UNA VIDA NORMAL

SEMINARIO DE FILOSOFÍA TERAPÉUTICA

FILOSOFÍA Y ENFERMERÍA

Prof. Dr. Juan Diego González Sanz Jueves 27 de octubre, 19 h.

Enlace a la sesión:<u>https://us06web.zoom.us/j/82866327072</u>









VNIVERSITAT IDØVALENCIA (@?) Fecultat de Filosofie i Dêvralencia

5. Filosofía y enfermería Prof. Dr. Juan Diego González Sanz Jueves 27 de octubre, 19 h.

Filosofía y enfermería

Caminos que se cruzan: desde la filosofía a la terapia y viceversa. Enfermería tiene que ver con cuidar y cuidarse pero, sobre todo, con cuidar a otros. "Una vida normal" es aquella en la que importa cómo se relaciona lo que vivo con lo que les pasa a los demás, una vida que resiste a la tentación de entregarse totalmente y de apartarse totalmente. A la búsqueda del punto intermedio entre una "filosofía" solitaria y una "terapia" abrumadora. Florence Nightingale y sus *Notes on Nursing* (1859). Tres pasos esenciales hacia la moderación: abajarse, ponerse en situación y permanecer en guardia.

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Entender la filosofía como cuidado y terapia del alma se remonta a los orígenes mismos de la filosofía y es indisociable de la vida examinada que Sócrates propuso o de entender la pregunta como una enfermedad según Wittgenstein. En una época de "inflación diagnóstica", como la ha llamado el psiquiatra Allen Frances, la filosofía terapéutica puede ayudar a devolver a la vida cotidiana una parte considerable de las preguntas que el ser humano no puede dejar de plantearse y para las que no es posible encontrar una respuesta.

> LA TORRE DEL VIRREY Una vida normal

Se buscan retiros en el campo, en la costa y en el monte. Tú también sueles anhelar tales retiros. Pero todo eso es de lo más vulgar, porque puedes, en el momento que te apetezca, retirarte en ti mismo. En ninguna parte un hombre se retira con mayor tranquilidad y más calma que en su propia alma; sobre todo aquel que posee en su interior tales bienes, que si se inclina hacia ellos, de inmediato consigue una tranquilidad total. Y denomino tranquilidad única y exclusivamente al buen orden. Concédete, pues, sin pausa, este retiro y recupérate. Sean breves y elementales los principios que, tan pronto los hayas localizado, te bastarán para recluirte en toda tu alma y para enviarte de nuevo, sin enojo, a aquellas cosas de la vida ante las que te retiras. Porque, ¿contra quién te enojas? ¿Contra la ruindad de los hombres? Reconsidera este juicio: los seres racionales han nacido el uno para el otro, la tolerancia es parte de la justicia, sus errores son involuntarios. Reconsidera también cuántos, declarados ya enemigos, sospechosos u odiosos, atravesados por la lanza, están tendidos, reducidos a ceniza. Modérate de una vez.

> MARCO AURELIO Meditaciones 4.3

Los hombres trabajan por error.

La mayoría de los hombres, incluso en este país relativamente libre, por mera ignorancia y error, está tan ocupada con los cuidados ficticios y las labores superfluamente groseras de la vida, que no puede recoger sus mejores frutos.

> HENRY DAVID THOREAU Walden, p. 63

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Hoy en día hay profesores de filosofía, pero no filósofos. Sin embargo, es admirable profesarla porque una vez fue admirable vivirla. Ser un filósofo no es sólo tener pensamientos sutiles, ni siquiera fundar una escuela, sino amar la sabiduría y vivir con sencillez, independencia, magnanimidad y confianza. Es resolver ciertos problemas de la vida, no sólo en la teoría, sino en la práctica.

> HENRY DAVID THOREAU Walden, p. 71

5

No permitas que ganarte la vida sea tu oficio, sino un esparcimiento. Disfruta de la tierra, pero no la poseas. Por falta de iniciativa y de fe los hombres están donde están, comprando y vendiendo y gastando sus vidas como siervos. iOh granja de Baker!

HENRY DAVID THOREAU Walden, p. 245

2

The thoughtful reader of these *Notes on Nursing* will enjoy the sensation of having at her side a "guide, philosopher and friend" who walks painstakingly beside her, talking of nursing and putting a finger squarely on "what it is, and what it is not".

[...]

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These fundamentals have not been affected by time or progress. In the eightyseven years since these notes were published progress in medical science has revolutionized methods of medical treatment and in turn the concept of nursing care and the work of the nurse. In the same period the "bad sanitary, bad architectural, and the bad administrative arrangements" which Florence Nightingale said "often make it impossible to nurse" have been to a great degree corrected at least in many countries of the world. The hasty reader will conclude that because of this the precepts of one who lived before these changes took place would now be obsolete. But human beings have remained human beings and for this reason the fundamental needs of the sick, weak, helpless human being which are recorded here remain surprisingly as they were then. Because these notes record the skilful observations of a trained eye and mind on the fundamental needs of human beings in sickness and in the prevention of sickness, they are to a great degree timeless in their usefulness to the student of nursing in any country in the world.

> VIRGINIA DUNBAR 'Foreword', pp. xi, xiii

In watching disease, both in private houses and in public hospitals, the thing which strikes the experienced observer most forcibly is this, that the symptoms or the sufferings generally considered to be inevitable and incident to the disease are very often not symptoms of the disease at all, but of something quite different —of the want of fresh air, or of light, or of warmth, or of quiet, or of cleanliness, or of punctuality and care in the administration of diet, of each or of all of these. And this quite as much in private as in hospital nursing.

The reparative process which Nature has instituted, and which we call disease, has been hindered by some want of knowledge or attention, in one or in all of these things, and pain, suffering or interruption of the whole process sets in.

If a patient is cold, if a patient is feverish, if a patient is faint, if he is sick after taking food, if he has a bed-sore, it is generally the fault not of the disease, but of the nursing.

I use the word nursing for want of a better. It has been limited to signify little more than the administration of medicines and the application of poultices. It ought to signify the proper use of fresh air, light, warmth, cleanliness, quiet and the proper choosing and giving of diet— all at the least expense of vital power to the patient.

It has been said and written scores of times that every woman makes a good nurse. I believe, on the contrary, that the very elements of nursing are all but unknown.

By this I do not mean that the nurse is always to blame. Bad sanitary, bad architectural, and bad administrative arrangements often make it impossible to nurse.

But the art of nursing ought to include such arrangements as alone make what I understand by nursing, possible. The art of nursing, as now practised, seems to be expressly constituted to unmake what God had made disease to be, viz., a reparative process.

FLORENCE NIGHTINGALE *Notes on Nursing*, pp. 8-9

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What nursing has to do in either case is to put the patient in the best condition for nature to act upon him.

FLORENCE NIGHTINGALE *Notes on Nursing*, p. 133

7

The medieval student, having finished his course in natural philosophy, was left in no doubt about the standing of medicine. It may have beensubalternated to philosophy, but it went further, beginning where thephilosopher finished. Maybe he saw around him «physicians of cultureand refinement» who wanted to take medicine further as a higherdiscipline in its own faculty. In this quotation from Aristotle they had apowerful justification in a world where all educated men were Aristotelians.By «diverse provinces» and «conterminous» Aristotle seems to suggestthat the philosopher and physician shared a boundary and had theirbeing on either side of it: it is suggested above that the medievalpractice of incorporation provided institutional form for this distinction,finally realised when the physicians were able to set up their own facultyin the universities. It is clear from the early years of the fourteenthcentury that the doctors had succeeded in transforming themselvesfrom mercenary treaters of disease to high scholastic philosophical warriors.

ROGER FRENCH 'Where the Philosopher Finishes...', p. 106

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But how much more extraordinary is it that, whereas what we might call the coxcombries of education -e.g., the elements of astronomy— are now taught to every school-girl, neither mothers of families of any class, nor school-mistresses of any class, nor nurses of children, nor nurses of hospitals, are taught anything about those laws which God has assigned to the relations of our bodies with the world in which He has put them. In other words, the laws which make these bodies, into which He has put our minds, healthy or unhealthy organs of those minds, are all but unlearnt. Not but that these laws— the laws of life— are in a certain measure understood, but not even mothers think it worth their while to study them— to study how to give their children healthy existences. They call it medical or physiological knowledge, fit only for doctors.

FLORENCE NIGHTINGALE Notes on Nursing, p. 11

11

If a nurse declines to do these kinds of things for her patient, "because it is not her business, "I should say that nursing was not her calling. [...] I am far from wishing nurses to scour. It is a waste of power. But I do say that these women had the true nurse calling— the good of their sick first— and second only the consideration what it was their "place "to do, and that women who wait for the housemaid to do this, or for the charwoman to do that, when their patients are suffering, have not the *making* of a nurse in them.

FLORENCE NIGHTINGALE Notes on Nursing, p. 22

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The most important practical lesson that can be given to nurses is to teach them what to observe— how to observe— what symptoms indicate improvement— what the reverse— which are of importance—which are of none— which are the evidence of neglect— and of what kind of neglect.

All this is what ought to make part, and an essential part, of the training of every nurse.

[...]

But if you cannot get the habit of observation one way or other, you had better give up the being a nurse, for it is not your calling, however kind and anxious you may be.

[...]

Yet it appears that scarcely any improvement in the faculty of observing is being made. Vast has been the increase of knowledge in pathology —that science which teaches us the final change produced by disease on the human frame— scarce any in the art of observing the signs of the change while in progress. Or, rather, is it not to be feared that observation, as an essential part of medicine, has been declining?

[...]

In dwelling upon the vital importance of sound observation, it must never be lost sight of what observation is for. It is not for the sake of piling up miscellaneous information or curious facts, but for the sake of saving life and increasing health and comfort. The caution may seem useless, but it is quite surprising how many men (some women do it too), practically behave as if the scientific end were the only one in view, or as if the sick body were but a reservoir for stowing medicines into, and the surgical disease only a curious case the sufferer has made for the attendant's special information. This is really no exaggeration.

> FLORENCE NIGHTINGALE Notes on Nursing, pp. 105, 113, 119, 125

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It is true *we* make "no vows. "But is a "vow "necessary to convince us that the true spirit for learning any art, most especially an art of charity, aright, is not a disgust to everything or something else? Do we really place the love of our kind (and of nursing as one branch of it) so low as this? What would the Mère Angélique of Port Royal, what would our own Mrs Fry have said to this?

FLORENCE NIGHTINGALE *Notes on Nursing*, p. 135