

В качестве волонтеров в проекте приняли участие 24 студента УО «Гродненский государственный медицинский университет», которые прошли обучение у руководителя проекта «Исцеляющая магия» в Беларуси Виталия Павлоградского. Под контролем преподавателей кафедры медицинской реабилитации УО «Гродненский государственный медицинский университет» студенты занимались с пациентами, проходящими курс лечения в Гродненской областной клинической больнице медицинской реабилитации после перенесенного острого нарушения мозгового кровообращения (ранний восстановительный период). Занятия продолжительностью 45 минут проводились в индивидуальной форме 2-3 раза в неделю. Вначале проводились простейшие разминочные гимнастические упражнения, после чего пациент обучался созданию оптической иллюзии путем манипуляции с латексными резинками. Сложность манипуляции определялась неврологическим и когнитивным дефицитом имеющимся у пациента. До и после курса медицинской реабилитации волонтерами самостоятельно оценивалось психо-эмоциональное состояние пациентов с помощью госпитальной шкалы тревоги и депрессии, а также показатели мелкой моторики по средствам проведения теппинг-теста.

Помимо оценки эффективности медицинской реабилитации пациентов мы оценивали эффект оказываемый на волонтеров принимавших участие в проекте. Все студенты проявили высокую степень заинтересованности. Из 24 студентов 16 регулярно посещали заседания студенческого научного общества кафедры медицинской реабилитации. Результаты волонтерской программы неоднократно были доложены на студенческих научных конференциях, как в РБ, так и за рубежом (Польша, Россия). Группой студентов была подготовлена студенческая научная работа для участия в Республиканском конкурсе студенческих научных работ 2018.

Таким образом, можно считать участие в волонтерской программе «Исцеляющая магия» значимым фактором повышающим вовлеченность студентов в проведение студенческих научных исследований.

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FORMATION OF MORAL JUDGEMENT COMPETENCY FOR PROFESSIONAL, PERSONAL AND SOCIAL APPLICATION

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Development of professionalism demands more than specific to the industry scientific knowledge and practical skills. Facing significant risks accompanied with innovative technologies the professionals should be prepared to take qualified responsibilities for the management of technological society. To perform effective leadership that is expected from medical professionals it is acquiring moral judgement competency within the objective of raising the level of practical training of students.

Development of the moral judgement competency faces intellectual uncertainty within academic society on social and professional ethics. Speculations on the meaning of right and wrong erode intellectual capacity to recognise the boundaries of safe and appropriate for human being life, to differentiate apposite from inappropriate. To aggravate this recent information society flushes intellectual and spiritual solitude of contemplation with overwhelming intrusion. A person

is gradually become possessed by informational enslavement, hold hostage of virtual life that substitute the real spiritual and intellectual being with systematic intrusive washing of personality. Delicate individual process of intellectual and spiritual growth and intimate time compromised by substituted manipulative virtual world. Moreover, technological advancement and aesthetical allure of informational intrusion exacerbate level of person's submission to the deluge enthralling from the bay of being to the spiritual extinction. The intellectual and spiritual being vanishes while virtual man seems.

Speculative rhetoric of tolerance dominates within modern discourse on morality that imposes manipulative substitution of known and definite understanding of intrinsic qualities essential to human integrity with unrestrained questioning to the well defined concepts of morality and human spiritual achievements. This questioning undermines well known and proved values by the method of relentless deconstruction of morality.

The method of deconstruction of morality includes pretentious disagreement with any moral statement, rejection of every moral judgement and provocative performance of self-expression. This exhibition of inner spiritual and intellectual conflict as a celebration of freedom, implementation of post-humanity and demonstration of arrogant sarcasm on tragic historical experience appeal to public while seduce society. Information media swoop up bizarre acts and exploit dazzling moments for profit - financial, malevolent and political. These methods of aggression on morality target human integrity, social functioning and the essence of human life.

To address an objective to develop the moral judgement competency academic society should design methodology of formation of moral judgement competency. And a challenge starts from recognition the moral judgement as a professional competency. It is common in the academic society to design humanitarian courses to accommodate corpus of philosophical knowledge while setting objective to build the structured knowledge at best though without declared objective to build moral judgement. It sets to know philosophical school of thoughts rather than to develop intellectual and spiritual ability to differentiate the virtue from the iniquity possessed by the specific philosophical envisions. It is common to teach philosophy without conclusive moral statement abstaining from already revealing collected historical burden of social experimentations while certain ideas and ideologies had being implemented.

Methodology of philosophy should design philosophy courses upon objective to develop moral judgement competency in professionals. Determined by this objective the philosophy courses should provide knowledge achieved through the human history teaching all actual dramatic experience human generations lived through while warning clearly of all the risks and damage inflicted by seducing minds. How intricate and enigmatic philosophers might engage pupils from generation to generation, it is irresponsible and self-defeating to ignore all the historical experience of implications the philosophical ideas performed.

It is important to highlight that standing for tolerance to different philosophical schools of thoughts should not deprive academic society from scientifically proved knowledge of already collected experience as it acknowledged method in any science. Academic society should reject speculations about freedom of thoughts being incompetence at best while often dishonest manipulation. Accusation of intolerance in academic society should be considered a complement in the context of risk of destructive incompetence and manipulation. Yes, academic society should be intolerant to social and existential dangers that repetition of already exercised destructive philosophical ideas and ideologies possess. It is indeed academic capacity, scientific competence and moral strength to invigorate professional competence of moral judgement while admonish scholars from the proven risks.

To define efficient and safe performance of the professionals whose conduct determines essential and vital social being the moral judgement should become an inherent professional competency. Therefore, formation of moral judgement competency for professional, personal and social application should develop inherent moral professional competency that determine methodology of raising the level of practical training and development of professionalism of prospect students.

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