

Philosophical Aspects of Thanatology in the Palliative Care

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The idea of a philosophy of palliative care (PC) emerged with Cicely Saunders' vision for «a good death», and was developed further with the World Health Organization definition of palliative care. It is now being applied not only to cancer patients, but to all patients in end-of-life situations and patients and their families who are facing problems associated with life-threatening illness (including TB patients). In fact it is a philosophy of palliative patient care, in which often isn't thanatological aspects. The framework of the PC approach is describing by quality of life, autonomy, dignity, patient-centredness, and the priority assigned to relatives in the remit of care. Sometimes arising the interest to moral problems in the philosophy of PC common context. PC names as one of its central aims to prevent and relieve suffering, but it not only focuses on the physical dimension of pain but also addresses the patient's psychological, social, and spiritual suffering.

Formerly understood as specialised care for patients suffering cancer and with a poor prognosis, PC is now regarded as appropriate for those with chronic illness requiring long term care. But contemporary conception of PC in most cases, factly avoids questions about death, although have a metter with terminal patients. Even when prognosis implies a delayed death, prepering the patient to it is one of main tasks of PC.

Objective – to consider the philosophical aspects of thanatology in the alternative philosophy of palliative care.

Materials and methods. Historical-philosophical, analytical and phenomenological methods became the main ones for achieving the goal.

Results. Death is tragically experienced only in relation to individual being, that is, all the tragedy and fear of death is associated exclusively with only one of its, death, dimension – the social death of the person in all its fullness and concreteness. But if you still try to stay in a pleasant for human consciousness and thinking, aimed at individual being and anthropological to the point of impossibility, axiological system, then unpleasant conclusions arise (again, giving rise, like the existential, horror and fear). For example,

we can argue that the value of death lies in its attainability. This, in general, objective and therefore quite banal statement is unacceptable for the existential consciousness, which is trying to hide from such objectivity in the sphere of transcendence. Moreover, the presented statement is unacceptable for ordinary consciousness, which dictates to the subject «only-here-being», but at the same time, as soon as it touches on the Kantian question about the «shadow of an object», it constantly goes beyond the limits of everything immanent, for the most part immanent itself with pleasure leaving either without attention or pushing it out of existence.

In this context as an important problem there is philosophical and ethical interpretation of individual and social system of values. In particular, the modern paradigm of axiology turns out to be unsatisfactory from the point of view of the alternative philosophy of PC formation, that oriented not only to concept, in which the PC names as one of its central aims to prevent and relieve suffering (the concept of «total pain» by C. Saunders). What the main problem in this case? The axiology – is ethical solipsism, embodied in some resemblance to reality, which distorts any entity that really fills being. As a result, being appears as a strange picture: the desire with the fullness of all material content to embrace everything that does exist not outside of this being itself. But this fullness of the material, which eternally eludes from culture of human, and therefore is remarkable for culture itself, is only a fiction of the illusoriness self-determination of man in being, because the limits of the material, as well as the limits of human being, are conditional in temporality of itself. If being determines consciousness, then consciousness only agrees with being, in its diligence to define it by giving birth to ridiculous pictures of the non-existent, proving the existence of this non-existent by giving it some value in being that objectively from any value deprived. The axiology is a trap for the mind that kills the living thought of the real, denying the real, rationally justifying the need of a rigid framework for freedom. But those who love norms (lawyers, sociologists, psychologists, and other «rationalists») forget that such rationalism leads to a dead end of self-denial, and this denial is not dialectical at all. And here the denial of axiology is definitely needed. Denial of axiology, as, above all, attempts to give being, life, man, humanity any value – the only value of being in its objectivity and essential certainty, a value not correlated with being, and such a value that does not belong to being, objectified in the human, subjective, in which a something wants to define a nothing. Agree it is fun and interesting at the same time. Recognizing of this requires courage no less than the courage to be and the courage not to be.

However, the experience of death, is the experience of another. This experience constantly collides with the sphere of the artificial, conditional,

normative – with the sphere of ethics, which claims to be the regulator of the life of a person, people, society... It is in the ethical plane that the questions of the value of human life, the value of the human, the question of humanity. Does a person need a proposal of idean unity, a philosophical understanding of the spontaneity and illusory nature of the world, world-viewed and conscious position of the integral community of individual atomized being within social being, more precisely – the existence of the whole world? Does a person need the discovery and realization of the individual in other that preserving the freedom of the essence embodied in a distorted dependence on another form of existence? To these questions, among other, must give answer new philosophy of PC in reflex of death.

Conclusions. The alternative philosophy of PC prompts many ethical and philosophical questions about the future of palliative care itself. Tanathologic aspects of it have potential for solving theoretical and practical problem of contemporary PC not only in sphere of relief of the patient's suffering, but preparing the patient for death. Objectively, this applies to the entire process of PC, not only in the terminal stages, and includes the patient's social environment in this process, focusing attention on the problem of not physical but social death.