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## **Философское осмысление гуманитарности как практико-ориентированной платформы медицинского познания (аспекты исследования оснований духовной деятельности и интеллекта)**

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### **Аннотация**

В статье рассматривается феномен «медицинских гуманитарных наук», как самостоятельное междисциплинарное направление исследований – реальность, сложившаяся на базе интеграции международного опыта. Феномен осмысливается в поле святоотеческой традиции и медицины, поскольку фокусирует педагогическую стратегию и нравственную практику. В российской духовной традиции он вписывается в процессы воспитания человечности и формирования духовности, которые получают современное прочтение как в нравственно-религиозных категориях, так и в категориях естественнонаучных, имеющих особое значение для медицинской практики. Духовность в русской традиции выступает осевой категорией мышления. Наряду с этим рассматривается действие мировоззрения личности, выступающего в качестве психофизиологического сегмента человеческого организма, и конструирующего механизма по трансформации ценностных оснований мышления одновременно.

Включение в подготовку врачей в современной высшей медицинской школе основ духовно-нравственного воспитания и святоотеческого опыта способствует созданию комплексных условий для восстановления гуманитарной культуры в медицине, качественно меняющих её антропологическую, этико-психологическую составляющие. Инструментальной нравственной практикой служит системное гуманитарное знание в медицинском образовании. Трансформации человеческих возможностей напрямую связываются с духовными преобразованиями, происходящими в русской традиции, которая выступает также и методом познания. Подчёркивается значение гуманитарного познания в медицинской практике, актуализирующего миссию профессиональной преданности практического врача.

**Ключевые слова:** мировоззрение, духовная деятельность, гуманитарное знание, медицинское образование, трансформативные процессы, информация, религиозный опыт, человек, рефлексия.

## Philosophical comprehension of humanity as a practical-oriented platform of medical cognition (aspects of investigation of the foundations of spiritual activity and intelligence)

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### Abstract

The article considers the phenomenon of "medical humanities" sciences as an independent interdisciplinary direction of researches and reality, based on the integration of international experience. The phenomenon is thought of in the field of holy-paternal tradition and medicine, as it focuses pedagogical strategy and moral practice. In the Russian spiritual tradition it fits into the processes of education of humanity and formation of spirituality, which receive modern reading both in moral-religious categories, and in categories of natural science, which are of special importance for medical practice. Spirituality in Russian tradition acts as an axial category of thinking. The action of the personality worldview acting as a psychophysiological segment of the man's organism and a designing mechanism for transformation of value bases of thinking is also considered in parallel. Taking part in the training of doctors in the modern higher medical school of the foundations of spiritual and moral education, sacred experience contributes to the creation of complex conditions for the restoration of humanitarian culture in medicine, qualitatively changing its anthropological, ethical-psychologic components. An instrumental moral practice serves as systemic humanitarian knowledge in medical education. Transformations of human possibilities are directly connected with to spiritual transformations taking place in the Russian tradition, which is a method of cognition. The importance of humanitarian cognition in medical practice, which actualizes the mission of professional dedication of a practical doctor, is emphasized.

**Key words:** worldview, spiritual activity, humanitarian knowledge, transformative processes, information, religious experience, a man, reflection.

Study of essence of social transformations by Russian authors [2; 14; 16] demonstrated modifications of the Russian spiritual tradition in the conditions of self-determination [14, p. 87] and the integrative role in moral and religious categories in these processes. The paradigm rethinking of religious experience in the creations of literary philology updated the new reading of the term "Russian spiritual tradition," which is based on the phenomenon of spirituality [Ibid., p. 86]. According to the author, tradition is a way of realizing social inheritance of positive experience of past generations and a reality objectified in substantive and linguistic forms and cultural values. At the same time, both religious and secular spheres of social being are implicitly inherent in the appeal to spirituality as an axial category,

which is increasingly used in social cognition and in social philosophy. The inner world of man and his soul as a microcosm become an integral part of this spirituality. The concept of medicine is modulated as part of social culture through its philosophical foundations, combining the principles and approaches of worldview, methodological and socio-historical content. In the field of medicine they determine and condition the existence of its worldview and methodological structure.

In this regard, the concept of medical reality organically arises, meaning the existence of medicine itself, which has its own ontological status, object and object. Its systemic parts are: the interaction of the patient, including a set of physiological and pathological processes developing at the level of his bodily and mental organization with the activities of specialists and medical personnel trained in accordance with the specifically historically established direction of medicine; the activities of medical and preventive and scientific institutions, organizations of health care and pharmacy with their local-historical conditionality and carried out within the framework of a specific moment of socio-political development. This type of reality reflects the worldview of society in a particular historical period and represents an actual process and result at the same time. The concept of medical reality is associated with the concept of the style of thinking of a doctor, at the same time his spiritual potential and valuables.

Spiritual abilities achieve knowledge, in terms of content, and dimensionality, always more than science, which does not have such abilities. "This, first of all, is intuition, that is, a direct sense of truth that guesses, seeps it, prophetically foresees where it does not reach the scientific way of knowing"[7, p. 667]. Intuition, taking more and more attention to philosophy, in the search for anthropological truths and answers to eternal questions, leads to another, higher field of the spirit - to religion. Religious philosophy in such a search proceeds from worldview prerequisites and methodologically purposefully uses the terminology and language of theology in solving onto-epistemological, socio-personal problems. Changing the one-dimensional

nature of sociality, it develops morality, a system of values, feelings and social assessments.

Analysis of sociality by modern science allows us to decipher the basis of the effects of spiritual activity, informational in nature. The latter are not reduced only to a set of moral qualities, but act as a special way to constitution the existence of the individual. In the "constant interaction of spirit and flesh"[7, p. 412] there is a change in personality. It is obvious that the manifestations of destructive behavior on the part of the technological environment in relation to real historical knowledge and socio-cultural experience, which becomes secondary significant compared to the technologically introduced image of the world. At the same time, the existential threat is a violation of the systemic-forming effect of "mechanisms of personality reflection"[3, p. 200]. The violation of spiritual regulation associated with the architectural foundations of the person, followed by the technological transformation of the nature of a man, also becomes an existential problem. The preservation of archetypal grounds in the light of the relationship between modernization and traditionalism in Russia [14, p. 4] becomes an important condition for strengthening the patterns of spiritual development of society and personality.

The study of sociality involves a special complexity of human substrateness and subjectivity, with the informational component of human nature as a qualitative and quantitative variable [10, c.7], through which the essence of this nature is learned. The cognition is not feasible without the social and human sciences. The approach of science of the 21st century to the discovery of laws that ensure the integrity of developing natural systems reflects the need for interdisciplinary integration of theories of self-organization and theories of fundamental physical interactions.

The analysis of philosophical worldview foundation of medicine allows to study deeply the laws of an organism in connection with surroundings to prognosis its condition and processes in the light of new medical technologies GCP and competent point of view to teaching. In these conditions the worldview is researching during doctor's medicine preparing as the foundation

of forming the principle of “methodological confidence” [11, p. 7] or conviction of a doctor in true of private presentations about the world, a man, taking concrete methods of diagnostic and treatment. It is one of the important skilled characters of a doctor and his practice [11, p. 59], and the forming of it begins from medical education.

The formation of the professionalism of doctors in the conditions of the implementation of the 4P model of medicine and its humanization is facilitated by the phenomenon of "medical humanities" and the allocation of an independent interdisciplinary direction of research based on the integration of international experience. Medical humanities as part of basic medical education [15], a subject of medicine, were a response to the challenges of the present and the increasing technique. The sphere of medical humanities is broader and deeper than professional training, as it refers to the education of spirituality, kindness, mercy, love, compassion and moral qualities in the personality of a doctor. On the ways of technologization and rationalization of medicine, the aim of medical humanities is the education of humanity and the formation of spirituality through medical practice and contemplation, empathy for patients, narratives of disease through spiritual awakening and understanding of the mutual healing power of human relations [8, pp. 290-291]. Building humanitarian cognition on the principle of the specific historicity of knowledge and understanding has its own foundations and potential, requiring self-reflection (Selbstsinnung) in the aspect of its transformativity. Continuing the tradition of Kant's positive assessment of the Endlichkeit (limb) of human being [4, pp. 486-487], it accumulates methodological instruments for marking and analyzing its ontological status, values and relationships. Therefore, balancing the field of technological decisions of a doctor and the field of personal problems of patients is possible only in the case of an instrumental solution to the problem of reflexive professionalism in the medical system associated with spiritual activity. An instrumental moral practice is the systemic humanitarian component of medical education, with its genesis, historically intertwined with traditional and folk medicine. The cultural, semantic and social orientation of the above-

considered interdisciplinary is the creation of a special conceptual field that performs an adaptive role through two gnoseological constants: adaptive attitudes and value dominants. The first is a theoretical and methodological instruments of cognition and understanding of the truth, the second is values and dominants that form the ideal constructs of an interdisciplinary field. The first and second constants are correlated as the method of action, and as the aim of the action.

The ideological recognition of the value of a super-sensitive cognitive beginning, which forms a metaphysical perception of the world, is the worldview basis for interdisciplinary research. His contact with religious cognition and spiritual practices is the self-worth of the link. In the humanities, the procedural aspect of the influence of this foundation on the effectiveness of cognitive constructions, studied in sociology by P.A. Sorokin, is described in the present in social philosophy by N. I. Kargamanova [5, p. 284].

The socio-anthropological understanding of spirituality is expressed in connection with the choice of one's own image and fate, which should be designated as an ethical reflection, a way of organizing the activities of the individual. The Russian patristic tradition points to the grounds for the formation of spirituality through spiritual practice, recognizing the primacy of the properties of Divine love. Thanks to it, a complex of transformative processes takes place in the moral, spiritual spheres - basic for the healing power of human relations and medical activity. According to the outstanding Russian surgeon, Archbishop, a scientist and a priest Luke Voyno-Yasenetsky, "Love cannot lie in itself, for its main property is the need to pour out on someone and on something..." [7, p. 569]. Thinking on the causality of phenomena, processes and phenomena, he pointed out that "there is no eternal matter, but only energy is in the form of matter. With atomic decay, the energies are freed more subtle, approaching something intangible..., God is the spirit, God is love... Love Creates" [6, p. 161]. So formulated is the essence of understanding actions, inertia and procedural nature of everything reflexed and unreflexed by a person; spirituality. In search of moral

and religious-spiritual meaning in science, exploring through cognition the human ontos and mental activity, he summarizes the works of the Russian physiologist I.P. Pavlov: "We fully accept this deeply scientific idea of the activity of consciousness, but do not consider it exhaustive...Our spirit is always involved in acts and states of consciousness, defining and directing them. In turn, the spirit grows and changes from the activity of consciousness, from its individual acts and states "[13, p. 427]. Not the mind, but the spirit becomes the subject of self-cognition,... "for the mind is only part of the spirit, and not the whole spirit..."[13, p. 428]. The cognitive process is associated with the work of the spirit. In the scientific analysis of the correspondence of the sensual and spiritual, phenomenal space between them, which does not contradict religious ideas about the compound of a man, a substrate approach is used as a general methodological one. This is expressed in the study of a person in a structural-logical connection with the environment and through the cultural environment, where language, religious, scientific cognition and philosophy act. The enduring basis for studying the issue of the influence of mental, ideal on physiological, material, was the substrate approach in the humanistic scientific tradition. The essence of this influence is in the controlling role of the mental, which, being the information content of the codes of brain neurodynamic processes, controls in the same sense in which information controls. The origins of the information cause are the specific code structure where the information is embodied. The "effect of the soul on the body" is thought of as the transfer of information through a neurodynamic signal. As a reality of a spiritual character, one's own thoughts and feelings are perceived by a person from within his own ontos. Such introspection caused the dualistic separation of soul and body. The carrier of the processes taking place in the hierarchical structure of the brain is a word whose meaning is fixed by subjective experience [12, p. 47]. To the development of ideas about information in diagnostics as a value-sense constant, initial for specific medical cognition, various parametric aspects of his research, synergistic ideas are available [2, p. 506]. They mathematically explain the processes of branching the previous qualities into



new ones, followed by the self-organization of the living system. Discussing the "inner"(transcendental) person and metapsychic phenomena, in the work "Spirit, Soul, Body"[9; 7, pp. 651-652]. Archbishop Luke gives a special place to the systemic and self-organizing role of the primacy of the ideal in nature organism, the truth of spiritual knowledge in terms of tradition. This is the "transcendental consciousness of the inner person, renewal of the person in cognition"[7, p. 648-652]. Transformations of human capabilities are associated with spiritual transformations of human integrity [7, p. 650], its potential, which is of methodological importance in the study of the phenomenality of humanitarian knowledge and its foundations in medicine.

The self-worth of humanitarian knowledge in medicine makes it a theoretical basis for cognition a man as an object of medicine [11, p. 12], updating the mission of professional devotion to a practical doctor. This is the substantive problem of both medicine and social philosophy, interdisciplinary knowledge in general. Modern medical reality is intertwined with the philosophy of humanism and spiritual values, without which it is impossible to realize the peculiarities of a person's systemic relationships with the world, their interaction, to understand the causal conditionality of thinking in each specific historical period.

The Russian spiritual tradition, based on the phenomenon of spirituality, at the same time acts as a method of cognition and an unusual way for analytical thinking to socially translate the positive experience of spiritual practices and professional reflection in medicine. Without the inclusion in the training of doctors in modern medical education of the basics of spiritual and moral education, creations of the patristic tradition and religious experience, the humanization of medicine is impossible, the creation of complex conditions for the restoration of a practical-oriented humanitarian platform. This is necessary for qualitative changes in the anthropological, ethical and psychological components of medicine. This process in the field of social philosophy and interdisciplinary knowledge in the present becomes subject-forming.

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