

I'd restrict". In this sense conception of "human nature" is incredible and destructive "narrowing" of human. Contrary to it, the idea of bioethos is necessary and salutary "widening" of human. It means that the space of bioethos is commune in the most wide sense of the word (it can be Christian commune, Mussulman ummah, Jewish kibuz, different non-religious forms of civil society, global association at last). It means that without justice, solidarity, self-restraint, self-sacrifice (heroism) and courage human sinks into destructive individual utopia of cold calculation, ecstasies of power, unlimited consumption, false eudaimonism and transhumanism.

Thus, the elaboration of the idea of bioethos as space of justice and real improvement of human would enable to indicate perspective of the returning to human, existing in the reality of biocapitalism in the state of global alienation, his family essence that implies the relationship of human to himself as to available living kin, as to universal being and therefore free.

Bioethos is the space of creation, which is interpreted maximum loosely and including in itself construction of global dialog, charity (as "creation" of benefit), formation of the human of "ennobled image", one can say, human of bioethos. And the best characteristic of such human is the following interpretation: "The founder of Christianity gave up the forms of life and the forms of discourse, which could make him great and significant. By own life, consisting of constant dying, and own cross death he demonstrated that there are no answers given once and for all...it is impossible to escape death, one can only let it in life and already overcome there" [7].

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FORMATION OF LATERAL THINKING IN DISCUSSION OF BIOETHICAL DILEMMAS OF TECHNOLOGIES OF "HUMAN ENHANCEMENT"

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Results of approbation in student's audiences' receptions of lateral thinking in discussion of technologies of management of human feelings are presented in article. Authors consider lateral thinking as the most effective method of a bioethical reflection because abduction doesn't pass by the abnormal facts, phenomena, stories, examples, remakes concepts and finds extraordinary ways of acculturation of new medical technologies by means of promotion of, at first sight, unacceptable hypotheses. Authors consider that the bioethics develops in line of post-nonclassical rationality which allows lateral style of confirmation of hypotheses □ of adoption of unevident decisions on the basis of the principle of credibility, despite methods of binding of unjoinable, thinking across, metaphoricalnesses and pantophagies of judgments, discontinuity of a reflection, and banality of conclusions.

Keywords: bioethics, lateral thinking, abduction, acculturation, human enhancement.

ФОРМИРОВАНИЕ ЛАТЕРАЛЬНОГО МЫШЛЕНИЯ В ОБСУЖДЕНИИ БИОЭТИЧЕСКИХ ДИЛЕММ ТЕХНОЛОГИЙ УЛУЧШЕНИЯ ЧЕЛОВЕКА

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В статье представлены результаты апробации в студенческих аудиториях приемов латерального мышления при обсуждении технологий управления человеческими чувствами. Авторы рассматривают латеральное мышление как наиболее эффективный метод биоэтической рефлексии, ибо абдукция не проходит мимо аномальных фактов, феноменов, историй, примеров, перекраивает понятия и находит неординарные способы культурной ассимиляции новых медицинских технологий посредством выдвижения, на первый взгляд, неприемлемых гипотез. Авторы считают, что биоэтика развивается в русле постнеклассической рациональности, которая допускает латеральный стиль подтверждения гипотез – принятия неочевидных решений на основе принципа правдоподобия, несмотря на приемы соединения несоединимого, мышления поперек, метафоричности и всеядности суждений, прерывности рефлексии, банальности выводов.

Ключевые слова: биоэтика, латеральное мышление, абдукция, культурная ассимиляция, «улучшение» человека.

Promptly growing possibilities of medical technologies assume updating of lateral thinking [1] for searching of compliance between new opportunities of medicine and moral experience, an intuition and thoughts of people involved in technologies of "human enhancement». The abnormal, surprising unusual for the developed system of representations medical stories, examples, the facts, □ cases are an initial subject of bioethics which was framed for their acculturation.

For this reason not induction and deduction, but abduction as technology of the lateral thinking assuming connection of not combinable, search of "roundabout" solutions of unsoluble problems, is method of promotion of the ideas in bioethics. The abduction is a method of creation of an explanatory hypothesis of artifacts as opening self-evident, accepted for many. Acculturation of new medical technologies is carried out by lateral thinking fitting new to old by means of promotion, on the one hand, of the unexpected, on the other hand, simple and convenient explaining assumptions.

In this regard "ethical assessment of any new biomedical technology, - states B. G. Yudin, - can begin still before people face any risky or negative consequences of its use. Moreover, very often bioethical reflection is built initially in processes of creation and development of such technologies as a necessary component" [15].

What would be with the person if "anti-love technologies" were created? This problem was discussed by students of the Oxford University in the last issue of the American magazine of ethics of biological researches. What would be if you fall in love as the hero of the novel of Maugham "Of Human Bondage" and could take a pill against passion? If such technology comes true, then it will make us more or less human? Whether Jon Stewart is right:

"It is better to be the unsatisfied person, than the satisfied pig"?

The tablet could help in solution of many life situations: to avoid marital infidelity, one-way love which can lead to suicidal actions, prevent consequences of incestuous love, a pedophilia, and love to the cult leader. Participants of a discussion concluded that in separate voluntary cases use of anti-love technology could be moral justified. And in certain cases denying of its usage would be inhumane. For example, the woman wants to break up with darling because of the cruel and offensive attitude towards her, she is motivated on usage of anti-love drugs, but as participants of a discussion consider, under certain conditions:

1. The love is obviously harmful.
2. The person wants to use a tablet.
3. The tablet would help the person to follow higher purposes, than to give in to animal feelings.
4. There is no other alternative.

Discussion raised many questions and comments:

- If such medicine was available, then many soldiers should take it to avoid development of friendship to the enemy?
- Would we be happier if ceased to experience romantic experiences?
- Authors of songs could lose one of the most important subjects.
- There is a probability of use of tablets without consent, for achievement of the mercenary purposes, including the relations at work, with colleagues, subordinates.
- Parents could use a tablet to suppress the teenage novel.
- Development of both the pro-love and anti-love agencies is inevitable. It represents serious risk for unethical attempts to control secretly feelings of people.

Advance of technologies of "improvement of the person" is obvious also in our country: the transhumanity purposes from the Charter of public organization [11] remove to textbooks [6]. Lateral discussions about borders and meanings of their use are necessary for minimization of risks of development of new technologies. In this regard on the materials of a foreign discussion given above we carried out three focus groups with junior students of stomatologic, pediatric and medical faculties of Perm State Medical University named after the academician E. A.

Wagner on a topic: Whether "The tablet from love is necessary for us in the home first-aid kit?"

Updating of a topic was promoted by preliminary acquaintance of students with Ian McEwan's novel "Intolerable love" in which the author describes how patients with a syndrome of de Clerambo which reason can be an absolute loneliness starting the mechanism of the fictional relations are dangerous for people around: "objects of obsession of patients with de Clerambo's syndrome can threaten violence, a stress, physical and sexual harassment and even death" [3].

It is necessary to emphasize that in all student's groups the same options of discussion were supported. Most of respondents consider that the tablet could be useful for optimization of risks of the incestuous and unrequited teenage love provoking suicidal attempts and also as an agent from a pedophilia. Moreover, compulsory chemical castration of pedophiles is estimated as the benefit. Students don't believe that a tablet could help to avoid marital infidelity, and medicamental therapy of fanaticism, in opinion of the majority, is hardly possible. The idea of usage of a tablet in army for exaltation of feeling of irreconcilability to the enemy is also doubtful. Respondents don't believe at all that the tablet can make someone happy.

Participants of discussion see ineradicable risks of introduction of anti-love patent pharmacological agents:

- probability of usage of tablets without consent, for achievement of the mercenary purposes, including in the relations at work, with colleagues, subordinates;

- attempt to control secretly feelings of people through inevitable development of pro-love and anti-love services in the private medical centers.

The lateral thinking allows making the unevident decision: probably, convention of the discussed problem defined the small number of the respondents denying need of existence of a tablet from love in the home first-aid kit. However only the few people would like to see it in free sale, the majority is for a prescription issue. Participants of a discussion consider that the psychologist has to prescribe tablets from love. It is interesting to note positive changes of public opinion concerning efficacy of the work of psychologists: thirty percent of respondents addressed personally the psychologist for the solution of the problems. So the spontaneous decision undergoes

acculturation and becomes the conclusion to the best explanation of the facts.

It is possible to refer the following judgments to results of focus groups:

1. The tablet from love is a chemical castration compulsory or voluntary.
2. The tablet treats love at pathology of development of the person. Physically disabled people with a gender dysphoria need it for sublimation.
3. The tablet from love doesn't solve problems of psychology and pedagogical development of the person, can't be considered as an agent of self-realization and self-updating.
4. Technologies "human enhancement" understood as technologies of improvement of the person with inevitability will say that tablets from love are a benefit stopping risks of elation of feelings. From positions of pedagogical technologies "Homo Perfectus" [5] - commitments to excellence - tablets from love a way to degradation.

Considering results of focus groups it is easy to notice the main characteristics of lateral thinking: the first judgment is an explanatory hypothesis which method of formation is the hyperbole (a tablet as castration); all subsequent judgments carry out acculturation of the unevident decision to buy a tablet from love for the home first-aid kit.

Pedagogical technologies of self-improvement during an era of consumerism change the contents: "During a classical era a man realized himself as the master, the creator, the author of the work, the subject of knowledge, the inventor. In modern mass consciousness freedom of the person as his most authentic expression of acts as the choice from what is presented available and sent, anyway, to it to the order. No matter, the thing (person) in the desired flesh or a sign is chosen. Not creation of something new but the choice becomes sign of freedom" [10]. The freedom of choice of medicines for improvements of the person through the principle of autonomy of the patient, the mass procedure of "personification" of biotechnologies starts a new round of a medikalization of the culture turning pathology into norm.

We will try to use lateral thinking in the search of antidote to freedom of choice of medicines of

improvement of the person. Let's bridge unjoinable! Efficiency of slogans is known: "Three cards!", for example, a solitaire of G. Gamov who assumed a triplet genetic code [9]; "Three letters" □ are the rules of carrying out tests on animals 3R (reduction, refinement, replacement), and are the principles of a postmodern 3D (deconstruction, decentration, deterritorialization), and stages of development of Marxism 3M (Marx, Mao, Markuza) ... Our topic is □ Feelings, so we will assume, □ 3F. In consciousness Feuerbach, Freud, Fromm instantly emerge. Their love copy-books have universal character: Feuerbach, gives the prescription of the birth human in the person by means of love, Freud sublimates desires, Fromm gives hope "To be!" without having anything, except ability to bring joy to darlings.

For justification of efficiency of opened antidote we will address to texts. "Homo Perfectus", according to Feuerbach, unity of the man and woman, husband and wife which "mutually correct and supplement each other and, having only combined, represent a sort, that is the perfect person ... In love a man shows discontent with the identity, postulates existence of another as requirement of heart" [12]. Art of love, according to Fromm, is paradoxical: giving yourself to darling and asking nothing, the person does not feel himself deceived as "the giving is a highest implication of force. In each act of giving I carry out the force, the oof, the power. Such experience of high viability and force fills me with joy" [14].

The interesting parable about a lateral attitude of love desires was told by S. Freud [13]. The kind fairy promises a poor married couple that she will grant the first their three desires. They are happy; they are going to choose these three desires diligently. But the wife is tempted by the smell of fried sausages? The smell is going from the next hut and wishes to receive a couple of such sausages. Sausages unexpectedly appear here. Then the husband becomes angry and in boring wishes that sausages hung at the wife's nose, it occurs. It's impossible to remove sausages from the place of their new stay, the third desire was that sausages lagged behind the wife.

Textual studies of philosophical texts from 3F allowed the moderator of focus groups to accept the simplest, but the assumption, uncontested due to the lack of an occasion to doubt: «If there are forces, then look for the soulmate, but without fanaberiya». A conclusion, on canons

of lateral thinking, is banal, however clings not all familiar word "fanaberiya" ...

The plain prescriptions read in great books allow to enter a bioethical reflection in space of culture [7] of the past, present and future, to sum up the theoretical result of a lateral discussion about a chemotherapy of feelings: the antidote of anti-love medicinal technologies of "human enhancement» □ is a care about traditionally human in himself: "Homo Perfectus" and today "Homo quadratus" — the "quadrangular person" "squared" that is the harmonious person [8]. A.S. Pushkin explains sense in a following way: "Accept... small delicacy which is referred, however, to desire to imitate lord Byron... my friend was un homme tout rond, the person absolutely round as French speak, homo quadratus, in Latin, on our native language— very good Man" [4].

In the conclusion we will return to a source of the discussion. Great people pass on life unnoticed — S. Maugham comes to such conclusion, having investigated "Of Human Bondage" because having asked a question: "The simplest pattern of human life — the person is born, works, marries, travails children and dies —is it the most perfect? — the writer claims: — to refuse everything for the sake of personal happiness —may be means a lesion, but this lesion is better than any victories" [2].

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CORPOREAL TURN IN HUMAN SCIENCES: CONTEMPORARY DIMENSIONS OF THE BODY

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Over the past decades, a person-centered approach has been widely used in human sciences which include both humanities and social sciences. Within this approach, an individual is studied comprehensively including their physical, emotional and spiritual health, communication and behavioral practices, moral values and ethical principles. Firstly evolved in western philosophy and aesthetics via practicing corporal intents, corporeal practices were later introduced into human sciences. The article defines corporeal culture and identifies the major development vectors which include physical, emotional and spiritual health, beauty, sexuality, comfort and diet. It also identifies underlying influences shaping the contours of corporeal culture which has a profound impact on generating human behavioral, social, cultural and communication practices.

Key words: a person-centered approach, human sciences, corporeality, human behavioral, social, cultural and communication practices

КОРПОРЕАЛЬНЫЙ ПОВОРОТ В ГУМАНИТАРНОМ ЗНАНИИ: ТЕЛО КАК ФИЗИЧЕСКАЯ СУЩНОСТЬ ИЛИ СОЧЕТАНИЕ ФИЗИЧЕСКОГО И ДУХОВНОГО?

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В последние несколько десятилетий в лингвистике отмечается преобладание антропоцентрического подхода, в рамках которого происходит становление новой, корпоральной парадигмы исследований, основанной на признании необходимости интегрированного подхода к рассмотрению человека, включающего единство языкового, физического, психического, духовного компонентов. Термин «корпоральность», первоначально возникший в философском и эстетическом сознании западной цивилизации посредством культивирования телесных интенций, со временем проник в языковедческую науку. В статье дано определение корпоральной культуры и рассмотрены основные векторы ее проявления, включающие физическое и психическое здоровье, красоту, сексуальность, комфорт и питание, которые в значительной степени влияют на формирование поведенческих и языковых практик индивида.

Ключевые слова: антропоцентрический подход, гуманитарные науки, корпоральность, поведенческие, социальные, культурные и коммуникативные практики индивида