

Dobro kultury jako podstawa kultury i etyki

Cultural Good as the Basis of Culture and Ethics

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Streszczenie

Wstęp. Na kulturę etyczną grupy zawodowej fizjoterapeutów składają się ich postawy i przekonania etyczne na każdym etapie kształcenia oraz pracy zawodowej. Kulturę zawodu można tworzyć poprzez wprowadzenie odpowiedniego programu etycznego. Kultura i etyka wzajemnie się uzupełniają, wzmacniają nowe zasady i postawy ludzkie. Kultura odgrywa znaczącą rolę w życiu każdej grupy zawodowej oferując wspólny język i sposób zachowania.

Cel pracy. Celem pracy było znalezienie metody do wyodrębnienia ze zdań pytajnych pojęcia dobra kultury.

Materiał i metodyka. Materiał obejmował grupę 141 osób, będących studentami fizjoterapii. Badania zostały przeprowadzone na przełomie 2015/2016 roku. Technika badawczą zastosowaną w pracy była ankieta. Metodą, którą zastosowano do opracowania wyników jest test chi-kwadrat (χ^2)

Wyniki. Wyniki pokazały, że dla studentów fizjoterapii dobrem kultury jest szacunek dla zdrowia, uprzejmość, kultura bycia, takt, uprzejmość i odpowiedzialność, wartości te jednak pozostają w słabej zależności z zadowoleniem ze studiowania fizjoterapii.

Wniosek. Dobro kultury służy w sensie pozytywnym człowiekowi poprzez istnienie triady etycznej, która powinna prowadzić do efektywnej działalności pozytywnej: człowiek- człowiek.

Słowa kluczowe:

fizjoterapia, postawa etyczna, dobru kultury, kształcenie, studenci fizjoterapii

Abstract

Introduction. The ethical culture of physiotherapists encompass their attitudes and ethical beliefs, at every stage of their education and the actual job performance. The professional culture may be created by introducing the adequate ethics program. Both culture and ethics complement each other, and they reinforce the new principles and attitudes of people. The culture plays an important role in the daily life of every professional group, providing a common language and a shared way of behavior.

Aim of the Study. The aim of the study is to find a method allowing to formulate the definition of cultural good based on the results of used questions.

Materials and Methods. In the study participated a group of 141 persons who, at the time, were physiotherapy students. The study was carried out at the turn of 2015 and 2016. The research tool applied is a questionnaire. The method used to evaluate the results is the chi-squared test (χ^2).

Results. The results have shown, that the physiotherapy students considered the following as cultural goods: esteem for health, propriety, tact, kindness, and responsibility, however these values are poorly related to the satisfaction derived from the fact of studying the physiotherapy.

Conclusion. The cultural good serves people, in a positive sense, through existence of the ethical triad, which should lead to the effective, positive man-to-man interaction.

Key words:

physiotherapy, ethical attitude, cultural good, education, physiotherapy students

Introduction

Culture is a concept with multiple meanings, variously interpreted, most commonly though, as "... the overall products of human activity, the tangible and intangible, values and the accepted behavioral patterns, objectively adopted by any communities, passed over to other communities and to the next generations" [1].

Edward Burnett defines culture as "civilization composed as a whole, which includes knowledge, beliefs, art, morality, law, customs and other capacities

and habits acquired by a man as a member of society" [2].

From the psychological point of view, the culture is [...] a certain set of mental dispositions transferred within the given community through social interactions and dependent on the whole system of interpersonal relations" [3].

In general, culture consists of two major, mutually interdependent components: the tangible and the intangible culture. The tangible, or material culture, is a very important part of the physical social environment, while the intangible culture "is the knowledge and science, art in all its branches, religion, myths, ideas and ideologies, values and standards (social, moral and legal). The essential creations of the intangible culture are the values, standards and symbols [4].

The professional culture of physiotherapists encompass their attitudes and ethical beliefs, at each stage of their education and the actual job performance. The professional culture may be created by introducing the adequate ethics program. Both culture and ethics complement each other, and they reinforce the new principles and attitudes of people. The professional culture plays an important role in the life of every professional group, providing a common language, a shared way of behavior, and a dress code.

The culture designates certain boundaries, causing a separation of the professional group of physiotherapists from the other medical professions, and gives the group its specific nature, its stock-in-trade, its way of perceiving patients, but also contributes to the physiotherapists' sense of identity, determines their daily behavior and decisions, leading toward the common purpose.

The concept of ethics is most frequently understood as synonymous with morality, (...) the overall number of moral values and norms, adopted by a given population during the specific historical period, based on the theory what is to be considered as proper, and so determining what is good and what is bad from the moral point of view [5]. So ethics is really a critical reflection, which seeks to determine and justify the proper forms and rules of human behavior [6], it is a science (...) of morality, and according to the philosophical tradition, it is a science regarded from the point of view of the normative and the descriptive-explanatory aspects. Therefore, ethics is the study of morality, a philosophical discipline concerned with standards, values and patterns governing relationships between people, their actions, intentions, motivations behind the above, and resulting effects [7].

Ethics is always associated with the culture, which is in fact the practical implementation of ethics. First ethical theories have been created by the Greek philosophers. For example, Socrates considered knowledge as the paramount moral value. According to him, "the morally evil act of a human being always occurs due to lack of knowledge, false knowledge, a cognitive error, an error

in understanding of what is right and what is wrong. As claimed by the philosopher, a man who knows what is right does not commit any wrongdoing consciously, for if he does, it is because he does not know what the good is" [8].

For the purpose of this study, the concept of culture and ethics is based on the following assumptions:

1. there is a cultural good, which is a consequence of the personality structure of its creator,
2. expression of the evaluator's own attitude towards the cultural good,
3. practical evaluation of the culture by the subject constitutes ethics.

Culture includes all the goods produced by people for the proper functioning of any individual within the nation or society. In the subject literature, one finds the division of the cultural goods for instrumental, or indirect goods, which constitute the means to achieve other goods and autotelic, or direct goods, which are the goals in themselves. Hence it follows, that the cultural good constitutes, in a positive sense, the key issue in the evaluation of the human culture.

The attitude towards the cultural good may generate the following occurrences:

(a) The cultural goods are interpreted and exemplified in accordance with their creator's intention – in this case the culture is being preserved.

(b) The cultural goods are interpreted and exemplified in accordance with their creator's intention, but only reproductively, or assertively – which is a situation, which does not provide evidence neither of the culture existence nor of the lack of it.

(c) The creator's cultural goods are being falsified – such situation reveals the lack of culture.

Ethics are related to the implementation of culture through the personality structure of a man, and up to the man's level of personality structure, in accordance with the given cultural good [9]. The antithesis to representation of ethics by a person interpreting a cultural good is the lack of ethics. The lack of ethics occurs when:

(a1) The cultural good is being presented as the person's own construction, even though this is not the case.

(b1) The person shows lack of ethics when the cultural good is being falsified and interpreted as the true one.

(c1) Interpreting true situations as the false ones constitutes the lack of ethics in the interpreting person.

The ethical attitude of a person is being presented, when he or she makes an assessment which is a consequence of the cultural good evaluation by the subject.

Aim of the Study

The aim of the study is to find a method allowing to formulate the definition of cultural good based on the results of used questions.

Materials and Method

In the study participated a group of 141 persons who, at the time, were physiotherapy students. The study was carried out at the turn of 2015 and 2016. The research technique applied in the study has been a questionnaire survey entitled: "Characteristics of the physiotherapy students in terms of the effect of creating

the desired behavior". To evaluate the results of the study, the chi-squared test (χ^2) has been used.

For the attainment of the objectives of the study, the following two survey questions have been selected:

Q1 Are you satisfied with the discipline you have chosen to study?

Q2 Have you ever considered changing the discipline you are studying?

The students have rated their answers by placing a check mark beside one of the following proposals:

- definitely yes
- rather yes
- difficult to say
- rather not
- definitely not

Similarly, the students have rated their answers, when addressing the following question:

Q3 Which, in your opinion, ethical behavioral patterns of a physiotherapy student should be created:

(a2) respect for human dignity?

(b2) esteem for health?

(c2) cultural behavior, tact, kindness?

(d2) care of good reputation of a student?

(e2) interest and active participation in the classroom activities?

(f2) responsibility for own words and deeds?

(g2) compassion (empathy)?

Valuation assessments of the students' answers between Q1 and Q2 and between Q1 and Q3(a2), Q1 and Q3(b2), Q1 and Q3(c2), Q1 and Q3(d2), Q1 and Q3(e2), Q1 and Q3(f2), Q1 and Q3(g2) have been performed using the chi-squared (χ^2) test and the contingency coefficient (C), specifying the convergence or dependency of the assessed variables.

The chi-squared (χ^2) test is as follows:

$$\chi^2 = \sum \frac{(f_o - f_s)^2}{f_s} \quad (1)$$

where:

f_o – frequency observed

f_s – frequency expected

Frequencies expected f_s were calculated by multiplying the sum of the frequencies in the relevant rows by the sum of the relevant frequencies in columns, and the products were divided by the frequency, which results from adding the sums in the column or the row (these frequencies are equal).

If:

(a3) calculated $\chi^2 > \chi^2_{\alpha, s}$ - of critical value for confidence level α with d-degrees of freedom, then the null hypothesis (H_0) has been rejected. This is the dependency between the results.

(b3) if $\chi^2 < \chi^2_{\alpha, s}$ then the null hypothesis (H_0) has been accepted. This is the convergence of the results.

(c3) if $\chi^2 = \chi^2_{\alpha, s}$ then the decision regarding the (H_0) has been suspended. To determine the type of dependence or convergence of the results, the contingency coefficient C has been applied:

$$C = \sqrt{\frac{\chi^2}{\chi^2 + n}} \quad (2)$$

The maximum C values at various degrees of freedom are shown in Table 1.

Table 1. The maximum C values at various degrees of freedom

Degrees of freedom	1	2	3	4	5	6	7	8
Maximum C values	0.707	0.816	0.866	0.894	0.913	0.926	0.935	0.943

Each result for C has been standardized, i.e. it has been divided by the corresponding result from Table 1. In such case the convergence and the dependency between the tested variables adopt values from within the range [0:1]. If the smallest dependency has been assigned the value of 0, and the largest one the value of 1, and the similar allocations have been made regarding the convergence, then the five degrees scale of convergence and dependency, expressed in words, is presented in Table A.

Tabela A
Table A

Dependency (expressed in words) $\chi^2 > \chi^2_{\alpha, s}$	Ranges	Dependency (expressed in words) $\chi^2 < \chi^2_{\alpha, s}$
very weak	[0 – 0.2)	very strong
weak	[0.2 – 0.4)	strong
average	[0.4 – 0.6)	average
strong	[0.6 – 0.8)	weak
very strong	[0.8 – 1]	very weak

For the precise interpretation of results, the quotient of empirical results has been implemented to expected (theoretical) results. Because in the study always participated the same number of students, it has been determined, that the sum of the quotients in the columns equals 2.

This is illustrated in the example of the four-fields table.

	Definitely yes	Definitely not	total
Satisfaction with studying physiotherapy	a	b	a+b
Possible change of study discipline	c	d	a+b
total	a+c	b+d	2(a+b)

Frequencies expected (fs)

	Definitely yes	Definitely not	total
Satisfaction with studying physiotherapy	$\frac{(a+b)(a+c)}{2(a+b)} = \frac{(a+c)}{2}$	$\frac{a+c}{2}$	$\frac{a+c+b+d}{2} = a+b$
Possible change of study discipline	$\frac{a+c}{2}$	$\frac{b+d}{2}$	$\frac{a+c+b+d}{2} = a+b$
total	a+c	b+d	a+b+c+d=2(a+b)

Sums of ratios $\frac{f_o}{f_s}$ have been created, which yielded:

$$\frac{a}{\frac{a+c}{2}} + \frac{c}{\frac{a+c}{2}} = \frac{2(a+c)}{a+c} = 2$$

$$\frac{b}{\frac{b+d}{2}} + \frac{b}{\frac{b+d}{2}} = \frac{2(b+d)}{b+d} = 2$$

In the same way it can be shown, that the sum of the ratios of the empirical frequency in relation to the expected frequency $\frac{f_o}{f_s}$ always equals 2 in the columns, if the sums of quantities in the rows are equal, in the case of 2 rows and of n number of columns (n = natural number). The constant maximum value of the sum of the ratios $\frac{f_o}{f_s}$ allows to create the proportions (calculate percentages) in relation to the value of 2, and hence to differentiate their values.

The relationship between culture and ethics

Usually, the culture is being understood as the overall achievements of mankind, created within the general, historical process of development, or within the specified era or area: ancient culture, Greek, Roman, national, material, intellectual, spiritual [10]. Culture defined in such way does not answer the question:

- how to understand the concept of culture, that is to ask if the concept of culture can function without the concept of cultural good?

Therefore, there has been introduced the concept of cultural good and the concept of culture, as the relation in respect to the cultural good. By the cultural goods we understand such goods, which are supposed to serve mankind in a positive sense. Attitude towards the cultural good, in accordance with the cultural good intention, constitutes the culture of a man.

Ethics is most often conceived as a general set of principles and standards of conduct, within the given population and during a specific historical period. In another meaning, it is the science of morality [11], which describes, analyses and explains the actually existing moral system and defines guidelines for the moral behavior [12].

In the above definition there is no apparent relation between the concept of ethics and the concept of culture. However this relationship is quite obvious, since during the process of assuming the attitude towards the concept of culture, the man's

ethical standing is being realized. In view of the above, for the purpose of this study the following definition of ethics has been adopted: Ethics is a practical evaluation of the concept of culture by a man, together with him/her applying the culture.

It has been assumed, that the cultural good is a student's satisfaction with the studying of physiotherapy.

To verify the above conclusion, the question has been raised: do you consider changing the discipline you currently study? On the grounds of metaethics there has been substantiated the truth or falsity of a cultural good, using the chi-squared (χ^2) test, contingency coefficient (C), ratio of the the frequency observed (f_o) to the Frequency expected (f_s) ($\frac{f_o}{f_s}$).

It is therefore possible to answer the question: if students are satisfied with the studying of physiotherapy, i.e. whether the studying of physiotherapy constitutes the cultural good for the students?

Results

The basis for answering this question are the results of the survey, which are presented in Table A1, and are compared with the results of responses to the question: do you consider changing the discipline you are currently studying?

Table A1

Questions	Assessment	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not	total
Are you satisfied with studying physiotherapy		62	61	12	6	0	141
Do you consider changing the discipline you are currently studying		6	9	16	53	57	141
total		68	70	28	59	57	282

Frequencies expected are marked – f_s and they are presented in Table A2

Table A2

Pytanie	Assessment	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not	total
Are you satisfied with studying physiotherapy		34	35	14	29,5	28,5	141
Do you consider changing the discipline you are currently studying		34	35	14	29,5	28,5	141
total		68	70	28	59	57	282

By applying the formula (1) to the results in Table A1 and Table A2, the value of $\chi^2=179,732$ has been calculated.

Since the relationship $\chi^2=179,732 > \chi^2_{4;0.01}$ has been fulfilled, then the null hypothesis (H0) has been rejected, so there is dependency between the results.

The type of this dependency has been established by applying the formula (2). Since there has been found, that:

$$C = \sqrt{\frac{179.732}{179.732+282}} = 0.62$$

Maximum C value at 4 degrees of freedom equals 0.894 (Table 1). Cross-referring the value of 0.62 to the maximum value, i.e. 0.894, we arrive at the so called C standardized, as follows:

$$C_{\text{stand}} = \frac{0.62}{0.894} = 0.693$$

Based on the Table A it has been found, that there is a certain relationship between the satisfaction derived from studying physiotherapy, and the possibility of changing the studied discipline. This is just a general statement, since the factors that determine the impact on this relationship are not known. Due to the fact, that the sums of the quantities of the last columns are identical and the Tables A1 and A2 consist of two rows each, so the sums of the quotients $\frac{f_o}{f_s}$ always equal two, and the results are shown in the Table A3, the answer to the question has been obtained.

The sums of the quotients $\frac{f_o}{f_s}$ are presented in the below Table A3.

Table A3

Assessment essence of content	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not
Satisfied from studying physiotherapy	$\frac{62}{34} = 1.82$	$\frac{61}{35} = 1.74$	$\frac{12}{14} = 0.86$	$\frac{6}{29.5} = 0.20$	$\frac{0}{28.5} = 0.00$
Want to change the studied discipline	$\frac{6}{34} = 0.18$	$\frac{9}{35} = 0.26$	$\frac{16}{14} = 1.14$	$\frac{53}{29.5} = 1.80$	$\frac{57}{28.5} = 1.80$
total	2	2	2	2	2

The percentage summary of quotients $\frac{f_o}{f_s}$ in relation to the maximum value of 2, contains Table A4.

Table A4

Assessment essence of content	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not
Satisfied from studying physiotherapy	$\frac{1.82}{2} \cdot 100 = 91.0$	$\frac{1.74}{2} \cdot 100 = 87.0$	$\frac{0.86}{2} \cdot 100 = 43.0$	$\frac{0.20}{2} \cdot 100 = 10.0$	$\frac{0}{2} \cdot 100 = 00.0$
Want to change the studied discipline	$\frac{0.18}{2} \cdot 100 = 9.0$	$\frac{0.26}{2} \cdot 100 = 13.0$	$\frac{1.14}{2} \cdot 100 = 57.0$	$\frac{1.80}{2} \cdot 100 = 90.0$	$\frac{2.00}{2} \cdot 100 = 100$

A certain dependency between the satisfaction from studying physiotherapy and the willingness to change the studied discipline is determined by the results in Table A4 and Table A3.

In the results there have been identified these students (62 out of 141), who are satisfied with studying physiotherapy, so for them this is the cultural good, in the strong dependency.

Due to the fact, that the quantities of the assessments: “difficult to say”, “rather not”, and “definitely not” are in general significantly lower when compared with the responses “definitely yes” or “rather yes”, the interpretation of the results has been directed to the latter assessments. However since the assessments “rather yes”, “difficult to say”, and “rather not” express uncertainty of the respondents, therefore, we propose to direct interpretation to the assessment “definitely yes”, in a given dependency or convergence (in our case strong dependency).

Then, there have been considered the satisfaction from studying physiotherapy in relation to compassion (empathy). Empirical results of the students – f_o are presented in Table B.

Table B

Variables	Assessment	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not	total
Are you satisfied with studying physiotherapy		62	61	12	6	0	141
Compassion (empathy)		41	50	23	27	0	141
total		103	111	35	33	0	282

Frequencies expected f_s are shown in Table B1.

Table B1

Zmienne Variables	Ocena Assessment	Zdecydowanie tak Definitely yes	Raczej tak Rather yes	Trudno powiedzieć Difficult to say	Raczej nie Rather not	Zdecydowanie nie Definitely not	suma total
Are you satisfied with studying physiotherapy		51.5	55.5	17.5	16.5	0	141
Compassion (empathy)		51.5	55.5	17.5	16.5	0	141
total		103	111	35	33	0	282

On the basis of the results in Table B and Table B1, by applying the formula (1), the calculated χ^2 amounts to: $\chi^2=22.19$

The null hypothesis (H_0) has been rejected, since:

$$\chi^2=22,19 > \chi^2_{4;0,01}=13,277.$$

Therefore there is a dependency between the students' satisfaction from studying physiotherapy and their empathy. The type of this dependency has been established by applying the formula (2), which has given:

$$C = \sqrt{\frac{22.19}{304.19}} = 0.27$$

Standardized C has the value of:

$$C_{\text{stand}} = \frac{0.27}{0.913} = 0.296$$

Based on the table A it has been found, that this dependency is weak.

Value of the ratio $\frac{f_o}{f_s}$ is shown in Table B2.

Table B2

Assessment essence of content	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not
Satisfied from studying physiotherapy	$\frac{62}{51.5} = 1.204$	$\frac{61}{55.5} = 1.10$	$\frac{12}{17.5} = 0.686$	$\frac{6}{16.5} = 0.364$	$\frac{0}{0} = \infty$
Compassion (empathy)	$\frac{41}{51.5} = 0.796$	$\frac{50}{55.5} = 0.90$	$\frac{16}{17.5} = 1.314$	$\frac{27}{16.5} = 1.636$	$\frac{0}{0} = \infty$
total	2	2	2	2	∞

Percentage values $\frac{f_o}{f_s}$ in relation to the largest value of 2 are shown in Table B3.

Tabela B3

Table B3

Assessment essence of content	Definitely yes	Rather yes	Difficult to say	Rather not	Definitely not
Satisfied from studying physiotherapy	$\frac{1.204}{2} \cdot 100 = 60.2$	$\frac{1.10}{2} \cdot 100 = 55.0$	$\frac{0.686}{2} \cdot 100 = 34.3$	$\frac{0.364}{2} \cdot 100 = 18.2$	indeterminate
Want to change the studied discipline	$\frac{0.796}{2} \cdot 100 = 39.8$	$\frac{0.90}{2} \cdot 100 = 45.0$	$\frac{1.314}{2} \cdot 100 = 65.7$	$\frac{1.636}{2} \cdot 100 = 81.8$	indeterminate

For the weak dependency between the satisfaction from studying physiotherapy and the compassion (empathy), the major impact had the assessments of "rather not" - 81.8% and "difficult to say" - 65.7%. These are the assessments of the undecided students, so they have not been taken into account when interpreting the

results. "Decidedly yes" assessed their satisfaction from studying physiotherapy 60.2% of the surveyed students. This clearly shows, that 62 students value more their satisfaction from studying physiotherapy than empathy ($60.2 > 39.8$) in the weak dependency, and within this dependency, this constitutes the cultural good.

Proceeding in a similar way it has shown, that:

(a) 118 physiotherapy students recognize, that the esteem for health constitutes their cultural good, while maintaining weak dependency with the satisfaction from studying physiotherapy,

(b) for 103 students the propriety, tact and kindness are the cultural good, while maintaining weak dependency with the satisfaction from studying physiotherapy,

(c) physiotherapy students have determined, that between care of good reputation of a student and their satisfaction from studying physiotherapy, there is the very strong convergence of the results. This means that we cannot clearly separate the concept of cultural good, since we accept the null hypothesis H_0 ,

(d) for 122 physiotherapy students respect for the dignity constitutes a cultural good, which remains in the average dependence with their satisfaction from studying physiotherapy,

(e) for 103 physiotherapy students responsibility for what has been said constitutes a cultural good, which remains in the weak dependence with their satisfaction from studying physiotherapy,

(f) there is a very strong convergence of results between the satisfaction from studying physiotherapy and the interest and active participation in the classroom activities, therefore we cannot clearly separate the concept of cultural good.



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Discussion

In this work we have presented the idea that the cultural good, culture and ethics designate triads, and we have proposed to call these the ethical triads. The triads realize themselves on their own, when there exists the cultural good. At that point the cultural good and the culture realize themselves through the relationship, which is defined as: Attitude towards the cultural good, in accordance with the cultural good, constitutes the culture of a man.

Practical evaluation of the culture by a man, in accordance with the culture, determines the man's ethics. Falsification of a cultural good by a man proclaims the man's lack of ethics. Then definitions of culture and ethics become empty, which results in the lack of the concept of a cultural good.

The study demonstrated the possibility of seeking the cultural good with a questionnaire survey, using the chi-squared (χ^2) method and the properties resulting from it. Having the cultural goods extracted, the functioning of the ethical triad among the students will be verified in the continuous experiment.

The introduction of the concept of the ethical triad shows, that the cultural goods, culture and ethics constitute a coherent whole. This allows to educate any man to take on the appropriate attitudes in relation to a cultural good. The cultural good is being emphasized in a variety of texts. Thus, one should look for the methods allowing to extract from the text content the cultural good concept.

There are cultural goods, which are the cultural goods by definition, for example the therapeutic methods such as the Vojta method, NDT Bobath and others. Only the physiotherapist, who has the appropriate skills and qualifications, can respond to the particular method, which is a cultural good, with the defined attitude. A physiotherapist recognizes health problems and applies a specific method. If the therapy is being carried out in accordance with the cultural good, and with the diagnosed disorders, then the physiotherapist maintains culture in respect of the cultural good. During the therapy, the physiotherapist applies also check-up examinations, thus monitors and influences the condition of the patient, and maintains ethics in respect of the cultural good. This way the concept of the ethical triad is being fulfilled, which we may call the professional ethics of a physiotherapist. It follows therefore, that the type of the ethical triad determines the type of ethics.

Conclusions

1. The existence of the concept of a cultural good is in itself the basis for culture and ethics.

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2. From the point 1 it can be derived, that the concepts of cultural good, culture and ethics form a certain “whole”, and therefore we have assigned to them the common name of “human ethical triad”
3. From the point 2 it can also be derived, that the human ethical triad without the concept of the cultural good becomes an empty concept.
4. The basis for the functioning of the human ethical triad is: the attitude of a man towards a cultural good and the spontaneous relationship of ethics in respect of culture, being realized in the practical activities.
5. The cultural good serves people, in a positive sense, through existence of the ethical triad, which should lead to the effective, positive man-to-man interaction.

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