly sophisticated psychosphere* (Aleksandrowicz, Stawowy, 1992, p. 276-277). In his development of the abovementioned laconic ecological thesis, Aleksandrowicz stresses the more active role of sociosphere which remains in a relationship with biosphere. Sociosphere is the humans' psychosocial environment reflected in culture. It is on this level that humans come to understand their own limited nature in relation to biosphere (to which they partially belong and to which they are subjected, e.g. through the inevitable barrier of death or disease, which are a source of suffering); at the same time it is here that conditions are gradually created for their possibly best existence (through the development of science and technology – machines and the methods of using them, or technosphere). On this ground, psychosphere develops – or rationality, whose the most significant manifestation is the changing awareness of the human role in the world, determined by the following systems: human-human, human-the environment and human-the universe (Aleksandrowicz, Stawowy, 1992, p. 277). This whole system of correlations, which humans are subject to, is called by Aleksandrowicz *environmental determinism*.

The process of humans forging their place in the world consists mainly in exploiting the natural environment. Aleksandrowicz calls this environment biosphere. Humans are *immersed* in biosphere from birth till death, hence its significance for the human existence. Biosphere provides the link between humans and the sunlight; through air, water, soil and nourishment it is directly related to the human existence.

Aleksandrowicz treats sociosphere (together with technosphere) and biosphere, according to the primary thesis of ecology, as dynamic elements of a greater structure (a system – the whole of the life on Earth), which are always present in close relation to

He propagated the idea of health foods and supplementing them with *bioelements* – substances indispensable for human health (e.g. dolomite, limestone, magnesium, selenium, lithium). This activity formed a basis for a specific *philosophy of the protection of human health* through increased nature conservation. Julian Aleksandrowicz is the author of over 500 scientific papers. In the context of the subject matter of the present article, the following of his books need to be mentioned: *Wiedza stwarza nadzieję* (1975); *Sumienie ekologiczne* (1979); *Kuchnia i medycyna*, co-authored with I. Gumowska (1979); *Nie ma nieuleczalnie chorych* (1982); *U progu medycyny jutra*, co-authored with H. Duda (1988); posthumously (memoirs edited by E. Stawowy) *Tyle wart człowiek...* (1992). He died in Cracow in 1988. More biographical and bibliographical data can be found in: Jagiellovicz B.A., *Juliana Aleksandrowicza 'poszukiwania filozofii ochrony zdrowia'*, Wrocław 2011; Rożnowska K., *Uleczyć świat. O Julianie Aleksandrowiczu*, Cracow 2012.

one another. Any change taking place in one of the subsystems results in changes in another subsystem, and such influences are usually of reflexive nature. Each of the greater subsystems contains a multiplicity of lower level subsystems (Cao, Piecuch, 2012). In this systemic conceptualization, the Polish thinker states for example that the quality of biosphere depends mainly on the hydrogeochemical and biological composition of the natural environment, but above all he points out that it is conditioned by the human interference in this environment (Aleksandrowicz, Stawowy, 1992, p. 278). He stresses that with the civilizational development, it is especially the influence technosphere has on biosphere which is becoming greater. According to Aleksandrowicz, the process itself is not detrimental; it contributes to the improvement of human life as long as it proceeds in a rational way (Aleksandrowicz, 1979, p. 46-47). However, this is not the case, as he states with regret: *Humans introduce into biosphere, together with the smoke from chimneys and effluents from factories, contaminants in the form of chemical compounds which are foreign to living organisms. They have a harmful effect on health, giving rise to numerous diseases of affluence, both of somatic and psychological nature* (Aleksandrowicz, Stawowy, 1992, p. 278). Therefore, as a result of the scientific and technological development (or science-technology, as G. Picht terms it), especially since the 19<sup>th</sup> century scientific-technological revolution, a gradual and progressive degradation of biosphere has been taking place, altering the face of the Earth. At the same time this increasingly destroyed biosphere, in its various forms, affects sociosphere, having a negative influence on numerous aspects of social life, especially on the state of human health.

For Aleksandrowicz as a doctor, the abovementioned ecological perspective constitutes a starting point for developing a concept of the prevention of diseases of affluence. He starts from the proposition, based on empirical foundations, that a number of contemporary diseases, such as cardiovascular diseases, diseases of the respiratory system, cancers, infectious diseases or mental illnesses, are etiologically closely related to the environment in which a given person is; the environment which is largely shaped by the negative influence of technosphere. Contemporarily, the natural environment is not a welcoming home for humans, but a significant source of threats for their existence. According to Aleksandrowicz, the consequences of human interference in the world of nature which are the most dangerous for their life and health are: the pollution of the environment with by-products of heavy industry (mainly arms industry), energy industry (nuclear power plants) and chemical industry (polluting the air, soil and water with lead, mercury, cadmium or arsenic and their derivatives); the elimination of bioelements (especially microelements, such as magnesium, calcium, lithium, selenium, copper, manganese) from food in the currently

employed food technologies (the result of which is highly processed food); the change in the chemical composition of the soil as a consequence of using chemical fertilisers, resulting in the low quality of agricultural food products; finally, the contamination of air and water with urban waste, e.g. exhaust fumes and sewage (Aleksandrowicz, 1979, p. 63-81). All these negative phenomena deplete and impoverish humans' natural environment, depriving it of elements which are important for their life and health. Such transformation of humans' own natural environment (often on a global scale; an example could be the greenhouse effect), brought about by their economic activity, forces them to adapt to the new worse conditions of existence. The process of this adaptation, according to Aleksandrowicz, is directly responsible for diseases of affluence. Such diseases are simply *an expression of the body's excessive adaptation reaction to the deficiency of vitamins and minerals indispensable for a healthy life. An excessive adaptation reaction causes premature damage of the structures and functions of the bodily organs, and therefore a disease often resulting in early death* (Aleksandrowicz, 1987, p. 119).

In such a situation, according to Aleksandrowicz, the methods of treatment widely employed in medicine, that is symptomatic and causative treatment (focusing on the measurable and partial causes of diseases), are definitely insufficient. The etiology of diseases of affluence is complex and multidimensional. When searching for their causes, one needs to refer to the most basic source – to the contaminated environment. The Polish scientist stresses therefore that *in the modern world, plagued by diseases with such extensive causes, an emphasis should not be placed on the treatment, but on prevention* (Aleksandrowicz, 1987, p. 281). From this perspective, the prevention of diseases of affluence is an activity aimed at eliminating the factors which negatively affect human health through *fixing* their natural environment. Concise phrasing of this project of protecting life from diseases of affluence is as follows: *Prevention is a higher form of treatment based on nature protection* (Roznowska, 2012, p. 318).

Ecological prevention of diseases of affluence should above all be aimed at improving the environmental conditions of human life. In this respect Aleksandrowicz presents a few desiderata which need to be implemented: 1. Curbing the development of industry, especially of plants emitting gases and dust detrimental to humans; 2. Installing dust filters and filters neutralising the emission of toxic dust and gases in industrial plants; 3. Reducing the amount of exhaust fumes emitted by vehicles into the atmosphere; 4. Popularising electric vehicles (cars or trolleybuses); 5. Significantly increasing urban green areas; 6. Guaranteeing the supply of clean water, sufficiently saturated with bioelements; 7. Changing the diet so that it includes so-called health food, with the appropriate amount of vitamins and minerals (a prac-

tical expression of this suggestion is a cookbook written by Aleksandrowicz and I. Gumowska, *Kuchnia i medycyna – Cooking and medicine*; 8. Controlling food in terms of compounds detrimental to human health it contains, resulting from the excessive chemicalization of agricultural production and food industry, which should be limited (Aleksandrowicz, 1979, p. 104-109).

The suggestion to diagnose diseases of affluence in the ecological context is Aleksandrowicz's considerable achievement. In Poland, he was the precursor of combining medical practice with the analysis of threats to human health presented by the natural environment, which is becoming gradually more and more destroyed. His project of prevention as a higher form of medicine based on nature protection is a big step towards the new paradigm of medicine (Jagiellowicz, 2011, p. 140-147).

### III. The ecological conscience

The idea of ecological prevention of diseases of affluence is anchored in Aleksandrowicz's axiological reflection. Its nature is definitely anthropocentric, resulting from the conviction that *the whole reality needs to be considered from a human point of view* (Aleksandrowicz, 1992, p. 276). It is also demonstrated in the perspective of ecogism. Pointing out the interdependency, generally speaking, of biosphere and sociosphere, it highlights the necessity of introducing such a relationship between them that would ensure possibly the best conditions of human life.

The highest value for Aleksandrowicz is health: *health is the chief value of the human world* (Aleksandrowicz, 1992, p. 269). Being aware of the difficulties involved in providing a precise definition of health, he adopts a very broad formula describing it as a state of *balance in terms of the somatic and psychological structure of personality as well as the structure of a person* (Aleksandrowicz, 1987, p. 17). as a lack of disruption in homeostasis in the physical, psychological and social sphere of an individual human life. Such a broad perspective on health enables him to distance himself from modern medicine, interested, according to him, only in the biological aspect of human health (and disease). Health as well as human diseases need to be, as he claims, considered also from the psychological and social point of view. Such a holistic perspective and interdisciplinary medical examination shall be the characteristic features of the humanism of *the medicine of tomorrow* he advocates (Aleksandrowicz, 1979, p. 8-24).

From this point of view, the project of prevention based on nature protection concerns not only somatic diseases, but also psychological and social health. It

is being damaged by a set of factors originating in the social environment, such as the stress-inducing character of the contemporary socio-political system, the phenomenon of wars or the moral crisis; at the same time it is dependent on the quality of food, which as a result of human impact on the environment is often full of poisonous toxins, *which damage not only biosphere, but above all the most evolved living matter – the human brain* (Aleksandrowicz, 1987, p. 102). Therefore, the prevention must include the protection of not only the biophysical environment, but also of the psychosocial one. *In this understanding, prevention amounts to forecasting future cultural patterns, which combining the biological knowledge of the environment with the knowledge of the relationships between people and nations provide the basis for the 'science of survival'* (Aleksandrowicz, 1987, p. 39).

Apart from the value of human health – the aim of prevention – the most significant category on Aleksandrowicz's axiological horizon is *the ecological conscience*, providing the foundation for the undertaken pro-health action through environmental protection. The Polish scholar did not define the notion of *the ecological conscience* anywhere in his writings; he used it intuitively, as a general term for the sensitivity to the condition of the natural environment<sup>2</sup>. At the same time, *the ecological conscience* plays the role of an *inner moral censor* of a person (Fiut, 2013) it is the voice of Socrates' *daimonion* forbidding one to undertake actions which increase human suffering resulting from the degradation of the broadly understood human environment, consisting in equal parts of nature and society.

When analysing the contents of the term *the ecological conscience*, it needs to be pointed out that *conscience* is a word signifying a system of internalized values, culturally and historically dependent, always constituting a specific moral compass for the actions one undertakes (when one is not faithful to these values, they feel remorse); the expression *ecological* points to the centre of this conscience, consisting of the conviction that there exist values the natural environment is entitled to. Jointly, *the ecological conscience* could be defined in A. Papuziński's words as *the moment in the human experience of freedom when they become aware of their responsibility for the life in all its forms: anthroposphere, zoosphere, biosphere and geosphere; for the whole genetic potential of the life on our planet; for maintaining the population size of all forms of life, at least enabling them to survive in their natural conditions; and for the unaltered balance of natural processes* (Papuzinski, 1997, p. 21-22)<sup>3</sup>. It needs to be stressed that the abovementioned proposition of understanding the term *ecological conscience* has a biocentric

<sup>2</sup> The category of *the ecological conscience* was introduced by Aldo Leopold in his essay *The Ecological Conscience*, in: *A Sand County Almanac* (1949).

<sup>3</sup> As a side note, it needs to be stressed that there is a close connection between *ecological conscience* and *ecological awareness*, the propagation of which is in the current

nature, which was not how Aleksandrowicz perceived it. According to him, the biological conscience is *activated* only in situations when a threat to human health from the socio-natural environment occurs. In relation to the natural environment, the ecological conscience is manifested through practical protective activities towards nature – not on account of nature itself, but exclusively in the context of ensuring human health, the highest value of the social world. In relation to the social world, ecological conscience is to blaze the trails of organising it in such a way that the threats to the psychosocial human health could be minimized as much as possible. Therefore, Aleksandrowicz's ecological conscience is definitely anthropocentric.

The value of human health and the ecological conscience are the bases for Aleksandrowicz's moral reflection. It is characterised, on the one hand, by its deep humanism; on the other, the quite unexpected connection it establishes between morality and the psychophysical quality (health) of human life as well as its socio-natural environment is striking. In this context, the Polish scholar writes openly that *moral-ity cannot be separated from its bearer; that is, the human body and its physiology, as well as its correlation with the broadly understood environment* (Aleksandrowicz, 1992, p. 318). Subsequently, he supplements this conviction with a thesis that *A healthy person is good in the colloquial understanding of the word; they think and act morally* (Aleksandrowicz, 1987, p. 19). It means accepting the conclusion that the opposite of *health*, that is *disease*, perceived not only mechanically, as the *damage* to one of the organs of the human body, but as general improper functioning of a person also in the psychological and social sphere, is the source of evil. In this sense *what should be considered the antinomy of good are those human actions which add more suffering to existential suffering, cause the damage of structures and functions of bodily organs and lead to premature death* (Aleksandrowicz, 1987, p. 21), such as diseases of affluence. On the other hand, health and the good connected with it result in the sense of *self-esteem combined with the respect for others' dignity, that is with egalitarianism, with a sense of respect for life in any form. A healthy person (...), therefore equipped with a properly developed ecological conscience, is not cruel, but good; they think and act honestly, their deeds are characterised by horizontal and vertical responsibility* (Aleksandrowicz, 1979, p. 41). Horizontal responsibility concerns the relationships between people *hinc et nunc* on a micro-social (local, within a country) and macro-social (international) scale, while vertical responsibility relates to taking care of the older generation, of eliminating the inherited negative behaviour, propagating prosocial values for the future and

concern for the future generations. In this understanding, responsibility amounts to sustaining the ecological balance of the environment of human life, ensuring humans with suitable conditions for maintaining their health.

Aleksandrowicz also employs the abovementioned bases of his moral reflection to formulate a few specific normative directives of human conduct (Aleksandrowicz, 1979, p. 42-43; Aleksandrowicz 1987, p. 19-20). They concern three areas: 1. Human personality; 2. Social coexistence and 3. Ecology.

Re. 1. In the first area, the guidelines concern the moral formation of human personality. The norms given here present an outline of a model of a good and healthy person:

- prohibition on consciously causing (through thinking and/or acting) suffering in others,
- prohibition on indifference to the phenomenon of hunger;
- prohibition on unjustified patronizing other people;
- prohibition on lying,
- an obligation to express gratitude for acts of kindness,
- an obligation to perform objective self-evaluation,
- an obligation to internally compensate (through spiritual development) physical or psychological defects,
- an obligation to be optimistic in life (and to reject pessimism at the same time),
- an obligation to attain spiritual self-fulfilment.

Re. 2. The second plane is where the norms describing the idea of *social health* and common good are located:

- prohibition on hating other people for reasons of racial, national or religious prejudice,
- prohibition on employing the law of *the justice of the stronger* in macro-social relations,
- an obligation to solve all social conflicts without harming other people,
- an obligation to *design* a better tomorrow according to the vision in which moral values prevail over material ones.

Re. 3. Finally, the third area refers to the principle of ecologism, which combines the social world of the people with the natural environment. The guidelines presented here define the core of the ecological conscience:

- an obligation to develop the awareness of the fact how detrimental it is for health to disturb the natural environment (Ale-

ksandrowicz calls a lack of such awareness a disease *caused by the deficiency of ecological conscience*,

- an obligation to prevent as much as possible the destruction of biosphere,
- an obligation to limit the purchase of consumer goods, which will result in reducing the exploitation of natural resources and, in turn, in increasing humanity's chances of survival,
- prohibition on wasting or destroying products essential for life, which is a crime against humanity and human sense of justice,
- an obligation to view the biosphere (including the human world) from the perspective of the rhythm of life, marked by birth, puberty, old age and death, in the face of which all beings are equal.

The moral norms ensuing from the value of health as well as from employing the ecological conscience in practice create the framework of an ethical system. Its specific characteristic is the identification of widely understood human health with moral good, and defining humans as beings which are most evolutionary advanced, but always closely related to their natural and social environment. The awareness of this fact and the concern for human health produce a sense of ecological conscience. Therefore, Aleksandrowicz's reflection in this area could be termed as *the ethics of the ecological conscience* (Fiut, 2013).

#### IV. Social deformations and human health. The medicine of tomorrow

Aleksandrowicz understands the deformations of social life as any anomalies occurring in human social life which negatively affect people's health.

Among such problems which have a harmful influence on the whole of the human life, he lists above all the ethical crisis, directly coupled with the ecological crisis. This crisis is a disease of *the atrophy of the ecological conscience*, the cause of which is the direction of the progress of human civilisation, with its excessively developed industrialisation and bloated, often gratuitous consumerism. The consequences of such direction of humanity's development are the gradual destruction and pollution of the natural environment, which have a definitely negative influence on the state of human health.

The second drastic deformation of social life is the phenomenon of war, irrational in itself, as well as the related arms industry. On the one hand, according to Aleksandrowicz, eliminating the phenomenon of war will undoubtedly end the suffering of war victims and their families. On the other, it is only through limiting it, and preferably through total disarmament of the world that it will not just become possible to eliminate genocide or terrorism, but also to allow for a radical *reduction in the pollution of the*

*environment with by-products of industrial plants (military factories – L.G.), and the released funds can be used for the hierarchically most significant goal: the protection of health of the present and future generations* (Aleksandrowicz, 1987, p. 102). An expression of the Polish doctor's attitude of pacifism stated in such terms, especially close to him on account of his wartime fate, was his open letter entitled *Letter 2 concerning preservation of natural environment by war prophylaxis*, addressed to Secretary-General of the United Nations U Thant in 1970. Its main message is contained in the following words: *The prevention of the diseases of the modern civilization requires humans to protect their environment, that is nature. Its attribute is war prophylaxis, that is protection of peace* (Aleksandrowicz, 1992, p. 252-254).

The following feature of contemporaneity which Aleksandrowicz finds incomprehensible is hunger, which afflicts a large part of human population and whose influence on human health is indisputable. He finds its sources mainly in the definitely harmful current economic-political system, which, for example, orders that food be destroyed whenever there is a case of overproduction, so that profitable producer prices can be maintained. Hunger is also the result of conflicts, both military and political (e.g. through imposing an embargo or increasing the rates of duty on food products).

According to the Polish scientist, the present day is also characterised by an increase in the number of psychosocial anomalies. Among them, he includes depressive disorders, mental illnesses, drug addiction and alcoholism. He stresses that some of them are conditioned by cultural heredity (drinking alcohol), others – by inadequate social or health policy, but what he sees as a significant cause for their dissemination is insufficient presence of bioelements (e.g. lithium) in the diet of modern people, which has a destructive impact on the human brain. Their deficiency is mainly caused by robber economy (Aleksandrowicz, 1987, p. 187), resulting e.g. in depleting soil fertility.

Generalizing the remarks above, Aleksandrowicz writes that the sources of social deformations are to certain extent historically and culturally burdened, but they are also the result of human creativity: *the negative effects humans cause in their natural environment, expressed by three interconnected socio-cultural phenomena, that is war-hunger-disease, are not only the consequence of pedagogical errors, but also of the disorders in the structure and functions of the brain, which often fail to be detected clinically* (Aleksandrowicz, 1987, p. 40), this situation is profoundly influenced by human contamination of the natural environment. These social anomalies can be in great part eliminated by prevention based on nature protection.

It is in the context of the presented social deformations and the prevention in health protection that

Aleksandrowicz's idea of *the medicine of tomorrow* is situated. This project has its roots in the conviction that modern medicine adopts an inadequate approach to the patient. Above all, it loses sight of the inseparable psychophysical unity of the human; it fails to perceive a person's socio-cultural roots and to take these conditions into consideration in treatment. It treats an individual in need of medical intervention exclusively in categories of a separate medical case or disease entity. This trend is especially favoured by the development of unconnected medical specialities. Therefore, modern holistic medicine lacks a diagnostic perspective. The treatment technology, as a result of perceiving a person in a mechanistic way – which is the aftermath of the 19<sup>th</sup> century scientific and technical revolution (scientistic tendencies) – resembles a sort of *repairing a broken engine* (Aleksandrowicz, 1979, p. 15).

Aleksandrowicz claims that a change in modern medicine's approach to the patient is indispensable. He stresses that *disappointed with the scientific and technical revolution, we see our (only – L.G.) hope of saving mankind in scientific and humanistic revolution* (Aleksandrowicz, 1979, p. 52). For medicine, it means the necessity to be *deeply [grounded] in the issues of the humanities – philosophy, ethics, pedagogy, political and economic sciences, social sciences, as well as biological and exact sciences. The role of 'the medicine of tomorrow' would therefore consist in integrating the activities focused on culture, or sociosphere, with technosphere – the world of machines, in order to protect biosphere and its elements – humans – from damage, that is from disease* (Aleksandrowicz, 1979, p. 97). Hence, it would be true *environmental medicine*, broad in terms of the scope of research and practice. The foundation of such reorientation in medicine shall be philosophy (Jagiellovicz, 2011, p. 215-216), especially Greek axiology as seen by Protagoras, Plato or Aristotle, who Aleksandrowicz referred to (e.g. Aleksandrowicz 1979, p. 38; 1987, p. 51; Wojtaszek, 2008, p. 38). It is to be based on the triad of the three most general values of good, beauty and truth.

In Aleksandrowicz's thought, the goals of the new medicine are to be set by the good of a holistically perceived human. They are formulated in most general terms on the normative grounds of the ethics of ecological conscience. Human physical and psychological health; the requirement of protecting the natural and social environment, related to the concern for human health; prevention of war; dissent at social deformations are priorities in this respect. The perspective of good understood in this manner demonstrates the need for taking immediate steps to put it into practice (e.g. through a suitable environmental, health and social policy), as a failure to act during an ecological crisis could result in an end to mankind. The medicine of the future plays a significant role in that regard in making people aware of the threats (by indicating the sources of e.g. diseases of affluence),

implementing prevention (environmental protection, propagating a proper, healthy lifestyle) and employing a holistic approach in diagnosis and treatment.

The truth, as the objective of the human cognitive activity, is according to the Polish doctor to play an ancillary role to human good. Science, as an expression of truth, is considered by him mainly in the context of the human state of health. In this respect, he stresses the necessity for undertaking in the medicine of the future extensive interdisciplinary research on etiology and treatment of numerous diseases which were little known or treated as incurable for a long time (e.g. cancers). He believes that cooperation between specialists in different areas of science, especially those studying the environment (e.g. chemists, physicists, hydrologists, soil scientists, biologists) and those studying the human (doctors, representatives of social sciences and the humanities) has already revealed and will allow to reveal in the future many interconnections, at the moment imperceptible, between sociosphere and biosphere, which will enable people to understand the mechanisms of the emergence of diseases and of overcoming them. The second significant guideline for modern and future medicine is, according to Aleksandrowicz, the worldwide flow of scientific information concerning social and individual health, which would make it possible to successfully combat especially dangerous diseases (e.g. virus epidemics on a global scale). At the same time, it needs to be borne in mind that the contemporary situation of the international exchange of information about health has been radically changed since the times of Aleksandrowicz's writings as a result of using information technology, to a large extent meeting the Polish doctor's demand for close international scientific and medical cooperation. Finally, the third element of the new medicine is the process of training medical staff, related to education. In this point, the scientist specifies a few principles which are traditional for medical deontology and according to which future doctors should be shaped, e.g. alleviating suffering, making an effort to prolong a patient's life with no regard for the rules of procedure, e.g. he allows for alternative medicine treatments) or own profits (e.g. career, financial motivation) (Aleksandrowicz, 1979, p. 14-22). However, the most important element of the *intellectual equipment* a doctor of *the medicine of tomorrow* should possess is, according to him, competence and humanistic, not technical in the spirit, pursuit of the profession. In this context, he writes: *I would entrust myself to the care of a doctor who would be as reflective as a sage, have knowledge and prudence whose source would not be just books, but also life experience* (Aleksandrowicz, 1979, p. 18-19). Furthermore: *I would like to see in my doctor-healer an eminent specialist in a particular branch of medicine (...), I would like them at the same time to be a person with the ability to perceive the world holistically* (Aleksandrowicz, 1979, p. 19). An ideal of *the med-*

*icine of tomorrow* is in this perspective a doctor-philosopher.

An important place in *the medicine of tomorrow* is occupied, according to Aleksandrowicz, by the value of beauty. In relation to this, he notes: *In what I call 'the hospital of tomorrow', aesthetic experiences should have its place; visual arts and music can play the role of elements stimulating the imagination not only of the patients, but also of the doctors* (Aleksandrowicz, 1979, p. 21). In turn, literature can support individual reflection which usually accompanies diseases, on the phenomena of suffering, death or on the purpose and sense of human existence. The alliance between art and medicine is to be, according to him, the basis of the one of the most significant therapeutic methods, especially in psychological rehabilitation (Aleksandrowicz, 1987).

Aleksandrowicz's remarks on *the medicine of tomorrow*, a project which has its roots in the acknowledgement of the abovementioned social deformations and the unsatisfactory state of modern medicine, clearly show the way beyond the concept of preventive healthcare through nature protection. This concept is absorbed by the idea of the new medicine, which, due to its suggested scope and line of reasoning, becomes an original idea of constructing a philosophy of medicine, or, more specifically – a philosophy of human health protection. According to the scientist's conviction that *Medicine has its roots in philosophy. If you cut a plant from its roots – it will die* (Roznowska, 2012, p. 317), such construction is indispensable. It needs to be added that this project was only roughly outlined by Aleksandrowicz.

## V. Conclusion

The title of the present article contains a thesis that Julian Aleksandrowicz's reflections on individual and social health in the context of environmental conditions are a specific type of sozologic thought. The ideas of ecologism and nature protection, which are in the foreground of his thought, as well as the related issue of diseases of affluence, are unambiguously situated within the area of sozology; they concern (partial, undertaken from a medical point of view) studies into the causes and consequences of the changes in the natural environment, occurring as a result of human social and economic activity; moreover, they tackle the problem of preventing the negative effects (diseases of affluence) of these changes for the human society.

The second thesis found in the title of the current text points to the specificity of the sozologic aspect of the Polish doctor's reflection. Namely, the pro-health activities through *environmental prevention* he highlights (as expressed in the maxim: *protection of*

*health through the protection of the natural environment*, Aleksandrowicz, 1979, p. 55) have clearly anthropocentric qualities. In his perspective, the idea of environmental protection is not an autotelic value; it plays an ancillary role to the value of human life, and especially human health. The effort aimed at respecting the natural environment is made only on account of human good, both individual and social. The natural environment, therefore, represents only an instrumental value; it is not a goal in itself, but only a tool used to achieve human good that is health. Hence, Aleksandrowicz's concept should be included in the definitely anthropocentric version of the idea of environmental protection, in the humanistic concept of sozology (Dołęga, 2006, p. 13-14).<sup>4</sup> Aleksandrowicz's multidimensionality and depth of thought, manifested for instance in his propositions of health prevention through nature protection, in undertaking systemic and interdisciplinary research on the intersection between natural sciences and the humanities, or in the project of *the medicine of tomorrow*, all justify terming it *the ethics of the ecological conscience, specific environmental bioethics* (Fiut, 2013) or *the philosophy of health protection* (Jagiellowicz, 2011). These names reflect very clearly how it transcends *pure* medicine. Therefore, it is possible and partially justifiable to locate his reflection within the philosophy of medicine or sozology. However, the issue of protecting health in human life which Aleksandrowicz addresses most often springs from perceiving the environment of human life in its philosophical aspect. For this reason it seems that the most appropriate location of Aleksandrowicz's thought is within the framework of sozophilosophy.

Sozophilosophy is, as yet, a proposition of constructing a philosophy of environmental protection, analogously to the already existing ecophilosophy – the philosophy of ecology. The originator of the idea, Wiesław Sztumski, writes that: *The philosophy of sozology is more of a practical than theoretical philosophy, as it fits in with the strategy of actions aimed at protecting those elements of the environment which are essential for our life, which are worth protecting and can still be saved from destruction. (...) Its aim is to save from destruction these elements of the environment of life which have not yet been damaged as a result of the progress of civilization. (...) Just as it is in the case of ecophilosophy, sozophilosophy holds prospects of further development in view of the fact that it has a fundamental significance for human existence and functioning, like science and technology* (Sztumski, 2012, p. 73-74). The whole of Aleksandrowicz's theoretical achievements and his actions for the protection of human health are contained within this framework. The issues he addresses and resolves – such as the idea of

<sup>4</sup> From a methodological point of view, considering the conspicuous *ecologism*, Aleksandrowicz's views should be located within systemic sozology.



the ecological unity of biosphere and anthroposphere; the idea of the environment of human life consisting of equal elements: nature and society; the anthropologic conception of the human homogeneous in psychological and physical terms; the system of values and their hierarchy in the human environment – are the philosophical basis for his practical actions for health protection. In his activities, he highlights the significance of the issue of human health and the necessity of providing protection to this area; protection which would be rational and would result from the concern for humankind's future and moral obligation towards people. In this sense, Aleksandrowicz anticipated one of the main directions of sozological reflection, focusing on the protection of spheres especially important for human existence.<sup>5</sup>

Aleksandrowicz's views perfectly fit in with the scope of valeology (from Latin, *valeo* – to be healthy), a modern interdisciplinary school of reflection combining medicine, psychology, sociology, sciences concerning physical culture; pedagogy or economy; it is taught in medical schools. Its subject matter is human health. In general terms, it prefers prevention and health promotion over treating diseases in its studies on human health. According to this area of science, activities focusing on maintaining health are more important than just the therapy (or at least equally important). Taking into consideration the significance Aleksandrowicz attached to the value of human health and to preventive healthcare achieved through nature protection, he can be undeniably considered as one of the initiators of valeology (Jagiełłowicz, 2011, p. 221-222; Bulicz, Murawow, 1997; Jaroń, 1998, p. 105-119).

Aleksandrowicz's medical activities, marked by the conviction that *there are no terminally ill people*, his social activity full of concern for improving individual and social health; scientific works indicating a broad intellectual perspective, requiring a reaction to the modern civilizational threats to human existence; finally, the fruits of his work in the form of, for example, a valuable diagnosis of diseases of affluence and the constructive ideas of *ecologism, the ecological conscience*, a higher degree of treatment through prevention consisting in the protection of the environment of human life, or *the medicine of tomorrow* – all these make Julian Aleksandrowicz – a doctor, scientist, academic teacher, humanist and philosopher – a prominent figure in Polish culture and science of the second half of the 20<sup>th</sup> century, especially distinguished in terms of raising ecological and sozological awareness.

<sup>5</sup>According to Sztumski, sozophilosophy should be concerned with the philosophical justification of the protection, as well as with the protection itself, of areas especially essential for humans immersed in the natural and so-

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cial environment, such as faith, knowledge, space, language, quiet, time, freedom, privacy or rationality; see Sztumski, 2012, p. 76-230. He did not mention the value of health.

