

Etika



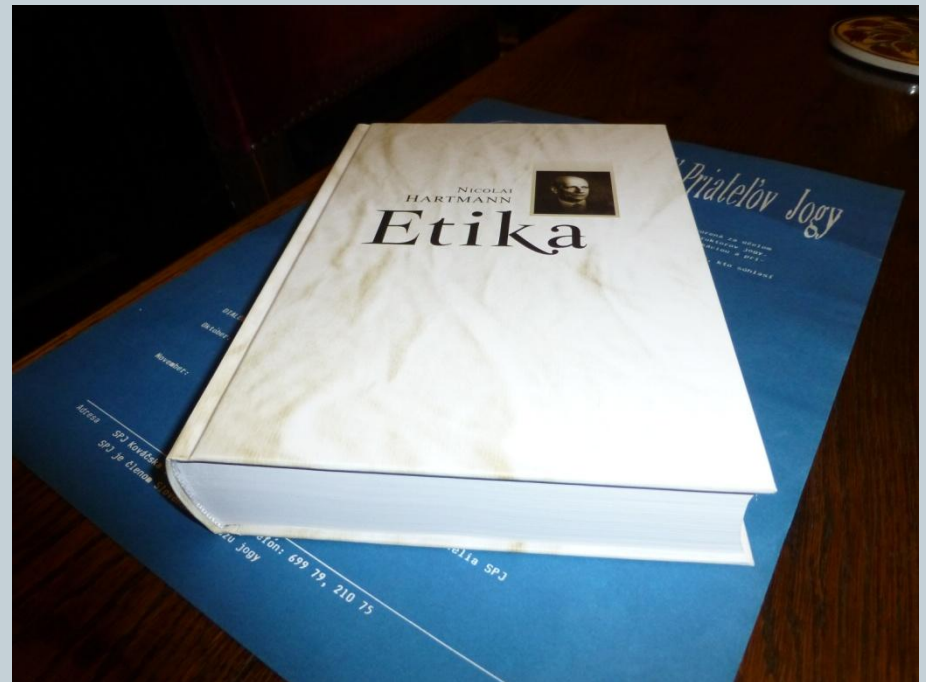
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Etika ako súčasť života



- Etika je v človeku ako prirodzená súčasť jeho „programového vybavenia“. Je niekoľko základných etických princípov, ktoré uvádza Pataňdžali v Joga sútrach.
- Dnes ale etika je filozofiou, vedou a právom. Je už príliš mohutná a vzdialená človeku.



Ethos



- **Ethos** ([/ˈiːθɒs/](#) or [/ˈiːθoʊs/](#)) is a Greek word meaning "character" that is used to describe the guiding beliefs or ideals that characterize a community, nation, or ideology. The Greeks also used this word to refer to the power of music to influence its hearer's emotions, behaviours, and even morals. Early Greek stories of [Orpheus](#) exhibit this idea in a compelling way. The word's use in rhetoric is closely based on the Greek terminology used by [Aristotle](#) in his concept of the three artistic proofs.

Ethos v prejave



- Here are three categories of ethos.
 - phronesis - practical skills & wisdom
 - arete - virtue, goodness
 - eunoia - goodwill towards the audience
- Violations of ethos include:
 - The speaker has a direct interest in the outcome of the debate (e.g. a person pleading innocence of a crime);
 - The speaker has a vested interest or ulterior motive in the outcome of the debate;
 - The speaker has no expertise (e.g. a lawyer giving a speech on space flight is less convincing than an astronaut giving the same speech).

Časti etiky



Ethics may be divided into four major areas of study:

- [Meta-ethics](#), about the theoretical meaning and reference of moral propositions and how their [truth values](#) (if any) may be determined;
- [Normative ethics](#), about the practical means of determining a moral course of action;
- [Applied ethics](#) draws upon ethical theory in order to ask what a person is obligated to do in some very specific situation, or within some particular domain of action (such as business);
- [Descriptive ethics](#), also known as comparative ethics, is the study of people's beliefs about morality;

Ethics



- **Ethics**, sometimes known as **philosophical ethics**, **ethical theory**, **moral theory**, and **moral philosophy**, is a branch of [philosophy](#) that involves systematizing, defending and recommending concepts of right and wrong [conduct](#), often addressing disputes of [moral diversity](#).^[1] The term comes from the Greek word ἠθικός or [ethos](#), which means "character", "habit", "praxis". The superfield within philosophy known as [axiology](#) includes both ethics and [aesthetics](#) and is unified by each sub-branch's concern with **value**.^[2] Philosophical ethics investigates what is the best way for humans to live, and what kinds of actions are right or wrong in particular circumstances

Virtue ethics – etika šľachetnosti



Virtue ethics describes the character of a moral agent as a driving force for ethical behavior, and is used to describe the ethics of [Socrates](#), [Aristotle](#), and other early Greek philosophers. [Socrates](#) (469–399 BC) was one of the first [Greek philosophers](#) to encourage both scholars and the common citizen to turn their attention from the outside world to the condition of humankind. In this view, [knowledge](#) bearing on human life was placed highest, while all other knowledge were secondary. [Self-knowledge](#) was considered necessary for success and inherently an essential good.

Stoicism



- The [Stoic](#) philosopher [Epictetus](#) posited that the greatest good was contentment and serenity. Peace of mind, or [Apatheia](#), was of the highest value; self-mastery over one's desires and emotions leads to spiritual peace. The "unconquerable will" is central to this philosophy. The individual's will should be independent and inviolate

Hedonism



- Hedonism posits that the principal ethic is maximizing [pleasure](#) and minimizing [pain](#).

Cyreneic hedonism

- Founded by [Aristippus](#) of Cyrene, [Cyrenaics](#) supported immediate gratification or pleasure. "Eat, drink and be merry, for tomorrow we die."

Epicureanism



- Epicurean ethics is a hedonist form of virtue ethics. [Epicurus](#) "presented a sustained argument that pleasure, correctly understood, will coincide with virtue".^[9] He rejected the extremism of the [Cyrenaics](#), believing some pleasures and indulgences to be detrimental to human beings.

State consequentialism



- [State consequentialism](#), also known as Mohist consequentialism,^[10] is an ethical theory that evaluates the moral worth of an action based on how much it contributes to the basic goods of a state.^[10] T

Consequentialism



- Consequentialism refers to moral theories that hold that the consequences of a particular action form the basis for any valid moral judgment about that action (or create a structure for judgment, see [rule consequentialism](#)). Thus, from a consequentialist standpoint, a morally right action is one that produces a good outcome, or consequence. This view is often expressed as the [aphorism](#) "*The ends justify the means*".

Modern normative ethics



- Traditionally, normative ethics (also known as moral theory) was the study of what makes actions right and wrong. These theories offered an overarching moral principle one could appeal to in resolving difficult moral decisions

Utilitarianism



- Utilitarianism is an ethical theory that argues the proper course of action is one that maximizes an positive effect, such as "happiness", "welfare", or the ability to live according to personal preferences. [\[17\]](#)

Deontology



- Deontological ethics or deontology (from [Greek](#) δέον, *deon*, "obligation, duty"; and -λογία, [-logia](#)) is an approach to ethics that determines goodness or rightness from examining [acts](#), or the rules and duties that the person doing the act strove to fulfill.^[21] This is in contrast to [consequentialism](#), in which rightness is based on the consequences of an act, and not the act by itself. **In deontology, an act may be considered right even if the act produces a bad consequence,^[22] if it follows the *rule* that "one should do unto others as they would have done unto them",^[21] and even if the person who does the act lacks virtue and had a bad intention in doing the act. According to deontology, we have a *duty* to act in a way that does those things that are [inherently](#) good as acts ("truth-telling" for example), or follow an objectively obligatory rule (as in [rule utilitarianism](#)). For deontologists, the ends or consequences of our actions are not important in and of themselves, and our intentions are not important in and of themselves.**

Contemporary virtue ethics



- Modern virtue ethics was popularized during the late 20th Century in large part as a response to [G.E.M. Anscombe's](#) *Modern Moral Philosophy*. Anscombe argues that [Consequentialist and Deontological ethics are only feasible as universal theories if the two schools ground themselves in divine law](#). As a deeply devoted Christian herself, Anscombe proposed that either those who do not give ethical credence to notions of divine law take up virtue ethics, which does not necessitate universal laws as agents themselves are investigated for virtue or vice and held up to "universal standards," or that those who wish to be utilitarian or consequentialist ground their theories in religious conviction

Role ethics



- Role ethics is an ethical theory based on [family](#) roles.^[31] Unlike [virtue ethics](#), role ethics is not individualistic. Morality is derived from a person's relationship with their community.^[32] [Confucian](#) ethics is an example of role ethics.^[31] Confucian roles center around the concept of [filial piety](#) or *xiao*, a respect for family members.^[33]

Business ethics



- Business ethics (also corporate ethics) is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations.
- Business ethics has both normative and descriptive dimensions. As a corporate practice and a career specialization, the field is primarily normative.

Klasické etické normy



- Desatoro

Som Tvoj Boh
Nevezmeš božie meno
nadarmo
Sväť božie sviatky
Cti si otca svojho a matku svoju
Nezabiješ

Nezosmilníš
Nepokradneš
Nepreriekneš krivé svedectvo
Nepožiadáš manželku blížneho
Nepožiadáš majetok blížneho

- Jama, nijama

Ahimsa
Satja
Asteja
Aparigraha
Brahmacharya

Šauča
Santóša
Tapas
Svádjhája
Íšvara pranidhána

Influence of commandments on deeds



- The Ten Commandments concern matters of fundamental importance in both Judaism and Christianity: the greatest obligation (to worship only God), the greatest injury to a person (murder), the greatest injury to family bonds (adultery), the greatest injury to commerce and law (bearing false witness), the greatest inter-generational obligation (honor to parents), the greatest obligation to community (truthfulness), the greatest injury to moveable property (theft). [\[18\]](#)

Hatha pradípika o jamách



- The ten rules of conduct are: *ahiṃsâ* (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness (*humility*), sparing (*moderate*) diet and cleanliness. 17.
- *Ahiṃsā satyamasteyam brahmacharyam kṣhamā dhṛtiḥ | dayārjavam mitāhāraḥ śaucham chaiva yamā daśa*

Hathapradípika o nijamách



- The ten niyamas mentioned by those proficient in the knowledge of yoga are: **Tapas** (*austerity*), **patience** (*contentment*), **belief in God**, **charity**, **adoration of God**, **hearing discourses on the principles of religion**, **shame** (*modesty*), (*discerning*) **intellect**, **Japa** (niektoré texty uvádzajú tapa, ale to už bolo spomenuté. Iné texty hovoria o džape.) **and** **Yajña. 18.**
- *tapaḥ santoṣha āstikyaṃ dānamīśvara-pūjanam |
siddhānta-vākya-śravaṇam hrīmatī cha tapo (japo)
hutam |niyamā daśa samproktā yogha-śāstra-
viśāradaiḥ*

Etika, hodnoty a joga



- **Etika má 2x2 veľké oblasti:**
 - Hodnotový systém
 - Kultúrne a časovo závislé poňatia dobra
 - Etika voči sebe
 - Etika voči druhým
- **Dnes etika je nesmierne obsiahla oblasť vedy a filozofie, ktorá ale v praxi je ovplyvnená**
 - Hodnotovým systémom v rodine
 - Systémom vzdelávania
 - Príkladmi chápania etiky v literatúre a médiách

Etika, hodnoty a joga



- Joga v oblasti etiky hovorí o nasledujúcich oblastiach:
 - Postoje voči životným situáciám
 - Postoje voči sebe pri sebazdokonaľovaní
 - Úcta voči Íšvarovi (Stvoriteľ)
 - Postoje voči druhým (napr. konanie „dobra“, štedrosť ai.)
 - ✦ Dobro je pojmom veľmi silne kultúrne ovplyvneným
 - ✦ Dobro napriek svojej relativite v joge má veľký význam a je chápané ako dharma – život, ktorý za sebou nezanecháva karmické stopy.

Prax



- Najjednoduchšou praxou je začať s princípmi jamy
 - Sledovať naše reakcie na situácie v zrkadle jám
- Potom pokračovať Steiner-Popperovými cvičeniami.
 - Disciplína hovoru
 - ✦ Či je to pravdivé
 - ✦ Či je to podstatné
 - ✦ Či plynie z dobrého úmyslu



Praktické cvičenia



- Tie sú popísané v časti o Popperových cvičeniach.
- Je ich potrebné cvičiť trpezlivo.
- Zadanie: Popísať priebeh cvičenia

Literatúra



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