

In this movement we aspire to self-determination, appreciation, in it we eliminate the danger of self-deprivation and estrangement.

The third movement is the movement of breakthrough, or truth in truth, in other words the movement of transcendence. This movement it is not about an encounter with a strange existence but with one's own. *"In the last movement, the movement of existence itself, we can see the most innate human essence and potential – subcelestialness, which is also a relationship with existence and the universe."* (3, 245)

The third movement reveals the fundamental dimension of the natural world, that which is not given evades recollection, it evades material identification, which this world substantially underlies. It gives it meaning.

Patočka shows this third movement in his paper on civil involvement.

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ТЕЛО И РЕЧЬ

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Язык тела реализует наиболее естественный и удобопонятный диалог в мире. Рассматривается значение Олимпийских игр на фоне языка тела, роль рук в жизненных движениях, роль речи с точки зрения человеческих принципов.

Ключевые слова: *речь, говорить, язык тела, феноменология, интенциональность.*

THE BODY AND SPEECH

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Body language is the most natural and most understandable dialogue in the world. The significance of the Olympic Games against the backdrop of body language is considered, as well as the role of hands in life's movement, the role of speech from the point of view of human principles.

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Key words: *speech, to talk, to speak, body language, phenomenology, intenciponality*

There is a difference between talking and speaking. Whereas we only talk using words, we can speak without words. Our body can speak volumes; hence sport is a dialogue which is more open than any other and that is why the Olympic Games have such an immense significance.

From a phenomenological point of view life is a special kind of movement. This movement is the most complicated and cannot be reduced to a relationship between cause and effect. We can picture life as movement along a path. We leave from one point and arrive at another and in doing so we find ourselves in a situation which we could not predict. This plunging into a life situation is a role played by fortuity which we have to learn to live with. We cannot completely eliminate this fortuity; there is only one option and that is to be prepared for it. Sometimes it is called wisdom. That, from which we appear is called the beginning, in Greek "arché" and that to which we head for is called the goal (telos). The situations into which we are thrown turn on us and we have to solve the dilemma. We are equipped for these solutions with a beginning and a goal. At first everything we have obtained from our past generations is hidden, it is in our genes together with the customs and traditions with which we have been brought up. This becomes intertwined with the goals of our life movement (telos) and forms a foundation for solving a situation. From this basis we select possibilities, in Greek "dynamis". These possibilities for solving a situation depend on our existence (arché) and our substance (telos).

In other words, life is not a simple line of cause and effect, as we are given to understand by natural sciences: biology, chemistry, and physics. Even the life of an athlete cannot be reduced to biological, chemical and physical causality. But if you look around you at how sports science is carried out, you will discover that research is mostly performed into these natural science causalities. Hence, an athlete is understood, very mistakenly, to be a means for verifying and falsify causality of this kind and many scientists build their reputations on this.

Being plunged into a situation is the work of the beginning, the end and the possibilities which the situation offers. But here we need to pay particular attention; we only perceive the options which are already inside us thanks to the beginning – the goal that is prepared for us. Phenomenologically we call this protention. It is actually a set of "lines" which are formed by our experiences in a former life. We cannot eliminate the influence of this protention, it is very difficult. We only have to imagine an Asiatic practicing archery. The essence of this training is not the firing of the bow but the focus on an achievement in the moment, now. This focus is the crucial aspect but it is a mental achievement not physical in the Cartesian sense of the word.

The decision making process has at least four causes, exactly how Aristotle described them. They are efficient, final, formal and material causes (causa efficientes, finalis, formalis and materialis). Efficient causes are arché, final causes are telos, material causes are dynamis and formal causes are (energeia).

The result of these four causes is ergon, and this is nothing other than achievement. What is this ergon in the case of sport? It is nothing more than sporting achievement. Of course, if we know how to analyze ergon we can

reach arché, telos, dynamis (possibilities) and energeia (pursuance). This means that we can understand the four causes from which ergon was constituted. This reverse procedure from achievement to cause has long been called hermeneutics. In modern times it was mostly brought to life by Martin Heidegger and Hans Georg Gadamer.

But here we are dealing with the body and speech. Everything that the body says is the body in achievement, before achievement and after achievement. It is necessary to learn to understand the body in a different way than by describing chemical, physical and biological causality. What is the basis of this understanding? It is the hands. The hands have a “body”. Why? Because the hands show telos, intention towards a goal. The hands lead us, they work, they open doors, they write and the wave at people when we part with them. Thus, it is not true that the body has hands, on the contrary “the hands have a body”. The hands tell us a lot about our lives. Extending a bodily “hand” is a language which has words. Whereas the bodily hand reaches out to existence in time and space, speech as another hand reaches beyond time and space, it enters into transcendence. Man is a being which in contrast to animals can enter into practically anywhere. A bodily hand can reach rescendance, a hand of language can reach transcendence. Both are connected in a genial way in the Olympic Games. Therefore we cannot merely understand them as physical achievement but also as sui generis achievement, i.e. spiritual achievement.

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ОБ ОСНОВАХ ПРОФЕССИОНАЛЬНОЙ ЭТИКИ УЧИТЕЛЕЙ

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Статья обращается к теории, практики и поэзису как проявлению человеческой активности и как источникам ее будущих изменений. Изучается применение данной концепции человеческой активности к учительской профессии. На базе этического анализа современной ситуации в мире и человека мы пытаемся выделить основы профессиональной этики учителей.

Ключевые слова: *учительская профессия, профессиональная этика, теория, практика, поэзис, человеческая активность.*

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