



SOCIAL MEDICINE: WHY NOT NOBEL PRIZE?

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ABSTRACT

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Heidegger says, "existence is first."

Sartre argues, "l'existence précède l'essence."

'Social Medicine(SM) precedes a drug.'

This is a key proposition for <Therapy of Social Medicine(2015)>
written by Byong-Hyon Han.

In this COVID-19 era, No.1 SM is social distance.

No.2 is mask. And No.3 is hand washing water.

Today, what saves mankind from this pandemic is the idea and practice
from 'Therapy of Social Medicine.'

Such being the case, compared with modern philosophy and drug,
SM is worthwhile to win the Nobel Prize as a really new medicine to save us.

As shown in the propositions of 'God is dead' (Nietzsche) and 'modern is the age of oblivion of existence' (Heidegger), modernity already has the seeds of problems that it is experiencing in its own body, and it is the orthodox theory of academia that the solution of these problems should be done through overcoming rather than the completion of modern times.^[1-5]

Also, from my point of view, if the phenomenon of Husserl, "zu den Sachen selbst(with the situation itself)!", is a mechanical eye of the present center, Heidegger's interpretation, which advocates that "existence is first," is clearly differentiated by the dynamic and inventive gaze of the future center.^[6]

In this background, like 'Hei-Hei No(Heidegger is not read as Heidegger)', Husserl and Heidegger as well as Nietzsche and Heidegger should be seen together for Heidegger to be read properly.

Especially, it is worth noting that Nietzsche, as a thinker who overcomes modernity, has established himself as a philosopher who strengthens the modernity and completes Western metaphysics.

In other words, Nietzsche tells the world that the long history of the West, especially the modern history, was only aiming for its most concealed progress in the case of Ent-wurf (企投; An existential way of being that throws itself beyond the present into the future. It is the basic concept of existentialism in Heidegger and Sartre) as 'the will to power'. Therefore Heidegger saw that the nihilism of the time originated from the understanding of a specific existence of the modern day, that is, the understanding of existence as a means of technical civilization.^[7-11]

As such, Heidegger of the early developed his philosophy around Dasein based on the metaphysical perception of the essence of the whole being as 'the will to power', but since 1934 he has felt betrayal and disillusionment that he was 'used' to the Nazi movement and Hitler, and he no longer expects it.

(Note: The ten-month presidency of Freiburg University by the wrong decision remained an indelible stain on his life, following his remaining life like a specter.)

In short, Nietzsche's 'the will to power' interprets science and technology civilization as a blind will to defend

power at the root, and Nazism at that time is regarded as a world view that this blind will of domination is used for self-expansion as much as liberalism and Bolshevism.

Eventually, Heidegger, through the 'revolution (an ideological turnaround)' by these insights, from this point on, attributes himself to nature, seeing only Friedrich Holderlin (1770–1843) as a poet who presents a true direction in overcoming modern technological civilization.^[12]

◇ Understanding Being: Time is horizontal

Human beings are the ones who reveal the dynamic structure (the horizon) of time, the phenomenon of nothing-something-nothing (無有無), 'a being coming and going!', which is a being that reveals the dynamic structure (horizontal prospect) of time.

Heidegger's question of existence is thus reduced to the question of the meaning of being based on a being that has been thrown into the world and temporality thrown into the world. Here, meaning is 'the foundation (or purpose) of Ent-wurf (企投) that something can be understood as something from him' and, Ent-wurf (企投) means throwing himself for the future.

For example, while I am looking around the world, I find a sparrow, fix my eyes on it, and think: 'What is that?' The reversible movement of concealment (in the meantime, not seen, forgotten) and dis-concealment (in the end, seen in the eyes) is the core mechanism of the mind of Dasein in the world-in-being. At this time, if the object of concern is a matter, it is 'caring', and if it is a man, it is 'uneasiness of heart'.

So the existential meaning of being is time. Because existence itself is not directly known to us, the possibility of understanding existence best is in temporality.

All respect, but when I express it in the manner of Heidegger, the meaning of my existence is in the beginning (開始) of 'Social Medicine'. In other words, the work of <Therapy of Social Medicine>, which presented the vision of 'Beautiful Humanity and Healthy Society (BHHS)!' and completed to overcome it by resisting modern medical care centered on science and technology, is described: 'Social Medicine' is first rather than drugs.

Today, we live with a feeling that 'Social Medicine' such as social distance, mask, and hand washing water is a true 'Medicine' that saves all of u in the global village in the pandemic situation of COVID-19 than any 'Drug' such as a vaccine and a therapeutic agent.^[13]

This is a possible event because a "called" writer of his own way has based the life on 'dailiness' and has made Ent-wurf (企投) to 'Social Medicine' (Heidegger also has

started from 'dailiness' and released <Existence & Time>)

Like this as time is limited because there are a beginning and an end, existence intervenes in time through death. Heidegger reveals the structure of time as 'Past / Geworfenheit (被投; being thrown into the world)', 'Present / Immersion (没入)', and 'Future / Ent-wurf (企投).

In other words, while 'das Man' lives a life of self-forgetting, being swayed by time in the present of eating, drinking, and enjoying himself by being immersed in curiosity, chatting, and charming by saying, "He doesn't have tomorrow.", while Dasein is reminded of the past (Präsentation; Presentation) through the gaze of death (Gewesenheit; Being realistic) and he experiences the present as a meaningful 'moment' as he becomes the subject who lives his original time by fighting for the possibility of the future.

Thus time is the horizon that clearly reveals the meaning of Dasein's existence.

<Existence and Time> depicts the world-in-existence of Dasein, and finally, it is reduced to the dynamic fundamental structure of Dasein, temporality, in the latter half. In the end, the meaning of existence is not only the subjective time centered on the present based on the time immanence of consciousness philosophy, but also the time of 'between' rather than the objective time of the physical phenomenon outside.

In other words, only Dasein has embodied the meaning of its own existence by integrating the past (History), present (Moment), and future (Plan) into one and achieving 'de-constructive (self-reliant unification)'. Heidegger's time and human view are significant in that they have dismantled a linear and causal view of time and constructed a new one.

◇ Rx: Dasein's pioneering decision (focused on the future)

Death is a cutter knife that unpacks the wholeness of existence.

Heidegger saw the finite nature of time as the most essential of human beings: "Man must die someday." Thus it is an obvious blessing that humans can think of death ahead of time. This is because Dasein, not 'das Man', gives an insight into its original existence or the nature of existence through the gaze of death.

Sartre's rejection of the Nobel Prize, saying that "existence is ahead of essence," also disproves the fact that the originality of existence is much more valuable. It seems that he wanted to remain himself as a 'Dasein', not 'das Man'.

On the other hand, unlike the fear with a specific object, the anxiety that comes suddenly due to the nervousness of the world as a being-in-world (Lacan's unconscious gaze of the impulse to die) and the mindfulness captured by the dynamic structure of time lead Dasein to trigger the pioneering decision for his future and to make 'Becoming (significant process)', because death has not yet arrived for us who are alive.

In short, the encounter with the world itself is the ontology of a being thrown into the world, and the opening of mutual contexts and relationships is epistemology. The world is composed of significance and we are familiar with the world around us 'usually already'. We are familiar with this open world because we are familiar with it.

In other words, since familiarity exists first, the understanding of existence in the world is 'self-understanding' through this world, which includes the existence of the self-reflection that can be overcome by reflection and resistance.

'Dasein is the closest thing to us on existence, and the furthest thing ontologically.' On one hand, it means that Dasein is the only existence that throws the existence question based on 'dailiness' in this world by being there, and is an excellent existence that has an understanding of its existence at the same time.^[14-20]

On the other hand, it is also a famous proposition that criticizes and goes beyond Husserl as a human 'intrinsic' because it means that it will not go out as a phenomenological description.

Dasein is not cognition (description) but being, which is the farthest ontologically in that humans cannot know the cogito (the subject of reason) clearly. In other words, human beings exist, but they are beings ('becoming') that are formed ontologically, not being completed. It is not a phenomenological description, but a process that goes a long way in hermeneutics.

As a result, it can be assumed that the temporality of the being (nothing) itself, which is ahead of the existence, can be discussed even in the discussion of 'time of existence' or 'destiny (for example, the signs of existence of heaven, such as conception dreams-birth, meteor-death, etc.)', which was intended to be dealt with in the second part (incompleteness) of <Existence and Time>, but Heidegger of the latter period escaped from the stage of history to nature, the hermitage of existence, and became a poet.

In short, Heidegger's philosophy paved the way for imagination to intervene in understanding humans. Nevertheless, like the play of fate, Heidegger is regrettable in that he missed the opportunity to meet and interpret the key themes of Wittgenstein's 'mysterious

world' or oriental philosophy, such as conception dreams and meteor, through the time of existence.

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