



# **Philosophy and medicine**

# PLAN:

The purpose of this work is to show the relationship between medicine and philosophy in historical and modern development, to reflect the philosophical methodology in medicine, to explain the need for the formation of new approaches, a deep and conscious interaction of these disciplines.



# TARGET

- Show how philosophy and medicine mutually developed each other in the historical process.
- To show that theoretical and practical medicine is based on dialectical data.
- Explain how the development of science and technology affects the formation of new approaches in the philosophy of medicine.

# Medicine as the most important sphere of universal culture

## Historical connection between medicine and philosophy

In medicine, as in any science, there are levels: theoretical and empirical, there are rules for working at these levels, patterns of development of the knowledge system, relations between different levels of knowledge, etc.

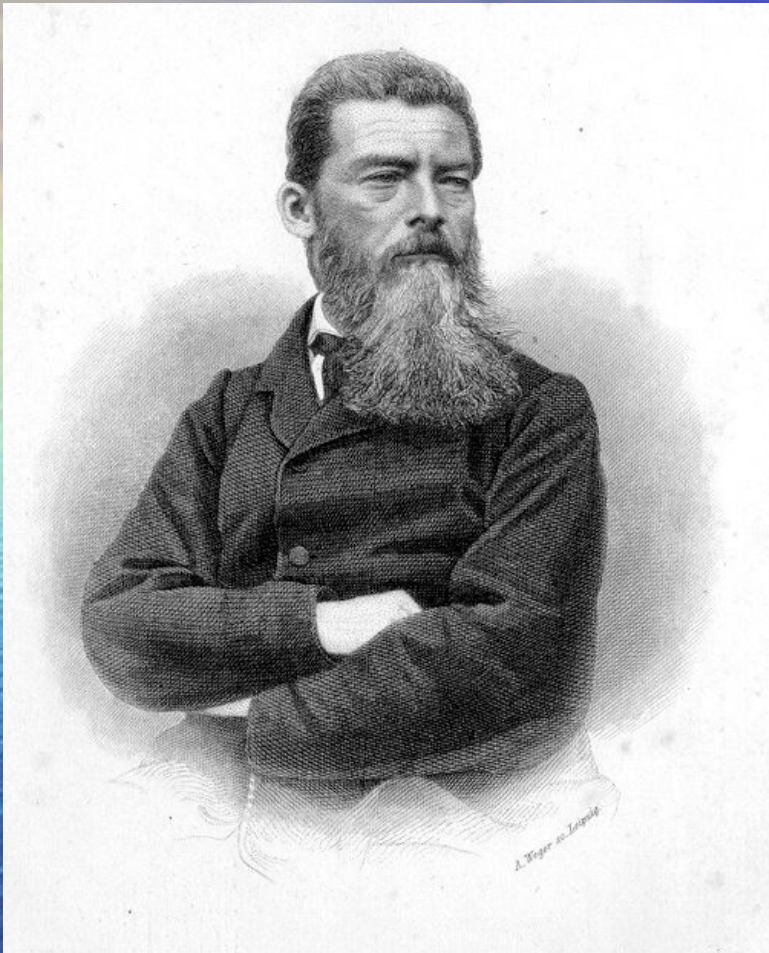
Philosophy in this case contributes to the development of a culture of human thinking, which carries out cognitive activities.

Moreover, it develops the doctor's worldview and heuristic potential in the integral system of material and spiritual culture of physicians. As practice shows, without philosophy, the image of medicine itself as the most important sphere of human culture is noticeably dimmed. Medicine together with philosophy comprehends the complex world of human life, manages its health.





The General outlines of medicine in the criteria of ancient philosophy were designated by the great Hippocrates. The formation of medicine into an independent natural science and humanitarian sphere of influence on a person belongs to the New time, when it became organically connected with the philosophical concepts of life philosophy of F. Bacon, I. Kant and other thinkers.



Medicine needs to strengthen ties with philosophy as a life-giving environment of spiritual habitation and further development of subject-conceptual thinking. The classic of German philosophy, L. Feuerbach, called medicine "the cradle of materialistic philosophy".



The relationship between medicine and philosophy began long ago, with the appearance of the first clear signs of abstract thinking in medicine that continue to this day.



In practical medical knowledge of the existence of life, objective thinking was formed spontaneously. It was born long before the philosophical and scientific style of thinking of the first doctors was formed. Empirical medical knowledge has long existed as a phenomenon subordinate to the religious and mythological worldview, closely intertwined with mysticism and superstition. Therefore, the scientific and empirical data acquired in ancient times were not initially connected with each other in an organic integrity. They were not philosophically conceived, theoretically based, that is, they could not be called theoretical or General medical provisions.



Scientific and medical knowledge was historically born together with the philosophical teachings of the ancient Greeks. Since the awakening of interest in thinking doctors to the philosophical understanding of the root cause of the world, the place and role of man in it, medicine has become actively saturated with philosophical meaning. In the end, a dialectical relationship was naturally formed between the philosophical understanding of the nature, role and purpose of man and the emerging clinical thinking that seeks to explain sometimes paradoxical phenomena in human life.

All this could not but affect the formation of a new specific subject-conceptual thinking of physicians. This phenomenon is quite understandable, since philosophical systems and scientific medicine could not develop together and at the same time be independent if they did not reflect and Express in their own way the universal interest in preserving and promoting human health.



# Originality of medicine as a science

Today we can say that medicine is not only the art of practical healing, but also an integration science, and besides, it is not so empirical as theoretical. The desire to theoretically generalize and philosophically integrate empirical knowledge, that is, to critically comprehend the rich Arsenal of experimental data, has been observed in medicine for a long time.

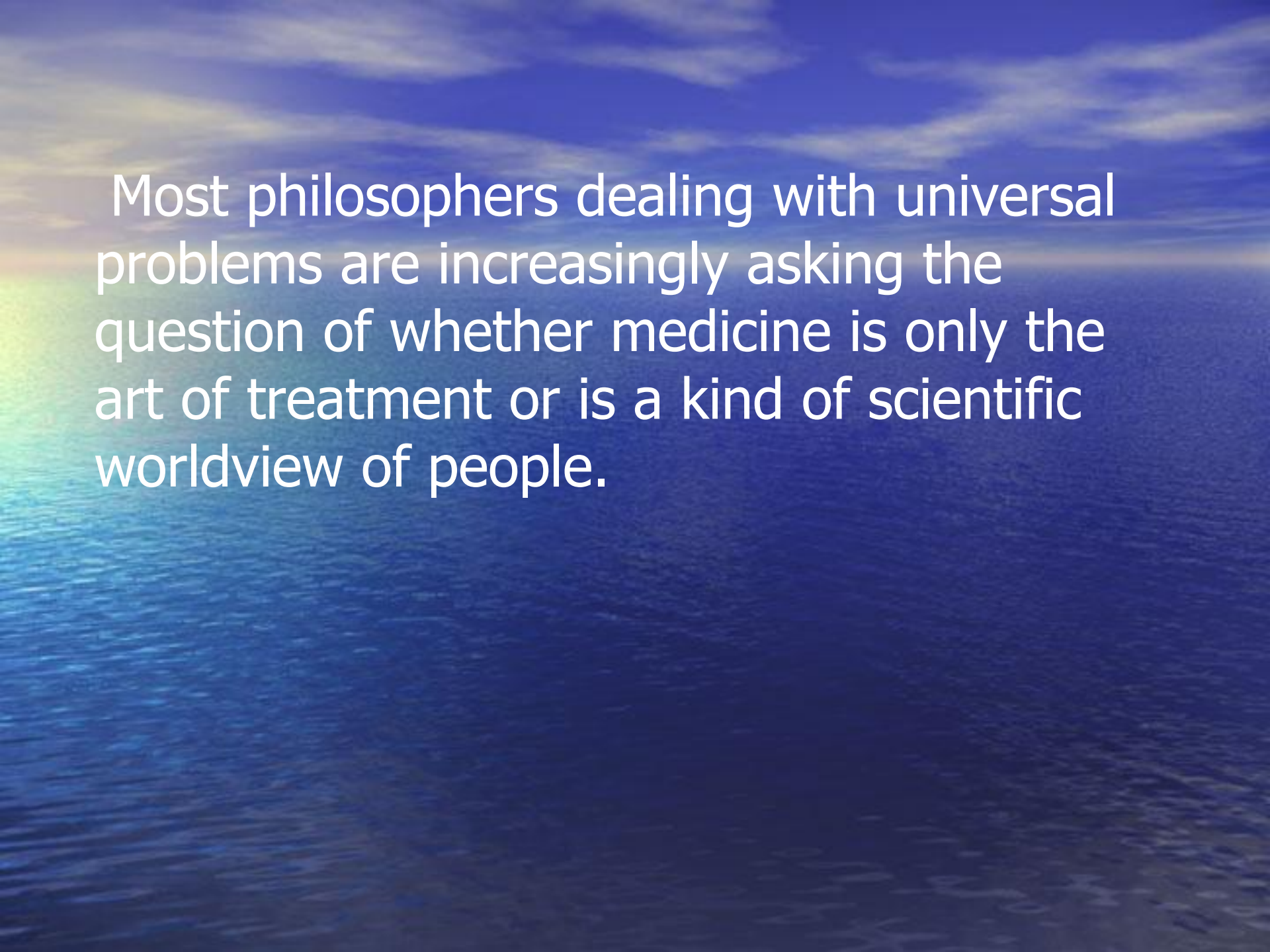
Medicine is fundamentally different from the well-known social Sciences, as well as from socio-scientific and humanitarian disciplines. It represents a unique unity of cognitive and value forms of mental reflection and practical transformation of human life.

Philosophy actively helps physicians to look differently at many things they know, to see the invisible, that is, to understand the inner meaning of objects and phenomena. The latter brings medicine closer to philosophy.



# The system of medical knowledge

The analysis of the system of medical knowledge is aimed primarily at the philosophical understanding of physicians and their activities to preserve and strengthen people's health, prolong their lives, and eliminate epidemics. Therefore, there is a systematic principle of health care.



Most philosophers dealing with universal problems are increasingly asking the question of whether medicine is only the art of treatment or is a kind of scientific worldview of people.



The sages of ancient civilizations have accumulated and accumulated a huge amount of scientific biological material. His understanding carried in itself at first religious and philosophical assessments. But the main thing is that the fact itself testifies to the desire of philosophizing physicians to understand and justify the essence of man, the principles of his existence, and hence the means and methods of his treatment.

Hippocrates ' teaching was not limited to giving medicine the status of a theoretical science. The great achievement of the thinker was to determine the moral and ethical appearance of the doctor's personality as the highest measure of moral and civil duty. After all, a doctor-philosopher is equal to God.



Hippocrates outlined the subject interests of medicine and philosophy, where "right and wrong have their limits". He objected to those doctors and philosophers who believed that before forming practical medicine, it is necessary to establish what constitutes human nature in General. "I believe," declared the thinker, " that a clear knowledge of nature is not borrowed from anywhere, but only from the medical art.»

# Philosophical methodology in medical knowledge

Philosophical methodology in medical knowledge plays an important role in the research process and is of extremely practical significance. After all, it does not study knowledge and truth as such, but methods of obtaining them. The philosophical methodology of medicine is designed to perform several functions: heuristic, coordinating and integrating. It stimulates the process of medical knowledge, proclaiming the basis of any research dialectical method of knowledge.



The philosophical study of medical knowledge, its mechanisms and processes to the extent that they are elements of practical medicine and are implemented by its means and methods, acts as a way of self-awareness of medicine. This is a methodological study of medicine itself. The methodology today includes in a certain way philosophically reinterpreted and scientifically refined results of the analysis of medical data on many mass diseases: AIDS, tuberculosis, flu, and others.

# The philosophical significance of medical knowledge

The significance of this type of knowledge of specific facts in the life of people, affecting their physical and mental health, is truly great. Any positive aspects of public health management, effective means and methods of treating people should be carefully studied and philosophically understood by all physicians in order to actively and fully develop medical theory. In the most General form, the task of medical knowledge is to identify the natural processes occurring in the body, the causes of pathological conditions, as well as the scientific search for the most effective ways and means to prevent and eliminate them.



# Philosophical and ethical problems of medicine

Modern cultural and scientific-technical progress, super-dynamic development of medical science and practice, biotechnology in world health – all this has raised new moral and ethical questions for philosophical thought. In this regard, it is important to philosophically understand the moral grounds for scientists and doctors to enter non-traditional areas of medical science and practice



In the nineteenth century, the doctor and writer V. V. Veresaev wrote " ... it is sad, but we must admit that our science still has no ethics... Ethics in a broad philosophical sense is necessary... The narrow questions of medical practice must first of all be solved from the philosophical point of view, and only in this case will we be able to finally create a real medical ethics."



Philosophical and ethical problems in medicine have deep logical and historical roots. They are determined primarily by the eternal problems that make up the essence of the worldview of physicians – their attitude to life, health, and death. In philosophical and moral terms, the problem of human suffering, for example, occupied the thoughts of philosophers and physicians almost throughout the history of cultural development. Thus, Aristotle called suffering the most important factor in testing the individual's courage. Subsequently, many philosophers (F. Bacon, I. Kant, etc.) taught

"To digest knowledge, you need to absorb it with an appetite," - said A. France. And for knowledge to be absorbed with an appetite, you need:

first, the teacher should submit them "with feeling, with sense, with arrangement", secondly, students should have a good appetite, i.e. the desire to learn, move their brains, absorb knowledge, acquire skills.

THANK YOU FOR YOUR ATTENTION.