

III. INNOVATIVE WAYS AND METHODS OF PRODUCTIVE USING THE EXPERT CREATIVITY



THE PROBLEM OF "BRAIN AND MIND" IN MEDICAL PSYCHOLOGY

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Summary. The aim of the article is a theoretical analysis of the problem with regard to the phenomenon of mental human brain in clinical psychology and psychophysiology from several points of view. At the end of the article it will be summed up, that the problem is still poorly understood and requires further research.

Keywords: brain; psyche; psychophysiology; phenomenon; medical psychology; problem; materialism; idealism; dualism.

The question of the nature of the attitude in the psychic phenomena of man and on the activity of the brain is at most a psychophysiological problem in medical psychology. This problem arose in scientific knowledge and for many years has been a field of direct interests of philosophy, psychology and the natural sciences. And until now, it raises a number of extremely significant philosophical and natural science questions, which increases the relevance of its theoretical analysis both in the plane of dialectical materialism and in terms of the tasks of a complex of scientific disciplines, in particular psychophysiology and clinical psychology, involved in the study of the psyche of the brain.

It is important to know that solving the question of the relationship between the psyche and brain activity necessarily includes philosophical premises.

You can not study the human brain, ignoring the psyche as a function of the brain. It is also impossible to scientifically study the psyche without exploring it as a function, a property of the brain. Soviet general and medical psychology study the brain and psyche in their unity. In such a study and understanding, the Pavlovian teaching plays a crucial role. It is worth adding that Soviet psychological sciences were based on the philosophy of dialectical materialism, the studies of which were based on factual material accumulated by world science.

Scientists standing in idealistic positions tear the psyche away from the brain, but recently most of the followers of the idealistic trend have been shifting to the positions of eclectic dualism. The outstanding physiologist Charles Sherrington in his book "Man and His Nature" (1946) wrote that "the brain cooperates with the psyche," considering the psyche and brain as elements separated from each other. For Sherrington and his students, these two elements are connected only by the principle of interaction.

Hans Walter Grule recently wrote in his great work on psychology that "the question of whether it is necessary to understand that the brain and psyche interconnect or function in parallel or whether their duality is only apparent, but in fact the mental and physical are identical, does not to psychology". Everything is wrong in this statement. The first question of psychology is what is the psyche? This question cannot be solved without solving the question of the origin of the psyche. Is the last soul given by God, or is it a property of matter? Listing all possible solutions, Grule names the solutions that are based on materialistic monism and consistently materialistic teachings I. P. Pavlova [1, p. 172–175].

It is worth noting that all materialism is in the following position: the psyche is the highest product of a specially organized matter, but is not identified with it, i.e. the brain. Or in other words, matter is primary, the psyche is secondary; the brain and psyche are one, but not identical. The brain is an organ of reflection of objective reality and the relationship of the organism with the environment. Reflection is carried out in the process of human activity and underlies it.

In the study of the brain, as in the study of the psyche from these positions, one of the most important questions is the question of the localization of functions in the brain, that is, the nature of the dependence of various mental processes, various forms of activity on the brain (and the organism) as a whole, and from its individual parts. The study of the problem of localization of mental functions in the human brain is of crucial theoretical and practical importance. The latter is especially great in a neurosurgical clinic.

Numerous clinical and experimental studies accumulated in science recently indicate that there is a close and dialectical connection between the brain and the psyche. For example, acting on a person's brain, you can change his identity, erase his personality. Currently, with the help of chemical and electrical manipulations with certain parts of the brain, states of consciousness are changing [2].

All of the above irrefutably proves the direct subordination of the psyche to external physical and chemical influences. Moreover, in recent years, more and more accumulating evidence that the psychological state of a person is closely related to the presence of a particular chemical in the brain.

On the other hand, everything that deeply affects the psyche is reflected both in the brain and throughout the body. It is known that grief or severe depression can lead to bodily (psychosomatic) diseases. Hypnosis can cause various somatic disorders and vice versa, contribute to their cure.

In general, the above facts indicate that such a close relationship between the brain and the psyche cannot be explained only from the standpoint of physiological parallelism.

It is important to emphasize another thing. The relation of the psyche to the brain cannot be understood as the relation of the product to the manufacturer, since the product can and often very effectively affects its manufacturer – the brain.

Thus, there is still a dialectic connection between the brain and the psyche, physiological and mental, which has not yet been fully explained.

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ПРИЗНАКИ И НАПРАВЛЕНИЯ САМООБРАЗОВАНИЯ ПЕДАГОГОВ ВЫСШИХ УЧЕБНЫХ ЗАВЕДЕНИЙ

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Summary. This scientific article examines the signs and directions of self-education of teachers working in higher educational institutions.

Keywords: self-education; activity; teacher; University; signs; directions.

Вне самообразования идея личностного и профессионального развития учителя неосуществима. Социологи утверждают, что перспективой развития общества является трансформация деятельности в самодеятельность (общесоциологический закон), развития в саморазвитие, образования в самообразование. Особое внимание уделяется в последнее время способности педагога к личностно профессиональному развитию, что обусловило изменение приоритетов и повышения компетентности.

Самообразование во все времена было основным источником человеческого знания. Основной объем знаний и умений каждый добывает сам. Понятие «самообразование» состоит из комплектования личной библиотеки и умственного труда дома, наедине (В. А. Сухомлинский). «Кто дорожит жизнью мысли, – писал Д. И. Писарев, – тот знает очень хорошо, что настоящее образование есть только самообразование и что оно начинается только с той минуты, когда человек, распроставшись навсегда со всеми школами, делается полным хозяином своего времени и своих занятий» [1, с. 112].

Самообразование – это целенаправленный и определенным образом организованный процесс приобретения необходимых в профессиональной деятельности знаний, формирования умений и навыков путем самостоятельных занятий на рабочем месте и/или вне него [2, с. 108].