

## Psychiatric Anthropology

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The notion of a mental illness still provokes heated discussions. A clear answer is needed not only to solve specific diagnostic and therapeutic problems but also to reflect on the topics of “genius and insanity,” “crime and mental anomalies,” “psychiatry or antipsychiatry?,” “what (or who, to be precise) is a person?”.

The modern biopsychosocial model of mental disorders is meant to answer the last question. (By addressing the issue of “religion and mental disorders,” we prefer to refer to this tripartite as a trichotomy: spirit-soul-body. This approach was developed by the famous Soviet psychiatrist Professor D.E. Melekhov). But this approach does not pay enough attention to the structures of “psycho” and considers them as an epiphenomenon of “biological” or as a “social” response. (D.E. Melekhov also did not discuss the specific structure of the “soul.” He transferred the whole trichotomy to psychiatry from Christian anthropology).

The independent essence of mental (psychic) processes, which cannot be reduced to neural structures, can be justified by the concept of “natural semantic metalanguage” (ESM) of Polish linguist Anna Vezhbtskaya, which includes the human language model. The verbs “see,” “hear,” “feel,” “think,” “know,” “do,” “talk,” “want” are not only lexical units but also mental states - experiences that are understandable to everyone a priori. In the historical process of complication of the psyche, its reflexive activity, these experiences/states began to be interpreted as psychological categories of perception, emotions, thinking, will, etc.

The words “to live” and “to die” (also from the dictionary of A. Vezhbtskaya) can be used in estimating some forms of activity of these experiences as pathological: as their distortion, weakening, disintegration. Going in the opposite direction from the final “die”, we justify the reality of mental-psychic illness. This warns the psychiatrist from confusing the biological with mental or social, from materialistic reductionism and/or moralizing sociology. The limits of the competence of the psychiatrist become clearly identified, limited.

Somatic medicine works with the “body” and its pathologies. “Socio” (“spirit”) is a sphere of values, it is what a person puts above himself, for what he lives. This is the competence of clerics, artists, politicians, law officers, etc.

So, taken together, the tripartite and linguistic model of a person of A. Vezhbtskaya allow us, in our opinion, to build anthropology, based on which it becomes possible to answer the theoretical and practical questions of psychiatry as a holistic humanitarian and humanistic science about humans.

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