

PAIN

ABSTRACTS

From the Editors – Pain: A Borderline Experience (P.M.)

Pain is a universal human experience. It cannot be avoided and it makes human beings keenly aware of the vulnerability of their condition. One cannot but respond to the challenge pain poses, whether suffering oneself or witnessing those one loves suffer. In a modern day society response to pain is indispensable also from communities and institutions. Every encounter with pain compels the human being it affects to grapple with this experience existentially and cognitively (perhaps a situation when pain quickly disappears, having fulfilled its biological function, is the exception).

The choice of the theme and the title of the present volume may, however, raise doubts. If we intend to reflect upon certain aspects of how the human person experiences herself—as we usually do in our journal, drawing inspiration from the thought of Karol Wojtyła–John Paul II¹—perhaps “Suffering” would be a more appropriate title. The category of suffering seems, at least at first glance, more comprehensive and more ‘personal,’ invoking culture rather than nature, pertaining to the humanities rather than to biomedical sciences. Yet our choice of “Pain” as the title category has been deliberate, although the contributors to the volume have certainly addressed also the issue of suffering.

We consider physical pain as the leitmotif of, the primary analogue of, or as the point of reference for most reflections presented in the volume. It is worth noting, however, that biomedical studies on pain as well as its anthropological and philosophical analyses—let alone one’s own immediate experience of pain—shed doubt upon the way we tend to speak of physical pain in our everyday language or, at least in some circumstances, make us enclose the word ‘physical’ in inverted commas.

Patrick D. Wall, who has conducted (in close collaboration with Ronald Melzack) biomedical research on pain since early 1960’s and proposed a groundbreaking model of the phenomenon in question, stresses that “pain is always

¹ The importance of the motif in question in the output of Karol Wojtyła–John Paul II has recently been emphasized by Jerzy W. Gałkowski. See Jerzy W. Gałkowski, “Człowiek – istota przeżywająca,” *Ethos* 30, no. 1(117) (2017): 263-79. See also Karol Wojtyła, “Subjectivity and the Irreducible in the Human Being,” in Karol Wojtyła, *Person and Community: Selected Essays*, transl. by Theresa Sandok, OSM (New York: Peter Lang, 2008), 209-17.

accompanied by emotion and meaning so that each pain is unique to the individual.”² David Le Breton, who analyzes pain from the anthropological perspective,³ sees pain as an experience that effaces the duality of physiology and consciousness, body and soul, the organic and the psychological, making apparent the interpenetration of those two dimensions once separated by a long-standing tradition of the western metaphysics.⁴ He also holds that the contemporary studies on pain give us firm grounds to assert that “man is not his brain, but the way he uses his thought in the course of his personal history and what he makes of his own existence.”⁵

While recognizing the difference between pain and suffering we do not intend to separate those two kinds of experience, but to draw attention to their manifold connections. Indeed, the very possibility of distinguishing between them proves both theoretically and practically important.

According to Le Breton, whose book *Expériences de la douleur* is structured around the relationship between pain and suffering,⁶ the fact that these two are not identical makes it possible for the human being to give pain a positive meaning and, in a way, to use it so as to enhance personal development. The French anthropologist believes pain to be a motor of change,⁷ as it always remains in some way related to suffering, although the two experiences are different. The experience of pain, as it were, leads us to the threshold of suffering: the threshold that can easily be crossed, if pain persists or if we fail in our effort at its positive transformation.

In his consideration of pain, pertaining to his philosophy of the person, Robert Spaemann points to the human ability to transform this experience. He considers such ability especially significant for the understanding of personal beings, since pain—in his view—can be described as what is essentially negative: “Pain is the form in which the negative intrudes upon straightforward being-in-the-world, and becomes the immediate ‘attitude’ of subjective experience. Of course, one can point to the functional usefulness of pain in the service of survival, and try to introduce and analogous ‘pain-function’ in artificial systems. But pain cannot be defined by its function. Pain can outlast its usefulness as a warning sign, and be ‘unproductive.’ The biologists can tell us why; function

² Patrick D. Wall, *Pain: The Science of Suffering* (New York: Columbia University Press, 2000), 30.

³ See David Le Breton, *Anthropologie de la douleur* (Paris: Éditions Métailié, 1995); David Le Breton, *Expériences de la douleur. Entre destruction et renaissance* (Paris: Éditions Métailié, 1995).

⁴ See idem, *Expériences de la douleur. Entre destruction et renaissance*, 19.

⁵ Ibidem, 20 (translation mine). Murat Aydede observes that although the science of pain has emphasized its affective aspect, the trend dominating in philosophical reflection on pain, or at least in one of its currents, has been opposite: “As naturalism has started to become orthodoxy in the second part of the 20th century, philosophers have increasingly sought for ways in which they could assimilate pain to ordinary perception like vision, audition, etc.” (Murat, Aydede, “Pain,” *The Stanford Encyclopedia of Philosophy* (Spring 2013 Edition), ed. by Edward N. Zalta, <https://plato.stanford.edu/archives/spr2013/entries/pain/>).

⁶ See Le Breton, *Expériences de la douleur. Entre destruction et renaissance*, 14.

⁷ See ibidem, 28.

in nature is not the same as teleology; pain is in every case what it is, but what it is, its specific quality, is curiously irrelevant to its function. Essentially it is negativity. And pain, which nature abhors, can actually be sought out as such—not for its usefulness but in spite of its usefulness, which is to make us avoid it. Curiosity, which is the hunger for new experience and of vital sensations, desire for solidarity, the need to punish oneself, the desire to excite pity, or, indeed, masochistic inclination, can all lead us to seek out pain. But, of course, it is *as* pain that we seek it. It is not that pain becomes the same as enjoyment for us; rather, we enclose negativity itself within the square brackets, as it were, and introduce it with a plus sign. That is something only persons can do—for they do not simply exist as what they are, but step back from whatever it is they are, from the ensemble of qualitative features they display, and enclose it all within square brackets, placing some other sign, negative or positive, before it.”⁸

Appreciating such a possibility, Spaemann does not downplay the negative power of pain. Although an analysis of this experience can help reveal what personal beings essentially are and although persons are able to relate to their pain in a variety of ways, pain remains destructive as it undermines the personal capacity of self-determination. It is this characteristic of pain that makes Spaemann condemn torture as absolutely and in every circumstance wrong: “There is, however, one proceeding that is simply ruled out: the use of physical torture to destroy another person’s capacity to be the subject of his or her own acts, to induce performances that could not be described as acting freely. To threaten death does not destroy anyone’s freedom. Life may be the price one has to pay for refusal to perform certain acts. It has always been regarded as a proof of sincere conviction, indeed, to be willing to accept death on its account. But torture does not aim to prove freedom but to eradicate it, and it is incompatible with the *a priori* relation that obtains between persons.”⁹

Yet the authors who have contributed to the present volume of *Ethos* do not address the topic of pain as a possible object of choice nor do they discuss the moral aspect of using pain as an instrument to influence others. They also do not explore the paradoxical (and thus particularly interesting to philosophers) nature of pain, reflected in the fact that, on the one hand, it is entirely ‘private,’ always subjective and, as such, the source of incorrigible knowledge, and that, on the other hand, there are grounds to refer to pain as if it were a perception of a physical object or condition.¹⁰

The articles we present to our readers focus on unwanted pain: its significance in the life of the person, attempts to endow it with meaning, challenges it poses before those who feel it and before their communities, ways in which the human being attempts to cope with pain, including legal and institutional solutions. We also propose a reflection on how the approaches to pain have changed over the history of Western culture and on the probable effect of this type of changes on the experience of pain as such.

⁸ Robert Spaemann, *Persons: The Difference between ‘Someone’ and ‘Something,’* transl. by Oliver O’Donovan (Oxford–New York: Oxford University Press, 2006), 44-5.

⁹ *Ibidem*, 178.

¹⁰ See Aydede, *op. cit.*

Pain seems to be a kind of experience that, in a variety of ways, brings to mind the category of border. It may be literally described as a borderline experience: unavoidable, insupportable and impossible to relieve, it may destroy us both as personal beings and as living organisms. It may establish borders, for example by isolating the person in pain from the community, but it may also lead to obliterating existing borders. As we have seen, Wall and Le Breton believe reflection on the experience of pain undermines Cartesian dualism that hinders our understanding of ourselves, while Speamann is convinced that “the consideration of pain falsifies Hume’s assertion that Is and Ought belong to two incommensurable realms.”¹¹ Pain appears to be pervaded by an appeal; it seems to contain, as its inherent—essential—element, a call for constantly renewed efforts to understand it better and to take appropriate action. Perhaps it is also a call for personal transformation.

JOHN PAUL II – Love for the Suffering is the Measure of the Degree of Civilization

Dear Brothers and Sisters,

The Christian community has always paid particular attention to the sick and the world of suffering in its multiple manifestations. In the wake of such a long tradition, the universal Church, with a renewed spirit of service, is preparing to celebrate the first *World Day of the Sick* as a special occasion for growth, with an attitude of *listening, reflection, and effective commitment* in the face of the great mystery of pain and illness. This day, which, beginning in February 1993, will be celebrated every year on the commemoration of Our Lady of Lourdes, for all believers seeks to be “a special time of prayer and sharing, of offering one’s suffering for the good of the Church and of reminding everyone to see in his sick brother or sister the face of Christ who, by suffering, dying and rising, achieved the salvation of mankind.”¹²

The day seeks, moreover, to involve *all people of good will*. Indeed, the basic questions posed by the reality of suffering and the appeal to bring both physical and spiritual relief to the sick do not concern believers alone, but challenge all mankind, marked by the limitations of the mortal condition.

Unfortunately, we are preparing to celebrate this first World Day *in circumstances which are in some respects dramatic*: the events of these months, while bringing out the urgency of prayer to entreat divine aid, recall us to the duty of implementing new and swift measures to assist those who suffer and cannot wait.

Before the eyes of all are the very sad images of individuals and whole peoples who, lacerated by war and conflicts, succumb under the weight of easily avoidable calamities. How can we turn our gaze from the imploring faces of so many human beings, especially children, reduced to a shell of their former selves by hardships of every kind in which they are caught up against their will because of selfishness and violence? And how can we forget all those who at health-care facilities—hospitals,

¹¹ S p e a m a n n, op. cit., 46.

¹² J o h n P a u l I I, *Letter Instituting the World Day of the Sick*, 13 May 1992, no. 3.

clinics, leprosariums, centres for the disabled, nursing homes—or in their own dwellings undergo the calvary of sufferings which are often neglected, not always suitably relieved, and sometimes even aggravated by a lack of adequate support? Illness, which in everyday experience is perceived as a frustration of the natural life force, for believers becomes an appeal to “read” the new, difficult situation *in the perspective which is proper to faith*. Outside of faith, moreover, how can we discover in the moment of trial the constructive contribution of pain? How can we give meaning and value to the anguish, unease, and physical and psychic ills accompanying our mortal condition? What justification can we find for the decline of old age and the final goal of death, which, in spite of all scientific and technological progress, inexorably remain?

Yes, *only in Christ*, the incarnate Word, Redeemer of mankind and victor over death, *is it possible to find satisfactory answers to such fundamental questions*.

In the light of Christ’s death and resurrection illness no longer appears as an exclusively negative event; rather, it is seen as a “visit by God,” an opportunity “to release love, in order to give birth to works of love towards neighbor, in order to transform the whole of human civilization into a civilization of love.”¹³

The history of the Church and of Christian spirituality offers very broad testimony of this. Over the centuries shining pages have been written of heroism in suffering accepted and offered in union with Christ. And no less marvelous pages have been traced out through humble service to the poor and the sick, in whose tormented flesh the presence of the poor, crucified Christ has been recognized. The World Day of the Sick—in its preparation, realization and objectives—is not meant to be reduced to a mere external display centering on certain initiatives, however praiseworthy they may be, but is intended to reach consciences to make them aware of the valuable contribution which human and Christian service to those suffering makes to better understanding among people and, consequently, to building real peace.

Indeed, peace presupposes, as its preliminary condition, that special attention be reserved for the suffering and the sick by public authorities, national and international organizations, and every person of good will. This is valid, first of all, for developing countries—in Latin America, Africa and Asia—which are marked by serious deficiencies in health care. With the celebration of the World Day of the Sick, the Church is promoting a renewed commitment to those populations, seeking to wipe out the injustice existing today by devoting greater human, spiritual, and material resources to their needs.

In this regard, I wish to address a special appeal to civil authorities, to people of science, and to all those who work in direct contact with the sick. May their service never become bureaucratic and aloof! Particularly, may it be quite clear to all that the administration of public money imposes the serious duty of avoiding its waste and improper use so that available resources, administered wisely and equitably, will serve to ensure prevention of disease and care during illness for all who need them.

The hopes which are so alive today for a humanization of medicine and health care require a more decisive response. To make health care more humane and

¹³ J o h n P a u l I I, Apostolic Letter *Salvifici doloris*, no. 30.

adequate it is, however, essential to draw on a transcendent vision of man which stresses the value and sacredness of life in the sick person as the image and child of God. Illness and pain affect every human being: love for the suffering is the sign and measure of the degree of civilization and progress of a people.

To you, dear sick people all over the world, the main actors of this World Day, may this event bring the announcement of the living and comforting presence of the Lord. Your sufferings, accepted and borne with unshakeable faith, when joined to those of Christ take on extraordinary value for the life of the Church and the good of humanity.

For you, health-care workers called to the highest, most meritorious and exemplary testimony of justice and love, may this Day be a renewed spur to continue in your delicate service with generous openness to the profound values of the person, to respect for human dignity, and to defense of life, from its beginning to its natural close.

For you, Pastors of the Christian people, and to all the different members of the Church community, for volunteers, and particularly for those engaged in the health-care ministry, may this World Day of the Sick offer stimulus and encouragement to go forward with fresh dedication on the way of service to tried, suffering humanity.

On the commemoration of Our Lady of Lourdes, whose shrine at the foot of the Pyrenees has become a *temple of human suffering*, we approach—as she did on Calvary, where the cross of her Son rose up—the crosses of pain and solitude of so many brothers and sisters to bring them comfort, to share their suffering and present it to the Lord of life, in spiritual communion with the whole Church.

May the Blessed Virgin, “Health of the Sick” and “Mother of the Living,” be our support and our hope and, through the celebration of the Day of the Sick, increase our sensitivity and dedication to those being tested, along with the trusting expectation of the luminous day of our salvation, when every tear will be dried forever (cf. Is 25:8). May it be granted to us to enjoy the first fruits of that day from now on in the superabundant joy—though in the midst of all tribulations (cf. 2 Cor 7:4)—promised by Christ which no one can take from us (cf. Jn 16:22).

I extend my Blessing to all!

Keywords: suffering, the sick, World Day of the Sick, health-care, illness, civilization of love, transcendent vision of man, value of life, sacredness of life

Message of the Holy Father John Paul II for the First Annual World Day of the Sick, 11 February 1993, Vatican, 21 October 1992.

Reprinted from *L'Osservatore Romano*, The Polish Edition, 14, no. 1(149) (1993): 8-9. The title comes from the Editors.

For the English text see http://w2.vatican.va/content/john-paul-ii/en/messages/sick/documents/hf_jp-ii_mes_21101992_world-day-of-the-sick-1993.html.

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Krzysztof T. WIECZOREK – The Loneliness of Pain, the Pain of Loneliness

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Pain is a borderline situation. An experience of pain makes the person affected by it live differently, feel differently, and communicate with the environment in a different way. A person affected by pain may even begin to think and evaluate things differently. What is most important in the subjective experience of pain turns out inexpressible in language. The communication barrier which comes into being in such situations is responsible for the sense of loneliness the person affected by pain experiences: the suffering caused by pain becomes even deeper.

The author first analyzes various types and aspects of the experience of pain in order to focus on the issue of the dissolution of the communication bond between the sufferer and his environment. He subsequently reflects on the conditions of the possibility of accepting pain in a situation of a new existential perspective being revealed to the suffering person and points that in certain cases accepting pain may lead to a liberation and a more valuable life.

Keywords: pain, loneliness, communication, language, suffering, liberation

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Adam SAWICKI – Conflict—Split—Suffering: Russian Thinkers (Nikolai Alexandrovich Berdyaev, Ivan Alexandrovich Ilyin, and Nikolai Fyodorovich Fyodorov) Speak on Pain and Suffering

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The article is a presentation of the views of three Russian thinkers (Nikolai Alexandrovich Berdyaev, Ivan Alexandrovich Ilyin, and Nikolai Fyodorovich Fyodorov) on the problems of pain and suffering. The differences between their conceptions and those characteristic of Western philosophy and theology have been accentuated and the religious nature of their thinking, as well as their maximalist and lived-through approach to pain and suffering, have been emphasized. Their understanding of the phenomena in question has been discussed with a view to the way pain and suffering may be overcome by, respectively, God and by man.

Translated by *Dorota Chabrajska*

Keywords: pain, suffering, spirituality, praise of suffering, passionism, objectifying, tragedy of God's suffering, the gift of suffering, regulation, supramoralism

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Krzysztof POLIT – “Suffering is the path of consciousness.” On the Metaphysics of Suffering in Miguel de Unamuno's Late Philosophy

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The article analyzes the phenomenon of suffering in the late philosophy of Miguel de Unamuno. The mature form of philosophical views of this Spanish intellectual is rightly put in the line of existential philosophy. Their central point is the human being: the being endowed with awareness of oneself and the world. The text shows how, according to de Unamuno, consciousness is born of suffering, what the sources of suffering are, and why suffering is necessarily connected to the condition of the human being. The author also attempts to answer the question of whether Miguel de Unamuno's philosophy of suffering can be counted among the currents of Christian philosophy.

Keywords: suffering, Spanish philosophy, Miguel de Unamuno, existentialism, individual

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Grażyna OSIKA – On Socially Generated Pain

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The main purpose of the paper is to describe some forms of oppression associated with the emergence of a social structure known as institutionalized individualization. The present study was based on theoretical analysis. The research included defining such categories as: social individualization, institutionalized individualization, social pain, and civic schizophrenia, and it focused on the relationship between them. It has been assumed that institutionalized individualism puts social actors in a new existential situation in which individuals, along with the hardship of their lives, remain isolated, which produces a mental

strain capable of generating pathological phenomena. Thus a new recognition and understanding of some social phenomena became possible, among them, an increase in the number of cases of depression. The novelty of the present analysis lies in its attempt to apply the category of social pain as an explicative instrument helpful in a description of the issue in question.

Keywords: social individualization, institutionalized individualization, social pain, civic schizophrenia, depression

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Mateusz SZUBERT – The Anatomy of Pain: A Sociocultural Approach

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The main thesis of the article is that human beings never suffer exclusively in, or through, their body. The drama of pain necessarily takes place within a social landscape, constituting the sum of various influences, such as the tradition, the dominating worldview, the media, and the social institutions. It is the dominating culture that gives suffering a meaning, or questions it, thus affecting the scale and extent to which people experience pain.

Beginning with the 20th century, pain and suffering stopped being considered as unavoidable and ever present phenomena. In fact one may discern a distinctive mark of contemporary Western culture in its refusal to accept pain. Due the predominating orientation towards consumption and fun, the experiences of pain and suffering are carefully eliminated from the public space. The cult of vitalism cannot handle the presence of disease or the grimace of pain.

The models of understanding pain discussed in the article are contrasted with the biomedical one. The author claims that any research on pain must take into account its sociocultural context. An approach to pain which reduces its scope merely to the level of the body may even turn out harmful to patients, pain being not only a medical issue. Since the dominating set of notions concerning the experience of pain is formed by the society and culture as such, attention should be paid to its emotional and social aspects.

The author holds that the social and cultural context is extremely important not only to the interpretation of pain, but also to the definition of its intensity. It is also the social context that determines the choice of traditional or modern pain-killing techniques. Thus one may speak not only of pharmacology and herbal medicine in this context, but also about a specific cultural anesthesiology, namely, systems of religion, support communities or creative expression, all of which serve to neutralize the feeling of loneliness and defenselessness.

The article also emphasizes the problem of communication. Since pain is a highly subjective phenomenon, any attempt at measuring it is doomed to failure. Neither is pain easy to express or verbalize. Any pursuit of verbal or non-verbal ways of expressing pain is necessarily influenced by culture.

Keywords: pain, social pain, distress, suffering, history of culture, the language of pain, cross-cultural studies of pain, pain perception threshold

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Elżbieta A. BAJCAR, Przemysław BABEL – How People Remember Pain: The Role of Situational and Emotional Factors

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There is growing evidence that people may not remember pain accurately. Some studies have shown that recalled chronic, acute, and experimental pain is exaggerated. However, a few studies have demonstrated that recalled acute and experimental pain may be underestimated. Additional data shows that past chronic, acute, and experimental pain may be remembered accurately. Previous studies have found that many factors may influence the memory for pain, including the mean pain intensity that is experienced, the peak and the end of pain, the length of delay between the pain experience and its recall, and current pain during pain recall. Psychological factors that may be related to the memory for pain include pain expectations, negative affect, state and trait anxiety, distress, and pain catastrophizing. This article summarizes the results of a series of studies conducted by the Pain Research Group from the Institute of Psychology of the Jagiellonian University aimed to answer the question why previous findings are so diverse and to identify factors influencing the memory of pain. The most important and novel results of these studies include the finding that memory of pain is influenced by the meaning and affective value of the pain experience together with the finding showing that the memory of pain is influenced not only by negative affect, but also by positive affect. These results may have important implications for both clinical research and clinical practice.

Keywords: anxiety, memory, negative affect, pain, positive affect, recall delay

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Przemysław BĄBEL, Elżbieta A. BAJCAR, Karolina ŚWIDER, Karolina WIERCIOCH-KUZIANIK, Wacław M. ADAMCZYK – The Anaesthetic Context: Placebo Effects and the Experience of Pain (the Psychological Aspect)

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Placebo effects have been extensively investigated in recent years and a number of conceptual frameworks have been developed to capture their mechanisms. The aim of the article is to summarize and critically discuss the current state of the art of placebo effects in pain research and clinical practice. Conceptualization of a placebo is proposed and main placebo effects, i.e., placebo effect and nocebo effect, are described. The effectiveness of the placebo in pain research and clinical practice is evaluated. Main methods of the induction of placebo effects are presented, i.e., classical conditioning, verbal suggestions and observational learning. Psychological mechanisms of placebo effects are discussed, including expectancy and classical conditioning, as well as emotional factors contributing to the placebo effects, i.e., anxiety, fear and stress. Last but not least, ethical issues in the placebo use in research and clinical practice are considered.

Keywords: analgesia, hyperalgesia, nocebo, pain, placebo

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Fabio PERSANO – Palliative Care and Pain Therapy in Italy

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The paper describes the situation of palliative care and of pain therapy in Italy in the light of the regulations that have modified the framework of reference in recent years.

We are moving away from old cultural stereotypes according to which suffering and pain are inevitable and are to be put up with, and we are leaving aside the old idea that associates the use of analgesics with illicit substance abuse.

The fight against pain and suffering is becoming ever more important in medical science which has provided remedies for the treatment and management of both pain and suffering. Consistently with progress made in medical science, Act 38/2010 recognizes that sick and suffering patients have the right to palliative care and pain therapy.

Keywords: pain, suffering, palliative care, pain therapy, hospice, opioids, dignity

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Maria SZCZEPKA-PUSTKOWSKA, Małgorzata LEWARTOWSKA-ZYCHOWICZ, Longina STRUMSKA-CYLWIK – Discussing Suffering with Children

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This text is dedicated to the issue of suffering which has always been and still is a real theoretical and methodological challenge. Suffering is an inevitable aspect of human existence and a component of human condition, and it requires conceptualization and methodological solutions. Even though it seems that suffering is a category very well-known to pedagogy, as well as one well accustomed by it, in fact pedagogy hardly deals with it conceptually. We can even talk about pedagogical evasion rather than about pedagogical solutions to the problem of suffering. Issues of suffering, situated in the context of discussing it with children, are the object of interest to the authors of the text.

Keywords: suffering, pedagogy, conversations / talks (with children)

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Natalia BARTNIK – Alleviating the Pain of Disability: On the Vocational Situation of Physically Disabled Persons in Poland between 1944 and 1970

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The article discusses the legal and occupational issues of physically disabled people in the post-war period in Poland, up till 1970. The increase in the number of disabled people—including civilians—caused the state authority to provide the citizens with appropriate rehabilitation conditions. It was necessary to either introduce or amend the legislation concerning people with disabilities and, as a result, to provide them with an appropriate place in society. The available sources show that the state government was trying to employ the concept of productivization to make it possible for disabled people to work. The term ‘productivization,’ referring to physically disabled people, was quickly replaced by the phrase ‘vocational rehabilitation.’ It referred to the entire process of offering vocational advice to the disabled and providing them with employment, as well as with health care during the work. All those elements were controlled by the communist authorities and they evolved over the described period. Apart from special workplaces for the disabled there were also their cooperatives functioning at that time. They were affiliated with a nationwide organization whose name changed over the years. Cooperatives of the disabled were organized so as to provide their employees with the appropriate form and conditions of labor, as well as with special social and living facilities. Cooperatives also enabled easy access of the disabled to medical centers and provided rehabilitation opportunities. The article also mentions the establishment of the Association for Fighting against Disability (Towarzystwo do Spraw Walki z Kalectwem) in 1960. All those elements contributed to the creation of the Polish Model of Rehabilitation, which, in 1970, was recognized by the World Health Organization as worthy of recommendation.

Keywords: vocational rehabilitation, Cooperative of the Disabled, Polish Model of Rehabilitation, physical disability, the process of stating disabilities

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Maciej TROJAN, Julia SIKORSKA – Experiencing and Understanding Death from the Perspective of Primatology

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Comparative thanatology is the study of the experience of death in nonhuman species of animals. Observations collected both in natural environments and by way of experimental research allow for capturing evolutionary homology in experiencing intense negative emotions and long-lasting heightened levels of stress. In primates, most reports deal with mothers or other females continuing care for dead offspring. This phenomenon is varied and depends on many environmental factors. Other reports describe a two-stage reaction to mother's death in bereaved young. A phase of intense fear is followed by apathy interpreted as depression, leading promptly to death even if the young succeed in finding a new caregiver. Researchers have also observed certain reactions to the death of group members in adult individuals. The intensity of that reaction depends on the kind of death. The reaction to a sudden and unforeseeable death is more dramatic than to that of a death preceded by a long illness.

The tendency to seek direct contact with the cadaver depends on the sex and status of the deceased. Usually touch, social grooming, stroking, shaking or hitting is described, as well as, occasionally, moving the remains.

For most primates the reaction to death is emotion-drive based. However, we could suspect that the hominids have a certain cognitive construct of death, regarding its reversibility and the functional state of the deceased. There is no proof that any primates except for humans understand the inevitability of death and its immediate biological causes.

Keywords: comparative thanatology, primatology, hominids, death

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Adriana SCHETZ – On the Ability of Nonhuman Animals to Experience Pain
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The article addresses the problem of the validity of attributing nonhuman animals the ability to experience pain and suffering. Due to the fact that the author is interested in a basic and evolutionary early form of pain experience, the object of her study are mostly invertebrates. Thus the author investigates whether the generally accepted, scientific criteria of experiencing pain are philosophically satisfactory and discusses the relations between the anthropocentric and anthropomorphic attitudes in a study of a minds of nonhuman animals. In conclusion, the author proposes a list of three fallacies which must be avoided in an attempt to comprehend the mental life of animals.

Translated by *Dorota Chabrajska*

Keywords: pain, stress, suffering, pain asymbolia, anthropocentrism, anthropomorphism, invertebrates, vertebrates, Peter Godfrey-Smith, Nikola Grahek, Thomas Nagel

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Ewa RYBAŁT – “*Et dolores tanquam parturientis habens.*” Images of the Crucifixion of Jesus in 16th Century Venetian Painting
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The article is dedicated to the iconography of the spiritual motherhood of Mary in 16th century Venetian painting. Beginning with the times of the Church Fathers, Mary, as the Theotokos, was considered also the Mother of the Church. However, this motherhood was devoid of the physical pain involved with childbirth. It was only Benedictine monk Rupert of Duetz (1075-1127) who addressed the issue of Mary’s birth pains. He stressed that not having experienced pain at the birth of Jesus, Mary did so later: while standing next to the cross, she was giving birth to the Church. Based on selected examples of Crucifixion images by Jacopo Tintoretto and Paolo Veronese the article describes the later spiritual motherhood of Mary depicted by Venetian artists. The presentation of hitherto unpublished documents demonstrates that the patrons of the works in question—Girolamo and Alvise Garzoni, Giovanni Vidal, Benedictines of the San Lorenzo monastery in Venice—were to a varying degree related to the Benedictine congregation of Santa Giustina in Padua, which had launched the order’s reform in the 15th century. Some aspects of Benedictine teachings, such as reducing the meaning of the original sin, or the problem of conversion modelled on the figures of St. Paul and St. Magdalene, resulted in the Council

of Trento decrying their views as too close to the beliefs of Martin Luther. The Council of Trento spurned in particular the idea of *impanatio*—which identified the body of Christ with the host, but rejected transubstantiation. Jacopo Tintoretto may have referred to this idea in the special iconography of the crucified Christ in the host of the Brotherhood of Saint Roch of the Jesuati church. It may be inferred that the presentation of Mary in childbirth under the Cross was to be an incentive to conversion/transformation of countless figures, especially those of oriental background, who are presented around Crucifixions. In this way the spiritual motherhood of Mary, displayed at the Cross, may have been an expression of Venetian Irenicism. A particularly enhanced study of this issue may be referred to the Crucifixion depiction of the Brotherhood of Saint Roch.

Keywords: spiritual motherhood, Mary, *The Crucifixion*, Tintoretto, Veronese, the Benedictine reform

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Sławomir BOBOWSKI – The Pain of Not Hearing God, and the Pain of Weakness: *Silence*, or Martin Scorsese's Most Important Confession

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Man's complaint about the silence of God, about the impossibility of hearing His voice, and thus about His alleged absence, has been ever-present in history. It has been accompanied by man's lament over his own weakness and, above all, over his propensity for falling and sin. Both these lamentations have been convincingly expressed in Shusaku Endo's novel *Silence*, as well as in its film adaptation made by Martin Scorsese. In the present article, I attempt to show the immersion of the novel, as well as of the movie, in a broadly understood Christian tradition of theology and philosophy (encompassing the Bible, as well as the writings of the Church Fathers), in the literary tradition (e.g. in Fyodor Dostoevsky's works) and in certain currents of filmmaking (begun earlier by e.g. Ingmar Bergman or Scorsese himself). However, I emphasize the religious, or rather confessional dimension of both works I discuss, in particular of Scorsese's movie. In fact the director himself called *Silence* his most important film. My main thesis is that despite Scorsese's overt and sorrowful statement expressing the 'pain of not hearing God' and the 'pain of weakness,' the movie manifests his faith in Christ and his love for Him. *Silence* is Scorsese's first open and clear declaration of faith.

Keywords: faith, uncertainty, weakness, suffering, art, beauty

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Zofia ZAREBIANKA – Death as the Fulfillment of Love: On the Dialectic of Death and Love in Karol Wojtyła’s “Meditation on Death”

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This text aims to present an interpretation of the “Meditation on Death,” one of the most complex narrative poems by Karol Wojtyła. Death is considered by him not only as a biological category defining the end of a human life, but also as a theological one: the biological end marks the beginning of a new type of existence. The analysis of the poem brings out the strong connection between death and love, characteristic of Wojtyła’s understanding of death. The article encompasses considerations of Wojtyła’s concept of maturity and its relation to the category of death in the sense of the death of the ego.

Keywords: anthropology, death, love, theology, maturity

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Konrad GLOMBIK – On the Interpretations of *Amoris Laetitia*: An Attempt to Clear Certain Doubts

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The article elaborates on the controversial issues allegedly introduced by Pope Francis’s Postsynodal Apostolic Exhortation *Amoris Laetitia* and widely discussed in the commentaries on the document in question and in its interpretations. The author scrutinizes four basic and most frequently formulated doubts regarding the exhortation, in particular the issue of whether access to the sacraments of penance and Eucharist should be provided for divorced persons who have remarried and live in non-sacramental unions. The author attempts to answer the question of whether *Amoris Laetitia* indeed introduces a change in the existing pastoral practice. The issue is related to that of the participation of divorced and remarried persons in the sacramental life of the Church, as well as to the broader problem of understanding the sacraments. Another issue discussed in the article in relation to *Amoris Laetitia* concerns the important Catholic teaching on intrinsically evil acts, and the problem of subjective guilt

in a situation when objective, unjustifiable evil has been committed. The final issue addressed by the author is that of the sexual union of spouses and its significance to the union a divorced person enters while remarrying. Based on the available commentaries on *Amoris Laetitia* and its interpretations, those critical of the document as well as those favorable towards it, the author attempts to clear the doubts that surround the exhortation, simultaneously pointing to some of its aspects that demand further analysis. Thus the article provides another opinion in the modern day complex debate on marriage and the family. According to the author, *Amoris Laetitia* shows the continuity of the teaching of the Catholic Church on marriage and the family although, unlike the previous documents addressing the same issues, it explains the problems in question from the pastoral perspective, showing the spectrum of the application of the teaching of the Church, rather than focusing on the presentation of the doctrine.

Translated by *Dorota Chabrajka*

Keywords: *Amoris Laetitia*, Pope Francis, marriage, divorced and remarried persons, intrinsically evil acts, sacraments, marital union

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Józef F. FERT – Poetry of (Pre-)Fall (Un)Certainties

The present essay addresses the issue of the participation of Catholic priests in the shaping of Polish literature. The author discusses some aspects of the changes Polish poetry experienced after, respectively, the first and the second world wars. Against this background, he points to the metaphysical nature of contemporary Polish poetry, most clearly visible in the output of poet-priests, and extensively discusses the poems by Fr. Kazimierz Wójtowicz.

Translated by *Dorota Chabrajka*

Keywords: Polish poetry, poet-priests, Kazimierz Wójtowicz, Józef Czechowicz

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Anna MAZUREK – Thinking about Universities

Review of Stefan Collini's *Speaking of Universities* (New York: Verso, 2017).

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Books recommended by *Ethos*

Barbara Skarga, *O filozofię bać się nie musimy. Szkice z różnych lat* ["We Do Not Need To Worry About Philosophy: Essays from Various Years"] (Warszawa: Wydawnictwo Naukowe PWN, 2017).

Jan Sikora, Włodzimierz Kaczocha, Agnieszka Wartecka-Ważyńska, *Etyka w turystyce* ["Ethics in Tourism"] (Warszawa: CeDeWu, 2017).

Krzysztof SZLANTA – Theology Facing New Directions in Science

Report on an academic conference "The Human Person: A Reality or a Useful Metaphor?" held by the Society of Dogmatic Theologians (John Paul II Catholic University of Lublin, Lublin 19-20 September 2017).

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Mirosława CHUDA – A Theater of Nonliteral Truth

A feuilleton on a performance entitled *Gorget* ["Corset"] by Scena Plastyczna KUL [Artistic Scene of the Catholic University of Lublin] (2016). The text includes reflections on the specificity of Leszek Mądzik's stage art, the pursuit of metaphysical truth, and the role of self-imposed limitations in his theatre.

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Maria FILIPIAK – Pain

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A bibliography of addresses by John Paul II, Benedict XVI, and Francis from 1978 to 2017.

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