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# Acta Balneologica

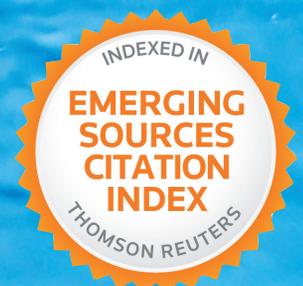
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- Influence of rehabilitation with the use of sulphide and hydrogen sulphide baths
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- Balneotherapy in urology
- Characterization of humic substances in waters and their therapeutic applications – a review
- Assessment of the quality of life of patients after cardiac surgeries by means of the WHOQOL-BREF questionnaire
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- Evaluation of the impact of a comprehensive psychiatric rehabilitation program on the improvement of cognitive functions



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# Methodological potential of phenomenology and hermeneutics in research on valeological, rehabilitation and physiotherapeutic activities

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## ABSTRACT

**Aim:** The aim of the study is to investigate the methodological potential of hermeneutics and phenomenology in modern specific scientific research on valeological, rehabilitation and physiotherapeutic activities, highlighting the substantive and functional features of phenomenology and hermeneutics in rehabilitation practice.

**Materials and Methods:** The basis of scientific research is the method of historical-philosophical analysis. In working with texts, the general methodological basis was the acquisition of historical-critical and systemic-structural approaches. Also, the interdisciplinary approach played a leading role in the work, which within the scope of the study involves the synthesis of not only the norms of scientific research of primary sources, but also theoretical ideas and principles that determine the directions of the object's research.

**Conclusions:** It was established that hermeneutics and phenomenology have significant methodological potential in valeological, rehabilitation and physiotherapeutic research. It has been proven that the problem of understanding is of particular importance in rehabilitation activities. With the help of hermeneutics, it is possible to create a bridge for effective communication between the rehabilitation doctor and the patient.

**KEY WORDS:** hermeneutics, phenomenology, methodology, valeology, rehabilitation, physiotherapeutic activity

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## INTRODUCTION

Hermeneutics and phenomenology are one of the leading directions of modern philosophy that emerged at the turn of the 19th and 20th centuries. as a reaction to the crisis of European humanity and an attempt to theoretically substantiate the ways out of the crisis. Nowadays, phenomenology and hermeneutics have gained high authority in the scientific community [1].

Hermeneutics and phenomenology, as a philosophical theory and as a method of understanding and interpreting the text, with the development of knowledge and practices, acquires special relevance and wide application. Thus, hermeneutics can be considered as a foundation for solving the problem of understanding in valeological, rehabilitation and physiotherapeutic activities. It should be noted that hermeneutics is a method used for understanding between the patient and the doctor, where the patient is a source of information about his own state of the body, and the doctor as a subject is called to understand and is the foundation of communication between the doctor and the patient. Thus, interpretation and understanding, as the basis of hermeneutics, are necessary for the dissemination of medical knowledge and successful rehabilitation of the patient,

and in general, for the development of the medical culture of society. Understanding is also the basis of compliance with ethical and deontological norms in medicine [2-5].

The development of philosophical hermeneutics in the XXth century. went far beyond the limits of German philosophy, overcoming the philological orientation as well. In general, modern philosophical hermeneutics, as before, faces a number of numerous challenges and temptations that constantly encourage philosophers, in the words of Alain Badiou, to «tailor» to the problems and discourse of some related disciplines and procedures of truth. For philosophical hermeneutics, these are forms and means of interpretation that are widespread in religious exegesis (with which hermeneutics is often equated), philology, and psychoanalysis. The latter is also a specific theory and technique of understanding and interpretation, but without that metaphysical basis, which at one time was the basis of the formation of hermeneutic ideas. Modern psychoanalysis has long been performing the role of a general humanitarian methodology, which tries to absorb hermeneutic procedures, to reinterpret the metaphysical core of philosophical hermeneutics within the limits of a specific reductionist discourse. Many hermeneutics are

aware of this, for example, P. Ricker in his work «The Conflict of Interpretations» devotes almost half of the book to psychoanalysis and does not perceive the psychoanalytic paradigm as something threatening [6-8]. But the word «conflict» still leads to certain thoughts.

## AIM

The aim of the study is to investigate the methodological potential of hermeneutics and phenomenology in modern specific scientific research on valeological, rehabilitation and physiotherapeutic activities, highlighting the substantive and functional features of phenomenology and hermeneutics in rehabilitation practice.

## MATERIALS AND METHODS

The basis of scientific research is the method of historical-philosophical analysis, which made it possible to trace the context and conditions of the emergence of philosophical hermeneutics and phenomenology, as well as the dynamics of its interpretations in various research methods and rehabilitation practice. In working with texts, the general methodological basis was the acquisition of historical-critical and systemic-structural approaches.

The leading role in the work was also played by the interdisciplinary approach, which, within the framework of historical-philosophical research, involves the synthesis of not only the norms of scientific research of primary sources, but also theoretical ideas and principles that determine the directions of object research. Also, the interdisciplinary approach played a leading role in the work, which within the scope of the study involves the synthesis of not only the norms of scientific research of primary sources, but also theoretical ideas and principles that determine the directions of the object's research.

## REVIEW AND DISCUSSION

From a method that was called, in fact, to serve historical-philological and religious discourse, hermeneutics turned into an independent philosophical discipline that reflects the very essence of metaphysical problems. First of all, such a change is associated with the development of the phenomenological tradition, especially with the works of Heidegger, who managed to free hermeneutics from the excessive influence of language theories and put it at the basis of metaphysical inquiry. This, of course, does not mean that the language itself was in philosophical oblivion, it is only about a change in emphasis and research attitudes [1].

The ideas of creators of hermeneutic theories of the 19th century are quite relevant against the background of modern challenges (F. Schleiermacher, F. Ast, V. Dilthey), in which ideas about spiritual culture as a determining force of social development and individuality as a prerequisite for any existence were further developed [6]. In the end, these theories formed the basis of German hermeneutics and its approaches to interpretation, connected above all with the rejection of the understanding of hermeneutics as an auxiliary tool and its transformation into the most complete and perfect humanitarian methodology. Such is the philosophical hermeneutics of V. Dilthey in connection

with his idea of historical knowledge. In the teachings of the philosopher, hermeneutics is not a separate component, but the essence of historical knowledge, which is based on the procedures of understanding and interpretation. It was this approach that later became the basis for the development of hermeneutics and its approaches to the interpretation of complex spiritual formations and contributed to the expansion of the methodological basis of humanitarian knowledge [6-7].

F. Brentano's philosophy of language and the doctrine of intentionality in connection with the development of hermeneutic ideas within the phenomenological school, as well as the relationship of this concept with representatives of various linguistic theories of the late 19th and early 20th centuries, are of fundamental importance for the understanding of modern hermeneutic studies. The concept of intentionality is presented as a key element in the process of understanding and interpretation. Also, understanding can be interpreted as the formation of a special intentional object, more broadly, a secondary intentional structure that creates lines of communication with the source text. Intentionality is considered as a primary model that creates meaning and the very possibility of hermeneutic interpretation [1, 4].

In the 20th century hermeneutic discourse was reflected in the writings of representatives of the phenomenological school of E. Husserl, M. Heidegger, as well as thinkers who in a certain sense worked in the problematic field created by phenomenology, such as A. Meinong and A. Marty [1, 2, 6, 7].

The development of German philosophical hermeneutics was logically completed in the hermeneutic project of H.-G. Gadamer as the final phase of the development of the circle of ideas of German philological hermeneutics of the 19th-20th centuries. The philosophy of language and the doctrine of understanding and interpretation are studied in connection with the development of hermeneutic ideas within the phenomenological school. The relationship between Gadamer's position and representatives of various linguistic theories of the beginning of the 20th century is quite debatable. The concept of understanding is presented as a key element of the hermeneutic process [2, 4].

Romanticism as an artistic and philosophical direction understands the practice of interpretation as a kind of creation of meanings, radically bringing interpretation and artistic creativity closer together. It is in romanticism that the concept of a genius recipient, that is, a reader or viewer, who, in order to understand a work of art, must be no less artistically gifted than the author, arises. This concept, or rather, a romantic fantasy, played a double and not only a positive role in the history of hermeneutics. Hence all the numerous romantic formulas about the fact that there are as few real readers as there are real writers, that reading is a special artistic skill that is difficult to learn, and, finally, that the reader must penetrate the soul of the author, live his life through emotional deepening his experience. This romantic fantasy is also far removed from the reality of language and its understanding, as well as from the experience of hermeneutic interpretation.

This attitude can only harm the understanding and put a reliable barrier to the meaning of any work of art. Indeed, can we be sure that this particular reader or viewer is as talented as the artist? This is impossible by definition, as it blurs the boundary between art and reality, between the work and its recipient. This is all the more impossible because, in fact, we still do not understand what the artist's genius consists of, not to mention that the artists themselves do not understand the essence of genius. In the period preceding romanticism, the reader was not considered as a participant in the process of understanding and interpretation. In the further development of hermeneutics and interpretation procedures, the recipient was introduced as a creative agency, but not at all as the romantics saw it. All the more so because we can say with full confidence that romanticism appeared in Germany as an intellectual environment within which it became possible to form the circle of ideas of philosophical hermeneutics. This school is also associated with the gradual liberation of hermeneutics from the influence of theology, which is particularly noticeable in the earlier period. Hermeneutics emerged from the romantic tradition and, along with its formation, radically changed the latter [8-10].

The second important intellectual field in which philosophical hermeneutics was formed was classical philology. It was the work on the publication of ancient classics, commentaries and attempts to understand the ancient heritage that stimulated the development of appropriate methods and theoretical understanding of the need to create a general theory of interpretation.

It is important to see modern philosophical hermeneutics in the context of ideas about the transformation of discursive practices and their influence on the formation of philosophical theories. Hermeneutics as a theory of understanding and interpretation is itself a family of discursive strategies conditionally combined into a single whole, and a new type of communication with the original source of philosophical knowledge, which is fundamental for understanding its individual components. It is very important to be aware of the relationship between philosophical hermeneutics and the philosophy of language and the theoretical uncertainty of the most important elements of hermeneutic discourse.

We are guided by the understanding that each significant philosophical theory, not to mention philosophical directions, produces and establishes a new, own style and even order of discourse, and it is philosophical hermeneutics that is this new order, which was present in one way or another in all directions without exception philosophy of the 20th century – phenomenology, existentialism, analytical philosophy, Marxism, psychoanalysis, etc. This interpretive discourse penetrated the essence of modern philosophy, and is its quintessence and main motive. Therefore, the hermeneutic logos is as if «splashed» in many theories, despite their often fundamental differences [9, 11].

This problem is not just one of the research tasks facing science, but the very essence, the meaningful core of hermeneutics. It can be said differently: the totality of meaning and situations of meaning-making and interpretation are

necessary conditions for the constitution of hermeneutic discourse. At the same time, hermeneutics itself, together with its procedures, is the order of discourse, which establishes the main theoretical paradigm of modernity.

In our study, we develop ideas about the general nature of philosophical hermeneutics, that its very existence is a natural continuation of metaphysical questioning of the world. Hermeneutics, understood in this way, is the ideal of philosophical knowledge, suffered by the entire history of Western European metaphysics.

Adhering to this theoretical position, we note that in the German philosophy of the last two centuries, a special form of discourse, a problem field, a field of tasks, and even a special style were created, which in general we denote as a hermeneutic space. Despite all the metaphorical nature of such topological fusions, they have taken root in modern philosophy. Yes, we are talking about the space of discourse, the semantic horizon, the mechanisms of interpretation, and this does not cause us mental rejection. In each such case, it is important to realize the degree of convention of such turnovers, and perhaps their fundamental inadequacy [8].

We record the presence of meaning in our utterances as something that goes beyond meanings and grammatical forms. This primary given of meaning is an anthropological and psychological fact, and, among other things, also a mental event, a form of inner representation and experience. In other words, the meaning is not simply perceived, but also constantly transformed, turning into a series of events, into what is happening, which can be recorded in memory and subjected to analysis and interpretation. It is this mental horizon of events, or noematic horizon, if we use Husserl's terminology, that constitutes, in our opinion, the problematic field of philosophical hermeneutics [2].

It is also necessary to consider how the innumerable meanings with which a person operates turn into a coherent whole, forming his life world, keeping consciousness in a state of meaningful activity, purpose, and perspective. Perhaps the solution lies in intentionality, a special property of all mental processes and formations of the psyche without exception. However, in our opinion, intentionality is only the first step on the way to the formation of meaning structures, a technical condition of meaning formation, an imaginary orientation, an indication that any meaningful activity has an objective nature by definition.

To reveal the multi-level structure of meaning-making, it is necessary to analyze the structure of the theoretical structure of philosophical hermeneutics, conduct a critical analysis of its basic concepts, and this is possible only within the framework of understanding the evolution of the phenomenological school in its relation to the hermeneutic discourse, the necessity of phenomenology for the further development of philosophical hermeneutics.

The thesis about the decisive role of phenomenology in the creation of modern philosophical hermeneutics is relevant. First of all, we are talking about paying attention to the essential characteristics of consciousness and its role in creating the noematic horizon. It is consciousness that creates the possibility of meaning and its interpretation,

a conditional window of such possibilities. A kind of «exclusion of the world», which occurs within the framework of a consistent phenomenological reduction, is also of fundamental importance. In contrast to scientific, scientific reductionism, which tries to reduce consciousness and its products to certain natural processes and functions, phenomenological reduction leaves out of parentheses the question of the «real» existence of things, thus opening up space for the hermeneutic interpretation of any meaning-making of consciousness [1, 4, 6, 9].

This procedure is very technical at first glance, in fact it creates a certain theoretical barrier in the way of physicalism and reductionism, indicating philosophical hermeneutics its rightful place among philosophical theories. So, philosophical hermeneutics is understood and positioned as a metaphysical theory that is able to combine both the traditional domain of metaphysical discourse – ontology and epistemology and problem fields that were actualized already in the 20th century – phenomenological theory of consciousness and phenomenological philosophy of language.

In our work, the historical-philosophical plane of research meaningfully and conceptually intersects with the internal structure of the hermeneutic field, that which is generally subject to interpretation. The structure of being is considered in its correlation with the structures of perception and sensory experience and with the mental picture of the world. Procedures and results of meaning-making, noematic activity, as well as the world of intersubjective interaction – all this is the field of discourse of modern philosophical hermeneutics.

It is possible to raise the question, where in this general scheme is the place of art and the understanding of its meanings, where is the place for everyday communication, and in general, does philosophical hermeneutics have anything to do with these significantly important forms of life. These questions can be answered from two different positions.

First, hermeneutics, which positions itself as a philosophical discipline, must by definition provide a general outline of reality and indicate fundamentally significant and integral components of meaningful activity and its understanding. Should aesthetics, for example, as a philosophical discipline follow every artist, pointing out, instructing and interpreting the creative process and its results. Art history and criticism, which are certainly based on certain aesthetic principles, deal with this in one way or another. In the same way, philosophical hermeneutics is, in relation to art, a general program of interpretation, a call to constantly delve into essential, eidetic issues, without losing the specificity of meaning and its factuality, which is inherent in art [8, 9].

Secondly, as in art itself, we see in hermeneutics a certain element of variability, ambiguity, multiversality, which is determined by the very nature of meaning-making, the essence of meaning as such, which is never complete, once and for all formed and formulated and, in addition, it has no usual localization. Not only do we not place meaning in physical space, which is understandable, but it is also not in consciousness itself, it cannot be found in works of art

either, from a certain point of view, meaning is a meonic formation, it is a kind of nothing, because it is nowhere and «splashed» in the conventional space between the creator, his creative product and the viewer, interpreter, recipient, more precisely – between all possible recipients. Such infinity of meaning makes it a very inconvenient object of research, but it is meaning understood in this way that is the main object of philosophical hermeneutics.

It is hermeneutics that acts as a theory and a general methodology for understanding everything that forms the basis of a person's spiritual life. In our work, we will defend the thesis that hermeneutics, according to its nature, constantly gravitates towards metaphysics in the sense that M. Heidegger put into this term, as well as towards idealism, since it is impossible or very difficult to engage in the interpretation of spiritual, ideal, meaningful formations, not recognizing their fundamental autonomy and difference from other nature [1].

A separate problem can be considered the question of the possibility of the existence of hermeneutics within the limits of materialism or in modern scientific methodology. With regard to materialism, we can mention Marxist anthropology, in which the concept of alienation, which goes through certain stages – from simple economic appropriation to the transformation of the spiritual state of a person, plays a key role. It is the interpretation of the latter within the framework of the theory of alienation and loss of spiritual characteristics by man and misunderstanding of himself that makes Marxism, if not hermeneutics in the full sense, then a kind of theory of understanding.

The specificity of Marxism and neo-Marxism is that they are almost entirely social. They always had a noticeable lack of both ontological and epistemological constructions, as well as primary, archaic interpretations of the life world. It is not surprising that if Marxism is «completed» to the level of ontology, then it risks turning into its opposite. Inattention to individual consciousness, to mental phenomena and to their uniqueness, which is characteristic of Marxism in general, makes it not a very suitable environment for the creation of philosophical hermeneutics. Although some of the works of modern Marxists, in particular Guy Debord or F. Jamieson, could be like that [1, 2, 6].

A person is able to understand only what he is now, moreover, precisely at each such moment, but this is also a rather widespread and complex illusion - the creation and understanding of meaning in relation to himself. We simply do not think about words and believe that any experience or mental manifestation, any thought is guaranteed to have meaning.

As shown by the experience of phenomenological interpretation, first by E. Husserl, then by M. Heidegger in his analysis of Dasein, a person has only a vague, uncertain experience of being himself, and without the use of special forms of hermeneutic discourse, he is unable to find his true meaning. From Husserl's point of view, we are in the so-called «life world» (Lebenswelt), which consists of the sum of immediate data that determine forms of orientation and behavior. Such obvious phenomena in a logical sense

are the primary layer of any consciousness, the basis, the condition for the possibility of the individual's conscious acceptance of theoretical attitudes. These possibilities coincide with the realm of well-known ideas that have the character of worldview automatism, unconscious origins of meaning-making [1, 2, 8, 10].

Every person really experiences difficulties when he wants to subject this entire phenomenal series to phenomenological reflection. At the same time, these are her personal states that belong only to her, and only she can be an expert in their interpretation. But this primary interpretation is not clear enough, it requires additional mechanisms, the sequential implementation of all stages of phenomenological reduction in order to find meaning as a certain result, and not to start with it as a reliable phenomenological source. If people could so simply say what they know, instantly and effortlessly find meaning in their immediate experiences, then the very conversation about the need for hermeneutics would be redundant.

We can lose this necessity only by losing our individuality. Actually, it is also in world culture, for example, in Buddhism, where there is no reason to wonder whether my personal enlightenment is similar to Buddha's enlightenment or is it somehow different, maybe he was more enlightened, and my enlightenment is not real, fake. In this context, any individuality is a fiction, a myth, this opinion is quite popular in modern culture. But we are generally not inclined to use the word «myth», which has recently turned into nonsense and began to replace the phrase «anything». In addition, none of those who like to use this word have ever explained what the mythological nature of my experiences, my consciousness or mathematics, for example, consists of. In general, not every abstraction, idealization or just fiction can be a myth. We believe that a myth is not a phenomenon that can be pointed at, most likely, it is a function inherent in certain phenomena under certain circumstances. For example, Greek myths were them in ancient Greece, but now they do not fulfill this function and, strictly speaking, are not myths. For most people, these are just sometimes funny and sometimes boring stories, at best, with some ethical or historical background. It is also possible that, like language, a myth cannot be purely individual, personal, that is, I can of course come up with something that resembles a language, I can make my notes on it or even begin to reason with it, but it will always be something insufficient [7].

The same with the myth. Any fictions and fantasies, no matter how much a person himself believes in them, will remain only nuances of his own psyche. Each person has a lot of absolutely incredible fantasies (especially in so-called altered states of consciousness), long ago framed in some system, but the difference between them and myth is clearly visible, as a function of social and cultural discourses. Even a person who cannot tolerate any community, sociality, is still not autonomous and cannot create his own culture, mythology, and language in himself and for himself. There is something ant in human culture in general, we are either the worker ants of the culture or its soldiers, but no one,

not even Plato or Shakespeare, are its producers. In other words, language, myth, culture do not have a creator – the people do not create their mythology and their culture, they arise together with it.

It is fundamentally insufficient to rely on an ordinary understanding of hermeneutics in order to be able to interpret mythology or that which can perform the functions of myth. Myth functions not only in the realm of poetry or in any kind of social discourse. Fundamental to the understanding of myth is that it functions only or almost exclusively in the taboo system.

Unlike Husserl, M. Heidegger has his own vision of a pre-phenomenological or «pre-hermeneutic» subject. In his ontology, it is important for Heidegger to contrast the concept of Dasein with the concept of subject in the new European sense, since Dasein in its ontological definition is not yet a thinking substance, it is only an essential prerequisite of subjectivity. The philosopher points out that Dasein somehow and with some clarity understands itself in its being. It is characteristic of this being that with its being and through it, this being is revealed to itself. The intelligibility of being itself is the essential determination of this-being. That is, the conditions and intellectual content of Dasein's existence includes ontology or the concept of being. And this ontological thinking of oneself is not achieved in the experience of existence, but is initially present in a ready-made form, as an inheritance: «This being (Dasein) in all its way of being, and therefore also with its essential content, grew into the inherited interpretation of this – existence and grew in it. From it, it constantly understands itself in the closest way and in the known sphere. This darkness unlocks the possibilities of his existence and controls them. His own and this always means his «generation» – the past was behind the here-being, but it always goes ahead of him» [1, 2].

With these words, Heidegger, following Husserl, decisively breaks with the Enlightenment concept of consciousness in the form of a clean tablet (tabula rasa). Any consciousness is always historical, determined by the past. In this position, one can see the advance of Cartesian «thought» (cogito) towards Kant. In the sense that the way of thinking and the organization of the unity of thinking, as a variety of places of thinkable things, contain a priori and are rooted in the past. These a priori, according to Heidegger, «open up the possibilities» of thinking and give it directions and ways of movement [1, 2].

Heidegger first recreated what M. Foucault later called the «hermeneutics of the subject» [10]. He understands the relationship between ontological and hermeneutic issues, the point of intersection of which is the concept of Dasein. Heidegger establishes the need for hermeneutics to understand the very essence of human existence and the essence of philosophical discourse. It was Heidegger who completed the theoretical work that was done during the 19th and 20th centuries. and enabled the formation of basic concepts of philosophical hermeneutics. His discovery is that the hermeneutic position is naturally embedded in the structure of Dasein and its further specification and

finding. This approach makes philosophical hermeneutics a fundamental ontological theory. This is the fundamental difference between hermeneutics and other methodological approaches [1].

So, philosophical hermeneutics is a natural continuation of the development of European metaphysics, its traditional problems in the field of a complex multi-level structure of meaning and meaningful activity. The realm of meaning existence and meaning creation is, by definition, a new vision of ontology, its new content and the meaning of the existence of hermeneutics as a general philosophical methodology. A general outline, or a general outline of the development of modern hermeneutics and its problems, can look like this. At the first stage, hermeneutics plays the role of an auxiliary discipline from a set of practices and techniques of interpretation in the field of theology, and later also in classical philology. In this period, the first attempts to define the essence of hermeneutics appear, to find its place among other sciences and to give hermeneutics a philosophical sound for the first time. The gradual development of humanitarian knowledge, first of all philology and history, as well as the rapid development of psychology, which at that time quickly gained weight and popularity, led to the appearance of numerous projects of theories of interpretation in these areas, as well as numerous mutual influences and theoretical borrowings, which only contributed to the general development of hermeneutics. Among such influences, we note the theory of language and the philosophical vision of culture by V. von Humboldt, who for the first time gave the theory of language a truly philosophical status [4, 7, 9].

The new stage of the development of hermeneutics is connected with the development of phenomenological philosophy, which gave philosophical hermeneutics a new and fundamentally important impetus for development. Since then, hermeneutics deals with the consideration of the structures of consciousness, primarily the structures of sense-making and meaning itself and its functioning in the realm of intersubjectivity. This task is still relevant for philosophical hermeneutics, which is why it is still a descendant of the phenomenological method. Modern hermeneutics does not need to go «back to Husserl», it is already constantly receiving the ideas of the creator of phenomenology.

The next step taken by philosophical hermeneutics is related to the work of two thinkers who each saw the role and task of hermeneutic discourse in their own way, but were united by the relationship of legal succession. Of course, we are talking about M. Heidegger and his student H. G. Gadamer, without whom philosophical hermeneutics would not have such importance, and our research would not make sense at all. We will dwell on the theories of these thinkers in more detail in the relevant sections, and now note that the last, phenomenological stage of the development of philosophical hermeneutics led, in our opinion, to the formation of hermeneutic philosophy and even to the creation of the hermeneutic paradigm of the entire modern philosophy, to which almost all its directions

range from Marxism to psychoanalysis and even analytical philosophy [1, 2].

So, until now, hermeneutics has gone through three stages of its development: formative, methodological and technical maintenance of the humanities, and phenomenological, when it turned into a universal metaphysical theory that meets the urgent problems and demands of modern philosophy.

Understanding and correct interpretation of what is understood is the hermeneutic method of acquiring humanitarian knowledge in general. In rehabilitation activities, the problem of understanding is of particular importance. With the help of hermeneutics, it is possible to create a bridge for effective communication between the rehabilitation doctor and the patient, connected, respectively, with the effectiveness of achieving the goal of such communication – the recovery of the patient. For example, if we talk about research that examines the effect on heart rate variability indices in athletes depending on training status, different types of physical exertion, gender and age, presented in both cross-sectional and longitudinal studies [8].

Or about evaluating the impact of inspiratory muscle training on exercise tolerance and functional indicators of the respiratory system in patients with heart failure who are involved in cardiorehabilitation [9]. Obstacles often arise. These obstacles are problems for qualitative and adequate analysis of problems and understanding of the patient, the problem of understanding medical terminology (related to the rapid development of medical science, the emergence of new methods of diagnosis and treatment, new medicines); the problem of understanding in the relationship between the doctor – the rehabilitation specialist and the patient (violation of ethical norms, lack of tolerance for the individual characteristics of the patient (religion, nation, age, character), lack of empathy for the patient.

In order to eliminate the obstacles that arise in the way of effective communication between the rehabilitation doctor and the patient, it is advisable to follow the practical recommendations developed in the modern literature on optimizing the communication between the doctor and the patient [8, 9].

## CONCLUSIONS

In other words, our interpretations, which reach a certain level, always run into a certain barrier. We are not inclined to mystify this phenomenon and believe that these limitations have a very rational explanation. Highlighting the formation, development and substantive and functional features of phenomenology and hermeneutics, their status in the system of modern philosophical knowledge, in-depth study of phenomenological and hermeneutic heritage, familiarization of future specialists with the main traditions and approaches to the essence of phenomenological and hermeneutic, which together with information obtained from other courses, will contribute to the integrity of the knowledge of the theory of cognition and methodological activity.

And the further development of this issue will allow us to exploit the methodological potential of hermeneutics and phenomenology in modern specific scientific research on valeological, rehabilitation and physiotherapeutic activities. And also, elimination of problems in the system of understanding the relationship between the doctor and the patient.

The practical significance of this article lies in the further development of this problem, which will allow to

exploit the methodological potential of hermeneutics and phenomenology in modern specific scientific research on valeological, rehabilitation and physiotherapeutic activities. And also, in order to eliminate problems in the system of understanding and mutual relations between the doctor and the patient, we suggest introducing a corresponding module in the discipline «Theory of Cognition and Methodology of Scientific Activity» for students of higher educational institutions.

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## CONFLICT OF INTEREST

The Authors declare no conflict of interest

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