

BOOK REVIEW ETHICS AND MÉTIS [ETIKA A MÉTIS]

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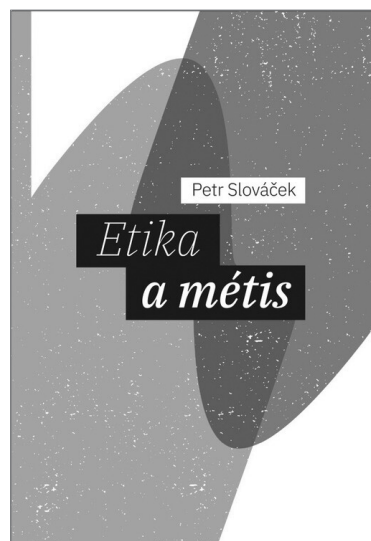
Although the word “philosophy” may evoke a variety of feelings in many of us – even a deep fear of misunderstanding – this publication is one of the many exceptions. It reads relatively easily, but it does require some concentration and, not least, some reflection. As the author himself states in the introduction, “this project of experimental ethics, which on the one hand cautiously explores the limits of one’s own moral perspective, and on the other hand strongly resists its elimination in the name of the ossified projection of a single moral intuition, has existed here for thousands of years, yet for many reasons remains merely marginal.”

Although many people avoid anything that smacks of philosophy, out of fear that they do not understand the subject matter or that it is too far removed from their comprehension, some chapters and subchapters in the publication are titled in a perfectly understandable way. For example: the philosophy of homelessness, conflict of interest, cooperation, and conflict. The very natural ordinariness of human beings – above all, being good, cooperation, and conflict, etc. The content of many of these is also reflected in the present day, particularly in politics.

The fact that this is a work of philosophy is evident not only from the overall title, but also from the title of the first chapter – Hubris (p. 4). The Greek word itself, whose appeal and utility, as the author notes, lie “in the fact that it refers to something that is undoubtedly inherent in human nature: pride, excessive self-confidence, and a tendency to overstep bounds”. Furthermore, the author refers in numerous places throughout the text to stories and lessons from ancient works.

This brings to the fore not only the presentation of selected ancient works but also the ability to illustrate certain philosophical messages through examples. Numerous overviews and diagrams, in which the author illustrates selected philosophical contexts, also contribute to the clarity of the text. The same applies to examples where he refers to ancient sources, such as Homer and a whole range of ancient and more modern figures.

Based on the abundant examples, we can conclude that hubris can be perceived as something positive. On the other hand, there are indications here that may lead some of us to certain doubts and disappointment, but



also to hope. This is the so-called *métis* (see the title of the publication itself), which has both an active and a passive dimension (p. 44).

One of the 11 chapters, which is particularly relevant in light of current political events, is titled "Conflict of Interest" (p. 90). Here, the author also refers to the study of the so-called banal phenomenon of lying and deception (by Robert Trivers) and supplements it with a significant insight with practical implications not only for every ethical theory, but "for practice (action) itself". According to the aforementioned biologist and anthropologist, "what profoundly drives human cooperation or sociality in the context of cooperation/deception is the relationship to oneself". As the author further clarifies, "we lie to ourselves so that we can lie better to others." (p. 92). And as previously noted, the author provides a wide range of examples that serve not only to clarify the contexts themselves but also to make this complex and, for many, incomprehensible area of philosophy accessible to the broadest possible readership.

The text itself also includes several dilemmas that serve to seek the most optimal solution, specifically in connection with one's own (individual) moral dilemma and conscience; the solution is not merely the primacy of "We all" over "We," but the tragedy of common morality (p. 110).

One illustrative example cited here (by author E. Mayr) is: "A monkey without a realistic perception of the branch it wants to jump onto would soon be a dead monkey – and would thus not be among our ancestors." (p. 92)

Given its content, this publication is suitable not only for students and readers who love "classical" philosophy, but also for anyone who wants to take a step back and look at certain life questions – or, as we say today, from a different perspective. It may be of particular interest to those working in the field of elder care, as well as to those involved in the prevention of various forms of risky behavior.

In a similar vein, the author concludes the final sentence of this publication: "The primary task of *métis* ethics – as we have tentatively named this ancient inspiration found primarily in the tragedians – is to regard, above all, the rejection of the chimpanzee-like effort to 'manage our leisure time'".

Final note: The author's effort to base the entire text on foreign sources can also be fully commended, as this has introduced new information into our academic environment that may assist other interested parties in preparing scientific, professional, and study materials, as well as bachelor's and master's theses.

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