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## **MEDICINE AND PHILOSOPHY: COMMON GOALS, COMMON OBJECTIVES**

Nowadays the beginning of any scientific research by establishing a fact of science and culture critical state has become a common practice. We are going to analyze the modern situation in the public health services applying the humanitarian or philosophical approach. According to the system principle research results, if the system is in the X state, it means that all its elements will be either at the same X state or aiming it. So is the system principle and as far as the society, organization or any group forms the social system, so far we

can extrapolate its state on all of its structural elements, institutes, including the public health services, and no doubt the state is critical.

First of all, we should define what medicine itself is. One can blame us for studying things which seems to be obvious, but, as Hegel said, it's a characteristic feature of philosophy to investigate things which are usually regarded as well-known. From generally accepted definitions of medicine one can see, that the health of a man is medicine's main goal. But is it possible to know what a healthy man is without knowing what man is in general? The answer is obvious! We can claim that medicine should study a human being as a kind of integrity – the sum of physical and psychical, in order not to be as blind sages from a Vedic parable. We have to admit, that medicine is a very specific science. It's the only science which has a man as its study and activity object. Not a set of bio-chemical reactions, not a sum of morphological features, not a food-recycling or reproductive mechanism, but a man as an integral phenomenon. There is only one sphere of human activities, which treats the problem of the man as a fundamental – it is philosophy. The first thing we will start with is establishing a fact, that a human being is not so much body, as the soul, spirit, consciousness or psyche – the name is indifferent. In other words, the human being consists of two elements – spiritual and material. We consider the spiritual part to be more valuable than the material one, or at least as equal. We won't stop on exact examples; everybody can find a sufficient number of them. However, that may be an incontestable fact that the internal psychic state can greatly influence the physiological processes. An excellent example will be the well-known placebo effect.

We can carry out a mental experiment to learn, what will happen if we reduce the medical care only to the body cure. Nowadays, computers and technologies are conquering the place under the sun almost in all spheres of human life – in army, school, etc and medicine is not an exception. We presume that in any type of human activity it is essential to replace the man with the machine if it is possible. In case the health care turns completely into body care the profession of the doctor will lose its primary essence. The place of the human's body master will be taken by the computer operator. The idea of replacing the man with the machine has become fixed for the humanity and is not as inoffensive, as it may look like. We believe that the main danger lies in the elimination of human factor from the process of cure; one can find many negative examples in Britain, Japan and all over the World.

Speaking about the essential role of the humanitarian part in medicine, we can admit, that first of all, on the one hand, the emancipation of medicine from morality invokes some insoluble problems as abortion, cloning and euthanasia. As a result, the new medical science appeared but it also didn't solve these problems, but the religious fundamentals of medicine had eliminated such problems. On the other hand, the reproductive process was sacral for humans and balanced by religious dogmas. Desacralisation of the intimate relations and the scientific explanation brought people as a result to the in-

creasing rate of venereal diseases. Secondly, it's a common knowledge, that confession protected people from depressions and mental disorders. The effectiveness of priest replacing with the psychologists doesn't need any comments. And, may be the most important thing, due to the religious norms the doctor thought firstly about the duty and secondly about the money for he was responsible to the God for the results of his medical care.

Besides, nowadays the doctor must be a good public-speaker and has a skill to convince people. Accessibility of special literature, a number of profane TV shows make the work of the doctor a hard thing, because many people consider themselves educated enough to argue with the doctor about the cure methods, drugs, tablets, etc. For pediatrist the skill to explain and convince is almost as important as his medical skills. One thing is to cure the child, another – to explain to the mother what and why should she do to make her child healthy. It's obvious that the health state of the child is the direct result of how the doctor could explain to the parents how to treat children in an appropriate way. Furthermore, the general level of education is also essential for a doctor, because it is unlikely for person to follow his advice if the doctor doesn't know elementary things. In order the interaction between the physician and the patient to be effective, the patient has to trust him. It is possible only in case the doctor's knowledge is much broader than just medical knowledge and one can see it. Moreover, one has to remember that the physician is not only a professional worker; he is a human as well; a person who has to be at an appropriate level of culture. He has to bring up children according to the traditions, teach them to differ good from bad, right from wrong. He has to make his own choice in the political, social life, etc. The main idea of these examples is that the human life is not concluded only in the professional activities, it is much richer and much more interesting.

In conclusion we can say, that the refusal from the humanitarian part of the medicine is unwanted, and even dangerous as it can cause serious consequences in the nearest future. The return to the cradle, quite the contrary can help medicine to regain its once high status and to solve the existing problems. As Hippocrates said, philosophy must be instilled in medicine and medicine in philosophy, because all the qualities of philosophy hold their meaning in medicine.