



The Space and the Time as a Nosological Query

Barbara Piozzini*

Unitre, Purdue, MIUR, Italy

***Corresponding author:** Prof. Barbara Piozzini, Unitre, Purdue, MIUR, Italy; Email: filosofiaistoriapiozzini@gmail.com

Commentary

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Abstract

The aim of the paper is the one to circumscribe the space and the time considered as epiphenomenal clusters of the matter in contemporary sciences.

From the inception, we are taking into consideration their physical dimension that is null when divided, thus, we are opening a dialogue regarding the Hypostatic tendency of human beings to rationalize the metaphysical counterpart of the matter.

Commentary

The space and the time as a nosological query.

If we consider as a general statement the hystorical assumption derived from the Greeks on the basis of a worthy global inclusion of the space and the time mostly included in the concept of the environment, we would lack of the necessary acknowledgement to isolate and better to know the phenomenas we will deal with.

The Space and the time from the beginning of our history considered to be the necessary to meet evolution involve different queries; nevertheless, it derives from the Greeks the hypothesis, the latter evaluated in physicians studies such as Newton, Einstein or Wertheimer's one, to measure the space and the time to let them change from an absolute assertion to relativistic one, as a matter of fact, taking into consideration that to measure does not imply to contain or to quantify in order to make something objective but, on the contrary, it means to transform the risk of an abolutist perspective into a partial one.

If it is true that the multiple forms of reality need and imply the concept of mutation refered to a fixed space and time, it was with the paradox of the movement, structured to explain the changement of the phenomenas of reality, which was first demonstrated a divergence in mutation if observed from a sensorial nor from a rational point of view.

First of all, we have to point out the role of reasoning that was, at the time of the age we are considering, totally divided from sensorial perception; the aim of philosophical studies was, infact, the one to enlight and empower the usage of the reason including its relevant limits, we have thus to wait for the birth of a new concept of Philosophy and the birth of the scientific method to define sensorial and rational evaluation when quering reality.

As exposed above, during the greek ages, the attempt was the one to establish a relation between fixed and variable proprieties of reality, for example, in the case of some lights or the one of an arrow, if we consider the derivated *qualia* of their movement in the space and we postulate the space to be divisible, we'll fix their movement as empty if related to space; as a gnoseological evidence, the arrow will not move from *T1* and the appearance of its movement (as the one of some lights turned on and off in a sequence) will structure our knowledge.¹

It was with the development of the Maths theory of Infinity the way throught it had been explained the latter paradox; it had been demonstrated, infact, the sum of a defined numbers of quantity for unlimited times we'll not

¹ Gentile, Ronga, Bertelli, Skepsis, Philosophy as research, La Filosofia come ricerca, dalle origini ad Aristotele, edizioni il Capitello, Torino, 2018; pp. 97-98

necessary correspond to unlimited one, that is to say, if we admit that the space and the time are divisible is due to observe their physical dimension is null.

From a naturalistic point of view, where the space and the time are involved in sensorial perception of reality, their structures has thus been outlined in line with the assumption of a measurement nullification; at this point, the maths' calculation become expression of a constitutional tendency of men to measure the variation when compared with fixed or null elements.

In addition, considering the time as a separated element from realism, Einstein definition would suggest us the present is everything simultaneous to the present in order to underline the zero quotation of the instant as well as the one of the space.²

The last passage is to introduce the concept of contraction of time and distances used, as an instance of principle, in the mechanics of quantum where even the presence of a mass, as the one of the fotonic expression, has no application.

If a critical reflection is conducted on the basis of a genesis of space and time, we have to take into consideration the influence of this factors in the construction of a theory even if, as defined with Mach's theory, they represent an ipostatic tendency of men to measure metaphysical entities not observable for their natural conformation³.

An Historical consideration is thus due to enhance the perception of this principle otherways to remain intrinsic in science.

At this point, after in literature have been developed studies about the erroneous perception and the physical dimension of the before mentioned phenomenas, we'd like to introduce one of our main argument: are space and time considered as epiphenomenal factors in scientific and clinical context or, conversely as an absolute?

Considering medicine to be the science developed on the basis of previous scientific studies, we have to briefly consider first, its roots.

From the greek language *pharmakòs*, the ethimological dimension of the word include the blow in the past was considered to be demonic up to V b.c. until Hippocrates separated the mythological dimension from the nosological

level when trying to define its practical counterpart: *tekhné* is to aim at an inferential evaluation where the particular event is used to build an upper structure of knowledge⁴.

The nosognomic research in etiopathogenesis introduced by Hippocrates considers, infact, different signs, their relation and proportion with different causes to transform an immediate evidence into a Science⁵.

Moreover, in Hippocratic medicine the space and the time in their genomics anthropological counterpart were considered, indeed, as particular geomorphic expression of an illness; such as immanent causes of expression of pathology, thus, factors which conditioned the onset of it and its existence.

If we consider that, during the past ages, some pathologies were silent or different respect to the contemporaries one, according to Hippocrates point of view, it would depend on the inclusion of geomorphical factors such as the Space, the Time and the habits become absolute: "In Scizia men were fat because, at birth, they were not treated with bands".⁶ Infact, the main divergence in the onset of an illness was not just due to the technique but there were evidence, in Hippocratic medicine, the seasons, geography, the way to think and the long lime term of life as well contributed to increase a clinical attitude, that is to translate, an immanentistic point of view in the manner to deal with the space and the time.

On the contrary, in contemporary medicine, the genomical expression of the space and the time themselves are mostly considered as epiphenomenal contingencies implied in science as far as the clinical etiopathogenesis and the nosological process in Biology is concerned: considered to be an isolable phenomena from pathogenesis the space and the time are mostly used both in Biology and in medicine such as referees and products of an illness and, when they are not, they generally contribute to define the attitude to develop a pathology.

Let us think of the organization of cells in space and time with subparts which are functional to a major mechanism, let's take into consideration the inflammatory process considered as secondary in the case of a possible impairment of an organ, the age of a man, the ribosomal response in proteical synthesis or the general way a pathologist anatom would consider time in terms of clinical convention postponed when related to a prior event; these are facts where we can

4 Armocida G. Bicheno E. Fox B, *Storia della Medicina*, Jaka Book, Milano, 1993 pp. 15-16.

5 Fanzago tr. It Perrone F. *Isituzioni patologiche*, seconda edizione, Da' Torchi di Luca Marotta, Napoli, 1824 pp 132.

6 Ibidem, p. 180.

2 Castellani E. Morganti M, *La Filosofia della Scienza*, il Mulino, Bologna, 2019; pp. 201

3 Castellani E. Morganti M, *La Filosofia della Scienza*, il Mulino, Bologna, 2019; pp 84-85

read the space and the time as epiphenomena.

Furthermore, there is a biological evidence of the difficulty to evaluate this phenomenon, readable within the concept of gradual transmutation of a species into another.

As we mentioned before, biologically speaking, the concept of time and space are the necessary for the theory of evolution, where a scientist has to taxonomize a phenotypical generational change defined by clusters.

Species⁷ has to be regarded as things that can evolve slowly from other species and have vague boundaries where the time shows their limit. As a consequence, separation in the space and the reproduction of new characteristics in the time is the criteria we use to define new species with the concept of time become primary.

From an epiphenomenal point of view, the space and the time both in Biology and in Medicine, don't lose their main role; if it is up to a scientist the choice to manage the time as an essential or derivative impact factor, it is due to stress the structural possibility we have to deal with a matter having both fixed and variable elements, when the framework is an expression of the attempt to classify the two mentioned performative *qualia*.

It was indeed with Democritus that the variables of the matter were first normologically organized in primaries and fixed elements separated from derivative characteristics, that is to translate, an approval of the collateral hypostatic tendency of human being to perceive differential parameters when the aim is to rationalize the metaphysical counterpart of the matter.

In addition, the component of rationality has to be distinguished if defined on the basis of its usage or the one of its topic.

If it is true that Galileo, Bacon, Descartes⁸ defined the epistemological way to access the knowledge, it has to be distinguished the role of measurement from pure rationalism.

In particular, the usage of reason does not imply measuring but, according to the philosophers, means to guide senses toward an upper knowledge, with an embryonic rational mechanism which is included even within the law level approach to the knowledge.

7 Godfrey Smith, *Philosophy of Biology*, Princeton University Press, New Jersey, 2014.

8 For an explanation see Abbagnano N. Fornero G, *La ricerca del pensiero*, 2A, Milano - Torino, Paravia 2015 pp: 111-194.

If it is true that the Cartesian evidence refers to a primary law level discrimination because of the quantity of descriptive elements we decide, at first, to take into consideration, at this point the lack of time would represent a prejudice of the reason but, on the contrary, it is due to point out the inclusion of this component also when observing, within the Cartesian "evidence" step.

The observation process in medicine, for example, assumes the rational component to be included at the first step of a general algorithm, where clinical observation refers to elements we rationally decide not to evaluate because not coherent with a pathology.

In this sense, the time is strictly evaluated as an additional element where its lack does not change the pathogenesis.

More subtly still, the time is considered to be a functional element without wondering about teleonomics.

Functionalism is, in fact, when some traits or structures have been selected for and maintained because they had effect *x*, but in the case of the time, we should consider it is just a way we have to look at something, effectiveness in its relativism⁹.

Including the time in a functionalist perspective, means to wonder how and what to stress an intrinsic teleonomic view that, in general, can be extended in each area that structures our knowledge; it is the case of the History, of the Poetry and the one of the Science, where the time assumes a teleological value depending on the perspective (the past, the future, and the present) we ontologically value.

Moving from the impossibility to measure the metaphysical level of the concepts we have just examined, which are functional but erroneously thought to enrich a process they are part of, we firstly admitted the gradual separation of the space and the time from the absolute, to transcribe the usage of them as epiphenomena in some disciplines.

Thus, to conclude, if we admit mutation, we have to assert the two elements considered are divisible and if they are, a mathematical attitude to look at the two instances teaches they lose the extension without losing the metaphysical meaning.

Endonotes

1. Armocida G, Bicheno E, Fox B (1993) *Storia della Medicina*. Jaka Book, Milano.
2. Castellani E, Morganti M (2019) *La Filosofia della*

9 Godfrey p. 60; 64

Scienza. il Mulino, Bologna.

3. Fanzago tr. It Perrone F (1825) Istituzioni patologiche. 2nd (Edn.), Da' Torchi di Luca Marotta, Napoli.
4. Gentile, Ronga, Bertelli (2018) Skepsis, Philosophy as

research, La Filosofia come ricerca, dalle origini ad Aristotele, edizioni il Capitello, Torino.

5. Godfrey Smith (2014) Philosophy of Biology. Princeton University Press, New Jersey.

