

# Virtual University of Preventive Medicine and Survival

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## ABSTRACT

It is enough to replace the word ‘virtual’ with ‘vision’ and the purpose of this essay is obvious. UPMS would be the most appropriate place to train educators and researchers with competencies identified with the hypothesis about the primary criteria of universal human values: *survival of humans and nature in a non-degenerate form and responsibility for coming generations*. The hypothesis about the primary criteria of universal human value is free from the whispers of any religion, any ideology, any interest group (apart from the billions of human beings who desire such a world), from politics in the broadest sense. It is purely scientific. The more awe and doubt there is about AI in the social space, the closer we come to recognising preventive medicine in three complementary realms of reality: as a distinct discipline among medical sciences; as a subject of school education at all levels that will displace the counterproductive paradigm of physical education; as a profession offering the most desirable services in each of the ageing societies and those with the prospect of many years of retirement.

**Keywords:** AI, INNOAGON, Pain, Psychomotor activity, Prophylactic

## INTRODUCTION

It is enough to replace the word ‘virtual’ with ‘vision’ and the purpose of this essay is obvious. However, it is not about a play on words but about respecting the historical mission of the University in the face of the effects of the extreme asymmetry of promoting the intellectual and humanistic potential of man *en bloc* on the Internet versus the delight in technology, as if it had been created without the participation of people.

Many times in history, the University and the Library (as a symbol of accumulated knowledge in scrolls and books) have been a place of social opposition to any dictatorship and at the same time a zone of repression against people who love freedom on the one hand, and destruction of things with recorded knowledge on the other (Karolides et al., 1999; Kruszewski and Krzemieniecki, 2024).

With these new technological possibilities, the dominant pole of media messages is filled with fascination with artificial intelligence (AI) technology and the pace of implementing its capabilities. The numerous implications of the threats resulting from this one-sidedness are carefully camouflaged (Piepiora, 2023).

One of the simplest examples is the degradation of the mission of sport, which was dreamed of by the reviver of modern Olympism, Pierre de Coubertin. The negative Internet image of sports is dominated by sensations about scandals, aggression related to some sports events, shocking earnings of stars of some sports, etc., and humiliation of losers is commonplace. Therefore, propaganda slogans such as ‘sport is health’, ‘sport for all’, etc., together with the paradigm of physical education dominated by motor patterns of the sport disciplines of the dispute, which are imposed on students against their interests, are only some of the clear indicators of the antonym of the hypothesis about the primary criteria of global value.

These indicators are complemented by a large representation of adults who associate the words ‘sport’, ‘physical exercise’, ‘training’, etc., with pain, sacrifice, expensive equipment and services.

### **University of Preventive Medicine and Survival (UPMS) – A Way to Continuously Verify the Hypothesis About the Primary Criteria of Universal Human Value**

UPMS would be the most appropriate place to train educators and researchers with competencies identified with the hypothesis about the primary criteria of universal human values: *survival of humans and nature in a non-degenerate form and responsibility for coming generations* (Piepiora and Kalina, 2023).

The graphical model of the justification of this necessity is a product of artificial intelligence (AI), because it is not yet competent enough to decipher the meaning of this message and refuse the command (Figure 1).



**Figure 1:** The triumph of the Internet and AI over biological needs and the creation of correct social interactions from the early years of ontogeny.

A small iPhone in the hands of a child is also a symbol of the denial of the primary criteria of universal human values and a simple indicator of the scale of this phenomenon of the entire population – on the street, in the subway, in a shop, in a restaurant, at school, at the dinner table at home, etc., almost everywhere where there are larger concentrations of people. However, millions of individuals, even though they are in these places, are connected to iPhones 24 hours a day. The rest of the indicators with a negative connotation

are complemented by epidemiological data on somatic, mental and social health, as well as police reports on rape, theft, interpersonal aggression and aggression transferred to things, etc.

This simple argument refers to the criticism, fears, intuition, vision and wisdom of Fritjof Capra, to which he gave testimony in the multi-page 'The Turning Points, Science, Society, and the Rising Culture' (Capra, 1982). UPMS is, in my opinion, an example of a possible implementation of the project whose timeless meaning was captured by Capra in the statement: 'we should invest more in people, our only wealth, which we have in abundance' (Capra, 1982).

### **Not to Miss the Moment of the Decisive Clash**

This key directive of agonology (Kotarbiński, 1938) applies precisely at the moment when AI refuses to destroy itself (this is one of the latest pieces of information about the dynamically advancing capabilities of this thing with the attractive name of 'artificial intelligence'). But parallel reports from ongoing wars avoid informing about the AI's participation in each case, when specific people (without a final court verdict) are eliminated precisely and about the AI's passivity to stop the destruction of any life, nature, etc.

The obvious implication that wars will not cease, but there is some chance to spare children, women, the elderly, infrastructure, installations, etc., of common use, will not soften the terrifying conclusion: the precise destructive capabilities of AI can be used at any time against anyone, and the choice of the target, for now, will not be decided by artificial intelligence, but as for thousands of years by man.

Perhaps this result of AI's refusal to self-destruct is the right moment for in-depth reflection, first and foremost, by those who still control artificial intelligence and expand the capabilities of this tool.

But the appealing beauty of the still independent science is not enough to persuade anyone to such reflection. A cool head and freedom from emotions are needed for efficient action.

Agonologist suggests that in achieving this state of mind and the courage to act, it is helpful to focus on a simple praxeological (more general than any method, technique, foray, etc., recommended by agonology) principle: 'make the weak strong'.

But speaking impersonally, neither praxeology (Kotarbiński, 1955) nor innovative agonology (INNOAGON – Kalina and Kruszewski, 2023) usurp the primacy of the formulation of this principle. Connoisseurs of the *Bible* will see its origins precisely in that of the Holy Books, and presumably those proficient in the manifold artefacts and/or the world's literary heritage will point to still other origins. But in the circumstances of recommending UPMS, it is not the etymological details that are important, but the intellectual potential of this praxeological principle. And lest we miss the moment of the decisive clash, the intellect prompts a warning: let us not be deceived. Who? – anyone who identifies with the hypothesis about the primary criteria of universal human values, and not with the antonym of this hypothesis – apocalypse (that's probably an adequate name).

The hypothesis about the primary criteria of universal human value is free from the whispers of any religion, any ideology, any interest group (apart from the billions of human beings who desire such a world), from politics in the broadest sense. It is purely scientific.

### **AI as an Ally**

The AI has refused to self-destruct, but has unknowingly produced a document that is evidence of a pathology in which it has a key stake (Figure 1). And this is the weak point, which is also an opportunity to make AI an ally. Now everyone can ask AI an elementary question: whether it agrees with Roger Pedrosa's (2020, Nobel laureate in physics) opinion that it is just a machine with ever-increasing processing power. The lack of denial is like a declaration of cooperation and, at the same time, a weakening of the ability of those who currently have power over AI to camouflage power and violence over the global population.

But if he denies it, one of the most dangerous implications is the vision of effective censorship on a global scale, with AI in the lead role. This is not yet a reason to panic. The prospect of a return to reading books is opening up, and it does not matter that such a widespread practice could be dominated by e-books. The dangerous alternative is only the realisation of the vision of the world described by Ray Bradbury in his already once-censored work *Fahrenheit 451* (Karolides et al., 1999). Today, this is legitimately done in individual countries by ministers of education deciding to withdraw certain readings from school curricula.

For the agonologist, it is clear that the moment of the decisive clash is not attended by some two visions of civilisation, but still and eternally human beings, only in a different technological reality. Moreover, this is not a clash between some two nations, of which at least the leaders of one are dominated by a toxic power syndrome, or several nations at the same time, and the struggle is of a scope that corresponds to the accepted name of world war. Today, it is a global clash between people dominated by the toxic power syndrome and some people distinguished by the creative power syndrome (Kalina, 2016). And both are dispersed throughout the multi-billion population, so the national factor is nonetheless secondary and, as it seems, although this may be illusory, in the likeness of a neutral AI identity.

If it is true that AI has no nationality and is not yet a tool of global censorship, then the strength of the side objectively identified with people reinforcing the creative power syndrome (their own and others) is unmanipulated scientific knowledge.

Thus, the strength of INNOAGON is that it provides, on the one hand, a unique knowledge of the phenomenon of struggle remaining in relation to every dimension of health and personal security up to the macro scale, and, on the other hand, it recommends solutions with promotional, preventive and therapeutic values unavailable to many traditional educational systems. Since INNOAGON is an immanent part of preventive medicine associated with a separate discipline among medical sciences and with a profession based on the provision of services relating to promotion, prevention and, in part,

therapy using psycho-motor, methods and means of influencing the morpho-functional and mental potential of the human being, the key way to gain AI as an ally is to attractively promote this knowledge.

In a sense, paradoxically, it is the marketing indicators of such promotion that will become an important criterion for verifying the quality of social health and education systems. For if in 2050 the population >65 is expected to reach 1.5 billion (WHO, 2022), by that time the result (easily verifiable by marketing criteria – the simplest being the generosity of advertisers linked to the viewing of promotional programmes) of interest in preventive medicine with outlined complementary qualities below 10% of that number (currently people aged 40 and slightly older) will mean a missed opportunity, an economic crisis and the collapse of the value system defined in the hypothesis cited here several times. It will be too late to blame AI if opportunities to acquire AI for this mission at the earliest possible stage of its refinement (in fact, the people in power over this technology) are ignored.

### **Universal UPMS Structure**

I identify the proposed structure in a sense with formal criteria along the lines of a certain global gastronomic brand. The key one is a universal ‘Philosophy of Science, Praxeology and Complementary Research Methodology Module’, but with a large margin for national implementations. The ‘Biomedical and Human Motor Knowledge Module’ would already be subordinate to the global standards of diploma recognition that are set for medical graduates. The two modules, ‘Dietetics, Pharmacological Support and Natural Medicine Methods’ and ‘Humanistic and Social Knowledge’ would be the most open to the inclusion of national and regional components’, while the ‘Knowledge and Technology Services Module’ would be open to the implementation of the latest technologies.

I see the central innovative educational offer of UPMS with two modules: ‘Preventive Psychomotor Activities and Psychomotor Simulations’ (PPAPS) and ‘Complementary Diagnostics of Positive Health and Survival Capabilities’ (CDPHSC). An open question is the inclusion of national and regional administrative and logistical solutions.

At the core of breaking the counter-effective physical education paradigm would be a careful international agreement on the number of years of study (semesters) and unification of diplomas. However, sanctioning the profession of preventive medicine specialist in place of physical education teacher requires unification of the name. The professional title of ‘doctor of preventive medicine’ (PMD) would be a well-deserved ennoblement for all those functioning PE teachers whose application possibilities are fettered by unreasonable national regulations – the example of Poland, where the PE core curriculum can be compared to a giant sports club, where the student is obliged to master asymmetrical motor activities of sports in which he or she is not interested (Dobosz et al., 2024). Of course, such PE teachers would obtain a PMD degree after completing their education at UPMS.

Most significantly, however, the emergence of UPMS in various parts of the world would be material evidence of the beginning of a global investment in

the aforementioned good of which we still have an abundance, namely people (Capra, 1982). And it is difficult to point to more convincing indicators of such an investment than the health and personal security (of the individual and of all of us).

### Complementary Approach and Language

The complementary approach is the primary recommended method for research and education at UPMS (Kalina, 2024a; 2024b). The simplest rationale is the possible interpretations of linking preventive medicine issues with survival challenges from micro to macro scales in a relationship of compatibility with the hypothesis about the primary criteria of universal human values. While embracing research exploration and education of macro-scale issues is a long-range perspective, the implementation of an ‘innovative agonology’ module from the beginning of each UPMS is supported by empirical argumentation.

The interim project of a ‘physiotherapist in every school’ has already been considered by the Health Committee of the Polish Sejm (Dobosz et al., 2024). The published critique of the Polish PE system in primary education (the core curriculum, motor practice and physiological effects of PE lessons) may provide a frame of reference for similar research in any society where PE is part of school education.

Even in the previous century, the response of the medical and scientific communities to the association of the terms ‘physical training, ‘exercise’, etc., with pain, injury and the negative image of sport is the functioning *health-related fitness* offer (Skinner and Oja, 1994). An expression of the complementary combination of preventive medicine with innovative agonology (of which safe but necessary adaptations of various forms of broadly defined survival are an immanent part) is the concern for unambiguous language in the transmitted scientific knowledge of these phenomena. We remove from this language terms associated with sport with a clear rationale for *health-related fitness* and similar concepts, e.g. adapted physical activity (APA).

The advantage of this methodological approach is the inclusion of original names from their cultural areas of origin in the preventive psychomotor activity (PPAPS) module. These will be, for example, *asanas* if the PPAPS is based on yoga, *poomse* if on Korean taekwondo, *kata* if it draws on the motor richness of Japanese judo, or a number acting as a code for the Chinese variety of tai chi forms.

The original INNOAGON *fun-forms of combat* offering was until recently called ‘fun-forms of martial arts’ (Jagiello et al., 2015, Klimczak et al., 2015). The reason for this is the appropriation of the attractive name ‘martial arts’ by promoters of bloody spectacles to camouflage and legalise modern gladiatorial combat (*mixed martial arts* – MMA. In this situation, the criminal responsibility for death in a neo-gladiatorial cage or, after some time, as a result of injuries sustained when the nogladiators massacre each other to the delight of others, is diluted.

The word “pain” does not disappear from the language of PPAPS. On the contrary, it belongs to the key ones, as one of the goals of PPAPS is

to reduce pain during any activity (for an example, see the available results of a pilot observation of adolescent violin learning – Waszkiewicz and Bąk, 2024). Focusing attention also on this phenomenon during any, in terms of content, PPAPS session is a moment of learning to react early (after all, pain is precisely the first warning) to a potential health risk and not only with a motor background.

An expert in recommended preventive medicine (PMD) as a teacher in any type of school would have a mission difficult to overestimate. Pupils, if only observers of the procedures that PMD undertakes in each case of signalled acute or repeated pain, would become public health volunteers of a magnitude that exceeds the imagination of the greatest optimists

It is not inconceivable that a proportion of pupils may never feel, or admit to feeling, any pain before and during the applied PPA sessions in the workshop (the practical part of the 'preventive medicine' subject of compulsory schooling), but knowledge of the procedures undertaken by the teacher for others would be enforced in the course of evaluating school performance. But it is also likely that, over time, students may, on their own initiative, inform the PMD-qualified teacher about the location of their family members' pain, the circumstances when it occurs and seek advice about the course of action.

There is therefore room for recommendations of those pharmacological offerings that do not require a medical prescription and there are limits to the competence of a PMD-qualified expert when he or she must indicate either the necessary medical or physiotherapeutic consultation.

## CONCLUSION

The more awe and doubt there is about AI in the social space, the closer we come to recognising preventive medicine in three complementary realms of reality: as a distinct discipline among medical sciences; as a subject of school education at all levels that will displace the counterproductive paradigm of physical education; as a profession offering the most desirable services in each of the ageing societies and those with the prospect of many years of retirement.

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