

на примере деятельности человека-оператора – военного летчика, в Институте авиационной и космической медицины МО СССР и в Центре виртуалистики Института человека РАН. Статья состоит из краткого очерка-обзора работ на данную тему, выполненных Н.Носовым и ЦВ: Прониным М. и Юрьевым Г. Дано современное состояние проблемы понимания природы ошибок: раскрыт виртуальный конфликт – парадигматический конфликт, лежащий в знамиевых структурах современной психологии (не-виртуалистики). Показаны возможности виртуального подхода. Обоснована междисциплинарная соразмерность эгоскопии Г.Юрьева для исследования жизненных компетенций и гуманитарных рисков личности. Очерчены перспективы дальнейших исследований в рамках гуманитарной экспертизы ошибок и умысла.

Ф.Г. Майленова

Complex Human Studies and Virtualistics Preface

In the modern world scientific and technological progress increasingly appears in creation and application of technologies, which make an direct impact on human, on his biological, social and psychological characteristics. Furthermore scientific achievements can influence on different aspects of people existence not only is positive or negative ways, but also could transform his essence. Together science changes. In the suggested to reader the third issue of works by researchers of The Sector of Humanitarian expertise and bioethics, Institute of Philosophy RAS results of theoretical researches, made in 2007–08 are published. Articles are divided into three sections, which reflect main area of our researches.

The first section has title “Complex human studies” and is opened with article by corresponding member of RAS **B.G. Yudin** “**The human being in scientific cognition: Methodology and values**”. Author analyzes methodological and axiological foundations of the comprehensive human studies. It is stressed, that scientific cognition of humans has some specific traits which caused by its axiological characteristics. These value-determined traits of cognition of humans apparent not just in humanitarian sciences but in natural sciences as well when the latter are turned to the study of humans. Consequently, along with traditional methodological demarcations between natural sciences and human sciences or between nomothetic and idiographic sciences we can speak about one more demarcation, which is meaningful not just from axiological point of view, but from methodological one as well.

In the paper “**In virtual world of modern moral values and beliefs**” by **F.G. Maylenova** is demonstrated that human being is the entity which is aware about own existence. Such awareness makes his life special and different from all other living beings. It is possible to say that she/he lives simultaneously in two worlds: in the real world of natural interactions and in the imaginative world of ideas, representations, moral values and beliefs. The second world (and if to be more exact – sphere of moral values) will be the object of our reflections. Moral values, in spite of their imaginative nature, could have more meaning for humans than tangible “real” or “material” values. Love, freedom, duty, conscience, dignity, and other non-material forces influence human life and actions in real world. However what world to consider really real is a disputable question. Speaking about eternal values we

mean that all material is perishable. Non-material as something original and imperishable presents the essence of life. Both realities are closely bound in human existence. But as soon as we communicate with each other using ideas, names and representations – virtual world constitutes the most significant part of human existence.

History of moral ideas presents their permanent evolution not only at a large historical scale, but also (as we could witness) during the life time of one generation. But kind of change we really have? Is it a change of principles? Or, may be, it is only a change of their content and interpretation? Have always new reality with new moral regulations, or there is something stable and constant? Understanding of those stable and constant structures could be helpful in better understanding of does it mean to be an individual human person and humanity in general, what is the sense of human existence in the Universe.

The article **”On Physician Power”** by **P.D. Tishchenko** is a result of research devoted to problem of self-organization of nonformal structures of power in the closed communities. In terms of medical treatment the phenomenon of power is thoroughly investigated. Power of medical treatment (like Spinoza substance) have two attributes – power over natural processes of life and power over patients as persons. In the article, various variants of physician authority in accordance with three types of medical knowledge are considered: mythopoetical knowledge, traditional knowledge, and rational knowledge of science. Each of knowledge structures is correlatively connected with corresponding type of power (domination) presented by Max Weber: charismatic, traditional and rational. Realization of power (in both attributive qualities and each of three Weber forms) occurs by means of specific transition rituals.

The second article by **F.G. Maylenova** which is placed in the issue **”Moral and psychological foundations of typical problems concerned power authority”** is devoted to phenomenon of power as a form of violence, restricting personal freedom. Though main focus of the article is not external power variety, but internal mechanism of their personal apprehension, the level of personal susceptibility to power of authorities. Special attention is given to consideration of so called **”syndrome of acute subordination”**. What are features and causes of this phenomenon? Usually this phenomenon resides in people who are timid, shy, low self-appraised, feeling shortage of personal power. They are inclined to exaggerate significance of other people (at their own cost), very

attentive and sensitive to feelings and disposition of other people and, as a consequence, may obey against their own intentions. The positive side of this personal quality – they are excellent communicators who are able to understand others, literally they can **”put themselves on the place of other”**. So this ability may be a blessing and damnation at the same time.

The results of researches placed in the section **”History and methodology of humanitarian expertise”** reflect one of priority directions of the sector work. The section starts from publication **”Ivan T. Frolov on the philosophical foundations of humanitarian expertise”** by **G.L. Belkina, S.N. Korsakov**. The article appears to be an attempt to formulate several principles of humanitarian expertise based upon the ideas of academician Ivan T. Frolov, the founder of humanitarian expertise in this country. As a starting point, a statement was picked out that in modern science and practice human being is turning from a subject into the object of cognition and transformation. Under these circumstances, all branches of science become sciences studying human being. As a result, the correlation between cognitive and value-based sides of cognition changes essentially. An opportunity emerges for the objectively aimed value-based orientation of scientific cognition. Moreover, the responsibility of human being for his own future and the future of humanized and transformed nature is urgently requesting for a humanist orientation of cognition; this orientation becomes the condition of its objectivity. Ethical and legal regulations represent the forms of humanist orientation of cognition of human being. This way, instruments of humanitarian expertise of any large-scale scientific and production projects which affect the nature and individuality of human being can be worked out. From now on, humanitarian expertise must be regarded as an obligatory condition of human activity.

In the article by **Roman Belyaletdinov** **”Bioethical expertise of biotechnologies: principles risks/benefits assessment”** pro et contra of biotechnologies are considered from point of application of main bioethical principles – autonomy, justice and non-maleficence. As example fast developing biomedical technologies are taken – nanotechnologies, medical implants, genetical modification in sport.

Risk assessment is considered as tracking bioethical principles while biomedical devices and approaches are implemented. At the same time positive effects of new technologies could be considered as widening of personal autonomy resulted from developing of biotechnologies.

Examples of bioethical expertise using bioethical principles are mentioned.

In the publication **“Biotechnological (Re) – (de) –(con) –struction of Human Nature: the Case of Sexuality”** by **P.D. Tishchenko** it is demonstrated that rapidly multiplying biomedical technologies radically alter not only forms of human existence, but human essence as well. Those changes occur in the form of several competing tendencies, which I will designate as reconstruction, construction, deconstruction and destruction. Specific discourses of legitimation (recognition and justification) corresponds to each of those tendencies. Reconstruction means restoration of a lost form, construction presents tendencies to creation of new forms, deconstruction – tendencies to transformation of original form into potentiality of subsequent transformations, destruction – to production of wastes, that compose aggressive environment of scientifically unpredictable and technologically uncontrollable consequences. These wastes returns to human beings in forms of illnesses, ecological problems and global anthropological risks. Sexuality is considered as the case or original paradigmatic example. Development of practices of abortion, contraception, fertilization in test tube, transsexualism, cloning, artificial womb and pharmacology of pleasure («pills of happiness») are steps in total re-de-con-struction of human sexuality. The paper discusses the problem of moral responsibility in specific existential situation created by progress of biotechnologies.

The section is finished by the article **“Global and strategic context if the problem of humanitarian expertise of innovation projects”** by **professor of Moscow State University of Medicine and Dentistry (MSUMD) M.I. Moiseev**. The author considers the problem of humanitarian examination of innovative projects in aspect of the analysis of concepts of an innovation and projectness. The deep logic of examination is analyzed, it is offered to consider a global historical context of social and cultural situations within the limits of which humanitarian examination is spent. The hypothesis of self-organizing of historical process as some kind of «Systems Klio» is put forward.

The third section of the issue “Problems of Virtualistics” represents to the reader research results of the working group “Virtualistics”, which is a part of our sector. It begins with article **“A Woman And A Man: Bodily Transductions As The Virtual Factors Of The Cultural Genesis”** by **Ya. V. Chesnov**. The author shows that the

period of the oldest drawings of women shapes (33 to 11 thousand years ago) followed the development of the sexual semiotics of body forms. The system of mutual virtual exchange of meanings involved not only male and female bodies but also those of animals. On the one hand, it ensured the ontological unity of the world, and on the other, the expansion in the subtleties of thinking. It involves the appearance of the basic mental images which are in use to this day. Such covert ontology must be authorized by the cosmic foundation. It permits the mental images to domesticate time and space, turning later to planting and animal breeding. Consequently, the ontological customs are driven by bioethical roots.

The prominent woman’s role was to prevent the fluid space-time to slip into the repelling infinity, and to bring it back and let it flow down the attracting vortex towards the center, where she found her rest. So the culture creation process developed in the space between the attracting pole occupied by the woman and the repelling pole where no one but deities may live, though sometimes visited by a man. Today the custom of joining men and women together supports the creation of an emergent topic and feelings of happiness caused by appearing transductions. The origin of culture is not a result but a dynamic state in which we live and which we are unfortunately unaware of.

In the article **«Virtualistic of memories and humanitarian examination»** by **G.P.Yuryev, M.A.Pronin** the ontological model of memory is discussed. It is understood not as epifenomen, but as a life basis. It is virtualistic development of ideas of Parmenida and Ekharta. The taxonomy of a new paradigm is proved: life is creating memory; the minimum element of life – a logic three lemma (trilemma) memories «or – and – or»; memory is primary and plural ontologically; continual-discrete memory continuously evolves in plurality of the lifeless and live forms possessing is qualitative-quantitative characteristics of similarity and distinctions among themselves; Virtualistic memories are one of ways of life constructions. In development of ideas of Heidegger about an intrinsic basis as one of principles of a modern life the technology of an objectivization of undercover knowledge of memory of the person for humanitarian examination is proved. Theoretical bases of interdisciplinary technology are given and practical results of diagnostics of types of logic strategy and dimensions of humanitarian risks on a number of vital topics of a social life are resulted.

In the paper «**Virtual in the field of education**» by **O.A.Skorkin** the virtual environment is broadly determined as an object environment without interaction of a tutor/docent and an educated. A school-boy as well as a student or a researcher are teaching the navigation in the virtual (information) environment Here is shown that the problem is crucial for the teacher who should transform his role from the expositor of the textbook to the pilot who indicates the right coordinates in the virtual environment.

The creation of this information environment is a challenge.

This role exceeds the ability of “one-hand teacher”, the most important here is the collegial function of pedagogical team. The effective usage of the modern information technologies, it’s proper incorporation into the educational process let us make a step over to the new educational paradigm. The nature of the information environment comprises not only the core of the collective interests of the research team, but the vector of it’s development.

The problem is actual because of the tremendous growth of the information flow, that interfused the modern human being.

Finishes release the publication «**Ontology of an error: the virtual approach**» by **M.A.Pronin, G.P.Yuryev**. In the article the ontologic bases underlying epistemological difficulties of understanding of the nature of an error are opened. Work continues N.A.Nosova’s devoted to errors on an example of activity of the person-operator the long-term researches – the military pilot, at Institute of aviation and space medicine Department of Defense of the USSR and in the Center of virtualistics (CV) of The Institute of human studying of the Russian Academy of Sciences. Article consists of a short sketch-review of works on the given theme, executed by N. Nosovym and in CV: Pronin M. and Jurev G. Described a current state of a problem of understanding of the nature of errors: the virtual conflict – the paradigmatic conflict lying in paradigmatic structures of modern psychology (not-virtualistic) is opened. Possibilities of the virtual approach are shown. Interdisciplinary harmony egoscopy by G. Jurev for research vital competences and humanitarian risks of the person is proved. Prospects of the further researches within the limits of humanitarian examination of errors and intention are outlined.

Б.Г. Юдин

Человек в научном познании: методология и ценности*

В методологии науки широко известны различия и противопоставления, касающиеся естественных наук, с одной стороны, и гуманитарных наук – с другой. Так, В.Дильтей видел специфику гуманитарного знания, или, в его терминологии, наук о духе, в следующем. Если в науках о природе изучаемые предметы даны нам внешним образом, так что мы сами, используя различного рода гипотезы, должны конструировать связи между этими предметами, то для наук о духе характерно внутреннее восприятие, так что изучаемое нами дано нам непосредственно, и при том как нечто уже до всяких наших познавательных усилий взаимосвязанное. «Природу мы объясняем, душевную жизнь мы постигаем»¹.

В свою очередь В.Виндельбанд, критикуя это Дильтеевское разделение наук, предлагал различать науки не по предмету, а по методу и специфическим познавательным целям. От наук номотетических, занимающихся выявлением и изучением общих законов, он отличает науки идеографические, ориентирующиеся на индивидуальные, уникальные ситуации, такие, к примеру, как какое-либо историческое событие.

В обоих случаях, как мы видим, научное изучение человека оказывается разделенным между двумя типами познания. Либо мы подходим к человеку как природному существу, в отношении которого действуют некоторые общие законы, либо же, пользуясь

* Статья подготовлена при поддержке гранта РФФИ № 08-06-00590а.