

У канцы хочацца адзначыць, што супрацоўнікі кафедры прамянёвай дыягностыкі і прамянёвай тэрапіі імкнуцца годна працягнуць гісторыю кафедры і закладзеныя яе заснавальнікамі традыцыі, памятаюць і беражліва ўшаноўваюць памяць ветэранаў Вялікай Айчыннай вайны і лідараў практычнай аховы здароўя.

Літаратура

1. Александрович, А. С. Кафедра лучевой диагностики и лучевой терапии: история в лицах / А. С. Александрович, В. А. Овчинников, Т. И. Зиматкина // Современные вопросы радиационной и экологической медицины, лучевой диагностики и терапии : сборник материалов II межвузовской научно-практической интернет-конференции, 10-11 мая 2018 года / отв. ред. В. А. Снежицкий. – Гродно : ГрГМУ, 2018. – С. 3-10.
2. Зиматкина, Т. И. О повышении академической компетентности по радиационной и экологической медицине студентов медицинского университета / Т. И. Зиматкина, Е. В. Дежиц, А. С. Александрович // Современные вопросы радиационной и экологической медицины, лучевой диагностики и терапии : сборник материалов II межвузовской научно-практической интернет-конференции, 10-11 мая 2018 года / отв. ред. В. А. Снежицкий. – Гродно : ГрГМУ, 2018. – С. 91-98.
3. Александрович, А. С. О совершенствовании обучения студентов медико-диагностического факультета по радиационной, экологической медицине, лучевой диагностике и лучевой терапии / А. С. Александрович, Т. И. Зиматкина // Наука и образование: проблемы, идеи, инновации. – 2020. – № 4. – С. 7-10.

ПРАВСТВЕННЫЕ ФАКТЫ И ПОРОКИ МЕДСЕСТРОВ И ПОСРЕДНИКОВ В ИСТОРИИ ПОЛЬСКОЙ МОРАЛЬНОЙ МЫСЛИ

Баранский Ю.

Вроцлавский медицинский университет, Вроцлав, Польша

Резюме. В статье рассказывается о польской моральной философии, которая стала источником размышлений о моральных достоинствах и пороках медсестер и акушерок. Каталоги моральных принципов, которые способствуют надлежащему уходу за пациентами, были составлены с конца 18-го века.

Ключевые слова: медсестра, акушерка, добродетели, этика, история медицины.

MORAL VIRTUES AND VICES OF NURSES AND MIDWIVES IN THE HISTORY OF THE POLISH MORAL THOUGHT

Barański J.

Wroclaw Medical University, Wroclaw, Poland

Summary. The article evokes the Polish moral philosophy, which has become a source of reflection on moral virtues and vices of nurses and midwives. Catalogues of moral principles, which favor the proper care of patients, have been compiled since the end of the 18th century.

Key words: nurse, midwife, virtues, ethics, history of medicine.

The history of reflection regarding moral virtues of people caring for the sick dates back to as early as the 18th century and has roots in the Polish moral philosophy which, until the beginning of the 19th century, covered almost all areas of human behavior. Theoretical origins of this reflection date back to Roman stoicism, Cicero, Seneca and Marcus Aurelius.

Moral education, represented in the 18th and 19th century literature, served as a powerful moral narrative of many names and types, including knowledge from philosophico-moral, economico-political, or even anthropologico-philosophical or philosophico-medical areas. Such education involved special handbooks dedicated to particular estates and offices, including military, children and women. Besides, moral education was taught in departmental and post-departmental schools in accordance with curricula formulated by the National Education Commission and was based on handbooks illustrated with moralistic stories, examples worth following, aphorisms, and folk adages. Moral education taught students about virtues and vices, and particularly, how to gain the former and eradicate the latter. According to the stoic tradition, moral education catalogued virtues and formulated registries of moral vices.

Professional midwifery dates back to the end of the 18th century and has its etymology in the Polish word “babienie”, which meant delivering babies and assisting women during the postpartum period by old country women (Polish: “baby”). Professional nursing has its beginnings at the end of the 19th century and it evolved from Sisters of Charity and nuns.

The first catalogue of virtues and vices in midwifery was published in 1790 by Ludwik Perzyna in the book “Nauka położna krótko zebrana cyrulikom położnym...” [*Compendium for Midwives...*]. The virtues of midwives included, above all, courage, tenderness, humanity, mercy, patience, modesty and concern for reputation. Stubbornness, rudeness, laziness and inhumanity excluded from the profession, as well as being “weak, sick, prone to nausea, submissive, fearful, afraid, sad, impudent, cruel, intrusive, silly and rude, obese, fat, torpid, doltish, crippled, having crooked hands or fingers, being hunchbacked or life-worn, lazy, sluggish, and loving all kinds of liquor. On the other hand, the disciples of midwifery had to be trained in reading and writing, be brave, cheerful, of present mind, diligent, tender, merciful, human,

patient, have graceful body, and they should be modest in life, honest, honorable, loving, and pious.¹ [1, Introduction]

Even doctors wrote catalogues of virtues and registries of vices for medical professions. In 1791, Rafał Czerwiakowski, in his beautiful *Dissertation about Nobleness and the Need for Surgery*, claimed that doctors should be humane and helpful, compassionate, patient, polite and gentle. Besides, the author enumerated doctors' vices such as insensitivity, pride, vanity, greed and reminded them to think more about "how much indifference of the heart, crudeness, even doing good too an unhappy person, can hurt others".² [2, p.7] In 1825 Wincenty Szczucki referred to this catalogue in his *Propedeutics of Medical Sciences* and claimed that doctors should be humane, selfless, kind, benevolent, compassionate, gentle, lenient, understanding, patient, calm, have pure manners and unspoiled soul and, finally, be pious.

Karol Kaczkowski, in his *Lessons of Hygiene* published in 1826, noted that Polish patients and doctors are in the urgent need of nurses (he referred to them in French as infirmaries), because they can, like no one else, skillfully (tactfully) bring relief to suffering humanity. The author claimed that since women are more caring and emotionally more disposed than men to be nurses. Moreover, he mentioned nurse's virtues including their moral character of the soul, modesty, kindness and patience: Furthermore, a nurse should be sensitive to the suffering of the sick, be selfless (since behavior motivated by greed is degrading), and trustworthy.

Several decades later, Henryk Jordan in his book "Nauka położnictwa dla użytku położnych" [*Obstetrics for Midwives*] (1872) also referred to moral virtues in midwifery. According to this author, midwives should be honest and earnest, gentle and patient, modest and merciful, fair, and always ready to help others. Like Perzyna, Jordan enumerated virtues of the body and the mind necessary in midwifery: common sense, good memory, vivid imagination, present mind and decisiveness. Moreover, he claimed that midwives should be delicate, have sensitive fingertips and, due to the difficulty of this profession, be of good health, as they often sacrifice their own health and peace of mind out of their generosity in caring for others. Moreover, he added that "slim, narrow hands with long fingers could be helpful".³ [4, p.6] On the other hand, midwives' vices included sloppiness, negligence, greediness, carelessness and garrulity. Therefore, midwives should beware of hubris, false ambition, envy and jealousy, as well as indecency of their speech and deeds, slandering and laziness. This profession, as Jordan continued, is as beautiful as it is difficult, because since midwives protect health and life of mothers and children they deserve universal respect.

Heliodor Świącicki, who at the beginning of the 20th century formulated an innovative idea of lay community nurses, also mentioned their moral virtues. In his article entitled "*Important Abilities and Task of the Nurse*" (1909), he wrote that perfected ethics are essential *Abiliin* taking care for the sick. Main advantages of nurses should be patience and understanding patient's needs. Nurses should not only adhere to gentleness and goodness, but also have cheerful facial expression. They should avoid ferocity of the heart, because "their inappropriate behavior makes patients depressed, which in turn has a negative impact on their overall

health”.⁴ [6, pp.9-15] Finally, nurses should treat patients with tact and fairness as this makes them trustworthy and discreet.

Józef Zawadzki in *Krótki zarys pielęgniarstwa* [A Brief Overview of Nursing] (1920) justified the catalogue of nurse's virtues in the following way: “Apart from the principles of the sciences, one should possess many qualities to become a nurse. Most of all, it is about being endowed with an inexhaustible patience that comes from understanding suffering and patients’ mentality, from the essential love for a fellow human being, especially the one who is suffering, helpless, at our mercy. The second feature is gentleness and understanding, present despite bad behavior of the patient, as this can help them gain complete trust of the patients. Patients should not hide anything from nurses but see them as guardian angels that want only their good. Apart from patience, cheerfulness, gentleness, and understanding, nurses should also be decisive. This is actually in the patients’ own interest, because thorough fulfillment of doctor's instructions determines successful treatment” [7, pp.82-89].

These qualities enable nurses and midwives to approach patients in a proper way, i.e., skillfully. In 1937 Anna Sawczyńska, in the journal *Położna* [Midwife] wrote an article entitled *On the Work of a Social Nurse* in which she stated that this approach cannot be adapted at once; this art can be absorbed we only if we work hard with ourselves and with the patient. It begins in the hospital, but finishes in the field! Therefore, the art of midwifery can be put into the following words: “have the heart and look into the heart” [5, p.83].

Today, this philosophical reflection on moral virtues and vices in nursing and midwifery is frequently evoked and developed, particularly in ethics. It is crucial to the belief that in order to respect principles and duties in taking care for the patient, we must possess some moral virtues that require emotional self-development and moral experience. Such virtues should be subjected to education, because only then they can increase our internal ethical motivation to adopt valuable attitudes and undertake charitable actions.

References:

1. Czerwiakowski R. J., DySSERTACJA o szlachetności i potrzebie Chirurgii... [Dissertation about Nobleness and the Need for Surgery...], Warszawa 1791.
2. Jordan H., Nauka położnictwa dla użytku położnych [Obstetrics for Midwives], T. 1, Kraków 1872.
3. Kaczkowski K., Lekcje higieny, czyli nauki zachowania zdrowia, wykładane publicznie od roku 1823 w Liceum Wołyńskim [Lessons on Hygiene], T.1, Warszawa 1826.
4. Perzyna L., Nauka położna krótko zebrana. Cyrulikom położnym... [Compendium for Midwives], Kalisz 1790.
5. Sawczyńska A., O pracy pielęgniarki społecznej [On social nurse], „Położna” [Midwife] 1937, 7-8.
6. Święcicki H., Ważniejsze przymioty i zadania pielęgniarki chorych, [Important Abilities and Task of the Nurse], „Wydawnictwo Związku Towarzystw Dobroczynnych” 1909, R. II.
7. Zawadzki J., Krótki zarys pielęgniarstwa [A Brief Overview of Nursing], Warszawa 1920.